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"What thou seest, write in a book." REV. 1:11.

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THE TWELVE APOSTLES.

THOMAS B. MARSH,

President of the first quorum of Twelve Apostles, organized in Kirtland, was born in Acton, Middlesex County, Mass., November 1, 1799. He spent his early boyhood on a farm at Westmoreland, New Hampshire, and when 14 years of age, he left home and went to Vermont. After working on a farm in that State three months, he went to Albany, N. Y., and engaged in a public house as a waiter, where he remained 18 months. After this he spent four years in a New York City hotel, and then removed to Long Island, where he engaged as groom to Edward Griswald, in whose service he remained one and a half years, during which he married Elizabeth Godkin, November 1, 1820.

Immediately after marrying he commenced a grocery business in New York, in which, however, he did not succeed. He was then employed in a type foundry in Boston for seven years, and during this period he joined the Methodist Church; but he did not succeed in becoming a genuine Methodist, as he could not make the creed of that denomination correspond with the Bible. He subsequently withdrew from all sects, but by the spirit of prophecy, which rested upon him in some degree, he was led to anticipate the rise of a new church, which would have the truth in its purity. Finally he was, as he believed, led by the

Spirit of God to make a journey westward, in company with Benjamin Hall. Having arrived in Lyonstown, N. Y., he heard for the first time of the golden book, that had been found by a youth named Joseph Smith. He immediately changed the course of his journey and went to Palmyra, where he found Martin Harris in Egbert B. Grandin's printing office. The first sixteen pages of the Book of Mormon had just been struck off, and he obtained a sheet from the printer to take with him. As soon as Martin Harris found out his intentions, he took him to the house of Joseph Smith, senior, where he found Oliver Cowdery, who gave him all the information he wanted at that time. After staying there two days, he started for Charleston, Mass., highly pleased with the information he had obtained.

After arriving home, and showing his wife the sixteen pages of the Book of Mormon, which he had brought with him, she also believed it to be the work of God. During the following year Marsh corresponded with Oliver Cowdery and Joseph Smith, the Prophet, and made preparations to move west.

Learning by letter that the Church of Jesus Christ had been organized on April 6, 1830, he moved to Palmyra, Ontario County, N. Y., in the following September, and was baptized by David Whitmer, in Cayuga Lake, in that same month. A few days later

he was ordained an Elder, and by revelation appointed a physician to the Church.

He remained in the State of New York during the fall and winter, and in the spring of 1831 he removed with the main body of the Church to Kirtland, Ohio.

At the conference held in Kirtland, June 3, 1831, he was ordained a High Priest, and also received an appointment to go to Missouri and preach on the way, which he did in company with Selah J. Griffin.

In the beginning of 1832, Bishop E. Partridge having furnished him with an Indian pony, he returned to Kirtland, accompanied by Cyrus Daniels. After laboring and preaching through the country around Kirtland until summer opened, he, in company with Ezra Thayre, performed a mission to the State of New York, returning home early in the fall, and shortly after he removed to Jackson County, Missouri, as leader of a small company of Saints.

He arrived in Jackson County Nov. 10, 1832, and located with the brethren from Colesville, N. Y., receiving his inheritance—about thirty acres of land, set off by Bishop Partridge—on the Big Blue River, where he, during the winter, erected a comfortable log house, into which he moved his family in the spring, and commenced clearing land to raise some corn and potatoes. In the latter part of that year, he, in connection with the rest of the Saints in Jackson County, was driven from his home by the mob. While the majority of the exiles found temporary shelter in Clay County, he and others wintered in Lafayette County, where he taught school.

In the spring of 1834, having learned that Joseph Smith and a company of men were coming to relieve the Saints in Missouri, Marsh moved to Clay County, where he lived when Zion's Camp arrived. In the course of the summer he cultivated a small piece of land and succeeded in raising some

corn. He was chosen as a member of the High Council.

In January, 1835, in company with Bishop Partridge, and agreeable to revelation, he returned to Kirtland, where he, in the month of April following, was ordained one of the Twelve Apostles. During the summer, in connection with the other members of the quorum of the Twelve, he performed a mission to the Eastern States.

In the winter of 1835-36 he attended school in Kirtland, and studied Hebrew under Professor Seixas, a Jew by birth. In the spring he returned to his place on Fishing River, in Clay County, Mo., where he arrived in April.

When, shortly after, difficulties arose between the Saints and the citizens of Clay County, Marsh was appointed a delegate from Fishing River for the purpose of amicably arranging matters. He was also elected a member of a committee to present resolutions in a meeting, held in Liberty. On that occasion he was enabled to speak so feelingly in relation to the former persecutions of the Saints, that Gen. Atchison, who was present, could not refrain from shedding tears. This meeting passed resolutions to assist the Saints in seeking a new location, and appointed committees to collect means to aid the poor.

The Church also appointed Marsh and Elisha H. Groves to visit the branches in Illinois, Kentucky and Tennessee, for the purpose of borrowing money to enter lands in the new settlement, at the land office, for the convenience of the immigrating Saints. The two started on this mission in July, and succeeded in borrowing upwards of \$1,400, principally from the brethren in Kentucky and Tennessee, at 10 per cent. interest. On Sept. 19, 1836, they parted with Wilford Woodruff and the Saints in Kentucky, and, accompanied by D. W. Patten and his wife, returned to Missouri. Marsh proceeded immediately to the new city, which, during his absence, had been laid out and called Far West, procured

a lot, built a house and spent the following winter in making improvements and preaching to the Saints.

In June, 1837, he started for Kirtland, in company with David W. Patten and Wm. Smith, and there tried to reconcile some of the Twelve and others of high standing, who had come out in opposition to the Prophet. In July and August, he accompanied Joseph Smith and Sidney Rigdon on a mission to Canada, after which he again proceeded to Missouri, where he arrived in October.

On Feb. 10, 1838, Marsh and David W. Patten were appointed presidents *pro tem.* of the Church in Missouri, the former presidency having been rejected. After the arrival of Joseph Smith, he assisted in exploring the country northward on Grand River, where Adam-ondi-Ahman was located at that time.

About the time the persecutions against the Saints in Caldwell County, Missouri, commenced, in August, 1838, Marsh became disaffected and turned traitor against his brethren. Shortly after he moved away from Far West and located in Clay County. Later he settled in Richmond, Ray County. He was finally excommunicated from the Church at a conference, held in Quincy, Illinois, March 17, 1839.

In July, 1857, Marsh was baptized in Florence, Nebraska, and came to Utah that same year. A few years afterwards he died at Ogden as a pauper and invalid. A little insignificant mound, covered with rock, and an old weather-beaten board, upon which the letters T. B. M. are faintly seen, is all that now marks the last resting place on the Ogden cemetery of this once distinguished Apostle.

DAVID W. PATTEN,

A member of the first quorum of Twelve Apostles, and also one of the early martyrs of the Church, was born in the State of New York about the year 1800. From his early youth he exhibited religious characteristics, and when twenty-one years old, the Holy Spirit called upon him to repent of his sins, which he did. During the three succeeding years many future events

were made known unto him by dreams and visions. He also looked for the Church of Christ to arise in its purity and expected to live to see it.

In the year 1830 he first heard of and saw the Book of Mormon, and from that time he began to cry to God for more faith. In May, 1832, he received a letter from his brother in Indiana, telling him of the rise of the Church of Christ, the reception of the Holy Ghost and its gifts, etc. Soon after he was convinced that the work was true and was baptized by his brother John Patten, in Green County, Indiana, June 15, 1832. He was ordained an Elder on the 17th by Elisha H. Groves and appointed with a Bro. Wood to preach in the Territory of Michigan. During this his first mission many remarkable cases of healing occurred under his administration. In many instances he went to the sick, who said they had faith and promised to obey the gospel when they got better, and commanded them in the name of the Lord to arise and be made whole, and they were instantly restored. Sixteen persons were baptized by him and his companion near the Maumee River.

In October he went to Kirtland, where he spent two or three weeks, after which he started out on his second mission, this time going east into Pennsylvania. He traveled sometimes in company with John Murdock and sometimes with Reynolds Cahoon, baptizing several on the way. When he found any sick, he preached to them faith in the ordinances of the gospel, and where the truth found a place in their hearts, he commanded them in the name of Jesus Christ to arise from their beds of sickness and be made

whole. In many instances the people came to him from afar to have him lay hands on their sick, because of this gift, which the Lord had bestowed upon him, and almost daily the sick were healed under his hands. Among others a woman who had suffered from an infirmity for nearly twenty years, was instantly healed. From this mission he returned to Kirtland February 25, 1833.

In the following March the Elders were sent out from Kirtland to preach the gospel and counsel the Saints to gather to Ohio. Patten started with Reynolds Cahoon east, and on reaching Avon he preached at Father Bosley's, where a man was present who had disturbed several meetings and would not be civil or quiet. He had defied any man to put him out of the house, or make him be still. Patten felt stirred up in spirit and told the man to be quiet, or he certainly would put him out. The fellow said: "You can't do it." Patten replied: "In the name of the Lord I will do it," after which he walked up to him, and, seizing him with both hands, carried him to the door and threw him about ten feet on to a pile of wood, which quieted him for the time being. From this circumstance the saying went out that David Patten had cast out one devil, soul and body.

In Orleans, Jefferson County, New York, Patten raised up a branch of eighteen members, through much persecution and affliction and all manner of evil speaking. Also in Henderson he found a noble people who received his testimony, and he baptized eight persons. When hands were laid upon them, the Holy Ghost fell on them, and they spake with tongues and prophesied. During the summer Patten raised

up several other branches, containing in all eighty members. He writes: "The Lord did work with me wonderfully, in signs and wonders following them that believed in the fulness of the gospel of Jesus Christ; insomuch that the deaf were made to hear, the blind to see, and the lame were made whole. Fevers, palsies, crooked and withered limbs, and in fact all manner of diseases common to the country, were healed by the power of God, that was manifested through his servants."

In the fall of 1833 Patten returned to Kirtland, Ohio, where he worked on the House of the Lord one month. He then made a trip to Michigan Territory to his former place of residence, after which he moved to Florence, Ohio. After remaining there about seven weeks, being sick most of the time, he commended himself into the hands of God and went out to preach again until the Spirit of the Lord came upon him, saying: "Depart from your field of labor and go unto Kirtland, for behold I will send thee up to the land of Zion, and thou shalt serve thy brethren there."

He obeyed the word of the Lord, and was sent in company with William D. Pratt to bear despatches to the brethren in Missouri, arriving in Clay County March 4, 1834, after much suffering from cold and fatigue. Much good, however, was accomplished by his mission. He tarried in Missouri until the arrival of Zion's Camp in June, 1834, when the people of Clay County pleaded with the Saints not to go over to Jackson County, as they would use their utmost endeavors to give them their rights, according to the laws of the land.

A violent persecutor stepped up to

Patten and, drawing his bowie knife, said, "You damned Mormon, I will cut your damned throat." Patten looked him full in the face, at the same time putting his hand in his left breast pocket, and said, "My friend, do nothing rashly." "For God's sake, don't shoot," exclaimed the mobocrat, and put up his knife and left Patten, who, by the way, was unarmed.

In company with Warren Parrish, Patten started on another preaching mission September 12, 1834. They went to Paris, Henry County, Tennessee, where they remained about three months, preaching the gospel in that vicinity and the regions round about. Twenty were baptized, and several instances of the healing power of God were made manifest. Among these the wife of Mr. Johnston F. Lane deserves special mention. She had been sick for eight years, and for the last year been unable to walk. Hearing of the Elders and the faith they preached, she prevailed on her husband to send for them. Patten went with him immediately and taught him the gospel, showing what power was exercised by the Lord upon those who had faith. The woman believed the testimony of Patten, who laid his hands upon her, saying, "In the name of Jesus Christ I rebuke the disorder, and command it to depart." He then took her by the hand and commanded her to arise in the name of Jesus Christ, and be made whole. She arose and was perfectly healed. He then commanded her to go to the water and be baptized, which she did the same hour. After he had baptized and confirmed her, he told her that she should mend and gain strength, and in less than one year she should have a son. Although she had been married some

twelve years and had no children, this prophecy was fulfilled. She bore a child, whom the parents called David Patten, and she afterwards had several children.

Patten returned from Tennessee to Kirtland some time during the following winter, and on February 15, 1835, he was ordained one of the Twelve Apostles. Shortly after, when the Twelve left Kirtland on their first mission, he traveled eastward, through New York, Canada, Vermont, Maine and other States, holding meetings, attending conferences and setting the branches in order, returning to Kirtland in September.

After receiving his blessings and endowments in the Temple, Patten took his wife and started on another mission to Tennessee. There he met Wilford Woodruff on April 15, 1835, in whose company he then traveled and preached for some time. On May 17, 1835, Patten and Woodruff laid hands on a woman by the name of Margaret Tittle, who was lying at the point of death, and she was instantly healed through the power of God. Patten had preached faith, repentance and baptism to her, and she covenanted to be baptized. But after she was healed, she refused to attend to that ordinance. Patten told her that she was acting a dangerous part, and she would again be afflicted, if she did not repent. The brethren pursued their journey, and on their return found her very low with the same fever. She begged them to lay hands upon her and heal her, and she would obey the gospel. They complied with her request, and she was healed, after which Wilford Woodruff baptized her.

On May 22, 1835, Patten preached

three times at the house of Father Fry in Benton County, Tennessee. Many hardened their hearts, and a Mr. Rose, who rejected his testimony, asked him to raise the dead. Patten rebuked him for his wickedness, when he and others came with arms and threatened to mob the brethren. At the close of the meeting Patten walked out into the door yard and told the mob to shoot him, if they wished. He had nothing but a walking stick in his hand, but the mob fled and left him.

A few days later Warren Parrish arrived from Kirtland and joined Patten and Woodruff. These three brethren then traveled together from town to town, through Kentucky and Tennessee, preaching the gospel, and healing the sick. The spirit of God was with them and attended their administrations.

While Patten and Parrish were staying at Seth Utley's house in Benton County, Tennessee, on June 19, 1835, about forty men, armed with deadly weapons, led by Sheriff Robert C. Petty, a colonel, a major and other officers, besides a Methodist priest with a gun on his shoulder, surrounded the house. The sheriff informed the brethren that he had a States' warrant for David W. Patten, Warren Parrish and Wilford Woodruff, issued on complaint of Matthew Williams, the Methodist priest, who swore that those brethren had put forth the following false and pretended prophecy: "That Christ would come the second time, before this generation passed away, and that four individuals should receive the Holy Ghost within twenty-four hours." After examination, Patten and Parrish were bound over to appear on June 22nd, under \$2,000 bonds.

"Early on the 22nd," writes Wilford Woodruff, "Patten and Parrish had their trial. The mob gathered to the number of one hundred, all fully armed. They took from Elder Patten his walking stick and a pen knife, and went through with a mock trial; but would not let the defendants produce any witnesses; and without suffering them to say a word in defense, the judge pronounced them guilty of the charge preferred.

"Brother Patten, being filled with the Holy Ghost, arose to his feet, and by the power of God bound them fast to their seats while he addressed them. He rebuked them sharply for their wicked and unjust proceedings. Brother Parrish afterwards said, 'My hair stood up straight on my head, for I expected to be killed.' When Patten closed, the judge addressed him, saying, 'You must be armed with concealed weapons, or you would not treat an armed court as you have this.' Patten replied, 'I am armed with weapons you know not of, and my weapons are the Holy Priesthood and the power of God. God is my friend, and he permits you to exercise all the power you have, and he bestows on me all the power I have.'

"The court finally concluded to let the brethren go, if they would pay the cost of court and leave the country in ten days. The sheriff advised the brethren to accept these propositions, as it was the only means of escaping the violence of the mob. The Saints in that vicinity paid the cost. Elders Patten and Parrish left and went to Brother Seth Utley's. They had not been gone long when the mob began to quarrel among themselves and were mad because they had let the prisoners go. They soon mounted

their horses and started after them with all possible speed. The news of this movement reached the brethren and they immediately mounted their mules and went into the woods. By a circuitous route they reached the house of Albert Petty, put up their mules, went to bed and slept. They had not been long asleep when some heavenly messenger came to Brother Patten and told him to arise and leave that place, for the mob was after them and would soon be at that house. Elder Patten awoke Parrish and told him to arise and dress himself, as the mob would soon be upon them. They arose, saddled their animals and started for Henry County in the night. They had not been gone long before the house was surrounded by a mob, who demanded Patten and Parrish. Brother Petty informed them that they were not there, but the mob searched the house and remained till daybreak, when they found the tracks of the brethren's animals, which they followed to the line of the next county, when they gave up the chase."

After attending a conference on Damon's Creek, Calloway County, Kentucky, September 2, 1836, Thomas B. Marsh presiding, Patten left the Saints in Kentucky and Tennessee, accompanied by his wife, and started for Far West, Missouri, where they arrived in peace and safety.

Elder Patten remained in Missouri until the spring of 1837, when he performed a mission through several States, preaching by the way until he arrived in Kirtland. It was a time of great apostasy in the Church. Warren Parrish, his brother-in-law and fond associate, apostatized and labored diligently to draw away Elder Patten from the Church. Those things trou-

bled Patten very much and caused him great sorrow. He soon afterwards returned to Missouri, where he (Feb. 10, 1838), together with Thos. B. Marsh, was appointed to take the presidency in Far West until President Joseph Smith arrived. Patten wrote an epistle and delivered what proved to be his last testimony to the world and Church, which was published in the *Elders' Journal*, No. 3. He continued to labor in the Church in Missouri through the summer of 1838, and when the persecution and mobbing commenced, he was foremost in defending the Saints.

On October 24, 1838, news came to Far West that Rev. Samuel Bogart with a mob of seventy-five men were committing depredations on Log Creek, destroying property and taking prisoners. Patten with about seventy-five others were sent out to meet the mobbers, with whom they had an encounter early the next morning (Oct. 25th), when Patten was mortally wounded, receiving a large ball in the bowels. (See under *Crooked River Battle*.)

When the battle was over, the brethren started towards Far West with their dead and wounded. After traveling a few miles in a wagon the sufferings of Apostle Patten became so great that he begged to be left. He and Brother Seeley, another of the wounded, were then placed upon litters and carried by the brethren. When they arrived near Log Creek, they were met by Joseph Smith, Hyrum Smith, Heber C. Kimball and others. At this place Patten became so ill that he could not stand to be borne any further. He was therefore conveyed into the house of Brother Stephen Winchester, about three miles

from Far West. During his removal his sufferings were so excruciating, that he frequently asked the brethren to lay him down that he might die. He lived about an hour after his arrival at Winchester's house and was perfectly sensible and collected until he breathed his last at ten o'clock at night. Although he had medical assistance, his wound was such that there was no hope entertained of his recovery; of this he was fully aware.

"In this situation," writes Heber C. Kimball, "when the shades of time were lowering, and eternity with all its realities were opening to his view, he bore a strong testimony to the truth of the work of the Lord, and the religion he had espoused. The principles of the gospel, which were so precious to him before, were honorably maintained in nature's final hour, and afforded him that support and consolation at the time of his departure, which deprived death of its sting and horror. Speaking of those who had apostatized, he exclaimed, 'O, that they were in my situation; for I feel I have kept the faith; I have finished my course; henceforth there is laid up for me a crown, which the Lord, the righteous Judge, shall give to me.' Speaking to his beloved wife, who was present and who attended him in his dying moments, he said, 'Whatever you do else, do not deny the faith!'"

The brethren, who felt very much attached to their beloved brother, beseeched the Lord to spare his life, and endeavored to exercise faith for his recovery. Being aware of this he expressed a desire that they should let him go, as he wished to be with Christ, which was far better. A few minutes before he died, he prayed as follows:

"Father, I ask thee in the name of Jesus Christ that thou wouldst release my spirit and receive it unto thyself." He then said to those who surrounded his dying bed, "Brethren, you have held me by your faith, but do give me up and let me go, I beseech you." The brethren then committed him to God, and he soon breathed his last without a groan.

Patten was buried at Far West Saturday, October 27, 1838. In pointing to the lifeless body the Prophet Joseph said, "There lies a man who has done just as he said he would: he has laid down his life for his friends."

"Brother David W. Patten," writes Joseph Smith, "was a very worthy man, beloved by all good men who knew him. He . . . died as he had lived, a man of God, and strong in the faith of a glorious resurrection in a world where mobs will have no power or place."

BRIGHAM YOUNG,

A member of the first quorum of Twelve Apostles and President of the Church from 1847 to 1877, was born in Whitingham, Windham County, Vermont, June 1, 1801. In 1804 his parents moved from Vermont to Sherburne, Chenango County, New York, where, as he grew in years, he assisted in the arduous labors incident to opening farms in a heavily timbered region, enduring the privations and hardships common to forming new settlements at that period, and was restricted by circumstances to only eleven days' schooling.

At the age of sixteen, by his father's permission, he began engaging in business for himself. Though trained by his parents, who were Methodists, to

lead a strictly moral life, he made no profession of religion until he was in his twenty-second year, when he also joined the Methodists.

October 8, 1824, he married Miriam Works, and resided in Cayuga County, New York, until the spring of 1829, following the occupation of carpenter, joiner, painter and glazier, when he removed to Mendon, Monroe County, New York. In the spring of 1830 he first saw the Book of Mormon, which was brought there by Samuel H. Smith. In the fall of 1831 Elder Alpheus Gifford, Elial Strong and others came to that place to preach the gospel as taught by Joseph Smith. He heard and believed, and after careful and prayerful reflection upon the principles revealed in the Book of Mormon, he was baptized April 14, 1832, a member of the Church of Jesus Christ of Latter-day Saints, and ordained an Elder immediately after confirmation, Eleazer Miller officiating in each instance. Three weeks after, his wife was also baptized. During the following summer he preached the gospel in the regions adjacent to Mendon, baptizing many and organizing branches. His wife died September 8, 1832, leaving him two little girls, one two years and the other seven years of age. In the fall of 1832 he visited Kirtland, Ohio, in company with Heber C. Kimball and his brother Joseph Young, and made the acquaintance of the Prophet Joseph Smith. During the evening of the day they first met, Joseph called upon Brother Brigham to pray. While doing so he spoke in tongues. The Prophet declared that he spoke in the pure Adamic language, and, after he had left the room, Joseph said, "The time will come when Brother

Brigham Young will preside over this Church."

In company with his brother Joseph he spent a portion of the winter of 1832-1833 in and around West Laboro, Canada, preaching, baptizing and organizing branches. He spent most of the spring and summer of 1833 in missionary labors in Canada and northern New York. In July he conducted a small company of Saints to Kirtland, removed his family there in the fall, and labored at his trade, preaching as opportunities were offered.

In February, 1834, he married Mary Ann Angell, who took charge of his children and kept house for him faithfully.

On the 5th of May, 1834, he started for Missouri, in Zion's Camp, in which he was captain of ten; arrived in Clay County on the 23rd of June, returned to Kirtland in August, having performed a journey of 2,000 miles on foot, and spent the remainder of the year in finishing the printing office and school room and laboring on the Temple.

He was selected and ordained one of the quorum of the Twelve Apostles on February 14, 1835. From this time till 1837, he spent most of the winter in Kirtland, in laboring at his trade and upon the Temple, and spent the remainder of his time in traveling, holding conferences, preaching, and regulating and organizing branches in the East. He attended the Hebrew school at Kirtland in the winter of 1835-1836, and from February 22nd to March 27, 1836, he superintended the painting and finishing of the Temple. He attended the solemn Assembly at the dedication and received his blessings, after which he traveled through New York, Vermont, Massa-

chusetts and Rhode Island, attended conference at Portland, Maine, returned to Kirtland, defended the Prophet Joseph Smith against accusers and apostates, took a special business mission to the Eastern States, in company with Dr. Willard Richards, which he accomplished, and returned in May, 1837. Later in the year he performed another short mission to the State of New York.

On the 22nd of December, 1837, he left Kirtland in consequence of the fury of the mob, and arrived in Far West, Caldwell County, Missouri, on the 14th of March, 1838. While in Missouri he purchased land and improved a handsome farm, labored diligently in the duties of his Apostleship, especially in planning for and assisting the Saints in leaving the State under the exterminating order of Governor Lilburn W. Boggs, and on the 14th of February, 1839, removed from that State with his family, leaving all his land and nearly all of his personal property. During this journey he left his family no less than eleven times to return with his teams to assist in bringing up the poor and the helpless. He tarried a few weeks in Atlas, Pike County, Illinois; then removed to Quincy, where he efficiently continued his labors in furthering the removal from Missouri.

On the 18th of April he left Quincy for Far West to assist with a majority of the Twelve in fulfilling a revelation given by the Prophet Joseph Smith, July 8, 1838, which was accomplished April 26, 1839, notwithstanding the mob had said that that revelation should not be fulfilled. He returned to Quincy on the 2nd of May, and on the 3rd visited Brothers Joseph and

Hyrum Smith—his first interview with them after their escape from their enemies in Missouri.

On May 16th he started for Commerce, since called Nauvoo, Hancock County, Illinois, and on the 23d moved across the Mississippi River to Montrose, Iowa, opposite Nauvoo, and resided in a room in some old military barracks, where he labored assiduously, so far as his health would permit, to aid the Saints in making their new settlement at Nauvoo, until September 14th, when he started 'without purse or scrip,' on a mission to England, his health being so poor that he was unable, without assistance, to go thirty rods to the river, leaving his wife ill and feeble, with a babe only ten days old, and all his children sick, unable to wait upon each other. After considerable hindrance by sickness on the way, and much teaching and preaching, he sailed from New York on the 9th of March, 1840, and arrived in Liverpool, England, April 6th. In Preston, on the 14th of April, at the first council held in a foreign land by a majority of the quorum of the Twelve Apostles, he was unanimously chosen president of that quorum. In May he took steps for selecting the hymns and publishing 3,000 Hymn Books, 5,000 copies of the Book of Mormon, and a periodical entitled "*The Latter-day Saints Millennial Star*," of which Parley P. Pratt was appointed editor. He organized the first company of emigrating Saints, numbering 41 souls, who sailed from Liverpool, June 6th. His faithful and diligent labors in England in behalf of the gospel were signally blest. In the short space of a year, between 7,000 and 8,000 persons were baptized

into the Church; branches were organized in all the principal cities of the land, a permanent shipping agency was established and over a thousand souls emigrated. On April 21, 1841, he and others of the Twelve sailed from the river Mersey, and on July 1st arrived in Nauvoo, where he was cordially welcomed by the Prophet Joseph Smith, by his family and the Saints generally.

In a revelation given to Joseph Smith, January 19, 1841, the Lord said, "I give unto you my servant Brigham Young to be a president over the Twelve traveling Council, which Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature."

On July 10th the Prophet Joseph Smith requested the Twelve to take the burden of the Church in Nauvoo, and attend to selling its lands, to locating and advising the immigrating Saints, and to transact other business, which request President Young energetically complied with, also with his duties as a member of the city council, to which he was elected September 2nd, occupying the intervals of time in laboring for the support of himself and family, until July 7, 1843, when he started on a mission to the Eastern States, preaching, gathering funds for aiding the building of the Temple and the Nauvoo House, and returned on the 22nd of October. He continued his labors as before, was often in council with Joseph and the Twelve, preached frequently in Nauvoo and the neighboring settlements, and on the 21st of May again went on a mission to the East. Receiving information of the assassination of the Prophet Joseph and Hyrum Smith, in Carthage

Jail, while under the pledged protection of Thomas Ford, then governor of Illinois, President Young returned to Nauvoo on the 6th of August. On the 8th, at a meeting of all the authorities of the Church in Nauvoo, the Twelve Apostles were sustained as the Presiding Quorum of the Church. It was on this occasion that the spirit of the departed Joseph rested down upon Brigham Young in so powerful a manner as to convince all the Saints assembled that he was the man chosen to lead Israel. It was a critical time. Efforts were being made to divide the people, and Sidney Rigdon, one of the late Prophet's counselors, claimed authority to preside as "guardian of the Church." But when President Young stepped forth in his place and calling at the head of the Twelve, the whole assembly heard, as they thought, the voice, saw the form and felt the spirit and influence of the Prophet Joseph. And even non-members of the Church were startled, and expected to see the presence as well as hear the voice of the departed Seer. All uncertainty fled from that moment, and faith and union banished discord and defeated vain ambition.

Amid threats, house burnings, plunderings, whippings, murders, and the fury of mob violence, he stood firm in the steady performance of the many and arduous duties devolving upon him, in caring for and defending the rights of the Saints, planning and directing the organizations and operations preparatory to vacating Nauvoo and forwarding the Temple to completion, and laboring therein until February, 1846, when he crossed the Mississippi River to the camp of the emigrating Saints, a few miles west of Montrose, Iowa, and in March began

with them a toilsome journey in quest of a location beyond the pale of bigoted intolerance, where he would be free to worship God according to his commandments.

Having established two settlements, Garden Grove and Mount Pisgah, as resting and recruiting points for such as could not well keep pace and for others who would follow, he reached, with the main camp, the Missouri River, near Council Bluffs, in June. From this point, at the request of the Government of the United States, he sent over 500 volunteers (the Mormon Battalion) to aid in the war with Mexico, who raised and sustained the flag of the Union in Mexico and California until the treaty of Guadalupe-Hidalgo. He crossed the Missouri and camped a few miles above where Omaha has since been built, at a point named Winter Quarters, since called Florence, Nebraska, and laid out streets and blocks, upon which numerous comfortable log houses were soon erected; planned to the utmost for the comfort and well-being of the people during their sojourn there; built a much-needed grist mill, and in April, 1847, with a company of 142 men, who elected him their leader, started to pioneer a location where the Saints could build and inhabit in peace, and on July 24th arrived where now stands Salt Lake City, and unfurled the "Stars and Stripes" on Mexican soil.

He at once took steps for surveying the beautiful city site, designated the block around which houses were to be built, joining each other, with port-holes and gates until the people should be strong enough to build on the lots in safety; was busily engaged in directing and assisting in the daily

labors and visiting neighboring localities; and, on August 26th, started on his return to Winter Quarters, where he arrived on the 31st of October, having met nearly 2,000 of the Saints on their way to Salt Lake City, where they arrived in good season.

December 5, 1847, he was elected President of the Church by the unanimous vote of the Quorum of the Twelve, and also, on the 27th, by the unanimous vote of all the authorities and members assembled in a conference held at Council Bluffs, Iowa, with Heber C. Kimball and Willard Richards as his counselors. On the 26th of May, 1848, he started from Winter Quarters, with his family, for Salt Lake City, leaving his houses, mills and other property (this being the fifth time he had left home and property for the gospel's sake), superintended that season's emigration of over 2,000 souls, arrived in Salt Lake City, September 20th, and at once began to give counsel conducive to the general welfare. At a conference held on October 8, 1848, he was sustained President of the Church by unanimous vote.

A provisional government being requisite until Congress should otherwise provide, on the 12th of March, 1849, he was elected governor of the then named State of Deseret, which continued until Feb. 3, 1851, when he took the oath of office as governor of the Territory of Utah, commander-in-chief of the militia, and superintendent of Indian affairs, to which positions he had been appointed by President Millard Fillmore, and performed the duties of those offices with signal ability and integrity, until the arrival of his successor, Governor Alfred Cumming, in the spring of 1858.

During the thirty years in which he resided in Utah, he labored indefatigably for the welfare of all who love truth, liberty and equal rights; he engaged in and encouraged agriculture, the erection of mills, and factories, the manufacture and importation of machinery and labor-saving implements, the opening of roads and the construction of bridges and public edifices; pursued a conciliatory policy with the Indians, wisely deeming it not only cheaper but much more humane to feed than to fight them, and instituted the Perpetual Emigrating Fund for gathering the poor, by which thousands upon thousands were brought from poverty to the acquisition of pleasant homes and the comforts of life. He also successfully completed a contract to grade over 100 miles of the Union Pacific Railroad, much of it the most difficult portion; was the prime mover in the construction of the Utah Central and the Utah Southern railroads; aided in building the Utah Northern and Utah Western narrow gauge roads; introduced and fostered co-operation in all branches of business, as the plan best adapted to equalize the benefits of trade; extended telegraph wires to most of the principal towns and cities of the Territory; promoted the spread of the everlasting Gospel among the nations, and the gathering of the honest therefrom; traveled and preached year after year in the settlements of the Saints; and in his teachings, acts and administrations uniformly pursued a course characteristic of an able and upright man, laboring with all his might for the happiness of mankind and the prevalence of righteousness upon the earth.

Like all great men, he had bitter enemies. No man was more villified,

misrepresented and falsely accused than Brigham Young. His life was frequently sought. The bullet and the knife of the assassin were often prepared to shed his heart's blood, and plots were illegally laid by the emissaries of the law to rob, imprison and destroy him. But the hand of the Lord delivered him on every occasion, and the calmness and serenity with which he invariably looked upon calumny and persecution, stamped him as one of the broadest-minded men of the century.

He had a strong desire to live to dedicate a Temple to the Most High God in the Rocky Mountains, and set in order the Priesthood and organize the various Stakes of Zion, according to the pattern revealed from heaven. These privileges were granted to him. He saw the Temple at St. George fully dedicated and prepared for the administration of the ordinances for the living and the dead. He arranged and explained the duties of the various quorums of the Priesthood. And the Sunday preceding his death the organization of the different Stakes of Zion was completed. His desire had thus been fulfilled, when he, after several days' illness, departed this life, August 29, 1877, at his residence in Salt Lake City. The last words he uttered that were distinctly understood were, "Joseph, Joseph, Joseph, Joseph." About 30,000 people were present at his funeral, which took place on the following Sunday, September 2nd.

President Young was the head of a numerous family and laid the foundation for a kingdom and a glory which will increase throughout eternity. He was the father of fifty-six children, and left seventeen wives,

sixteen sons and twenty-eight daughters, when he died.

The marks of the genius of this great man is stamped on the history and travels of the whole Church, on Salt Lake City, which he loved so dearly, and on the towns, farms, orchards, canals, highways, railroads, telegraphs, private and public buildings, and the thousand and one witnesses to his guiding hand and coun-

seling voice over five hundred miles of country redeemed from a desert. They have uttered his fame with a voice that has penetrated to the uttermost parts of the earth.

(The above is partly taken from an obituary, published in the *Deseret News* at the time of President Young's death. For further information see *Deseret News* (weekly) Vols. 7 and 8; *Mill. Star*, Vols. 25 and 26; *History of Brigham Young*, by E. W. Tullidge, and the Church publications generally.)

MISCELLANEOUS.

ARNAGER is a small fishermen's village, five miles from the city of Ronne, on the island of Bornholm, Denmark, where the first Latter-day Saint baptism on that island took place, July 10, 1851, the candidate being Jens Nielsen. During the terrible persecutions which raged against the first missionaries there, an armed mob, consisting mostly of young men from the neighboring farming districts, surrounded Arnager on the evening of December 2, 1851, for the purpose of whipping two Elders (Nielsen and Jorgensen), who were stopping over night in the house of Jens Nielsen. As soon as the villagers became aware of this, they hastily armed themselves with clubs, axes, iron rods, an old gun, etc., and drove the marauders away, saying, "The Mormons teach us correct doctrines, and, therefore, we will defend them." Most of the men who thus defended the missionaries soon afterwards embraced the gospel and emigrated to Utah. Among them were the late Didrik Funk (Lund), of Plain City, M. P. Ibsen, Jens Kofod, P. Poulsen, Geo. K. Riis, Lars Thorsen and others. Arnager was for many years one of the main resting-places for the missionaries on Bornholm.

CARTWRIGHT, (—) an English Lady, who was accidentally drowned by an attempt to be baptized by Elder Jonathan Pugmire, sen., in the evening of November 23, 1843, near Chester, England. Her husband and Elder Pugmire were soon after arrested and confined

in the Chester jail for more than six weeks, after which they had their trial and were acquitted. Mrs. Cartwright, who became exceedingly enraged when her husband, a few weeks previous, was baptized, had said that if she should ever be such a fool as to be baptized, she hoped to God that she would be drowned in the attempt. Elder Pugmire was in no wise to blame for the accident.

DENNISON, (—) a doctor, who assisted to mob Joseph Smith in Hiram, Ohio, March 25, 1832, was, some time after that event, convicted of a terrible crime, for which he was sent to the penitentiary for ten years and died before the term expired.

DESPAIN, (SOLOMON J.,) Bishop of the Granite Ward, Salt Lake County, Utah, was born December 3, 1823, in Lauderdale County, Alabama, removed, when a young boy, with his parents to Tennessee, afterwards to Kansas, and still later to Calhoun County, Ill., where he married in 1842 and soon after joined the Campbellites, with whom he remained until August 30, 1851, when he and wife were baptized into the Church of Jesus Christ of Latter-day Saints. In 1854 he visited his relatives in Arkansas and succeeded in baptizing quite a number of them. Agreeable to counsel from Orson Pratt, who at that time was publishing the *Seer* in Washington, D. C., Despain made his home in Arkansas, where he presided over a branch of the Church for seven years, until he, in 1861, removed with his family to Utah, and located near the mouth of Little Cottonwood Canyon, where he yet resides. When the Salt Lake Stake of Zion was reorganized in 1877, he was ordained a Bishop and appointed to preside over the Granite Ward.