

The Life and Wives of Milo Andrus

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CAST (In order of appearance)

MILO ANDRUS JR.	Milo's son from second marriage
ABIGAIL JANE DALEY	1 st wife
SARAH ANN MILES	2 nd wife
LUCY LOOMIS TUTTLE	3 rd wife
ADALINE ALEXANDER	4 th wife
MARY ANN WEBSTER	5 th wife
ELIZABETH BROOKS	6 th wife
ANN BROOKS	7 th wife
JANE LANCASTER MUNDAY	8 th wife
MARGARET BOYCE	9 th wife
EMMA COVERT	10 th wife
FRANCENIA TUTTLE	11 th wife
MILO ANDRUS	Husband of the 11 above, father to the first

SETTING: All cast members in costume for time period of mid to late 1800's. Stools for some wives to sit on. Piano bench for Ann Brooks. Trunk for Jane Munday to sit on, Older wooden chairs for the rest. Have a picture of the Wives and Milo Jr. and Sr. to put on an easel. Have script for each person inside a few old journals etc. If we can not find 11 women to represent the wives in full costume, then *at least* have a bonnet for each woman to wear. At end of production, Milo will come from back of audience and walk in the middle of them to the front to give his final talk. Milo Jr. will place a picture of Milo on the easel after he has given an introduction to Milo.]

May have Quilts, or other items draped over chair or in lap for effect. Perhaps sewing in lap of some.

COSTUMES: All cast members in time period costume; it can be anything that would have been worn during their respective lifetime. Milo could have a cane.

PROPS: An easel, tall enough for people in the back to see it.

5 stools of different heights. A piano bench. An old Trunk, five old wooden chairs. (One chair or stool is for Milo Jr. to use.)

Have script, with larger print, pasted inside some old journals, put it on old music sheets for Ann Brooks. Place the script in a school Book for Jane Lancaster Munday (She was also a nurse.) The rest could be printed on some older style paper. To be used as a reference, if they need to look at the words. Have actors familiar with script so they do not read it all. Have a feather pen for a few with journals to appear to be writing. An older version of a church hymn book, Ann Brooks uses to lead music at end.

MUSIC: Need a portable CD player, extension cord or batteries, and a CD of "Come, Come ye Saints" for congregation and actors to sing together at the end of production. The song will be lead by Ann Brooks. Have copies of song **printed** for people to use.

We need a microphone! It will be hard to hear the speakers—Perhaps a Karaoke system would work.

NOTE: Go to <http://gedview.rulufandazuba.org/index.php?command=gedcom> and look up notes and sources on each wife and Milo for any information not footnoted.

Act 1: Introduction and Wife #1 –Abigail Jane Daley

[Milo Jr. introduces each wife, Milo Jr. will introduce Milo Andrus last, who will deliver a speech and then cast and congregation sing song, “Come, Come ye Saints”.]

MILO JR.:

“I am so glad to be with you today! My name is Milo Andrus Jr., son of Milo Andrus and his second wife, Sarah Ann Miles. I was born in Liverpool during my father’s mission to England.¹ I was a sickly baby, and Mamma who was ill herself, had a difficult time while in England. She died while I was still young; however, I was not left without a mother’s care, as I was fortunate to call 11 women mother. All wives to my father, Milo Andrus— But, I’m getting ahead of myself.

We lived in a time when it was desired of the Lord for his people to practice the principle of plural marriage. It may be hard for you to understand this principle we were asked to live; but, one can appreciate the sacrifices we made to do so. My father married his first wife, Abigail Daley in 1833. When he was 19 and she was 18.

[Milo Jr. reaches hand out to Abigail Daley, and brings her forward to tell her story to the audience.]

ABIGAIL JANE DALEY:

My name is Abigail Jane Daley, I was born in the year 1815, on the 26th of January. My husband, Milo Andrus, was a tall, blond, blue eyed man with broad shoulders. When he was 15 he paid his papa, Ruluf, \$150 dollars which freed him from his obligation to work for his father until he was 21.² We were married on the 14 of February in 1833, shortly after; I joined the Church of Jesus Christ of Latter-day Saints, the same church my husband had joined in 1832.³ Milo was made an Elder in our new church and left for his first mission in May of 1833. When the call came for men to join an army called Zion’s Camp to help the Saints under attack in Missouri, Milo heeded the call. He left our home in Florence Ohio, in company with Orson Hyde, his former teacher and room mate. They had to pass through East Norwalk, where Milo’s father was waiting with the Sheriff to stop him. The brethren fooled them when Orson Hyde made inquire after the Tiffin Rd at Ruluf’s establishment. Then took off on the Mansfield road and was long gone before Ruluf realized he had been tricked.

Zion’s Camp was a march of trial and testing, and in the end much of the leadership of the church was selected from this small band of just over 200 men.⁴ Along with other members of Zion’s Camp, Milo was set apart as a member of the first quorum of seventy⁵, In 1835 and left immediately to serve another mission.

¹ http://www.rulufandazuba.org/original_docs/18490201-mission_journal_bw.pdf

² Andrus, Milo. Autobiography.

³ “In March 12th, 1832, I found myself in the kingdom of God” *Andrus, Milo. Twenty-Eight Years’ Experience Among the Latter-Day Saints.* Millennial Star Vol 22 # 25, June 23, 1860. http://www.rulufandazuba.org/original_docs/18600623-milos_testimony.pdf

⁴ History of the Church Vol 2, pg 183, third edition, revised. Published by the Church.

⁵ History of the Church Vol 2, pgs 201-208, third edition, revised. Published by the Church.

Milo helped to build the Kirtland Temple. Later, he was called to preside over the Branch in Florence Ohio with a charge to move the Branch to Missouri, near Far West. We moved to Goose Creek, Caldwell County, Missouri in 1837. Milo and my brothers were among the brethren attacked by the Missouri mob at the Battle of Crooked River, where they had gone to rescue Nathan Pinkham Jr., William Seely, and Adison Green who had been taken prisoners. About 200 men on horse back came searching for Milo and James, my brother. My sister clothed James in a dress and sent him out, fooling the whole mob. Milo was in the field at the time and averted detection by the mob through the use of alias names we had previously chosen. When the antagonists inquired who he was, they were told “John Mapes” The men then rode out to the field and asked Milo who he was, and he said, “John Mapes”. At this they rode away.

Along with my Daley family members, we were driven from our home at Goose Creek in the winter of 1839, and allowed to settle in Adam’s County, where Milo’s Aunt and Uncle Hancock also moved. We had peace for a while; but five years later in 1844 we had to move to Nauvoo because of persecution. Milo was called as Bishop of the 5th Ward there. When the Prophet Joseph and his brother Hyrum were martyred, Milo was on a political mission, seeking support for Joseph Smith’s run for president of the United States. He hurried back to Nauvoo just in time to see their bodies and to sneak into Carthage to check on John Taylor and perhaps his sister Lucina, who was living there.

In 1848 we headed in opposite directions, Milo left for England with his new wife, Sarah Ann Miles; and I took our 5 young children and walked across the plains to Salt Lake City, with the Heber C. Kimball Company. It was hard to see the feet of my children cracked and bleeding from the journey. Our survival in Utah was very difficult, food was scarce and we ate weeds. I made bread from my ‘last bit of meal’⁶ and then, went behind the house so as to not watch my children eating, as I was hungry myself.”

I had a difficult time accepting polygamy and so I left Milo after his return from England and married another, Elisha W. Vannette, until—he too— took a plural wife, and then I left him as well. Finally, in 1886, I shed my resentment toward polygamy and remarried Milo, the husband and love of my youth.

[MILO JR. comes forward and helps Abigail back to her seat. He takes Sarah Ann Miles hand and presents her to the audience.]

⁶ ABIGAIL JANE DALEY written by Stella Fisher Brossard, granddaughter

Act 2: Wife #2 –Sarah Ann Miles

MILO JR.:

This is Sarah Ann Miles, my mother, and second wife to my papa, Milo Andrus. She was married before and had a child Lavinia Maria, when the elders came to her home and taught her about the restored gospel...

SARAH ANN MILES:

I was convinced of the truthfulness of the gospel and joined the church along with my brothers. My husband, Charles Sellew, did not join with me. I took our child and left to join the Saints at Winters Quarters, with the intent of going West. "My husband overtook us and demanded that his child be returned to him, threatening violence if his demand was denied."

I was counseled by my trail captain to return the child to my husband. I was obedient, and gave him our precious daughter. I felt I would see her soon. Later, in 1848 I was sealed to Milo Andrus by Brigham Young at Winters Quarters, and left with my husband to serve a Mission in England. Shortly after we reached England we had a son, Milo Jr., I was never well the whole time we were there. Milo was an excellent missionary, and had an abiding testimony of the gospel. He was president of the Liverpool district. Permit me to share with you the journal entry of one convert, whose descendant, Elder Henry B. Eyring, is currently one of the 12 apostles.⁷

In 1854, Henry Eyring was converted to the gospel after hearing Milo's testimony, he wrote that Elder Andrus had a "lively quick manner of speech" and "addressed the congregation in an attractive and fluent manner". "I will here say that for some years previous to that time I had discarded all belief in revealed religion, [and] had no connection with any church,..." But, "From the time I first heard Elder Andrus speak until now I have always attended the meeting of the Latter-day Saints..."⁸

After Milo's mission we returned to America on the ship *Argo* with several other saints, we traveled up the Mississippi River on the steamer, "*Uncle Sam*" to Kanessville, Iowa, later called Council Bluffs. Milo was made captain over fifty-five wagons and we headed west to Zion. We found difficulty on the trek feeding our cattle due to the gold rush travelers who had overgrazed the plains grasses. We saw many of the 49'ers graves along the way; but, we only had one fatality in our group, a gold digger bound for California. Even a young girl, whose head had been run over by a wagon, lived to tell about it." As we entered the Salt Lake Valley on the 21st of August, in 1850; Milo's wagon sported two hung banners that said, "Holiness to the Lord" and "Hail to the Governor of Deseret."

I finally succumbed to my weak body, and died on the 28th of November, 1851. I was the first to be buried in the Holladay Cemetery.

⁷ NOTE: Henry B Eyring, "on 1 April 1995, was sustained as the newest member of the Quorum of the Twelve Apostles." Gerald N. Lund, "Elder Henry B. Eyring: Molded by 'Defining Influences,'" *Ensign*, Sep 1995, 10

⁸ "The Journal of Henry Eyring, 1835-1902," pages 18-21.
http://miloandrus.typepad.com/the_milo_andrus_family_or/2007/01/from_the_time_i.html

[Milo Jr. Hugs his mother then takes her back to her seat and takes the hand of Lucy Loomis Tuttle.]

Act 3: Wife #3 – Lucy Loomis Tuttle

MILO JR.:

This is Lucy Loomis Tuttle; she was the third wife of my father, Milo Andrus. Her story begins with her first husband, Hubbard Tuttle.

LUCY LOOMIS TUTTLE:

“I was born in 1822, and married Hubbard Tuttle in 1843; we joined the LDS church in 1844. I thought the saints were going to California, and so I packed all my choicest things and sent them with Sam Brannan on the Ship, Brooklyn. This was a mistake, as I never saw my things again. We stayed in Winters Quarters before traveling to Utah in 1847. While crossing the plains I suffered from black scurvy, a most debilitating form of malnutrition.

While on a “Gold Mission” to California, my husband died of cholera morbis, leaving me with 3 young children. I then married Milo Andrus in 1851. We had five children together. Milo was asked to serve in many capacities for the church; one of these was to help set up a staging area to send wagon trains to Utah. In the spring of 1854 he traveled back to Saint Louis where he was made Stake President on the 22 of November. In 1855 he helped to developed Mormon Grove as the new staging area, in a place called Atchinson Kansas, 500 miles north of Saint Louis.⁹ After watching Milo One reporter wrote that “Elder Milo Andrus is still here; he seems to be endowed with superhuman strength of body and mind, and waded into the business with a will; he does more business than any man in or around Atchinson.”¹⁰

Milo often had a hard time convincing the pioneers to leave their junk behind, he wrote, “...tons of useless things—that are not worth picking up in the streets, are brought to this country, freight paid on them, the lives of men worn out by lifting them from place to place, only to be thrown away on the frontiers.”¹¹ “The men and women cling to me; they cannot consent to leave one of their ...old stockings behind them; I consequently proclaimed a wedding, and engaged to marry them to all their old boxes and tin pans!”¹² He was only in the East about a year when he was called on short notice to travel back to Utah.

We made plans to build a half-way house for travelers to rest at between Salt Lake City and Provo. And then a call came to serve another mission to England. While Milo was on his second mission to England from the year 1859 to 1861, I built the half-way house in Crescent—just a few miles north of the Point of the Mountain. Later, when the rail road passed our Hotel by, removing the need for a half-way house, I moved our Inn to Spanish Fork which was the end of the new rail line; thus, building the Spanish Fork House— the first hotel there.

⁹ “The Point of Outfit for Our Spring Emigration”, St Louis Luminary. 31 March, 1833, 74. http://www.rulufandazuba.org/original_docs/18550320-describing_mormon_grove.pdf

¹⁰ “From Our Kansas Correspondent,” *The Mormon*, 28 July 1855, 3. http://www.rulufandazuba.org/original_docs/18550708-milo_superhuman.pdf

¹¹ Foreign Correspondence. *The Millennial Star*. Written Feb 25, 1855.

http://www.rulufandazuba.org/original_docs/18550225-milos_duties_during_migration.pdf

¹² Published in the Luminary May 5th 1855. http://www.rulufandazuba.org/original_docs/18550424-wedding_

After my death, a ridiculous rumor was spread that Milo had asked Orrin Porter Rockwell to kill me. However, I did not die in such an infamous way; but instead, in a more embarrassing manner, when I was killed by my buggy, which overturned on me. In fact, instead of cruelty, Milo had shown me compassion and understanding for the loss of my first husband, Hubbard Tuttle when he stood proxy so that I could be sealed to my first love.

[MILO JR. takes Lucy by the hand and escorts her back to her seat. He then helps Adeline Alexander to the front.]

Act 4: Wife #4 – Adeline Alexander

MILO JR.:

Adeline Alexander was my father's fourth wife. She was born in 1833, and was much younger than Milo.

ADELINE ALEXANDER:

I was baptized in Nauvoo in 1843. I remember sitting on Joseph Smith's knee and talking to him many times. I was only nine years old when the Prophet Joseph Smith was martyred, and was able to view their bodies before they were buried in an undisclosed location, for fear their enemies would dig them up.¹³

I left Nauvoo in 1846 and moved to Winters Quarters. At age 13 I crossed the plains in the Willard Richards Company. In 1852 I married Milo Andrus in President Brigham Young's Office. We had five children together. During the time we were married Milo served as a Major in the Utah Militia in 1857 during the Utah War. He was on another mission to England, where he was made president of the Birmingham district. On the way back from England, Milo was in charge of 600 Saints on the ship *Underwriter*. Then he led a company of 900 Saints to Florence, Nebraska by train. From there he captained his 3rd and final wagon train of 38 wagons to Salt Lake City.

Then, in 1862, during the birth of my last child with Milo; he had to leave on urgent business and left me alone. After this experience I sought and obtained a divorce. I later married a convert from Scotland named Andrew Sproul. We had seven children before I was killed in 1911 by a run away buggy that bounced me out on the ground!

Milo had a total of 57 children, many of whom stay connected to each other. One time my son Randolph and a few of his Andrus brothers were working together in a road grading company Milo Jr. had formed, which provided jobs for Milo's younger Andrus brothers.¹⁴ Randolph was in camp one day recovering from a broken collarbone, when he saw a gray mare and her colt trotting into camp. This pair had previously visited the grain tent in camp, tearing open the bags of oats and scattering their contents. It appeared they were just waiting for another chance to rip open the grain tent again. Randolph, my son, told Dolph, my grandson, to get some wire and a tin can. They tried to catch the mare, but she shied away. The colt was friendly and curious. Dolph walked up to it and stroked its nose while Randolph wired the can to its tail. The colt spooked and the pair took off for home.

¹³ HC 6:28-29.

¹⁴ NOTE: Milo was one of the 35 crew that built the road in Echo Canyon.

The angry owner of the colt came to camp, shouting that he was going to lick the whole camp. Milo Jr. or Uncle Milo, as we called him, assured the man that we would be fair and allow him to lick them one at a time. Then he offered to let the man start with Francenia's son, Oscar, who was the smallest man in camp. A ring was formed and they went at it. Oscar licked the man in short order, and no wonder, since he was the best boxer in the camp! As the man mounted his mare, Uncle Milo called to him. "If you do not want to fight the rest of the men we will let you try the women or perhaps the boy here."¹⁵

[Milo Jr. Takes Adeline by the hand and leads her to her chair, he takes Mary Ann Webster by the hand and brings her forward.]

Act 5: Wife #5 – Mary Ann Webster

MILO JR.:

Let me introduce Mary Ann Webster, the fifth wife of my father. She was born in England in 1834, and was baptized in 1848. She and her family sailed from Liverpool England on the ship *Josiah Bradley* in 1850.

MARY ANN WEBSTER:

The trip from England was pleasant enough for my family until we arrived at Council Bluffs. There my father and my sister Rachel, died, with a brother soon to follow, after he had a bout with sun stroke. My Sister, Lydia, was married in 1850 to a man names James Simkins Brooks. He was a son to Milo's 6th wife, Elizabeth Brooks.

In 1852 I came across the plains with my mother and five younger siblings in the Uriah Curtis Company. We settled at Big Cottonwood where I met Milo Andrus and married him in 1852. From the first time I heard the gospel I knew it was true and endured willingly any hardship placed upon me. In the 1860's I lived in the half-way house with some of the other wives. In 1874 I accompanied my husband, Milo Andrus on his Saint George mission, where we settled in Price, (Washington County) later called Bloomington. I then followed my husband in 1881 to Blake City, later called Green River, Wyoming. Milo brought along water melon seeds, the first to be grown in this area. Here, my darling daughter, Minna—who was only 12 years old—lost her balance while fetching water and drowned. This was a great loss to me. We searched for her body for over a month and when she was discovered she looked perfect except for her hair.¹⁶

I was willing to move again with my husband when he settled in Idaho, near some of his older children.

I particularly enjoyed entertaining Brigham Young on many occasions in my home.

Due to my husbands many responsibilities in the church much of the care and rearing of the family fell to me. I accepted Mormonism wholeheartedly at my conversion in England and have spent my life instilling within the hearts of my children a deep-seated and unwavering faith in the Restored Gospel which was the guiding light of my soul.

¹⁵ Dolph Autobiography 1890-1900 (Adeline Alexander's grandson, Randolph's son.) (NOTE: Dolph is telling the story, he was born in 1890 and was under 10 at the time. Dolph's history 1890-1900, can be found as a pdf file under Adeline Alexander on the 2007 CD published by Andrus family organization.)

¹⁶ "Body Found", Deseret News Vol. 30. No. 21 (June 22, 1881).

[Milo Jr. Takes Ann Webster by the hand and leads her back to her chair, where he then takes Elizabeth Brooks, and introduces her.]

Act 6: Wife #6 – Elizabeth Brooks

MILO JR.:

Elizabeth Brooks was also born in England where she and her children joined the church. Elizabeth crossed the Atlantic aboard the same ship as my mother Sarah Ann Miles, my father, and I, when we returned from papa's mission in 1850. Elizabeth became my father's 6th wife in 1855.

ELIZABETH BROOKS:

My story has been a bit confusing for some of the Andrus family. As my daughter, Ann and I were sealed on the very same day in 1855 to Milo Andrus. I want you to know that I never lived with Milo as husband and wife nor used the Andrus name; but, I did receive the sacred ordinance of eternal marriage in the Endowment House with him. My daughter, Ann had five children with Milo. Her children are often listed as my children in genealogy records by those who don't know the whole story.

Anyway, I was born in Hertfordshire, England and lived in London where I was converted to the Church. In 1850, Ann and I sailed to New Orleans on the *Argo* with Sarah and Milo. The saints traveling with us were divided into six wards; Milo presided over one of these wards. The hand of providence was upon us as we were protected from certain disaster just off the coast of the Pine Isles. "Some of the Saints were on the captains deck for cool air at nine-thirty when it seemed as if "the heavens were brightened by a strange light which showed a huge rock dead ahead off the coast of Cuba." "All hands were called on deck and soon the Saints like brave soldiers hauled at the ropes to get themselves clear from this awful situation". "Captain Charles Mills, a veteran mariner, was able to turn the vessel and avoid what had seemed an inevitable collision." "...through the prayers of the Saints." ¹⁷ "The blessings of the lord were upon ...the seas once again."

After arriving safe in America, we traveled to Saint Louis, where I lived by my son James Simkins Brooks for the next five years before crossing the plains to Utah. ¹⁸ After reaching Utah, I lived in Cottonwood, near my Daughter Ann and son James. Until, James left to help settle San Bernardino, California, where he is buried.

I enjoyed many a night listening to my Daughter Ann play the piano.

I died during a diphtheria epidemic in 1876, ¹⁹ that took the lives of two of my grandchildren, Parley and Clarence Eugene, they were buried along side me in the ward cemetery in Holladay. ²⁰

¹⁷ Harrison Burgess found at <http://members.aol.com/harrison.html>. Also on page 61 Saints on the seas by Conway B. Sonne 1983 University of Utah Press SLC.) C.E., 1850. Church Emigration records.

¹⁸ James Brooks called to be on St. Louis High Council. Milo Andrus set apart as President. Nov 4, 1854. http://www.rulufandazuba.org/original_docs/18541104-formed_high_council.pdf

¹⁹ Death date of 16 January, 1876 according to information written on a paper among Andrus papers and pictures at Hyrum Andrus', found by Laura Anderson. "Parley and Clarence Eugene died while still young as a result of a diphtheria epidemic. Their deaths were only weeks apart. Parley died on Jan. 17, 1876, and Clarence Eugene died in early February of 1876". ...

²⁰ By Ruth C. Andrus, wife of Clarence Loyal Andrus, "Loy"; who was the oldest son of Orson Andrus who was the son of Ann Brooks and Milo Andrus. (Much of the information for this history is copied from a *Daughters of the Utah Pioneers* publication compiled by Kate B. Carter. See pages 248 through 251 of *Our Pioneer Heritage*.)

[Milo Jr. takes Elizabeth by the hand and seats her; he then brings Ann Brooks forward.]

Act 7: Wife #7 – Ann Brooks

MILO JR.:

“I would like to introduce Ann Brooks, Daughter of Elizabeth Brooks and the 7th wife of Milo. She was a strong willed woman who brought the second piano to Utah.²¹

ANN BROOKS:

I was born on Dec 7, 1832 in London England where I was taught to play the piano. After coming to America on the *Argo* with my mother, Aunt Mary, and cousins— John and Margaret. We settled in St. Louis, where I purchased a fine box piano. It was rather large, and took up a lot of space and weight in a wagon. When my mother, Elizabeth and I traveled with the Hindley Company to Utah—I brought my Piano with me. The piano was not a welcome item on the wagon train. The men wanted me to leave it behind. When we were on the shore of the Missouri river at the dock in Atchison Kansas, near Mormon Grove, Milo told me to leave my piano—this I refused to do. I would not budge off my piano until Milo had it loaded onto his wagon that he sent with the Hindley Company. Today, you can see the piano at the Daughters of the Utah Pioneers museum in Salt Lake City.

Shortly after arriving in Salt Lake, my mother and I married Milo Andrus on November 22, 1855. He had been our Stake President in St. Louis.

I used my piano to take care of my family by teaching music and playing for dances and other entertainment in Holladay, where we lived. James, my brother, and his family joined us the following year. He was married to the sister of Milo’s fifth wife, Ann Webster, Making him both Milo’s brother-in-law and stepson.

Milo and I had five children, all born at Cottonwood, now known as Holladay. Two of my sons, Parley and Clarence Eugene both died in 1876, during a diphtheria epidemic.

I felt very comfortable in most any environment, and was never bored with life. I knew much about medicine and believed in following the rules of heath so that one could keep well instead of having to cure sickness. My granddaughter had weak ankles so I made a brace to help hold her feet straight. Some neighbors called me a cruel old woman for torturing my grandchild; but, the remedy worked, for her ankles were strong enough to support her when she began to walk.

I also taught school; where, if the children were good for the week I would invite them home to hear me play the piano. I had a very trying experience at school one day when some of the older boys dared one of the little boys to run through the ashes with his bare feet. It blistered his tiny feet so I put then in damp soda, hitched my horse to the buggy and placing him in my lap I drove a mile to his home, comforting the little fellow as we drove.

²¹ Carter, Kate B. *Heart Throbs of the West*, Vol 10, page 265.

I attended the dedication of the Salt Lake Temple, on April 6th 1898. What a glorious day! As I aged I began to get arthritis, it would take me an hour to massage my limbs and get them limber enough to walk downstairs; I refused to have a bed placed downstairs or to allow anyone to wait on me. I died January 13, 1913. I was buried in the Holladay Cemetery, near the resting place of my mother, my sons and my husband, Milo.

[MILO JR. escorts Ann back and takes Jane Munday by the hand.]

Act 8: Wife #8 – Jane Lancaster Munday

MILO JR.:

This is my eighth mother, Jane Lancaster Munday. She, like 2 other wives of Milo, was a widow. Her husband, Samuel Brown, died in 1854 during a cholera epidemic in St. Louis. This, however, was not her first experience with loosing a loved one.

JANE LANCASTER MUNDAY:

I was born in England on October 4th 1832; the oldest of three children. Before I was ten years old my father died, and my brother and sister did not live to adulthood. My dear Mother died in 1854, which was rather young. I had learned the tailoring trade and was particularly adept at making clothes for men and boys. However, those of us who had joined the Mormon Church faced such intense prejudice and persecution that we decided to go to Zion. I traveled on the ship *Ellen Maria* in 1851, with the Apostle Orson Pratt, who had just completed his mission to England. He took occasion to preach the gospel to us several times during the voyage.

I lived in Saint Louis for several years. This is where I met and married my first husband, Samuel Brown who died just over a year after our marriage in 1854. The month following Samuel's death I gave birth to a son, who died two days later. The next year I traveled in the wagon train that was led by Milo Andrus. I drove a team of mules across the plains. Sharing my own bread with a mule 'so he would have the strength to pull the load.' Milo didn't find out he was leading our wagon train until 12 hours before we left Mormon Grove.²² Milo had spent the summer organizing several other wagon trains; but, due to the lack of experienced men, it was decided that he was to captain the last wagon train of 1855. Milo was sad because he did not have a chance to say goodbye to his beloved Stake.

A U.S. Marshall from Kansas attempted to attach the train for debts owed by the First Presidency. Milo convinced him that the First Presidency did not own the wagon train, as it was property of the Perpetual Emigration Fund. Just then the Marshall got a belly ache and wanted some brandy. Captain Andrus gave him brandy, food and drove him in a buggy back to his loggings.

He drove us hard on our journey, to the point that 'one of the travelers described him as "a terrible bully and tyrant."'. They could not understand that Milo, who had traveled the trail

²² Letter to Brothers Edwards and Gardner, St. Louis Luminary, 18 Aug, 1855, 155. Wrote on the 2nd of Aug. 1855, from Mormon Grove, K.T.

http://www.rulufandazuba.org/original_docs/18550806-milo_12_hours_notice.pdf

before, was genuinely concerned, he wrote, "...I... am doing all in my power to push on this camp... as I am deeply anxious for their welfare."²³ He had reason to be concerned for on the 4th of October the train crossed near South Pass, at Rocky Ridge "a most awful mountain of stone."²⁴ Followed by "...a dreadful storm of snow." When we neared Chimney Rock, we lost 20 oxen and 2 cows "from something they had eaten or drank." Upon reaching the Sweetwater River many more cattle died. There was little feed for the animals; in all, the Andrus train "lost 11 animals above 50%."²⁵

"At the fifth crossing of the Sweetwater it snowed three inches. ...From Fort Bridger, Captain Andrus sent word to Salt Lake that he needed fresh animals and that "many of the men, women and children were almost barefoot and very destitute of clothing." By the time the train reached the Weber River; the emigrants were running out of provisions...."²⁶
²⁷ Milo, who was ill for much of the journey, said that leading this wagon train was "one of the hardest burdens that he had been called to bear in the midst of Israel during his sojourn in mortality"

The following year the Willie and Martin Handcart companies were in desperate need of help, as they were caught in severe weather. Milo, who could certainly empathize with them, sent, without delay, 3 wagons, a horse, four mules, 730 pounds of grain plus some cash as provisions for a teamster. This was a considerable amount considering the next largest donation from the Big Cottonwood Ward was 200 pounds of grain.

On the 22 of November 1855, just a month after I arrived in Salt Lake, the family had a unique day. Ann, Elizabeth Brooks and I were married and sealed to Milo. Adeline Alexander and Mary Ann Webster who had been married to Milo a few years earlier were sealed to him. Milo also stood in proxy for Hubbard Tuttle, Lucy deceased husband. It was a busy day at the Endowment house for the Andrus family!

Milo and I had seven children. I would travel from Andrus family to Andrus family to teach school to the Andrus children.

I became a graduate midwife and worked in the only hospital in Salt Lake City. I owned my own knitting machine, loom, and sewing machine.

I left this world at the turn of the Century on the 2nd of October.

[Milo Jr. Takes Jane's arm and walks her back to chair, he introduces Margaret Boyce]

²³ Correspondence, from Milo Andrus, 8 Sept 1855, 166, St Louis Luminary.

http://www.rulufandazuba.org/original_docs/18550822-milo_little_blue.pdf

²⁴ (devil's backbone is still east of Martins Cove and Devils gate the trouble with this chronology is that at the Oct 4 date they would have been about Rocky Ridge not Devils backbone. Perhaps we could say they were near South Pass as they are there on the 6th of October. I wonder if anyone has ever put this on a map before? After doing so I think the two spots are 150miles apart on a two day journey!)

²⁵ Journal history of the Church Thursday, Nov. 22, 1855. (Note this was Milo's wedding day) Pres. Brigham Young was engaged part of the day settling emigration accounts with Erastus Snow; it was ascertained that the P.E. Fund Company had lost 33 1/3 percent of the cattle which had started across the plains this season and that the company under Milo Andrus had lost 11 animals above 50%. Elder Snow accounted for all the Church funds which had passed through his hands this year and was \$10 over.

²⁶ <http://www.lds.org/churchhistory/library/pioneercompany/0,15797,4017-1-52,00.html>

²⁷ Deseret News Vol 5 # 32 17 Oct 1855. http://www.rulufandazuba.org/original_docs/18551004-milo_co_leading.pdf

Act 9: Wife #9 – Margaret Boyce

MILO JR.:

Margaret Boyce was a young wife of Milo Andrus, as I, was only 9 years older than Margaret when she married my father, Milo.

MARGARET BOYCE:

My parents were from England. They settled in Bedford, Wayne County, Michigan where I was born on the 12 of April, 1840. My family joined the church when I was very young. In 1846 my mother, Ann Geldard died on the 15th of February, during the failed trip to live among the Ponca Indians for the winter. The next year my father, George Boyce, took four of his small children to Utah. Papa joined Parley P. Pratt in the Daniel Spencer Company that left for Utah on the 17 of June in 1847. Papa did not have to tend us the entire trip alone; as he married Elizabeth Taylor, sister of John Taylor, while they were in route on the 18th of July. Elizabeth was a loving stepmother.²⁸

After reaching the Salt Lake Valley we lived in the Fort for two years until our move to Cottonwood. Where Milo Andrus lived, I married him on February 15, 1858.

We had nine children together. Milo was very busy serving missions for the church for much of our married life.

When Milo was called to settle in Southern Utah, Mary Ann Webster and I accompanied him. We lived in Price Ward, in Washington County, Utah. I lived there in 1874 when the United Order was established. Milo was in charge of the settlement. This was not the first time that Milo had lived the United Order, as those who joined Zion's camp were required to live the law during the march.

I was set apart as the first Relief Society President in the Price Ward.

My husband was asked to say prayers in many of the meetings he attended. In 1882 on the 9th of January, Erastus Snow nominated Milo for Chaplain of the Utah Legislature, he was so elected and began praying for that great body of men at the beginning of their meetings.²⁹

In 1884 Milo and I settled in Oxford, Idaho where the boys farmed the land that Milo had acquired. Milo, who was 26 years older than I, died in Oxford on June 18, 1893; he was buried in the Holladay cemetery. As my boys married and moved away, I move to be near them. I passed away on the 1st of October 1901 at the home of Milo Jr. the Son of Sarah Ann Miles.

[Milo Jr. accompanies Margaret back to her seat and then escorts Emma Covert to the front of the audience.]

²⁸ Taylor, Leonora Cannon, Diaries, 1832 and 1846-1847, reel 2, fd. 14 “our company numbered over 500 wagons led by Br P. P. Prat[t] Mr. Taylor, Jeddediah Grant, Br. Smoot, Br. Spencer...”

²⁹ Utah Legislature, Jan. 9, 1882.

Act 10: Wife #10 – Emma Covert

MILO JR.:

Emma Covert was papa's tenth wife; she was a large woman, tall with dark brown hair and eyes. She was the 8th of ten children born in New York to Mary Cartwright and William Covert. Emma was born on May 10th, 1841. Her family had previously joined the church in 1838. When Emma was five, the family moved to Nauvoo, Illinois.

EMMA COVERT:

Soon after we arrived in Nauvoo, the Saints were forced to abandon their homes by mobs; our family went to live on the Missouri river at Winters Quarters along with many of the others Saints who had been forced out of Nauvoo. From Winters Quarters my family decided to move with the Saints even farther West, this time to Utah. We traveled with the Heber C. Kimball Company in 1848—the same company that Abigail Jane Daley and her children were in—I was only six years old at the time.

When we arrived in the Salt Lake Valley there was very little civilization there. At first we held school in someone's home. Supplies were limited; we didn't have chalk or black boards, so we used slates and sat on benches placed around the room. Eventually a one-room school house was erected. I did not have much of an education, but I seized every opportunity to study and learn.

When I was 17 years old I married Milo Andrus on Feb 28th, 1858. We lived at Big Cottonwood; now known as Holladay in Salt Lake County. He was the bishop of the Big Cottonwood ward at the time. Milo was then called to go on a second mission to England. He left me alone with our daughter, Helena. When Milo returned we moved to Dry Creek, now called Sandy, where I gave birth to a second child. We had seven children in all, six girls and one boy whom I named after my father, William Spencer. Five months before William was born Milo moved to Saint George, I didn't go with him to St. George and so I was left with the job of supporting the family. I worked hard to provide for my children. I took in wash, walking two miles in order to do the job on a wash board. My oldest daughter, Helena helped as much as she could; she took the two youngest children, Carrie and Will when she married at age 15. She found it difficult to manage her own family and her siblings, and so I placed Will with a family that had no children when he was about four. Carrie, the youngest girl was sent to the Gardner family by Helena, on Christmas day, when she was six years old. In those days we did what we could to see that our children were in the best situation possible, often placing children with others we felt could provide for them better. I died in Salina, Utah on Oct. 25, 1897, where I was buried next to my second husband, John Holden.

[Milo Jr. Takes Emma back to her seat and brings forward Francenia Tuttle.]

Act 11: Wife #11 – Francenia Tuttle

MILO JR.:

Francenia Tuttle was the eleventh and final woman to marry my father, Milo. She was the daughter of papa's 3rd wife from a previous marriage.

FRANCENIA TUTTLE:

I was born in 1845 in Westfield, Massachusetts, a year after my mother and father had joined the church. We lived at Winters Quarters for a while before traveling to Utah in 1847. We crossed the plains with the Edward Hunter - Jacob Foutz Company when I was 18 months old. After my father died in 1850, my mother, Lucy Tuttle was left with three very young children; she married Milo Andrus the following year, in 1851. Much happened during the years that I grew up. Mamma was assigned by Milo to build the halfway house because he was sent to England to serve a mission.

We were married the year following Milo's return from England in the Endowment House on December 6th, 1862. We had three sons; but sadly, only Oscar lived to raise a family. To help support Milo's growing family I helped my mother build and run the Spanish Fork House. We charged our guests \$1 for supper, breakfast and a bed. There was an additional charge if they needed to use the stable. During this time, my stepfather, Milo, was very busy working on the grade in Echo Canyon for the Railroad with his sons and some of his wives, for which they were never paid. Later, Brigham Young worked out a compromise for the lack of pay by securing free passage for immigrating Saints.³⁰ Soon after, Milo took contracts to build the grade for the Rail Road in Utah County. He had some teams, plows and scrapers that were manipulated by his own sons. To this very day you can see the Milo dig at the point of the mountain.

I died at the young age of 27 years; leaving my mother, Lucy, to raise my children. While in my mother's care in 1882, my eleven year old son, Amos begged his Grandmother³¹ and Uncle Alma, to let him go rabbit hunting with some of the youth. Lucy reluctantly agreed he could go. Around noon the boys were unhitching the team when someone laid a gun on top of some coats in the wagon box. A few seconds later the gun went off and hit Amos. He died that night. At least I was there to greet him on the other side.

[Milo Jr. escorts Francenia back to her seat. Comes forward and introduces his father, Milo.]

³⁰ Article titled: FATAL GUN ACCIDENT, Deseret News, Vol 32 #7, March 8, 1882.

³¹ http://www.rulufandazuba.org/original_docs/18820225-spanishfork_amos_died.pdf

Act 12: Milo Andrus & Finale

MILO JR.:

After papa had sent a letter of condolences³² to those imprisoned for polygamy he was himself called to appear in an Idaho court on Oct 1, 1887. He was convicted and sentenced to three and a half years in a South Dakota prison. The judge took pity on him,³³ when he saw papa walk into court with two canes, and nearly blind.³⁴ For the judge suspended the prison sentence and reduced it to a fine of \$300. The following week, the head of the whole Andrus clan, Milo Andrus, was at General Conference in the Salt Lake Tabernacle delivering a poignant speech, where he spoke directly to his descendants.

MILO: (walks to front of room. His talk was created from talks given by him that were meld together.)

“I beg the attention of this [gathering] while I occupy a few moments of time... I feel myself inadequate— without revelation from on high, to speak to your benefit, or to profit you in any way.³⁵ [I have been a member of the Church of Jesus Christ of Latter-day Saints] for the last Fifty-six years [whose history] has been of deep interest[to me. I have the] same aspirations and desires as formerly to bequeath to [my] generations after [me] the legacy of a sound faith in the principles of truth. ...In the study of these principles and of the history of men we can draw lessons of wisdom. ...There is a great lesson given us in the experience of Job, who was loved of God. He was blessed exceedingly with wealth and prosperity. The enemy of righteousness wished to have an opportunity to test him, with the hope that he might deny God and fail. ...The effect upon Job of his fearful afflictions will be remembered, yet he remained true to his God... Many men have been tried during the progress of the work of God in these days. Some had been unable to stand the troubles with which they had been surrounded. Others had maintained there integrity, and after their tribulation they had been greatly multiplied and blessed, as in the case of Job³⁶

“...I hear the spirit of grumbling, the houses are in bad order, things are in a bad condition; where such spirits are there will be sickness. Recollect you have not risked everything yet; there are others who have suffered more than you. The pioneers to the valley had more to put up with than you have had; they had no one to receive them, nor any food that they could purchase, nor had they houses to go into; they have risked their lives for the Gospel’s sake. Contrast your circumstances a little with what they have suffered in this the day of your trial, and repent or your grumbling will rob you of the blessings of the sacrifice.... Come life or come death, come cold or heat, plenty or poverty, be faithful to the end and you shall be saved. This is Mormonism; it is for this you came here, not for bread, houses,

³² http://www.rulufandazuba.org/original_docs/18851126-milo_to_plig_penitentiary.pdf

³³ Latter-Day Saints’ MILLENNIAL STAR Vol. 49 (31 Oct 1887) http://www.rulufandazuba.org/original_docs/18871001-milo_300_dollar_fine.pdf

³⁴ Territorial Items. Deseret News Vol. 34 No. 52 (13 Jan 1886). http://www.rulufandazuba.org/original_docs/18860107-milo_arrested_polygamy.pdf

³⁵ Andrus, Milo. A Discourse, delivered in London, July 22, 1860. Reported in *Millennial Star*, England. http://www.rulufandazuba.org/original_docs/18600722-milo_discourse_london.pdf

³⁶ Andrus, Milo. part of Milo’s Conference talk found in: the *Latter Day Saints Millennial Star*, published in England, No. 44 Vol. XLIX . Monday October 31, 1887. pg 691 -92.

or land. This growling and grunting over a Johnny-cake is not Mormonism. Even poverty has its blessings; ...Poverty can teach you many lessons that you could not learn otherwise,... and when you have past the ordeal, the treasures of earth could not buy your experience if it were marketable. Then put your trust in the Lord, and you shall be blessed and sustained; your bread shall be given, and your water shall be sure.”³⁷

“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. ...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.... What says the voice of revelations upon this matter? “Let him that is warned warn his neighbour.”
 “Now, there is a question I wish to put to [you]: 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 know to be “Mormons,” they removed to another part of the town. This fear of man will never do.”³⁸

“You are chosen dear [family], from among an ungodly world, to be repositories of the revelation of Jesus Christ, to be content earnestly for the faith once delivered and now restored to the Saints...learn to be better fathers and mothers, better husband and wives, better servants and masters, better members of society and in a word that you may become better saints of the Most High God.

“...Do you wish to learn more fully your duties and obligations? Then listen to the voice of wisdom and council and obey the same in meekness and simplicity, and the Spirit of God shall rest upon you; the visions of heaven shall be unfolded to you and you shall never be confounded worlds without end.”³⁹

“...you should pay your tithes, and build a holy temple unto the Most High, herein a man can have sealed to him the wife he loves, and the children she had borne him; to have these blessings secured to you, with your posterity, for time and all eternity, is something to have a house built for. And is it impossible to secure this in any other place? Yes, it is an impossible as it would be for you to blow out the sun.”⁴⁰

“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.

³⁷ Discourse by Elder Milo Andrus to those listening to apostate Gladden Bishop. Abt. Feb 10, 1855.http://www.rulufandazuba.org/original_docs/18550210-gladden_bishop_address.pdf

³⁸ Andrus, Milo A Discourse, delivered in London, July 22, 1860. Reported in Millennial Star, England. http://www.rulufandazuba.org/original_docs/18600722-milo_discourse_london.pdf

³⁹ A message from Saint Louis Stake Pres. Milo and his council to Saints. Luminary Dec 23, 1854. http://www.rulufandazuba.org/original_docs/18541223-milo_admonishes_saints.pdf

⁴⁰ Discourse by Elder Milo Andrus to those listening to apostate Gladden Bishop. Abt. Feb 10, 1855.http://www.rulufandazuba.org/original_docs/18550210-gladden_bishop_address.pdf

“...Joseph Smith, unto whom the Lord revealed himself, was full of kindness and love for the salvation of the present generation....Joseph and his brethren have so looked upon the present generation whilst they have [traveled] 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. 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.⁴¹ 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.⁴²

“I will now close with my humble wishes for the triumph of truth throughout the world, and that the blessings of heaven may rest on all who favor the cause in every land.”⁴³

“...[I] pray the Lord to accompany this testimony with his Holy Spirit to all the honest in heart. Amen.”⁴⁴

MILO JR & ALL 11 WIVES

[After talk— Milo Jr. comes QUICKLY forward, with all 11 wives. They stand around Milo. Milo asks the congregation to join in singing “Come, Come, ye Saints”. Ann Brooks steps forward to lead to group.]

MILO:

“Please stand and join us in singing, Come, Come ye Saints.”

ANN BROOKS: Leads group in song. [Has older church hymn book]

End

⁴¹ Andrus, Milo. *Twenty-Eight Years' Experience Among the Latter-Day Saints*. Millennial Star Vol 22 # 25, June 23, 1860. http://www.rulufandazuba.org/original_docs/18600623-milos_testimony.pdf

⁴² Andrus, Milo. *Twenty-Eight Years' Experience Among the Latter-Day Saints*. Millennial Star Vol 22 # 25, June 23, 1860. http://www.rulufandazuba.org/original_docs/18600623-milos_testimony.pdf

⁴³ Andrus, Milo. *Correspondence for the British Mission*. Deseret News Vol 10 No 17 (27 June 1860.) http://www.rulufandazuba.org/original_docs/18600426-milos_dnletter.pdf

⁴⁴ Andrus, Milo. *Twenty-Eight Years' Experience Among the Latter-Day Saints*. Millennial Star Vol 22 # 25, June 23, 1860. http://www.rulufandazuba.org/original_docs/18600623-milos_testimony.pdf

“Elder Milo Andrus addressed the Conference. He expressed gratitude to God that he was still alive, and had the privilege of taking part in the progress of the work in which the Saints were all interested. He dwelt upon prominent periods in our history. To the Speaker the history of the church for the last Fifty-six years has been of deep interest. He had the same aspirations and desires as formerly to bequeath to his generations after him the legacy of a sound faith in the principles of truth. A study of the operation of truth on the earth afforded great joy. In the study of these principles and of the history of men we can draw lessons of wisdom. We can observe what results have occurred from given effects in the past. There is a great lesson given us in the experience of Job, who was loved of God. He was blessed exceedingly with wealth and prosperity. The enemy of righteousness wished to have an opportunity to test him, with the hope that he might deny God and fail. The terrible trials to which he was subjected are a matter of record. The effect upon Job of his fearful afflictions will be remembered, yet he remained true to his God. When tempted by his wife he replied that she talked like one of the silly women. Perhaps there may be some parallels in these times to that incident. Was there not some talk of this silly quality when men were persecuted and afflicted? Finally the man of faith and patience exclaimed that in the latter days he would stand on the earth and see his redeemer. Many men have been tried during the progress of the work of God in these days. Some had been unable to stand the troubles with which they had been surrounded. Others had maintained there integrity, and after their tribulation they had been greatly multiplied and blessed, as in the case of Job. The speaker next directed the attention of the congregation to the experience of Jonah. Although he did not fully regard the word of the Lord, he was not cast off. It would not be proper, on this account, that his example of disregard should be followed by the Elders. We have no time to rest from our labors until our last breath is drawn. In the Fifty-six years of his experience in the church the speaker had never heard (pg 692) the Prophet, Apostles and Elders teach anyone to sin. He could say to all the world that Jesus is the Christ. He had seen the heavens manifest their treasures in the glorious gifts of the gospel. He concluded with a strong exhortation to faithfulness.”

- "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."

—Milo Andrus, *Deseret Evening News*, January 19, 1885

Diff Baptism date then I have????

ANDRUS, Milo (1814-93), born on Mar. 6, 1814, in Wilmington, New York, to Ruluf Andress and Azuba Smith. Was baptized on Mar. 12, 1832. Married Abigail Jane Daley on Feb. 14, 1833. Marched in Zion's Camp in 1834. Spoke on several occasions at meetings McLellin was holding; living in Florence, Ohio, in Oct. 1834. Appointed president of the Florence Branch in 1836. Moved to Missouri in 1837 and then to Illinois in 1838. Served a mission to England, 1848-50. Moved to Utah by 1855. Died in Oxford, Idaho, on June 19, 1893. [McLellin, s.v. "Andrews or Andress, Milow"]

Here is a letter from Milo to Brigham Young that you might be able to pull out some things for Jane Munday to say. There is a quote in the journal history of the church in Oct or Nov where they are talking about the losses in cattle from the 1855 migration where it says that they lost a full 1/3 of the cattle except for the Milo Andrus company and in that one it was a full 1/2 +11 so she could say something about the trouble with cattle. Look to the bottom for the superhuman strength quote by for now! Laura

In the Deseret News there is an article of the PEFund passengers with Milo then it lists "Names of independents in this company. Milo Andrus, returning from mission: Henry Humphreys; Jane and Amelia Brown; John S Fullmer returning from a mission; Ann Cash and daughter; Daniel A Foster, mother and 4 children, youngest dead; Margaret Entwistle. I am assuming from this list 2 things that Amelia is neither her daughter or his mother as they were listing those relationships. She could be his sister, aunt, etc.

There is a history that says that Jane Munday was hired on as a teamster for the company but was not very good so they put her on as a cook. There is also a story about how she shared her ration with a mule. I just wish I knew where to locate all of these stories.

Source: Andrus, Milo, to Brigham Young, 9 Sept. 1855, in Brigham Young, Office Files 1832-1878, reel 33, box 23, fd. 18.

Head Quarters of the
tail end of the Mormon
Emigration in Camp 21 Miles
below Chimney Rock
Sunday 11 O'clock Sep 9/55

Dear President Young

It is with heart felt gratitude to God our heavenly Father that I am yet among the living & have the pleasure of dropping you a few lines to let you know how things exist with us & what has taken place that will be of interest to you since Elder Erastus Snow left me at Mormon Grove[.] I will therefore begin with the Mrs. Dafrene affair & "Queen"[.] I should say of all the devilish spirits in hell & on Earth. has was anticipated she hurried through in connection with many spirits like herself which the States abound with, got the attachment laws of Missouri extended over Kansas Territory & sent an United States Marshal for said Territory with an attachment for any Mormon train against the property of B Young, H.C. Kimball & J.M. Grant. He came up with Bro [John S.] Fullmer about 15 Miles out from Mormon Grove, with 2 or 3 of our Waggons. I was in the advance from 15 to 20 Miles with the balance of the Company a distance of about 35 Miles from Atchison, at that time we had been unable to move the Company in Mass in consequence of lacking, broke cattle & drivers. while we was at prayers in the evening on the 8th Aug. it was announced that Bro Fullmer had arrived in Company with the Marshal, but I paid but little or no attention until I fully satisfied myself in prayer before the Lord asking him to give me power over all evil spirits whether in men in high places or low ones or in our animals that we eventually might have the Victory & bring the people & property placed in my charge to the home of the Saints. after prayers I was introduced to Mr Clarke U.S. Marshal for K. Territory & was informed by him of his business, & informed likewise that he would ease the Matter of by taking me from the Midst of the Camp at this critical moment back to Atchison & get sufficient good security from amongst the Citizens there to secure the debt & cost to which I replied to Bro Fullmer that I would see them damned before I would go an inch or suffer any attachment to be made in Camp[.] I claimed that I had the property of neither of the Gentlemen named in the attachment. it was a Companys property & in my hands has an Agent. about this time Mr Clarke was taken with the bellyache & wanted a little brandy which I redely furnished him also had supper provided & then took him in the Carriage with me for a nights lodging, and made him Smell the breath of one old hard headed Mormon & I think it done him good for his heart was much softened & he felt as though it was all injustice & said also that he had told the Council for the prosecution that it would result as it now had but in order to make an appearance of doing his duty he served the G[u]arnatee on Pace Allred, Barlow & myself, to appear at the term of U.S. Court to be held at Leavenworth City, on the 3rd Saturday in October to answer to any interogatorys in regard to having the property of the above named Gentlemen in possession[.] after Mr Clarke had got away from the influence that the Lord had caused to come upon him & seeing he had not done his duty according to the instructions of those who had sent him he went back to Mormon Grove & to keep up appearances of doing his duty he attached 4 or 5 Waggons that we had left there and a

few lame Cattle & above all McGaws Calves[.] any thing farther in regard to the Marshal & his proceedings this deponant knoweth not[.]

After a fruitless attempt of 2 days to move the Camp in Mass I decided to leave the P.E. Fund Thrashing Machine at the same time Bro Allred[freight co just ahead] left in charge of the same man your Engine Boiler & fixtures making 5 Waggons load we then made our attempts to start[.] we thought we should camp together the following night but I went behand my expectations 5 miles & he did not come up to his into 8 which throwed us apart & I have not seen him since but have heard once that they were getting along tolerably well. Now a breaf stretch of our Journeying circumstances is all I can lay before you at the present time[.] Elder Erastus Snow will be able to bear testimony to what I am about to say in regard to Cattle[.] we had several Yoke of old well broke cattle that had been used constantly for hawling freight & provisions from Atchison to Mormon Grove. because the drivers were unable to handle wild ones than we had many yoke of the smallest unbroke cattle that had been purchased this Year in connection with both of the above we had several yoke of California Cattle which ought to have been shut up with Mrs Dufrene & her legion of devils rather than to have been here[woman who tried to attach train][.] they in connection with our Small unbroke Cattle have disabled many of our older Cattle & the[y] begin to fail but still we are in travelling condition & can make w[h]ere there is not deep beds of Sand from 15 to 20 Miles per day[.] our losses in stock considering the kind have been comparitively light[.] our greatest loss was last night lost 20 oxen & 2 Cows from something the[y] had eat or drank. we are shoeing to day such has have their feet worn out preparing for our start tomorrow & expect the present week to reach Fort Laramie were I have concluded if I can do so on time to buy 10 Yoke of good cattle. if I should not succeed in that our chance in getting in before the Snows will be somewhat doubtful[.] we have 7 weeks rations now in Camp[.] you can calculate from that what our situation will be for food. I can bring the Company in that time if no preventing providence and unforeseen accident occurs by adding the strength of team at Laramie that I have named[.] I am well aware that much imposture has been practiced in the starting of this Company I am fully satisfied that there is from 3 to 5 hundred of stuff on each waggon that [h]as not been weighed[.] I purpose weighing one load today to make a text from which I calculate to preach, a Sermon on discharging of old freight & charge the partys 25 cents per pound for hawling it thus far & if the[y] grumble steak them out on good feed by the side of it[.] you will see by our report accompanying this letter the number of deaths & the diseases[.] I will say the health of the Camp in general is good. My own health is very much impaired since I started[.] the lack of experienced men to carry out the measures makes the burthen upon me ten fold greater than it ought to be but I often feel after prayers in the evening as though Bro Brigham & the brethren in Valley and also my wives had all prayed that Bro Milo might live & have power with the Lord to bring the Company in his charge safely to the Valley & under the influence of such feelings I rise up early in the Morning & say in my heart, let the weak say I am strong & so push along & keep moving & still believe under the blessings of kind heaven that we shall see you about the 20th or 25th of October & then be released from one of the hardest burthens that I have been called to bear in the midst of Israel during my sojourn in mortality. I will now close with my kind love to Yourself Bros Heber, Jediah & not forgetting my late president Elder Erastus Snow[.] may Grace Mercy & peace be abundantly multiplied unto you all through the revelations of Jesus Christ is the prayer of your humble Servant for the Kingdom of Heavens Sake

Milo Andrus

P.S. I would just say that Cap Harper & Company are in the advance of us about 15 Miles in good traveling condition, enjoying in good health. Company all in good Spirits. I have omitted to say until now that General Hearney had an engagement with the Indians near Ash Hollow on the 3rd & on the 5th sent over one of his aids with his compliments, to me stating that the last report from the battle field showed 120 Indians Killed 58 Prisoners mostly women & children, 4 soldiers killed & Wounded. this report is the nighest authentic of any that I can get[.] He wished me to keep an advanced guard which I try to carry out by humbling myself before the Lord & asking my brethren to do the same asking the Lord to be our front & rear guard & that the spirit may control the Lamanites that they come not upon us showing to the Lord by our works that we are as willing to watch as we are to pray[.] I should have no fear in passing through the Red Mans land if other men that know not God neither the origin of the Red Man had not been turned loose to kill & waste them away & increase their thirst for blood, but all of these circumstances we cheerfully submit to the wisdom of the Holy Spirit and hope to live in such a manner as to secure its guide & all will be right[.] I can think many things but have no time to write[.]
M. A.

Source of Trail Excerpt:

"From Our Kansas Correspondent," *The Mormon*, 28 July 1855, 3.

Read Trail Excerpt:

From Our Kansas Correspondent.

ATCHISON, K. T., July 8, 1855

To the Editor of the Mormon:

SINCE writing to you last, but little of importance to your readers has transpired in Atchison. The Saints are rolling off; two companies have left during the last week, Elder [Richard] Ballantyne's and Elder Sechrist's [Jacob F. Sechrist's] and another train is expected to start in 3 or 4 days; this train will take out church property, also Gov. B. Young's boiler and machinery for his steamboat; we are looking for it to arrive every hour, as the boat that has it one is, and has been within twenty-five miles of this place since yesterday morning. She will be here in a day or two, if

nothing happens, and then the church train will leave for the plains. **Elder Milo, Andrus is still here; he seems to be endowed with superhuman strength of body and mind, and wades into the business with a will; he does more business than any man in or around Atchison.** Elder Daniel Spencer is here, having arrived yesterday, on the Polar Star, from St. Louis. Elder [James] McGaw is still here; he is the acting Bishop for this region of country, Elder E. Snow is expected up in a few days. Elder Wm. Rust arrived a few days since with two families of Saints from Pennsylvania; they intend stopping over until next spring; Elder Rust tells me that there will be more on this fall from Pennsylvania. Come along, provisions are plenty and tolerable cheap; every thing is plenty, devils too, in human shape not excepted, and the more priesthood the closer to their dens they will keep.

The Kansas Legislature is in session; Johnson is President of the Council, and Dr. J. H. Stringfellow, editor of the Squatter Sovereign; Speaker of the House.

The Legislature, like all political Legislatures, is doing but little, as yet; but you may expect them to chew their lead into long balls for the Abs. And Frees., during the sixty days sitting.

Atchison is improving slowly, on account of lumber; only 4 houses put up in the last week. The River has been in fine floating order, but is now falling rapidly.

The health of the companies as reported by those arriving here from the Lake is good except Elder Blair's company; several cases of cholera had appeared in that company. Elder [Jacob F.] Sechrist, the captain of the 2d company died, between here and Karney, from fatigue in hunting cattle.

The prospect for crops is remarkably good, at present; but I learn that large fields of wheat, with the chaff and blades all off, has been left standing in Missouri; from the fact that the least motion of the stock caused the wheat to part from it, and go into the ground. They want some of the boys from Deseret to glean, or, at least, to learn them how to take care of that that the Lord gives them.

This letter is scattering; but, as the Parson said, "Scattering shot kills the most birds," I must close it. I am Yours, Truly,
TRAVELER.

I looked up the ship record for Jane Munday she is listed coming in 1851 March and is listed alone. The next entry interestingly is a family with 4 children and no head I think she may have been helping with them. Her mother and stepfather would have been listed with her is they were there and they are not.

Other interesting tidbits

We have a Milo and Milo Jr.

Afton Bucannon former english teacher from Californai has agreed to put the play together all I need to do now is get her the play and actor's info and it is taken care of she is a go getter!

Randolph had broken his collarbone and so was at camp when this incident took place Laura

There was a gray mare and her colt from Lower Mammoth that began to visit us. She would rip open the grain tent, tear the sacks and scatter the oats around.

I observed that the mare and her colt were waiting for another chance to rip open the grain tent. Papa said let her go and to find some wire and a tin can. This I did and by the time she was at the tent Papa and I tried to catch her, but she shied away. The colt was friendly and curious. I walked up to it. It allowed me to strike its nose while Papa with his one free hand managed to wire the can to its tail. The colt took off like a streak and with it's mother in a clous of dust went down the road to Lower Mamouth.

None of us thought the angry owner would be back so soon. He arrived just as the men were coming in for supper. He shouted that he was going to lick the whole camp. Uncle Milo assured him that we would be fair and allow him to lick us one at a time. He offered to let him start on Uncle Oscar (Francenia Tuttle line) our smallest man unknown to the man he was also our very best boxer). A ring was formed and they went at it. He was licked in short order. As he mounted his mare, Uncle Milo called to him. "If you do not want to fight the rest of the men we will let you try the women or perhaps the boy here." I was so proud that he pointed to me. (Dolph, Adaline Alexander's grandson Randolph's son). He came back nest day with the sheriff and when that officer heard the story he advised the man to stay away from the camp and keep his mare at home. Never heard of him again. Dolph Autobiography 1890-1900

After giving birth to my father in a tent at a heap camp in Bingham Canyon, Utah. Dolph Andrus Autobiography 1890-1900 I had heard it was a dugout.

" Milo Jr. I was 25 years old when I was put in the bishopruck and I served 36 years.

For a nick name. I was always called "Nude. The pants I had to wear had been used by most of my brothers and by the time they were handed to me they were mostly patched. One day a man told me that they would be a perfect match for Joseph's coat of many colors." Milo talk in my Sarah Ann Miles photo collection
lots on my plate today bye for now! Laura

Daniel Spencer/Ira Eldredge Company (1847)

Boyce, Elizabeth Taylor (27)

[Boyce , George](#) (51)

[Boyce , Thomas](#) (20)

[Boyce , Henry](#) (9)

[Boyce \[or Boyes \], Elizabeth](#) (16)

[Boyce \[or Boyes \], William](#) (22)

[Boyce \[or Boyes\], Margaret Ann](#) (7)

Daniel **Spencer**/Ira Eldredge Company (1847)

Departure: 17 June 1847

Arrival in Salt Lake Valley: 19-22 September 1847

Company Information:

174 or 177 individuals and 76 wagons were in the company when it began its journey from the outfitting post on the Elkhorn River about 27 miles west of Winter Quarters, Nebraska.

[View a list of individuals](#) known to have traveled in this company.

[View a list of sources](#) to learn more about this company.

Boyce, Elizabeth Taylor

Birth Date: 4 Sep. 1919

Death Date: 31 July 1909

Gender: Female

Age: 27

Company: [Daniel Spencer/Ira Eldredge Company \(1847\)](#)

Pioneer Information:

married George Boyce en route 16 July

Sources:

Taylor, Leonora Cannon, Diaries, 1832 and 1846-1847, reel 2, fd. 14. [Read Trail Excerpt](#) [Source Locations](#)

[John Banks Company \(1856\)](#)

Brooks, James (7)

Brooks, James Simpkins (30)

Brooks, Lydia (4)

Brooks, Lydia Webster (26)

Brooks, Milo E. (1)

Brooks, Rachel (2)

Company:

John **Banks** Company (1856)

Narrative:

Known as the Saint Louis Company, this party included English, Danish, Norwegian, and Swedish Saints, some of whom had stopped for a while at St. Louis en route to Salt Lake City. A steamboat carrying 170 of these emigrants, with 30 wagons, arrived at Florence, Nebraska Territory, on June 14, 1856. Other party members had arrived earlier; some would arrive a little later. Florence was then the Mormon outfitting point for plains travel. Not until June 18 did the emigrants' 100 yoke of oxen arrive. After that, the travelers held a meeting where they were entertained by the St. Louis brass band and where they organized themselves, selecting John Banks as company captain. Banks was exceptionally qualified as a leader. Before emigrating from England in 1850, he had presided over the following: (1) the branch of the Church in Preston, Lancashire, England; (2) the Edinburgh, Scotland Conference; (3) the Manchester Conference; and (4) the London Conference. He had also served as second counselor in the presidency of the British Mission. Now he was returning to Utah after serving a mission in Indiana.

Not all of the company left Florence at the same time. The first group (24 wagons) started west on June 26 but traveled only two miles before making camp. The next day, an equal number of vehicles belonging to English Saints set out, traveled five miles, and then stopped at a stream in order to build a bridge. On the 28th a contingent of Scandinavians with 26 wagons joined the train. [Charles South Diary, pp. 7-8, 65] These first few days of travel provided interested spectators with a great deal of amusement because few of the emigrants had prior experience with oxen and all of the animals were wild. Several wagon tongues broke and were replaced with green wood.

Finally, the train began its journey in earnest. It was divided into two segments and on alternate days each half took its turn leading out. At night the circled wagons formed a corral while, just beyond this enclosure, tents and campfires made two more concentric circles. The men took turns guarding the cattle when they were out on the range. All members of the party were reportedly in good health on June 29. On July 1 the train crossed the Elkhorn, but before it reached the Platte, five oxen and one woman had died. It was very hot. On July 5, the company arrived at Mormon Ferry on Loup Fork. Until then the train had been traveling through woodland. Now it entered open country. On the 13th the emigrants camped south of Wood River, where they had their first experience cooking with buffalo chips. Continuing along the north side of the Platte River they began to see occasional Indian camps. On July 14 the travelers saw their first buffalo. Later they would hunt these beasts and add a little buffalo meat to their diet. One hunt ended in tragedy, however. Two men, trying to get close to a buffalo, crawled out through some tall grass, one behind the other. Suddenly the second hunter's gun accidentally discharged, shooting his companion in the thigh. The wound was fatal. Early in August the travelers met two different parties that were returning from California. On August 7, they passed Chimney Rock. Then tragedy struck again. A buffalo bull charged the train. When the men

shot at it, the cattle stampeded, and a wagon ran over a young man, killing him. The train then passed Scotts Bluff before reaching the Platte River ford near Fort Laramie on August 13. At the fort the emigrants saw a large encampment of Sioux Indians.

Most Mormon emigrants crossed the North Platte River at Laramie so that they could follow the well-traveled road south of the river. But because his company received word that Indians recently had killed some travelers on the main route, Banks decided to stay north of the Platte, following a trail that had been pioneered in 1850. One member of Banks' company later recalled that this northern route was very rocky and mountainous, with steep hills to traverse. In some places the men had to double-team the wagons in order to get up the grades, and then they had to chain the wheels when descending (the wagons reportedly had no brakes). Though the Banks party did not have any accidents, they saw the remains of numerous wrecks-silent testimony that other travelers had not been so fortunate.

A later generation named this segment of the trail "Childs' Cutoff." It followed a meandering route, periodically leaving and then returning to the North Platte. Passing the site of modern Hartsville, Wyoming, it went through Rocky Pass and down Emigrant Hill. Later it passed Box Elder Springs (then called Alder Clump Springs), Red Canyon, and the sites of modern Orin and Douglas. North of the latter place it entered fairly rugged, mountainous terrain, crossed a high rocky ridge and then passed the future site of Orpha before rejoining the main trail at the upper crossing of the North Platte. It was September before the company finally left this river and headed for the Sweetwater. Nights were getting cold. When the train camped at Devil's Gate, it snowed and the ground froze into thick ice. Some cattle died. At some point along the Sweetwater, the travelers met a relief train from Salt Lake City, taking supplies to the handcarts. Near Pacific Springs, Edmund Ellsworth's Pioneer Handcart company passed the Banks train. After leaving the Sweetwater, Banks' company passed the Sandy, the Green, the Black's Fork and Ham's Fork rivers, Fort Bridger, the Bear River, Yellow Creek, Echo Canyon, the Weber River, Big Mountain, and Little Mountain. The night before reaching Salt Lake City the company camped in Emigration Canyon. They then entered the Salt Lake Valley on October 3, 1856. At her first sight of the city, one young woman was reminded of Jerusalem, the "holy city where the people of God dwelt."

John Banks Company (1856)

Sources

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| "Arrivals," <i>Deseret News</i> , 8 Oct. 1856, 245. <u>Trail Excerpt</u> | <u>Source Locations</u> |
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Milo
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[Source Locations](#)

21, 1893), p. 1, and the Deseret News Weekly, XLVII (July 1, 1893); p. 61, carried identical notices of his passing:

Milo died on June 19, 1893. Two Utah newspapers, Deseret Evening News, XXVI (June

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.

http://www.rulufandazuba.org/original_docs/18290000-milo_leaves_east_norwalk.pdf

(Laura, the numbers and pages noted below were for me to use for quickly locating the original text.)
#7 pg 2

“...I pray my father in heaven to bless them in all things necessary for salvation, and hasten their time of gathering to the valleys of the silent west.

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

Yours, in the bonds of the gospel of peace,”

Milo Andrus

Letter to the Editor, Millennial Star, Nov. 25, 1849.

http://www.rulufandazuba.org/original_docs/18491126letter_to_pratt_from_liverpool.pdf

#14 pg 1

“...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 gruners of Utah were set down here for a few years they would be in a measure cured of their favor 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 it's quite as sickly as /49 and far hotter.

I can assure you that preaching of the judgments of God and being an eye witness 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 still remain yours as ever,
 Milo Andrus

Letter to President Brigham Young written from St. Louise July 7 15, 1854.

http://www.rulufandazuba.org/original_docs/18540715-report_on_st_louis_activities.pdf

19 pg 2

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

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

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

I remain as ever, Your brother and fellow-laborer in the gospel,
 Milo Andrus

Letter written at St. Louis, to Editor of the Deseret News, October 20, 1854.

http://www.rulufandazuba.org/original_docs/18541020-rebaptized_many_in_st_louis.pdf

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

‘You are chosen dear brethren, from among an ungodly world, to be repositories of the revelation of Jesus Christ, to be content earnestly for the faith once delivered and now restored to the Saints.

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

“...study not to please man, but study how you may please the Lord and His servants; put not your trust in man, but trust at all times and for all things in the mighty God of Jacob. ...Let your ambition ever be to excel in the knowledge of truth and exercise of wisdom and the practice of righteousness.”

“...Treasure up in you hearts words of wisdom and comfort that you may have where-with to strengthen and counsel the weak and desponding; honor and obey the counsel of your brethren, that the Saints may honor and obey you; be men of faith and prayer and live continually in the fear of the Lord and in the light of His spirit and no good thing will be withheld from you, but you shall be called ministers of God. Let all our aspirations for greatness be resolved into goodness; and be contented in the station in which the Lord has placed you—only magnify the same and you shall be honorable. Do not aspire for office and power but remember that a wise and faithful Deacon is greater in the sight of the Lord and has more power and influence than an unfaithful Elder; and the office of a Teacher is the most important and honorable that a man can hold.”

“To Husbands, love your wives. Treat them kindly and tenderly as Christ does His Church....Be not austere and tyrannical, harsh and cruel, for He who has given her into you is her Father, and He will listen unto her complaint, and unless you repent and reform she may be taken from you and given to one more worthy of her...”

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

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

“...Where fore brethren give diligence to make your calling and election sure, for if you do these things you shall never fall.”

Signed in behalf of the Council

Milo Andrus, Pres.

A message from Saint Louis Stake Pres. Milo and his council to Saints. Luminary Dec 23, 1854.
http://www.rulufandazuba.org/original_docs/18541223-milo_admonishes_saints.pdf

“...If you will observe the rules of order your joy and happiness will be complete and you shall have one of the choicest Christmas gifts that can be bestowed upon mortals—a gift above that which man can give. It is the gift of the Holy Spirit. A greater portion of that spirit is held in reserve for the people when they know more what they are about and learn better the results of their doings.

...I wish you to feel happy and cheerful today which is the very opposite spirit to that which reigns in the religious and fashionable world, which is a spirit of restraint, bondage, and misery. To meet in their several societies would to me be a perfect Hell....”

Milo gives an introductory speech at the “Latter-day Saints Tea Party”. Luminary reports on this event of Dec. 25, 1854.

http://www.rulufandazuba.org/original_docs/18541225-christmas_party.pdf

“I feel to bear testimony that the word of the Lord is like a two-edged sword, and when wielded by a skillful officer, cuts its way and causes the hearts of those who feel disposed to practice iniquity, to tremble and fear....”

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

Milo Andrus

Letter to Apostle Erastus Snow, (Editor of the Luminary) January 8, 1855. Pub. 1-13-1855.

http://www.rulufandazuba.org/original_docs/18550203instructions_to_clara_wheeler_immigrants.pdf

“...If the ways of the Lord are too strict for you, if you cannot endure the purity of our doctrines, throw them off at once, and don’t be entangled with any such tomfoolery as Gladdenism. Strike out a course of your own, and say you will go to hell on your own responsibility; say honestly the doctrines are too pure for you, but that you don’t wish to hinder others from following out the precepts of salvation, but that at present you cannot endure its laws; if you must go to hell go as honorable as you can.”...”Poor fools! Poor dupes! That can be led off by such a one, whose claims to truth and honesty, even, cannot be established much less to a divine mission. Benevolence, like Gladdenism, deserves only to be mentioned to be despised. They are akin, having one origin; and are equally ridiculous and unworthy; they need only to be united that they may receive one doom and one tomb together.”

“I hope you won’t be uneasy, brethren, if you have to sit a little extra to-day; make yourselves as comfortable as possible, and when you are tired of sitting, stand up. I remember sitting in the Kirtland temple a day and a night. Some are such slaves to their appetites, that they would go to their dinner if an angel of God was dealing out the words of eternal life. They would follow their appetites before their God. These are but a few, the great body of the people here love the truth, because it is true, and because it is the bread of life to them, and they feel like shouting Hosannah, Hosannah to God and the Lamb, for by the electricity of the spirit their understandings are lit up, so that they can understand pure wisdom and intelligence....”

“...if you view the subject aright, you will see reasons in abundance why you should now consider this; and if you view the subject aright, you will see reasons in abundance why you should pay your tithes, and build a holy temple unto the Most High, herein a man can have sealed to him the wife he loves, and the children she had borne him; to have these blessings secured to you, with your posterity, for time and all eternity, is something to have a house built for. And is it impossible to secure this in any other place? Yes, it is an impossible as it would be for you to blow out the sun. You want to get the covenant that cannot be broken; an eternal covenant that shall secure to you eternal life, your wives, your children, that the blessings of the first resurrection cannot be withheld from you....”

“...Get, therefore, the spirit of God and the rich treasures of heaven, and the power of God, and he will manifest to you his good pleasure....”

“...I hear the spirit of grumbling, the houses are in bad order, things are in a bad condition; where such spirits are there will be sickness. Recollect you have not risked everything yet; there are others who have suffered more than you. The pioneers to the valley had more to put up with than you have had; they had no one to receive them, nor any food that they could purchase, nor had they houses to go into; they have risked their lives for the Gospel’s sake. Contrast your circumstances a little with what they have suffered in this the day of your trial, and repent or your grumbling will rob you of the blessings of the sacrifice. Let Israel cease grumbling, and let joy to the Lord, and hosannah to the Highest be shouted by all people. Let such principles as these inspire and ennoble your hearts. Come life or come death, come cold or heat, plenty or poverty, be faithful to the end and you shall be saved. This is Mormonism; it is for this you came here, not for bread, houses, or land. This growling and grunting over a Johnny-cake is no Mormonism. Even poverty has its blessings; it is always more dreaded at a distance than near at hand. Poverty can teach you many lessons that you could not learn otherwise, and remember before before you can enjoy all things you must take your spell of poverty, and when you have past the ordeal, the treasures of earth could not buy your experience if it were marketable. Then put your trust in the Lord, and you shall be blessed and sustained; your bread shall be given, and your water shall be sure.”

May the God of Israel bless you continually, is my prayer, in the name of Jesus, Amen.”

Discourse by Elder Milo Andrus to those listening to apostate Gladden Bishop. Abt. Feb 10, 1855.http://www.rulufandazuba.org/original_docs/18550210-gladden_bishop_address.pdf

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

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

Milo Wrote letter to Editor on March 22, 1855, from Jackson Point, Holt County, Missouri. Published in the Luminary, April 7, 1855.

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

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

Milo letter of April 24, 1855, pub in Luminary on May 5th.

http://www.rulufandazuba.org/original_docs/18550424-wedding_at_atchison.pdf

“Elder Milo Andrus is still here; he seems to be endowed with superhuman strength of body and mind, and wades into the business with a will; he does more business than any man in or around Atchinson.”

“From Our Kansas Correspondent,” *The Mormon*, 28 July 1855, 3.

http://www.rulufandazuba.org/original_docs/18550708-milo_superhuman.pdf

“...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 twelve 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 good bye, 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....but may the very God of peace show forth His power in you that our labors be not in vain in the Lord....”

Letter to Brothers Edwards and Gardner, St. Louis Luminary, 18 Aug, 1855, 155. Wrote on the 2nd of Aug. 1855, from Mormon Grove, K.T.

http://www.rulufandazuba.org/original_docs/18550806-milo_12_hours_notice.pdf

“...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”

Correspondence, from Milo Andrus, 8 Sept 1855, 166, St Louis Luminary.

http://www.rulufandazuba.org/original_docs/18550822-milo_little_blue.pdf

“...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.”

News from our Immigration. Deseret News, Vol 5 # 32 17 Oct 1855

http://www.rulufandazuba.org/original_docs/18551004-milo_co_leading.pdf

“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 Vermillion river, where extensive forts had once been filled with human beings, whose only history known to man were their moldering mounds of bones and their ancient fortifications, which now lie in ruins.

How often, O how often have I, while 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 that 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 fastings, 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, form an individual or town constable up to the Congress of the United States, to oppose the truth, --a; 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 thy 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 traveled 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 authorized him to make the promises to those who would obey were literally fulfilled with me. 2nd. Because the Prophets of the Lord informer 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; nether 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 “

Andrus, Milo. Twenty-Eight Years' Experience Among the Latter-Day Saints. Millennial Star Vol 22 # 25, June 23, 1860. http://www.rulufandazuba.org/original_docs/18600623-milos_testimony.pdf

CORRESPONDENCE FROM THE BRITISH MISSION. BATH, ENGLAND, APRIL 20, '60. ED
NEWS—DEAR BRO:—

“After an absence from your city of eight months, I thought perhaps my friends might wish to know how I am getting along in Old England. And occasionally wish they could hear from me.

Well, I will say to them that I am well and have chosen the *News* for a medium to let them know of my whereabouts and how things are progressing in this part of the world as I see them. I have been greatly prospered in all my labors and journeyings since I left the Valley, and the blessings of the Lord through His servants has, in many things, been fulfilled to the letter, and the rest will be. The Holy Spirit is my daily companion, and by it I have been able to bear a faithful testimony, and also to be, in my weak way, and I may add, imperfect manner, a representative of the Saints of God in the mountains.

In regard to the journey to this land, the improvements in locomotion have been so great in our day, that the first thing we knew, we were, by the help of mules and the power of steam, landed in Liverpool on the 13th day of November 1859, right in the field of our present labors, with the fruit already beginning to ripen for the harvest; and, as soon as we could, we went forth into the field—some to one side and some to the other. It fell to my lot to go to the ancient Britons, in South Wales, where I labored for a season, and the Lord bore testimony with the influence of his Spirit to the things which I declared to the people.

The Saints felt to rejoice much in seeing some messengers from Zion again, after their absence for the space of two years. I have had many take me by the hand and shed tears of joy, and thankfulness to God and President Young for sending the Elder last fall.

After leaving Wales I went to the south-west part of England and was received with joy by all who wished the prosperity of the good cause, and the rest, you know, I care no-thing about.

On the 15th of January, I visited London in company with the balance of the American Elders, where we had a conference, after which I labored in company with Elder Jacob Gates in London and around that quarter after which we started for the south-west of England again, and the midland counties, where we labored until the 26th of March, then we went to Liverpool, and saw the ship Underwriter sail with nearly six hundred Saints for their home in the Mountains.

Elder Gates and myself started again for Wales after the departure of the Saints, where we labored four weeks, held four conferences and heard the reports of the prosperity of the work. About forty had been baptized since I was there before.]

We crossed the Bristol channel back into England on the 23rd of April. After holding a meeting together in Bristol we parted again, that we might assist more of the Saints.

In relation to the world in commotion I will say that many are wanting to know what all the signs of the times mean. They say that Brigham Young has either got more sense naturally than the rulers of the nations, or that he is a prophet, which all Saints have the assurance that he is.

The enemies of the gospel begin to be waken up again, not to mob, but to write, and ask if there cannot be something done for the benefit of their countrymen, who are leaving them for the Mormon Empire, as man call it now. I have made a few suggestions to them for their comfort, as follows: Congratulating them on their wealth, and their education and as they say, their friendly relations with each other, and as they have an abundance of means they had better have a national conference and commence at once, the building of a tower, get God dethroned, and then ask what shall be done; for nothing short of that will stop the progress of His kingdom set up in the nineteenth century, and it will stand forever. I would say to the Saints who are dwelling in the mountains, whose friends live scattered abroad on the face of the earth, write to them and let them know that you live, if you are alive, as the Irishman said :if not, answer by the next post.”

In conclusion, I will say let the Elders have our united prayers of faith for their welfare and strength to fill the present mission. I will now close with my humble wishes for the triumph of truth throughout the world, and that the blessings of heaven may rest on all who favor the cause in every land.”

Your fellow laborer in the gospel.

Milo Andrus

Andrus, Milo. *Correspondence for the British Mission*. Deseret News Vol 10 No 17 (27 June 1860.)

http://www.rulufandazuba.org/original_docs/18600426-milos_dnletter.pdf

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, word, 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, 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 had 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 breast 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 had 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 directions, and then again in a different one, to reach the desired heaven, 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 artic 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 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 if 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, through 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 same 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 interpretations; 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 had 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 Heave. If we understood it, we should cease to do evil, purify ourselves from iniquity, and unite all our power 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 today 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 the 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 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 light. 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 "apostates." 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."

Andrus, Milo. A Discourse, delivered in the free Trade Hall, Manchester, June 10, 1860. Pub. Millennial Star England. E.L. Sloan, *reporter*.

http://www.rulufandazuba.org/original_docs/18600610-milo_discourse_manchester.pdf

"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 for 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 had 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 had 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 fulfillment of that prophecy. Notwithstanding these things, I rejoice to live in an age of the world when God had revealed that which is tangible and can be relied upon. How very different are our hopes and prospects for 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 revelations upon this matter? "Let him that is warned warn his neighbour."

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.

Andrus, Milo. A Discourse, delivered in London, July 22, 1860. Reported in Millennial Star, England.
http://www.rulufandazuba.org/original_docs/18600722-milo_discourse_london.pdf

“...Elder Milo Andrus, President of the Birmingham District, Feb. 5th, writes cheerfully of the work in that region. The work seems to have taken deep root in the hearts of the Saints, and they enjoy the spirit of union and communion. The Saints truly rejoice in the truth and enjoy the spirit of the Gospel. The congregations are increasing, and many inquirers lend an attentive ear to the preaching of the word. He feels sanguine that, despite opposition or persecution, the work is and will be on the increase.”

Milo Andrus. *Millennial Star* vol 23 #7 Feb 4th, 1861

http://www.rulufandazuba.org/original_docs/18610205milo_writes_and_cattle_from_sl.pdf

“Elder Milo Andrus addressed the Conference. He expressed gratitude to God that he was still alive, and had the privilege of taking part in the progress of the work in which the Saints were all interested. He dwelt upon prominent periods in our history. To the Speaker the history of the church for the last Fifty-six years has been of deep interest. He had the same aspirations and desires as formerly to bequeath to his generations after him the legacy of a sound faith in the principles of truth. A study of the operation of truth on the earth afforded great joy. In the study of these principles and of the history of men we can draw lessons of wisdom. We can observe what results have occurred from given effects in the past. There is a great lesson given us in the experience of Job, who was loved of God. He was blessed exceedingly with wealth and prosperity. The enemy of righteousness wished to have an opportunity to test him, with the hope that he might deny God and fail. The terrible trials to which he was subjected are a matter of record. The effect upon Job of his fearful afflictions will be remembered, yet he remained true to his God. When tempted by his wife he replied that she talked like one of the silly women. Perhaps there may be some parallels in these times to that incident. Was there not some talk of this silly quality when men were persecuted and afflicted? Finally the man of faith and patience exclaimed that in the latter days he would stand on the earth and see his redeemer. Many men have been tried during the progress of the work of God in these days. Some had been unable to stand the troubles with which they had been surrounded. Others had maintained their integrity, and after their tribulation they had been greatly multiplied and blessed, as in the case of Job. The speaker next directed the attention of the congregation to the experience of Jonah. Although he did not fully regard the word of the Lord, he was not cast off. It would not be proper, on this account, that his example of disregard should be followed by the Elders. We have no time to rest from our labors until our last breath is drawn. In the Fifty-six years of his experience in the church the speaker had never heard (pg 692) the Prophet, Apostles and Elders teach anyone to sin. He could say to all the world that Jesus is the Christ. He had seen the heavens manifest their treasures in the glorious gifts of the gospel. He concluded with a strong exhortation to faithfulness.”⁴⁵

(Note: Find whole talk). Here is part of Milo’s Conference talk found in: the *Latter Day Saints Millennial Star*, published in England, No. 44 Vol. XLIX . Monday October 31, 1887. pg 691 -92.

Diff Baptism date then I have????

⁴⁵ *Latter Day Saints Millennial Star*, published in England, No. 44 Vol. XLIX . Monday October 31, 1887. pg 691 -92. File date, Oct 6, 1887.

ANDRUS, Milo (1814-93), born on Mar. 6, 1814, in Wilmington, New York, to Ruluf Andress and Azuba Smith. Was baptized on Mar. 12, 1832. Married Abigail Jane Daley on Feb. 14, 1833. Marched in Zion's Camp in 1834. Spoke on several occasions at meetings McLellin was holding; living in Florence, Ohio, in Oct. 1834. Appointed president of the Florence Branch in 1836. Moved to Missouri in 1837 and then to Illinois in 1838. Served a mission to England, 1848-50. Moved to Utah by 1855. Died in Oxford, Idaho, on June 19, 1893. [McLellin, s.v. "Andrews or Andress, Milow"]

Here is a letter from Milo to Brigham Young that you might be able to pull out some things for Jane Munday to say. There is a quote in the journal history of the church in Oct or Nov where they are talking about the losses in cattle from the 1855 migration where it says that they lost a full 1/3 of the cattle except for the Milo Andrus company and in that one it was a full 1/2 +11 so she could say something about the trouble with cattle. Look to the bottom for the superhuman strength quote by for now! Laura

In the Deseret News there is an article of the PEFund passengers with Milo then it lists "Names of independents in this company. Milo Andrus, returning from mission: Henry Humphreys; Jane and Amelia Brown; John S Fullmer returning from a mission; Ann Cash and daughter; Daniel A Foster, mother and 4 children, youngest dead; Margaret Entwistle. I am assuming from this list 2 things that Amelia is neither her daughter or his mother as they were listing those relationships. She could be his sister, aunt, etc.

There is a history that says that Jane Munday was hired on as a teamster for the company but was not very good so they put her on as a cook. There is also a story about how she shared her ration with a mule. I just wish I knew where to locate all of these stories.

Source: Andrus, Milo, to Brigham Young, 9 Sept. 1855, in Brigham Young, Office Files 1832-1878, reel 33, box 23, fd. 18.

Head Quarters of the
tail end of the Mormon
Emigration in Camp 21 Miles
below Chimney Rock
Sunday 11 O'clock Sep 9/55

Dear President Young

It is with heart felt gratitude to God our heavenly Father that I am yet among the living & have the pleasure of dropping you a few lines to let you know how things exist with us & what has taken place that will be of interest to you since Elder Erastus Snow left me at Mormon Grove[.] I will therefore begin with the Mrs. Daffrene affair & "Queen"[.] I should say of all the devilish spirits in hell & on Earth. has was anticipated she hurried through in connection with many spirits like herself which the States abound with, got the attachment laws of Missouri extended over Kansas Territory & sent an United States Marshal for said Territory with an attachment for any Mormon train against the property of B Young, H.C. Kimball & J.M. Grant. He came up with Bro [John S.] Fullmer about 15 Miles out from Mormon Grove, with 2 or 3 of our Waggon. I was in the advance from 15 to 20 Miles with the balance of the Company a distance of about 35 Miles from Atchison, at that time we had been unable to move the Company in Mass in consequence of lacking, broke cattle & drivers. while we was at prayers in the evening on the 8th Aug. it was announced that Bro Fullmer had arrived in Company with the Marshal, but I paid but little or no attention until I fully satisfied myself in prayer before the Lord asking him to give me power over all evil spirits whether in men in high places or low ones or in our animals that we eventually might have the Victory & bring the people & property placed in my charge to the home of the Saints. after prayers I was introduced to Mr Clarke U.S. Marshal for K. Territory & was informed by him of his business, & informed likewise that he would ease the Matter of by taking me from the Midst of the Camp at this critical moment back to Atchison & get sufficient good security from amongst the Citizens there to secure the debt & cost to which I replied to Bro Fullmer that I would see them damned before I would go an inch or suffer any attachment to be made in Camp[.] I claimed that I had the property of neither of the Gentlemen named in the attachment. it was a Companys property & in my hands has an Agent. about this time Mr Clarke was taken with the bellyache & wanted a little brandy which I redely furnished him also had supper provided & then took him in the Carriage with me for a nights lodging, and made him Smell the breath of one old hard headed Mormon & I think it done him good for his heart was much softened & he felt as though it was all injustice & said also that he had told the Council for the prosecution that it would result as it now had but in order to make an appearance of doing his duty he served the G[u]arnatee on Pace Allred, Barlow & myself, to appear at the term of U.S. Court to be held at Leavenworth City, on the 3rd Saturday in October to answer to any interrogatorys in regard to having the property of the above named Gentlemen in possession[.] after Mr Clarke had got away from the influence that the Lord had caused to come upon him & seeing he had not done his duty according to the instructions of those who had sent him he went back to Mormon Grove & to keep up appearances of doing his duty he attached 4 or 5 Waggon that we had left there and a

few lame Cattle & above all McGaws Calves[.] any thing farther in regard to the Marshal & his proceedings this deponant knoweth not[.]

After a fruitless attempt of 2 days to move the Camp in Mass I decided to leave the P.E. Fund Thrashing Machine at the same time Bro Allred[freight co just ahead] left in charge of the same man your Engine Boiler & fixtures making 5 Waggons load we then made our attempts to start[.] we thought we should camp together the following night but I went behand my expectations 5 miles & he did not come up to his into 8 which throwed us apart & I have not seen him since but have heard once that they were getting along tolerably well. Now a breaf stretch of our Journeying circumstances is all I can lay before you at the present time[.] Elder Erastus Snow will be able to bear testimony to what I am about to say in regard to Cattle[.] we had several Yoke of old well broke cattle that had been used constantly for hawling freight & provisions from Atchison to Mormon Grove. because the drivers were unable to handle wild ones than we had many yoke of the smallest unbroke cattle that had been purchased this Year in connection with both of the above we had several yoke of California Cattle which ought to have been shut up with Mrs Dufrene & her legion of devils rather than to have been here[woman who tried to attach train][.] they in connection with our Small unbroke Cattle have disabled many of our older Cattle & the[y] begin to fail but still we are in travelling condition & can make w[h]ere there is not deep beds of Sand from 15 to 20 Miles per day[.] our losses in stock considering the kind have been comparitively light[.] our greatest loss was last night lost 20 oxen & 2 Cows from something the[y] had eat or drank. we are shoeing to day such has have their feet worn out preparing for our start tomorrow & expect the present week to reach Fort Laramie were I have concluded if I can do so on time to buy 10 Yoke of good cattle. if I should not succeed in that our chance in getting in before the Snows will be somewhat doubtful[.] we have 7 weeks rations now in Camp[.] you can calculate from that what our situation will be for food. I can bring the Company in that time if no preventing providence and unforeseen accident occurs by adding the strength of team at Laramie that I have named[.] I am well aware that much imposture has been practiced in the starting of this Company I am fully satisfied that there is from 3 to 5 hundred of stuff on each waggon that [h]as not been weighed[.] I purpose weighing one load today to make a text from which I calculate to preach, a Sermon on discharging of old freight & charge the partys 25 cents per pound for hawling it thus far & if the[y] grumble steak them out on good feed by the side of it[.] you will see by our report accompanying this letter the number of deaths & the diseases[.] I will say the health of the Camp in general is good. My own health is very much impaired since I started[.] the lack of experienced men to carry out the measures makes the burthen upon me ten fold greater than it ought to be but I often feel after prayers in the evening as though Bro Brigham & the brethren in Valley and also my wives had all prayed that Bro Milo might live & have power with the Lord to bring the Company in his charge safely to the Valley & under the influence of such feelings I rise up early in the Morning & say in my heart, let the weak say I am strong & so push along & keep moving & still believe under the blessings of kind heaven that we shall see you about the 20th or 25th of October & then be released from one of the hardest burthens that I have been called to bear in the midst of Israel during my sojourn in mortality. I will now close with my kind love to Yourself Bros Heber, Jediah & not forgetting my late president Elder Erastus Snow[.] may Grace Mercy & peace be abundantly multiplied unto you all through the revelations of Jesus Christ is the prayer of your humble Servant for the Kingdom of Heavens Sake

Milo Andrus

P.S. I would just say that Cap Harper & Company are in the advance of us about 15 Miles in good traveling condition, enjoying in good health. Company all in good Spirits. I have omitted to say until now that General Hearney had an engagement with the Indians near Ash Hollow on the 3rd & on the 5th sent over one of his aids with his compliments, to me stating that the last report from the battle field showed 120 Indians Killed 58 Prisoners mostly women & children, 4 soldiers killed & Wounded. this report is the nighest authentic of any that I can get[.] He wished me to keep an advanced guard which I try to carry out by humbling myself before the Lord & asking my brethren to do the same asking the Lord to be our front & rear guard & that the spirit may control the Lamanites that they come not upon us showing to the Lord by our works that we are as willing to watch as we are to pray[.] I should have no fear in passing through the Red Mans land if other men that know not God neither the origin of the Red Man had not been turned loose to kill & waste them away & increase their thirst for blood, but all of these circumstances we cheerfully submit to the wisdom of the Holy Spirit and hope to live in such a manner as to secure its guide & all will be right[.] I can think many things but have no time to write[.]
M. A.

Source of Trail Excerpt:

"From Our Kansas Correspondent," *The Mormon*, 28 July 1855, 3.

Read Trail Excerpt:

From Our Kansas Correspondent.

ATCHISON, K. T., July 8, 1855

To the Editor of the Mormon:

SINCE writing to you last, but little of importance to your readers has transpired in Atchison. The Saints are rolling off; two companies have left during the last week, Elder [Richard] Ballantyne's and Elder Sechrist's [Jacob F. Sechrist's] and another train is expected to start in 3 or 4 days; this train will take out church property, also Gov. B. Young's boiler and machinery for his steamboat; we are looking for it to arrive every hour, as the boat that has it one is, and has been within twenty-five miles of this place since yesterday morning. She will be here in a day or two, if

nothing happens, and then the church train will leave for the plains. **Elder Milo, Andrus is still here; he seems to be endowed with superhuman strength of body and mind, and wades into the business with a will; he does more business than any man in or around Atchison.** Elder Daniel Spencer is here, having arrived yesterday, on the Polar Star, from St. Louis. Elder [James] McGaw is still here; he is the acting Bishop for this region of country, Elder E. Snow is expected up in a few days. Elder Wm. Rust arrived a few days since with two families of Saints from Pennsylvania; they intend stopping over until next spring; Elder Rust tells me that there will be more on this fall from Pennsylvania. Come along, provisions are plenty and tolerable cheap; every thing is plenty, devils too, in human shape not excepted, and the more priesthood the closer to their dens they will keep.

The Kansas Legislature is in session; Johnson is President of the Council, and Dr. J. H. Stringfellow, editor of the Squatter Sovereign; Speaker of the House.

The Legislature, like all political Legislatures, is doing but little, as yet; but you may expect them to chew their lead into long balls for the Abs. And Frees., during the sixty days sitting.

Atchison is improving slowly, on account of lumber; only 4 houses put up in the last week. The River has been in fine floating order, but is now falling rapidly.

The health of the companies as reported by those arriving here from the Lake is good except Elder Blair's company; several cases of cholera had appeared in that company. Elder [Jacob F.] Sechrist, the captain of the 2d company died, between here and Karney, from fatigue in hunting cattle.

The prospect for crops is remarkably good, at present; but I learn that large fields of wheat, with the chaff and blades all off, has been left standing in Missouri; from the fact that the least motion of the stock caused the wheat to part from it, and go into the ground. They want some of the boys from Deseret to glean, or, at least, to learn them how to take care of that that the Lord gives them.

This letter is scattering; but, as the Parson said, "Scattering shot kills the most birds," I must close it. I am Yours, Truly,
TRAVELER.

for the last Fifty-six years has been of deep interest. He had the same aspirations and desires as formerly to bequeath to his generations after him the legacy of a sound faith in the principles of truth⁴⁶

Andrus, Milo. part of Milo's Conference talk found in: the *Latter Day Saints Millennial Star*, published in England, No. 44 Vol. XLIX . Monday October 31, 1887. pg 691 -92.

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

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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 fulfillment of that prophecy. Notwithstanding these things, I rejoice to live in an age of the world when God had revealed that which is tangible and can be relied upon. How very different are our hopes and prospects for 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 revelations upon this matter? “Let him that is warned warn his neighbour.”

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?”

⁴⁷ A Discourse, delivered in London, July 22, 1860. Reported in Millennial Star, England.
http://www.rulufandazuba.org/original_docs/18600722-milo_discourse_london.pdf

“I beg the attention of this [gathering] while I occupy a few moments of time... I feel myself inadequate, without revelation from on high, to speak to your benefit, or to profit you in any way. ⁴⁸ [I have been a member of the true church] for the last Fifty-six years [whose history] has been of deep interest[to me. I have the] same aspirations and desires as formerly to bequeath to [my] generations after [me] the legacy of a sound faith in the principles of truth. ...In the study of these principles and of the history of men we can draw lessons of wisdom. ...There is a great lesson given us in the experience of Job, who was loved of God. He was blessed exceedingly with wealth and prosperity. The enemy of righteousness wished to have an opportunity to test him, with the hope that he might deny God and fail. ...The effect upon Job of his fearful afflictions will be remembered, yet he remained true to his God... Finally the man of faith and patience exclaimed that in the latter days he would stand on the earth and see his redeemer. Many men have been tried during the progress of the work of God in these days. Some had been unable to stand the

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troubles with which they had been surrounded. Others had maintained there integrity, and after their tribulation they had been greatly multiplied and blessed, as in the case of Job⁴⁹

“...I hear the spirit of grumbling, the houses are in bad order, things are in a bad condition; where such spirits are there will be sickness. Recollect you have not risked everything yet; there are others who have suffered more than you. The pioneers to the valley had more to put up with than you have had; they had no one to receive them, nor any food that they could purchase, nor had they houses to go into; they have risked their lives for the Gospel’s sake. Contrast your circumstances a little with what they have suffered in this the day of your trial, and repent or your grumbling will rob you of the blessings of the sacrifice.... Let Israel cease grumbling, and let joy to the Lord, and hosannah to the Highest be shouted by all people. Let such principles as these inspire and ennoble your hearts. Come life or come death, come cold or heat, plenty or poverty, be faithful to the end and you shall be saved. This is Mormonism; it is for this you came here, not for bread, houses, or land. This growling and grunting over a Johnny-cake is no Mormonism. Even poverty has its blessings; it is always more dreaded at a distance than near at hand. Poverty can teach you many lessons that you could not learn otherwise, and remember before; before you can enjoy all things you must take your spell of poverty, and when you have past the ordeal, the treasures of earth could not buy your experience if it were marketable. Then put your trust in the Lord, and you shall be blessed and sustained; your bread shall be given, and your water shall be sure.”⁵⁰

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,...and we have been compelled to witness the fulfillment of that prophecy. Notwithstanding these things, I rejoice to live in an age of the world when God had revealed that which is tangible and can be relied upon. How very different are our hopes and prospects for 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 revelations upon this matter? “Let him that is warned warn his neighbour.”

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⁴⁹ Andrus, Milo. part of Milo’s Conference talk found in: the *Latter Day Saints Millennial Star*, published in England, No. 44 Vol. XLIX . Monday October 31, 1887. pg 691 -92.

⁵⁰ Discourse by Elder Milo Andrus to those listening to apostate Gladden Bishop. Abt. Feb 10, 1855.http://www.rulufandazuba.org/original_docs/18550210-gladden_bishop_address.pdf

‘You are chosen dear brethren, from among an ungodly world, to be repositories of the revelation of Jesus Christ, to be content earnestly for the faith once delivered and now restored to the Saints...learn to be better fathers and mothers, better husband and wives, better servants and masters, better members of society and in a word that you may become better saints of the Most High God.

“...Do you wish to learn more fully your duties and obligations? Then listen to the voice of wisdom and council and obey the same in meekness and simplicity, and the Spirit of God shall rest upon you; the visions of heaven shall be unfolded to you and you shall never be confounded worlds without end.⁵²

you should pay your tithes, and build a holy temple unto the Most High, herein a man can have sealed to him the wife he loves, and the children she had borne him; to have these blessings secured to you, with your posterity, for time and all eternity, is something to have a house built for . And is it impossible to secure this in any other place? Yes, it is an impossible as it would be for you to blow out the sun.⁵³

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.

“...Joseph Smith, unto whom the Lord revealed himself, was full of kindness and love for the salvation of the present generation....Joseph and his brethren have so looked upon the present generation whilst they have traveled 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. 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.⁵⁴ 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.⁵⁵

⁵¹ Andrus, Milo A Discourse, delivered in London, July 22, 1860. Reported in Millennial Star, England.
http://www.rulufandazuba.org/original_docs/18600722-milo_discourse_london.pdf

⁵² A message from Saint Louis Stake Pres. Milo and his council to Saints. Luminary Dec 23, 1854.
http://www.rulufandazuba.org/original_docs/18541223-milo_admonishes_saints.pdf

⁵³ Discourse by Elder Milo Andrus to those listening to apostate Gladden Bishop. Abt. Feb 10, 1855.
http://www.rulufandazuba.org/original_docs/18550210-gladden_bishop_address.pdf

⁵⁴ Andrus, Milo. *Twenty-Eight Years' Experience Among the Latter-Day Saints*. Millennial Star Vol 22 # 25, June 23, 1860.
http://www.rulufandazuba.org/original_docs/18600623-milos_testimony.pdf

⁵⁵ Andrus, Milo. *Twenty-Eight Years' Experience Among the Latter-Day Saints*. Millennial Star Vol 22 # 25, June 23, 1860.
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“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, word, 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.”⁵⁶

I will now close with my humble wishes for the triumph of truth throughout the world, and that the blessings of heaven may rest on all who favor the cause in every land.”⁵⁷

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 “⁵⁸

“ 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.”

Andrus, Milo. A Discourse, delivered in the free Trade Hall, Manchester, June 10, 1860. Pub. Millennial Star England. E.L. Sloan, *reporter*. http://www.rulufandazuba.org/original_docs/18600610-milo_discourse_manchester.pdf

Your fellow laborer in the gospel.

Milo Andrus

Andrus, Milo. *Correspondence for the British Mission*. Deseret News Vol 10 No 17 (27 June 1860.) http://www.rulufandazuba.org/original_docs/18600426-milos_dnletter.pdf

⁵⁶ A Discourse, delivered in the free Trade Hall, Manchester, June 10, 1860. Pub. Millennial Star England. E.L. Sloan, *reporter*. http://www.rulufandazuba.org/original_docs/18600610-milo_discourse_manchester.pdf

⁵⁷ Andrus, Milo. *Correspondence for the British Mission*. Deseret News Vol 10 No 17 (27 June 1860.) http://www.rulufandazuba.org/original_docs/18600426-milos_dnletter.pdf

⁵⁸ *Andrus, Milo. Twenty-Eight Years’ Experience Among the Latter-Day Saints*. Millennial Star Vol 22 # 25, June 23, 1860. http://www.rulufandazuba.org/original_docs/18600623-milos_testimony.pdf

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 “

Andrus, Milo. Twenty-Eight Years' Experience Among the Latter-Day Saints. Millennial Star Vol 22 # 25, June 23, 1860.
http://www.rulufandazuba.org/original_docs/18600623-milos_testimony.pdf

“I beg the attention of this [gathering] while I occupy a few moments of time... I feel myself inadequate— without revelation from on high, to speak to your benefit, or to profit you in any way.⁵⁹ [I have been a member of the Church of Jesus Christ of Latter-day Saints] for the last Fifty-six years [whose history] has been of deep interest[to me. I have the] same aspirations and desires as formerly to bequeath to [my] generations after [me] the legacy of a sound faith in the principles of truth. ...In the study of these principles and of the history of men we can draw lessons of wisdom. ...There is a great lesson given us in the experience of Job, who was loved of God. He was blessed exceedingly with wealth and prosperity. The enemy of righteousness wished to have an opportunity to test him, with the hope that he might deny God and fail. ...The effect upon Job of his fearful afflictions will be remembered, yet he remained true to his God... Many men have been tried during the progress of the work of God in these days. Some had been unable to stand the troubles with which they had been surrounded. Others had maintained there integrity, and after their tribulation they had been greatly multiplied and blessed, as in the case of Job⁶⁰

“...I hear the spirit of grumbling, the houses are in bad order, things are in a bad condition; where such spirits are there will be sickness. Recollect you have not risked everything yet; there are others who have suffered more than you. The pioneers to the valley had more to put up with than you have had; they had no one to receive them, nor any food that they could purchase, nor had they houses to go into; they have risked their lives for the Gospel's sake. Contrast your circumstances a little with what they have suffered in this the day of your trial, and repent or your grumbling will rob you of the blessings of the sacrifice.... Come life or come death, come cold or heat, plenty or poverty, be faithful to the end and you shall be saved. This is Mormonism; it is for this you came here, not for bread, houses, or land. This growling and grunting over a Johnny-cake is not Mormonism. Even poverty has its blessings; ...Poverty can teach you many lessons that you could not learn otherwise,... and when you have past the ordeal, the treasures of earth could

⁵⁹ Andrus, Milo. A Discourse, delivered in London, July 22, 1860. Reported in *Millennial Star*, England.
http://www.rulufandazuba.org/original_docs/18600722-milo_discourse_london.pdf

⁶⁰ Andrus, Milo. part of Milo's Conference talk found in: the *Latter Day Saints Millennial Star*, published in England, No. 44 Vol. XLIX . Monday October 31, 1887. pg 691 -92.

not buy your experience if it were marketable. Then put your trust in the Lord, and you shall be blessed and sustained; your bread shall be given, and your water shall be sure.”⁶¹

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. . . . 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. . . .? What says the voice of revelations upon this matter? “Let him that is warned warn his neighbour.”

Now, there is a question I wish to put to [you]: 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.⁶²

‘You are chosen dear [family], from among an ungodly world, to be repositories of the revelation of Jesus Christ, to be content earnestly for the faith once delivered and now restored to the Saints. . . . learn to be better fathers and mothers, better husband and wives, better servants and masters, better members of society and in a word that you may become better saints of the Most High God.

“ . . . Do you wish to learn more fully your duties and obligations? Then listen to the voice of wisdom and council and obey the same in meekness and simplicity, and the Spirit of God shall rest upon you; the visions of heaven shall be unfolded to you and you shall never be confounded worlds without end.”⁶³

you should pay your tithes, and build a holy temple unto the Most High, herein a man can have sealed to him the wife he loves, and the children she had borne him; to have these blessings secured to you, with your posterity, for time and all eternity, is something to have a house built for . And is it impossible to secure this in any other place? Yes, it is an impossible as it would be for you to blow out the sun.⁶⁴

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

⁶¹ Discourse by Elder Milo Andrus to those listening to apostate Gladden Bishop. Abt. Feb 10, 1855. http://www.rulufandazuba.org/original_docs/18550210-gladden_bishop_address.pdf

⁶² Andrus, Milo A Discourse, delivered in London, July 22, 1860. Reported in Millennial Star, England. http://www.rulufandazuba.org/original_docs/18600722-milo_discourse_london.pdf

⁶³ A message from Saint Louis Stake Pres. Milo and his council to Saints. Luminary Dec 23, 1854. http://www.rulufandazuba.org/original_docs/18541223-milo_admonishes_saints.pdf

⁶⁴ Discourse by Elder Milo Andrus to those listening to apostate Gladden Bishop. Abt. Feb 10, 1855. http://www.rulufandazuba.org/original_docs/18550210-gladden_bishop_address.pdf

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.

“...Joseph Smith, unto whom the Lord revealed himself, was full of kindness and love for the salvation of the present generation....Joseph and his brethren have so looked upon the present generation whilst they have [traveled] 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. 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.⁶⁵ 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.⁶⁶

I will now close with my humble wishes for the triumph of truth throughout the world, and that the blessings of heaven may rest on all who favor the cause in every land.”⁶⁷

...and pray the Lord to accompany this testimony with his Holy Spirit to all the honest in heart.
Amen⁶⁸

⁶⁵ Andrus, Milo. *Twenty-Eight Years' Experience Among the Latter-Day Saints*. Millennial Star Vol 22 # 25, June 23, 1860. http://www.rulufandazuba.org/original_docs/18600623-milos_testimony.pdf

⁶⁶ Andrus, Milo. *Twenty-Eight Years' Experience Among the Latter-Day Saints*. Millennial Star Vol 22 # 25, June 23, 1860. http://www.rulufandazuba.org/original_docs/18600623-milos_testimony.pdf

⁶⁷ Andrus, Milo. *Correspondence for the British Mission*. Deseret News Vol 10 No 17 (27 June 1860.) http://www.rulufandazuba.org/original_docs/18600426-milos_dnletter.pdf

⁶⁸ Andrus, Milo. *Twenty-Eight Years' Experience Among the Latter-Day Saints*. Millennial Star Vol 22 # 25, June 23, 1860. http://www.rulufandazuba.org/original_docs/18600623-milos_testimony.pdf

A Pioneer Piano - Ann Brooks Andrus, wife of Milo Andrus, Sr., bought a piano in St. Louis in 1854, and in 1855 she crossed the plains by ox team, bringing her piano with her, the second one to be brought to Salt Lake Valley. As it was large and heavy this was not an easy task. In 1857 she brought her piano to Big Cottonwood where we lived in an adobe house located where Holladay Pharmacy now stands. The house was not very large, but no one begrudged the space taken by the piano, for it was the only in the locality. Her home became the gathering place of the community.

When the call came in 1858 for the saints to move south because Johnston's army was coming, she decided to have the piano put in a large box and bury it in the ground. Many of the Saints were cacheing their belongings in this way. Leaving instructions and money for this to be done, she started south with her children. Because of some misunderstanding the piano was loaded into a wagon and sent after her. It was on the trip back to Holladay that this famous instrument proved its rugged construction. They encountered bad roads and heavy rain storms. She told of setting pans over it to catch the rain and of standing and wiping the water from the inside of the piano. In spite of all that she could do. a few strings were rusted, and the woodwork warped slightly in one or two places; but it still retained its beautiful tone and was still a well polished, fine-looking instrument.

No finger marks could be found on its veneer, for children were taught to respect it and never touch any part but the keys. After many years, it was placed in the Hall of Relics at the Capitol building where it may still be seen. Alice B. Casto.

Heart Throbes of the West by Kate B. Carter Vol 10 page 265

I bought a book that we needed in our DUP collection and this is what I located there.

Sorry this is so late my sisters hours got out and she was gone! I sure am not a cowboy! So this is late. Let me know if I can locate any more stuff to confuse the issues, or give you more ideas or make more work for you. I'am sorry!

I find it is interesting that a granddaughter said nothing about the story that is now so common about the piano. I wonder where that story got it's start! Laura

From Joseph (Milo Jr.'s son) unknown author

When he was about six years old he went to Salt air - - was on one of the first excursion trains that operated when the resort was first opened. The family went for a boat ride and Joseph thought the lake was the ocean. The family used to make an excursion to the lake at least once each summer. They had a special interest in Saltair for their father (Milo Jr) built the railroad grade. Joseph recalled the clother basket full of food that were taken along to appease the appetites of the family.

Milo Andrus, Junior - The Man and His Family Leone Andrus Taylor

"From the Time I First Heard Elder Andrus Speak": The Conversion of Henry Eyring



Henry Eyring (1835-1902) was born in Coburg, Germany. His father owned an apothecary business. After his parents died, he moved to America with his sister Bertha and found employment in the drug business in St. Louis, Missouri. It was here that he heard the preaching of Milo Andrus, a missionary for the LDS Church. He joined the church in March 1855.

He is the ancestor of noted chemist Henry Eyring; Camilla Eyring Kimball, wife of LDS Church President Spencer W. Kimball; and Henry B. Eyring, currently an LDS Church apostle.

The following account of Henry Eyring's conversion and of his subsequent activities is taken from "The Journal of Henry Eyring, 1835-1902," pages 18-21.

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

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

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

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

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

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

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

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

<http://www.lds.org/churchhistory/library/source/0,18016,4976-11955,00.html>

Mormon Pioneer Overland Travel, 1847–1868

Source of Trail Excerpt:

Andrus, Milo, to Brigham Young, 9 Sept. 1855, in Brigham Young, Office Files 1832-1878, reel 33, box 23, fd. 18.

Read Trail Excerpt:

Head Quarters of the
tale end of the Mormon
Emigration in Camp 21 Miles
below Chimney Rock
Sunday 11 Oclock Sep 9/55

Dear President Young

It is with heart felt gratitude to God our heavenly Father that I am yet among the living & have the pleasure of dropping you a few lines to let you know how things exist with us & what has taken place that will be of interest to you since Elder Erastus Snow left me at Mormon Grove[.] I will therefore begin with the Mrs. Dafrene affair & "Queen"[.] I should say of all the devilish spirits in hell & on Earth. h̄ as was anticipated she hurried through in connection with many spirits like herself which the States abound with, got the attachment laws of Missouri extended over Kansas Territory & sent an United States Marshal for said Terrortory with an attachment for any Mormon train against the property of B Young, H.C. Kimball & J.M. Grant. He came up with Bro [John S.] Fullmer about 15 Miles out from Mormon Grove, with 2 or 3 of our Waggons. I was in the advance from 15 to 20 Miles with the balance of the Company a distance of about 35 Miles from Atchison, at that time we had been unable to move the Company in Mass in consequence of lacking, broke cattle & drivers. while we was at prayers in the evening on the 8th Aug. it was announced that Bro Fullmer had arrived in Company with the Marshal, but I paid but little or no attention until I fully satisfied myself in prayer before the Lord asking him to give me power over all evil spirits whether in men in high places or low ones or in our animals that we eventually might have the Victory & bring the people & property placed in my charge to the home of the Saints. after prayers I was introduced to Mr. Clarke U.S. Marshal for K. Territory & was informed by him of his business, & informed likewise that he would ease the Matter of by taking me from the Midst of the Camp at this critical moment back to Atchison & get sufficient good security from amongst the Citizens there to secure the debt & cost ♦ to which I replied to Bro Fullmer that I would see them damned before I would go an inch or suffer any attachment to be made in Camp[.] I claimed that I had the property of neither of the Gentlemen named in the attachment. it was a Company's property & in my hands h̄ as an Agent. about this time Mr Clarke was taken with the bellyache & wanted a little brandy which I redely furnished him also had supper provided & then took him in the Carriage with me for a nights lodging, and made him Smell the breath of one old hard headed Mormon & I think it done him good for his heart was much softened & he felt as though it was all injustice & said also that he had told the Council for the prosecution that it

would result as it now had but in order to make an appearance of doing his duty he served the G[u]arnatee on Pace Allred, Barlow & myself, to appear at the term of U.S. Court to be held at Leavenworth City, on the 3rd Saturday in October to answer to any interrogatorys in regard to having the property of the above named Gentlemen in possession[.] after Mr. Clarke had got away from the influence that the Lord had caused to come upon him & seeing he had not done his duty according to the instructions of those who had sent him he went back to Mormon Grove & to keep up appearances of doing his duty he attached 4 or 5 Waggons that we had left there and a few lame Cattle & above all McGaws Calves[.] any thing farther in regard to the Marshal & his proceedings this deponant knoweth not[.] After a fruitless attempt of 2 days to move the Camp in Mass I decided to leave the P.E. Fund Thrashing Machine at the same time Bro Allred left in charge of the same man your Engine Boiler & fixtures making 5 Waggons load we then made our attempts to start[.] we thought we should camp together the following night but I went behind my expectations 5 miles & he did not come up to his into 8 which throwed us apart & I have not seen him since but have heard once that they were getting along tolerably well. Now a breaif stretch of our Journeying circumstances is all I can lay before you at the present time[.] Elder Erastus Snow will be able to bear testimony to what I am about to say in regard to Cattle[.] we had several Yoke of old well broke cattle that had been used constantly for hawling freight & provisions from Atchison to Mormon Grove. because the drivers were unable to handle wild ones than we had many yoke of the smallest unbroke cattle that had been purchased this Year in connection with both of the above we had several yoke of California Cattle which ought to have been shut up with Mrs. Dufrene & her legion of devils rather than to have been here[.] they in connection with our Small unbroke Cattle have disabled many of our older Cattle & the[y] begin to fail but still we are in travelling condition & can make w[h]ere there is not deep beds of Sand from 15 to 20 Miles per day[.] our losses in stock considering the kind have been comparitively light[.] our greatest loss was last night lost 20 oxen & 2 Cows from something the[y] had eat or drank. we are shoeing to day such has have their feet worn out preparing for our start tomorrow & expect the present week to reach Fort Laramie were I have concluded if I can do so on time to buy 10 Yoke of good cattle. if I should not succeed in that our chance in getting in before the Snows will be somewhat doubtful[.] we have 7 weeks rations now in Camp[.] you can calculate from that what our situation will be for food. I can bring the Company in that time if no preventing providence and unforeseen accident occurs by adding the strength of team at Laramie that I have named[.] I am well aware that much imposture has been practiced in the starting of this Company I am fully satisfied that there is from 3 to 5 hundred of stuff on each waggon that [h]as not been weighed[.] I purpose weighing one load today to make a text from which I calculate to preach, a Sermon on discharging of old freight & charge the partys 25 cents per pound for hawling it thus far & if the[y] grumble steak them out on good feed by the side of it[.] you will see by our report accompanying this letter the number of deaths & the diseases[.] I will say the health of the Camp in general is good. My own health is very much impaired since I started[.] the lack of experienced men to carry out the measures makes the burthen upon me ten fold greater than it ought to be but I often feel after prayers in the evening as though Bro Brigham & the brethren in Valley and also my wives had all prayed that Bro Milo might live & have power with the Lord to bring the Company in his charge safely to the Valley & under the influence of such feelings I rise up early in the Morning & say in my heart, let the weak say I am strong & so push along & keep moving & still believe under the blessings of kind heaven that we shall see you about the 20th or 25th of October & then be released from one of the hardest burthens that I have been called to bear in the midst of Israel during my sojourn in mortality. I will now close with my kind love to Yourself Bros Heber, Jediah & not forgetting my late president Elder Erastus Snow[.] may Grace Mercy & peace be abundantly multiplied unto you all through the revelations of Jesus Christ is the prayer of your humble Servant for the Kingdom of Heavens Sake

Milo Andrus

P.S. I would just say that Cap Harper & Company are in the advance of us about 15 Miles in good

traveling condition, enjoying in good health. Company all in good Spirits. I have omitted to say until now that General Hearney had an engagement with the Indians near Ash Hollow on the 3rd & on the 5th sent over one of his aids with his compliments, to me stating that the last report from the battle field showed 120 Indians Killed 58 Prisoners mostly women & children, 4 soldiers killed & Wounded. this report is the nighest authentic of any that I can get[.] He wished me to keep an advanced guard which I try to carry out by humbling myself before the Lord & asking my brethren to do the same asking the Lord to be our front & rear guard & that the spirit may control the Lamanites that they come not upon us showing to the Lord by our works that we are as willing to watch as we are to pray[.] I should have no fear in passing through the Red Mans land if other men that know not God neither the origin of the Red Man had not been turned loose to kill & waste them away & increase their thirst for blood, but all of these circumstances we cheerfully submit to the wisdom of the Holy Spirit and hope to live in such a manner as to secure its guide & all will be right[.] I can think many things but have no time to write M. A.

http://www.rulufandazuba.org/original_docs/milo_timeline.html