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“What thou seest, write in a book.” REV. 1, 11.

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THE TWELVE APOSTLES.

CHARLES COULSON RICH,

A son of Joseph Rich and Nancy O. Neal, was born in Campbell County, Kentucky, Aug. 21, 1809; was baptized into the Church of Jesus Christ of Latter-day Saints by Ira M. Hinkley in Tazewell County, Illinois, April 1, 1832, and ordained an Elder in Fountain County, Indiana, by Zebedee Coltrin, while *en route* to Kirtland to see the Prophet Joseph. He received his endowments in the Kirtland Temple, and was ordained a High Priest under the hands of Patriarch Hyrum Smith, at Kirtland. He moved, with his father, to Far West, Missouri, in 1836, and was married to Sarah D. Pea, February 11, 1837, near Caldwell County, Missouri, by George M. Hinkle.

Brother Rich took a prominent part with the Saints in all the persecutions in Missouri. While carrying a flag of truce between the camp of the Saints and mobocrats, at Far West, he was shot at, about ten yards distant, by Samuel Bogart, a Methodist preacher and a mob officer. At the battle of Crooked River, when D. W. Patten fell mortally wounded, and while bullets were flying thick and fast, he laid down his sword in

the heat of the battle and administered the ordinance of laying on hands to the dying hero; after which he resumed the sword, assumed command, and the battle of Crooked River was won by the Saints. Because of the prominent part he took in the Missouri troubles, he was forced to flee for his life through the wilderness into Illinois. He was ordained a member of the High Council in Nauvoo, and was also a member of the City Council. He left Nauvoo on the 13th of February, 1846, and presided over Mount Pisgah branch the following winter. Left Pisgah March 20, 1847, for Winter Quarters, starting for Salt Lake Valley June 14, 1847, in charge of a company of moving Saints. He arrived in Salt Lake Valley October 3, 1847. During the absence of the Twelve, on their return to Winter Quarters, he acted in the valley as Counselor to Father John Smith, who was left to preside over the colony.

Elder Rich was ordained a member of the Quorum of the Twelve Apostles February 12, 1849, and started on a mission to California on the 9th of the following October, returning home November 4, 1850. He again

started for California, March 6, 1851, with a portion of his family and a company of Saints by the southern route, to purchase a place for the location of the Saints that might be gathered from the islands of the Pacific. With Elder Amasa M. Lyman, in September, 1851, he purchased the rancho of San Bernardino, containing about one hundred thousand acres of land, for the sum of \$77,500, to which place the company removed and began the foundation and settlement of what is now one of the richest and finest countries in southern California. When the Buchanan war broke out, the rancho of San Bernardino was sold, and the Saints returned to Utah. Brother Rich leaving there April 16, 1857, arrived in Salt Lake City in June of the same year. He accompanied Gen. Daniel H. Wells to Echo Canyon and Fort Bridger during the Buchanan war, rendering valuable counsel and aid. In 1860 he was called on a mission to England, and for a time was associated with Elder Amasa M. Lyman in the Presidency of the European Mission. He returned home in 1862. In the autumn of 1863 he explored Bear Lake Valley and moved his family there the following spring. He was a natural pioneer and was the leader of the original settlers to that valley, where he resided until his death, continuing to be the main director in the establishment of towns and settlements in that region. Rich County, the extreme northern county of Utah, was named in honor of him. During the early years of the Bear Lake settlements, the only means by which the residents could get their mails from, or have any communication with the valleys farther south, when the snow was

deep in the mountains, was by crossing on snow-shoes. When others would shrink from the dangerous undertaking of traversing the mountains at such seasons, when terrific storms prevailed, Brother Rich would set out. His wonderful strength and great powers of endurance, of which he never seemed to know the limit, and his almost intuitive knowledge of the country, always enabled him to go through, though in doing so he sometimes bore fatigue enough to kill an ordinary man. He made many of these hazardous journeys over the mountains; indeed for a number of years that was his usual mode of traveling when going to Salt Lake City to attend the session of the Legislature, or returning from the same.

In the early days of the Church Elder Rich figured conspicuously as a military man and was distinguished for his coolness and bravery. He held the office of major-general in the Nauvoo Legion, and was by many familiarly called General Rich up to the day of his death. When an attempt was made to kidnap the Prophet Joseph Smith and take him to Missouri, Brother Rich, at the head of twenty-five men, started out from Nauvoo to render him assistance, and returned after having traveled about five hundred miles on horseback in seven days. In the political affairs of Utah he served several terms as a member of the Council and House in the Territorial Legislature. Throughout his lifetime he was less noted for his brilliant talents than for his real goodness. He was a man of generous impulses, and seemed to live for the happiness of others rather than his own. Cheerful, honest, industrious,

benevolent, extending substantial sympathy to those in need, and giving fatherly counsel to and setting a worthy example before all around him, he moved on through life, honored and beloved by all who knew him. On Oct. 24, 1880, he was stricken with paralysis and died at his home in Paris, Bear Lake Co., Idaho, Nov. 17, 1883. During all these three years of affliction he was never heard to complain or in any manner evince anything but a spirit of the utmost contentment and resignation.

LORENZO SNOW,

A son of Oliver Snow and Rosetta L. Pettibone, was born April 3, 1814, in Mantua, Portage Co., Ohio. The following brief sketch of his life was written by his illustrious sister, Eliza R. Snow:

“Our father was a native of Massachusetts—our mother, of Connecticut, and were descendants of the genuine Puritan stock—those who fled from religious persecution in the ‘old world’ and landed on ‘Plymouth Rock,’ of historic celebrity.

“Early in the settlement of that portion of country now known as ‘Middle States,’ our parents with their family, consisting of two daughters, Lenora Abigail and Eliza Roxey, the writer of this history, left the home of their youth, and moved to what was at that period considered the extreme west, or, as it was sometimes styled ‘the jumping off place,’ and settled in Mantua, Portage Co., Ohio, making the eleventh family in the township. There two daughters and three sons were added to the family, to-wit: Amanda Percy, Malissa, Lorenzo, Lucius Augustus and Samuel Pearce.

“Many times and with intense interest have their children listened to recitals of the hardships our parents encountered and the privations they endured in that new and heavily

timbered country, so very forbidding when compared with the beautiful prairie landscapes of the west. But as true and worthy representatives of our noble ancestors, they were proof against discouragement—surmounted every difficulty, and through the blessings of God on their efforts, created for them and their children an enviable home. * * *

“In their religious faith our parents were by profession, Baptists, but not of the rigid, iron bedstead order: their house was a resort for the good and intelligent of all denominations, and their hospitality proverbial. Thus, as their children grew up, we had ample opportunities for forming acquaintances with the erudite of all religious persuasions.

“Without the least shadow of vanity we can truly say of our parents, their integrity was unimpeachable, and they were trustworthy in all the social relations and business transactions of life; and carefully trained their children to habits of industry, economy and strict morality, and extended to them the best facilities for scholastic education the country at that time afforded.

“Although a farmer by occupation, father was much abroad on public business, and Lorenzo, being the eldest of the three brothers, was left in charge, and early in life became accustomed to responsibilities which he discharged with scrupulous punctuality and that inflexibility of purpose which insures success; and from early childhood exhibited the energy and decision of character which have marked his progress in subsequent life. An unseen hand evidently was guiding him, for in his boyhood, he was energetically yet unconsciously preparing for the position in life he was destined to fill. Ever a student at home as well as in school (most of his schooling after his twelfth year was during the winter terms), his book was his constant companion when disengaged from filial duties; and when sought by associates, ‘hid up with his book’ became proverbial. With the exception of a special term

of tuition under a Hebrew professor, he completed his scholastic training in Oberlin College, which at that time was exclusively a Presbyterian institution. It was through the solicitation of an intimate friend who was connected with the college, that he was induced to enter, and through whose influence he was admitted as a special favor.

“Although religiously trained from infancy, up to this time my brother had devoted little or no attention to the subject of religion, at least, not sufficiently to decide in preference of any particular sect.

“In the progress of his development, his ambition strongly led in the direction of military distinction, so much so, that, watching with a sisterly jealous eye the steps one by one, by which he gained promotion in the military road to honor, I feared lest in the course of human events his path might lead to the battle field and his earthly career prematurely close on a gory bed. I frequently plead, entreated, and at times exhausted my whole capital stock of persuasion to no purpose. He must have a first class military suit, and no one could make it so precisely to his liking as his sister: his sister had made his ‘freedom suit’ (at the time referred he had passed his twenty-first year) which every one admired—it fitted him exactly, and now this most important of all mortal habiliments should be entrusted to no other skill. I made the suit—it was beautifully magnificent, and my brother donned it with as much, if not of military pride, of self-satisfaction as ever Napoleon won a battle; but of short duration, for he soon felt that his ambition could not be satisfied without a complete collegiate course of education. Determined on this, he disposed of his lovely paternal inheritance and started for Oberlin. His classical purpose was very satisfactory to my views—forming a permanent quietus to my imaginary military forebodings.

“On his way to Oberlin my brother

accidentally fell in company with Elder David W. Patten, an incident to which he frequently refers as one of those seemingly trivial occurrences in human life which leave an indelible trace. This gentleman was an early champion of the fullness of the Gospel, as taught by Jesus and his Apostles in the meridian of time, and revealed in our own day through the Prophet Joseph Smith: to which cause Elder Patten fell a martyr October 24, 1838, in Missouri, during the terrible scenes of persecution, through which the Latter-day Saints passed in that State. He possessed a mind of deep thought and rich intelligence. In conversation with him my brother was much impressed with the depth and beauty of the philosophical reasoning with which this inspired Elder seemed perfectly familiar, as he reasoned on the condition of the human family in connection with the sayings of the ancient prophets, as recorded in the Scriptures—the dealings with, and the purposes of God in relation to his children on the earth. From that time a new field, with a new train of reflections, was opened to my brother, the impress of which has never been erased.

“We will now leave the subject of this sketch in Oberlin, clubbed with three or four of his classmates, alternately cooking their own food, and pursuing their studies with combined energies, while we digress in order to form a connecting link in our narrative.

“Having myself been thoroughly convinced of the authenticity of the Gospel in its purity, as revealed through Joseph Smith, in the autumn of 1835, I left our father’s house and united my interest with the Latter-day Saints, purchased a house and lot in Kirtland, Ohio, rented a part of the house, while a widowed sister of ours, with two children, occupied the other after the first six months: my time being spent in teaching the family school of the Prophet. Now, to our narrative:

“So intimately was my brother

associated while at college that he became thoroughly acquainted with the profession and practice of the denomination by which that popular institution was controlled; and although he cherished very friendly regards for the people, he was unfavorably impressed with their system of religion. A short time before leaving he wrote, asking many questions concerning revealed religion, at the same time saying, 'If there is nothing better than is to be found here in Oberlin College, good-bye to all religions.'

'I answered his questions, and knowing he intended crowning his studies with a thorough knowledge of Hebrew, invited him to come to Kirtland at the close of his term in Oberlin, as a school was soon to commence under the tuition of an able Hebrew professor, for the sole study of that language. Accordingly he came, but not with the most distant idea of embracing the faith of the Latter-day Saints, of which were most of the Hebrew students, with whom, including Apostles and the Prophet Joseph, he became familiarly associated; and, while he studied the dead language of the ancient Hebrews, his mind also drank in and his heart became imbued with the living faith of the everlasting Gospel—'the faith once delivered to the ancient Saints,' and not many weeks passed after his arrival before he was baptized into the Church of Jesus Christ of Latter-day Saints. (He was baptized by Elder John F. Boynton in June, 1836.)

'What a marvelous change crossed the path of the young aspirant! This one act of stepping into the waters of baptism, with its accompanying ordinance of laying on of hands for the reception of the Holy Ghost, by authorized administrators, opened up a new world before him. He now sees with a changed and vastly enlarged vision—having been invested with an additional, a sixth sense, a sense which comprehends the things of God, which penetrates into futurity, and estimates eternal values.

'How wonderfully changed all his youthful aims! How suddenly they sink into insignificance! How extended the sphere of his youthful anticipations. How glorious—how exalted the motive power, the incentive that now prompts his youthful ambition! Instead of earthly military renown, he now enters the arena for championship with the armies of heaven—the achievements of the Gods, crowned with the laurels of eternity, everlasting glory, honor and eternal lives. Not to be armed with carnal weapons, and to be decked with glittering badges and costly equipage, to march forth in the pomp and pride of battle array for the shedding of human blood: but to go 'forth without purse or scrip,' clothed in the power of the Gospel of the Son of God, wielding the sword of the spirit of the Almighty, he now takes the field to battle with the powers of darkness, priestcraft, superstition and wickedness until the kingdoms of this world shall have become the kingdom of our Lord and Savior, Jesus Christ.

'Like a veteran soldier, constantly at his post, from that time to this, Lorenzo Snow has been an active missionary in the cause he espoused,—either at home or abroad, wherever his labors were required,—having performed several missions in this as well as in foreign countries.

'In 1837, with his father's family, he moved to Daviess County, Missouri, and the next spring, when he was filling a mission in the South, his people were driven from Missouri into Illinois, where he joined them, and, after performing a mission to the Eastern States in 1840, he was sent on his first mission to Europe. In England, where he arrived Oct. 21, 1840, he succeeded his predecessors in the Presidency of the London Conference, and after the Twelve had left England, he acted as Counselor to Parley P. Pratt, who presided over the European Mission. * * *

'Before leaving England, President Brigham Young, who had succeeded in raising means to publish

the Book of Mormon, gave directions for copies to be specially prepared and richly bound for presentation to her Majesty and the Prince consort. The honor of this devolved on Lorenzo Snow, who was at that time President of the London Conference. The presentation was made in 1842, through the politeness of Sir Henry Wheatley; and it is said her Majesty condescended to be pleased with the gift. * * *

“A pamphlet entitled ‘The Only Way to be Saved,’ which Elder Snow published while on this mission, has been translated into every language, where the fulness of the Gospel has been preached under the ‘Mormon’ dispensation.

“At the close of this mission of nearly three years, he took charge of a large company of Saints, with whom he safely landed in Nauvoo, *via* New Orleans and the Mississippi River, April 12, 1843.

“Some time after his return he was married, and in the winter of 1845-46, with his family, crossed the Mississippi, and joined the mass of pilgrims from their beautiful city, in that strange and eventful exodus of the nineteenth century, ‘from the Land of the Free and the Home of the Brave’ (!); stayed in Mount Pisgah, Iowa, until the spring of 1847, when, taking charge of a train of one hundred wagons, he arrived in Salt Lake Valley in the autumn following. The next winter (Feb. 12, 1849) he was ordained into the Quorum of the Twelve Apostles, and in the ensuing autumn called to go to Italy to introduce and establish the Gospel in that land; his mission also extended to other nations and countries wherever opportunity should present.

“After an absence of nearly three years he returned home *via* Malta, Gibraltar, Liverpool and New York, arriving in Salt Lake City Aug. 30, 1852, and in the following autumn was elected a member of the Utah Legislature.

“The next mission of importance was to locate fifty families in Box

Elder County, sixty miles north of Salt Lake City, where a small settlement had been formed, which, for want of the right master-spirit, had lost every vestige of enterprise, and was *minus* all-aim in the direction of advancement. This was in October 1853. To diffuse active energies into this stereotyped condition of things, was not unlike raising the dead, and a man of less strength of purpose would have faltered. Not so the one in question. He went to work, laid out a city, naming it ‘Brigham,’ in honor of the President of the Church, moved his family to the new city, and thus laid the foundation for the great financial co-operative enterprise that he there built up.

“When the county was organized by the authority of the Legislature he took the Presidency, as a Stake of Zion. He was elected a member of the Legislative Council to represent the district composed of the counties of Box Elder and Weber.

“In 1864, with Elders E. T. Benson, Joseph F. Smith and others, he visited the Sandwich Islands on important matters relative to the interests of the Saints on those Islands.

“But the great work designed to bring into exercise the gigantic powers, and exhibit this entirely devoted man in the higher plane of practical engineering as an organizer, statesman and financier, was yet to come.

“Prompt to the suggestions of President Young, in an order designed to firmly cement the bonds of union among the Saints, thereby laying a foundation for mutual self-support and independence, through a combination of temporal as well as spiritual interest, on a general co-operative basis, Hercules like, Lorenzo put his shoulder to the wheel, and, although he saw at a glance the magnitude of the undertaking—that it required almost superhuman skill, and the labor of years, his duty was the watchword, and success the ultimatum. Subsequent results showed that no difficulties were too great for him to encounter.

“His first step in the co-operative

movement was in the mercantile line. In 1863-64 he commenced by establishing a co-operative store, with stock in shares of \$5.00, thus making it possible for people of very moderate circumstances to become shareholders.

"Many difficulties occurred in the start, and the progress was slow, but it steadily gained in the confidence of the people, the stockholders realizing from twenty to twenty-five per cent. per annum in merchandise, and in five years it was an acknowledged success. Then, aided by the profits from the mercantile department, an extensive tannery was erected at a cost of \$10,000, the people having the privilege of putting in labor as capital; and soon after these departments were in successful operation, a woolen factory, at a cost of nearly forty thousand dollars, was brought into working order, again taking labor as stock.

"A co-operative sheep-herd, for supplying the factory, was soon added—then co-operative farms, and to these a cheese dairy. Thus one department of industry after another was established, until between thirty and forty departments were combined -- all working harmoniously like the wheels of a grand piece of machinery.

"In 1872-73 Elder Snow accompanied George A. Smith on a tour through Europe, Egypt, Greece and Palestine. While in Vienna, on his return, he received information of his appointment as assistant Counselor to President Young.

"As a missionary he has traveled over one hundred and fifty thousand miles. Probably none of his compeers have been longer in the field, or traveled more, in preaching the Gospel among the nations of the earth."

On Nov. 20, 1885, Lorenzo Snow was arrested by seven U. S. Deputy Marshals at his residence at Brigham City, on a charge of unlawful cohabitation, three indictments having been found against him by the

grand jury of the First District Court. There were three regular trials, the first one commencing Dec. 30, 1885, and the last one ending Jan. 5, 1886, conviction being the result in each case. He was sentenced by Judge O. W. Powers, Jan. 16, 1886, the judgment being the full penalty of the law — imprisonment for six months and a fine of \$300 and cost—under each conviction. On being asked by the judge, before sentence was passed, if he had anything to say. Brother Snow read the following:

Your honor, I wish to address this court kindly, respectfully, and especially without giving offense. During my trials, under three indictments, the court has manifested courtesy and patience, and I trust your honor has still a liberal supply, from which your prisoner at the bar indulges the hope that further exercise of those happy qualities may be anticipated. In the first place the court will please allow me to express my thanks and gratitude to my learned attorneys for their able and zealous efforts in conducting my defense.

In reference to the prosecuting attorney, Mr. Bierbower, I pardon him for his ungenerous expressions, his apparent false coloring, and seeming abuse. The entire lack of evidence in the case against me on which to argue, made that line of speech the only alternative in which to display his eloquence; yet, in all his endeavors, he failed to cast more obloquy on me than was heaped upon our Savior.

I stand in the presence of this court a loyal, free-born American citizen; now, as ever, a true advocate of justice and liberty. "The land of the free, and the home of the brave," has been the pride of my youth and the boast of my riper years. When abroad in foreign lands, laboring in the interest of humanity, I have pointed proudly to the land of my birth as an asylum for the oppressed.

I have ever felt to honor the laws and institutions of my country, and, during the progress of my trials, whatever evidence has been introduced, has shown my innocence. But, like ancient Apostles when arraigned in pagan courts, and in the presence of apostate Hebrew judges, though innocent, they were pronounced guilty. So myself, an Apostle who bears witness by virtue of his

calling and the revelations of God, that Jesus lives—that He is the Son of God, though guiltless of crime, here in a Christian court I have been convicted through the prejudice and popular sentiment of a so-called Christian nation.

In ancient times the Jewish nation and the Roman empire stood *versus* the Apostles. Now, under an apostate Christianity, the United States of America stands *versus* Apostle Lorenzo Snow.

Inasmuch as frequent reference has been made to my Apostleship, by the prosecution, it becomes proper for me to explain some essential qualifications of an Apostle.

First, an Apostle must possess a divine knowledge, by revelation from God, that Jesus lives—that He is the Son of the living God.

Secondly, he must be divinely authorized to promise the Holy Ghost; a divine principle that reveals the things of God, making known His will and purposes, leading into all truth, and showing things to come, as declared by the Savior.

Thirdly, he is commissioned by the power of God to administer the sacred ordinances of the Gospel, which are confirmed to each individual by a divine testimony. Thousands of people now dwelling in these mountain vales, who received these ordinances through my administrations, are living witnesses of the truth of this statement.

As an Apostle, I have visited many nations and kingdoms, bearing this testimony to all classes of people—to men in the highest official stations, among whom may be mentioned a President of the French republic. I have also presented works embracing our faith and doctrines to Queen Victoria and the late Prince Albert, of England.

Respecting the doctrine of plural or celestial marriage, to which the prosecution so often referred, it was revealed to me, and afterwards, in 1843, fully explained to me by Joseph Smith, the Prophet.

I married my wives because God commanded it. The ceremony, which united us for time and eternity, was performed by a servant of God having authority. God being my helper, I would prefer to die a thousand deaths than renounce my wives and violate these sacred obligations.

The prosecuting attorney was quite mistaken in saying "the defendant, Mr. Snow, was the most scholarly and brightest light of the Apostles;" and equally wrong when pleading with the jury to assist him and the "United States of America," in convicting Apostle Snow, and he "would predict that a new revelation would soon follow, chang-

ing the divine law of celestial marriage." Whatever fame Mr. Bierbower may have secured as a lawyer, he certainly will fail as a prophet. The severest prosecutions have never been followed by revelations changing a divine law, obedience to which brought imprisonment or martyrdom.

Though I go to prison, God will not change his law of celestial marriage. But the man, the people, the nation, that oppose and fight against this doctrine and the Church of God, will be overthrown.

Though the Presidency of the Church and the Twelve Apostles should suffer martyrdom, there will remain over four thousand Seventies, all Apostles of the Son of God, and were these to be slain there still would remain many thousands of High Priests, and as many or more Elders, all possessing the same authority to administer Gospel ordinances.

In conclusion, I solemnly testify, in the name of Jesus, the so-called "Mormon Church" is the Church of the living God; established on the rock of revelation, against which "the gates of hell cannot prevail."

Thanking your honor for your indulgence, I am now ready to receive my sentence.

After being sentenced, the defendant took an appeal to the Territorial Supreme Court and was in the meantime allowed to remain at large under bonds. The decision of the Territorial Supreme Court confirmed the judgment of the lower court, Chief Justice Zane concurring with Associate Justices Boreman and Powers in the first case, but dissenting from them in the other two. The two Associate Justices held that unlawful cohabitation was proved, in the absence of any other evidence, when it was shown that the defendant had lived with a plural wife while he had a legal wife living and undivorced. They held that the law presumed the living with the legal wife. In this view Judge Zane did not concur. The defendant took an appeal to the Supreme Court of the United States. In order to have the cases advanced upon the calendar of the court of last resort, it was necessary that he

should be in durance. For the benefit of many of his brethren who had been indicted and others who were likely to be under the "segregating" process, he elected to go to prison to have the question of the right of the lower courts to so construe and administer the law, and other points, tested as early as practicable. The cases were argued and submitted, and, on May 10, 1886, the U. S. Supreme Court dismissed the cases for want of jurisdiction. To make a show of consistency it reconsidered its own decision in the case of Angus M. Cannon, formerly disposed of, repealed its mandate therein, and treated it in the same fashion, as it belonged to the same class of cases as those of Lorenzo Snow.

On Oct. 22, 1886, he petitioned the First District Court for a writ of *habeas corpus*, which was denied the following day, but on the 25th, pursuant to section 9 of the Organic Act of Utah and section 1909 of U. S. Revised Statutes, an appeal to the Supreme Court of the United States was allowed. This finally came up for hearing on Jan. 20, 1887, and a decision was rendered on Feb. 7th to the effect that:

(1.) There was but one entire offense for the continuous time. (2.) The trial court had no jurisdiction to inflict a punishment in respect of more than one of the convictions. (3.) As the want of jurisdiction appeared on the face of the proceedings, the defendant could be released from imprisonment on a *habeas corpus*. (4.) The order and judgment of the court below must be reversed, and the case remanded to that court, with a direction to grant the writ of *habeas corpus* prayed for.

The next day (Feb. 8th), agreeable to this decision, Apostle Snow was liberated from the Utah Pen-

itentiary. The following extract from a letter to his family, dated Salt Lake City, Feb. 9, 1887, speaks for itself:

"Eleven months I had been incarcerated within the walls of a gloomy prison! Imagine for yourselves, how like a dream it seemed, when, suddenly and unexpectedly the prison gate flew open, and, clad in my striped convict suit, I was at once ushered into the presence of a multitude of warm-hearted friends, anxiously awaiting my appearance. O, what warm clasping and shaking of hands! What hearty greetings and expressions of congratulation!

"Having gone the rounds of this animating introductory scene, I repaired to the tailors department of the prison, and donned a new black broad-cloth suit and 'Richard was himself again.'

"Amid the soul-enlivening and heart-cheering gaze of my numerous friends, I was conducted by Hon. F. S. Richards to a carriage and seated with my daughter Eliza S. D., my son Alvirus, and a son of Hon. F. S. Richards.

"When we started for Salt Lake City, it was a matter of astonishment that so large a gathering should put in an appearance on the spur of the moment. Included in the number were Heber J. Grant and John W. Taylor, of the Quorum of Apostles, Hon. F. S. Richards and wife, Abraham H. Cannon, representing the seven Presidents of Seventies, John Nicholson and Geo. C. Lambert, representing the *Deseret News*, President L. W. Shurtliff of the Weber Stake, and many others—ladies and gentlemen—noble men and women of God, of whose society I am justly proud."

(For further information the reader is referred to a book entitled "Biography and Family Record of Lorenzo Snow," by Eliza R. Snow Smith, published in Salt Lake City in 1884.)

ERASTUS SNOW,

Sixth son of Levi and Lucina Snow, was born at St. Johnsbury, Caledonia Co., Vermont, Nov. 9, 1818. His father's family was among the early settlers of the Massachusetts colony. At an early age Erastus Snow was much impressed with religion, his mother being a member of the Wesleyan-Methodist Church. In the spring of 1832 Elders Orson

Pratt and Luke S. Johnson visited Vermont and commenced to preach the fulness of the Gospel. William and Zerubbabel, two elder brothers of Erastus, were the first of the Snow family who were baptized. All the family (there being seven sons and two daughters) subsequently came into the Church, excepting two of the sons and the father. Erastus, who was only fourteen years of age, believed the testimony of the Elders when he first heard it, and was baptized by his elder brother, William, Feb. 3, 1833.

Immediately after his baptism, he commenced to search the scriptures diligently and soon became very desirous to preach. Consequently he was ordained to the office of a Teacher, June 28, 1834, by Elder John F. Boynton. At that time he worked on his father's farm at St. Johnsbury, where a branch of the Church had been organized. Erastus met regularly with the Saints on Sundays and visited them in their houses. He also made several short missionary trips to the neighboring villages, in company with his cousin Gardner Snow and others.

On Nov. 13th he was ordained by his brother William to the office of a Priest, after which he extended his missionary labors into the States of New York and New Hampshire, holding meetings and baptizing quite a number. After being ordained an Elder by Elder Luke S. Johnson, Aug. 16, 1835, he continued his mission with increased zeal in New Hampshire and Vermont, in company with Wm. E. McLellan, his brother Willard and others.

Nov. 8, 1835, he left St. Johnsbury together with Elder Hazen Aldrich and traveled to Kirtland, Ohio,

a distance of some seven hundred miles eastward. After a hard journey, during which they came near being shipwrecked on Lake Erie, they reached their destination Dec. 3rd. In Kirtland Elder Snow met the Prophet Joseph Smith for the first time and lived with him several weeks. During the winter he attended the Elders' School, and the following spring received his endowments in the Temple, together with some three hundred other Elders. He was anointed by President Alvah Beman, whose daughter he subsequently married. Thus in his early youth he participated in the glorious blessings which at that time were poured out upon the members of the Church, and especially upon those bearing the holy Priesthood. About the same time he was ordained into the second quorum of Seventies, and received his patriarchal blessings under the hands of Joseph Smith, sen.

After the endowments in Kirtland, the Elders went out preaching with greater diligence than ever, and Elder Snow started on a mission to Pennsylvania April 16, 1836. He was absent over eight months, during which time he traveled 1,600 miles, preached 220 sermons, baptized 50 persons, organized several branches of the Church in western Pennsylvania, and returned to Kirtland, Dec. 29th. On this trip he encountered much opposition from the clergy and endured considerable persecution. On one occasion (Aug. 22nd), when an armed mob had collected at Cherry Run, Armstrong Co., for the purpose of driving him out of the county, he had a narrow escape from having personal violence inflicted upon him. Arriving at Kirtland, he

met a number of his friends from the East.

In the beginning of 1837 Elder Snow, together with Luke S. Johnson, made a missionary trip to Portage, 40 miles south of Kirtland, and later, in company with Elder Wm. B. Bosley, he visited the Saints in Pennsylvania. After his return he frequented the High School at Kirtland. Continuing with Elder Bosley as a missionary companion, he started on another mission to the East on the 9th of May. In Andover, Ohio, he held a discussion on the divinity of the Book of Mormon, with a Campbellite preacher by the name of Roberts. The meeting lasted until midnight and resulted in victory to Elder Snow. In Bridgeport, Franklin Co., Penn., two sisters, who were lying at the point of death, were miraculously healed under his administration. Many other cases of healing occurred on this and his former missionary trips. On one occasion, while holding a meeting at Bridgeport, he was disturbed by a mob, which drove him from the place and pelted him with rotten eggs. At Leitersburgh, Maryland, he was accosted in public by a Campbellite preacher, with whom he discussed for twelve hours. On Dec. 5th, after seven months' absence, he returned to Kirtland, having labored faithfully in Ohio, Pennsylvania and Maryland, preached 147 sermons and baptized about forty people.

On Jan. 2, 1838 he started from Kirtland on another missionary tour. A couple of days later he attended a conference of Elders at Milton, 50 miles south. There he was challenged for a debate by a Mr. Hubbard, a Campbellite preacher, who denounced the Book of Mormon as

false. Elder Snow suggested to the congregation that he would produce as much proof for the divinity of the Book of Mormon as his opponent could for the Bible. With this the people seemed to be entirely satisfied, and a meeting was appointed for the following day. But when the hour of meeting arrived, none of the six Campbellite preachers, who were present, would abide by Elder Snow's proposition. Being anxious to use every opportunity that presented itself to lay the truth before the people, Elder Snow finally consented to other arrangements, and the debate was continued until 11 o'clock at night. As usual, the truth was triumphant, although Elder Snow was abused in various ways. After this he visited a number of branches in Ohio, Pennsylvania and Maryland, held many meetings and baptized quite a number. He also crossed the Potomac and held meetings in Virginia. Finally he was forced into discussion with another Campbellite preacher in Cookstown, Penn., which was continued for two nights, and ended with complete victory to Elder Snow, although his opponent was the Rev. Mr. Young, considered to be one of the ablest man in the State. The people were almost thunderstruck at the result of the discussion, and Elder Snow, in compliance with their earnest solicitations, remained in the neighborhood several days longer and preached to them.

In the latter part of May he received a message from Kirtland, notifying him to return to Ohio, for the purpose of going to Missouri. With joy he complied with this call and arrived in Kirtland June 3rd, after five months' absence.

In Kirtland he met Elders Kim-

ball and Hyde, who had just returned from their missions to England, and were now preparing for a journey to Missouri. Most of the Kirtland Saints were also preparing to remove to Missouri because of apostasy and persecutions in Ohio. Together with forty or fifty others, Elder Snow started from Kirtland June 25th and traveled by land to Wellsville, on the Ohio River, thence with steamboats down that river, 950 miles, and up the Mississippi and Missouri Rivers, 550 miles further, to the Richmond landing in Missouri. From this place the company traveled 40 miles northward to Far West, in Caldwell County, where they arrived July 18th. Here Elder Snow met his parents and other relatives who had removed thither from Vermont. Some of them were suffering with the fever and ague.

Elder Snow now commenced manual labor, but when the persecution shortly afterwards broke loose against the Saints, he was forced to take up arms, like his brethren, in defence of the people against mob violence. After participating in the defence in Daviess County, he was seized with the fever and ague, and when Far West subsequently was besieged by the mob militia, his physical weakness had become so great that he could hardly walk half a mile. Yet he remained bravely at his post, in the ranks of the defenders of Far West, until the town capitulated. He was also present at the remarkable mock trial before Judge Austin A. King, at Richmond, Ray County.

In Dec. 13th Elder Snow married Artemesia Beman and taught school the following winter in Far West.

In the following February, (1839 , together with other brethren, he was

sent by the Church at Far West as a messenger to Liberty, Clay Co., where Joseph Smith, the Prophet, and fellow-prisoners at that time were incarcerated. When the jailor on the evening of Feb. 8th brought supper to the prisoners, the visiting brethren were permitted to enter the cell. That same evening the prisoners, agreeable to an arrangement made the day previous, made an attempt to escape, but failed. When the jailor went out, Hyrum Smith took hold of the door, and the others followed; but before they could render the assistance needed, the jailor and guard succeeded in closing the door, shutting in the visiting brethren as well as the prisoners.

The jailor immediately gave the alarm, and the greatest excitement followed. Not only the citizens of the town, but a great number from the surrounding country, gathered around the jail. Every mode of torture and death that their imagination could fancy, was proposed for the prisoners, such as blowing up the jail, taking the prisoners out and whipping them to death, shooting them and burning them to death, tearing them to pieces with horses, etc. The brethren inside listened to all these threats, but believing that the Lord would deliver them, laid down to rest for the night. The mob finally became so divided among themselves that they were unable to carry out any of their numerous plans.

That night, while some of the visiting brethren spoke about their being in great danger, the Prophet Joseph told them "not to fear, that not a hair of their heads should be hurt, and that they should not lose any of their things, even to a bridle, saddle, or

blanket; that every thing should be restored to them; they had offered their lives for their friends and the Gospel; that it was necessary the Church should offer a sacrifice and the Lord accepted the offering."

The brethren had next to undergo a trial, but the excitement was so great, that the guard dared not take them out until it abated a little. While they were waiting for their trial, some of the brethren employed lawyers to defend them. Elder Snow asked Brother Joseph whether he had better employ a lawyer or not. The Prophet told him to plead his own case. "But," said Brother Snow, "I do not understand the law." Brother Joseph asked him if he did not understand justice; he thought he did. "Well," said Brother Joseph, "go and plead for justice as hard as you can, and quote Blackstone and other authors now and then, and they will take it all for law."

He did as he was told, and the result was as Joseph had said it would be; for when he got through his plea, the lawyers flocked around him, and asked him where he had studied law, and said they had never heard a better plea. When the trial was over, Brother Snow was discharged, and all the rest were held to bail, and were allowed to bail each other, by Brother Snow going bail with them. They also got every thing that was taken from them, and nothing was lost, although no two articles were found in one place.

Before Elder Snow and his companions left Liberty, some of the lawyers, merchants and other leading citizens promised them that they would set the prisoners at liberty for a compensation of \$10,000 worth of

real estate, but when the brethren, after their return to Far West, had raised that amount, the parties neglected to fulfil their promise. In the meantime the Saints commenced to leave the State, but Elder Snow and others concluded not to go away until the Prophet and his fellow-prisoners were set free. Elder Snow therefore proceeded to Jefferson City and tried to get their case before the judges of the Supreme Court of Missouri. These dignitaries, however, utterly refused to take action in the matter. After much exertion and pleading Elder Snow, finally, through the assistance of the Secretary of State, managed to get an order issued for a change of venue, on the strength of which the prisoners were started from Daviess to Boone County. On this journey, as is well known, they escaped from their guards. On April 15th Elder Snow started with his family for Quincy, Ill., arriving there on the 27th. The prisoners had arrived a few days before.

In the beginning of May, Elder Snow visited Commerce, in Hancock County, which had been selected as a gathering place for the Saints. Here he commenced a new home, and in the following June removed his family to Montrose, on the opposite side of the river, where he had secured a small hut for a temporary dwelling. On July 4, 1839, he started on a mission, to which he had been called at the conference held in Quincy two months previous. He traveled through several counties in Illinois, held a number of meetings and administered to the sick, until it was revealed to him in a dream that his family was sick and needed his presence. He returned home

July 31st and found his wife and a number of his relatives in bed with the fever and ague. They had already suffered a great deal, as there were none to render them assistance, most of the Saints on both sides of the river being sick at that time. Elder Snow, in company with other Elders, went from house to house administering to the sufferers until he also was taken sick. In August he was somewhat better and undertook a journey to Quincy with a team. On the return trip the horses ran away, tipping the wagon in a river. Elder Snow was thrown into the middle of the stream, right under the horses, and was unable to extricate himself. Only through the marvelous preservation of a kind Providence was he saved from drowning. This accident, however, caused a fresh attack of the fever, and he was confined to his bed for several weeks afterwards.

At the October Conference (1839) held in Commerce, Elder Snow was appointed a member of the High Council, at Montrose, and in November following he attempted to go out and preach, but after having held a few meetings, he was again prostrated by sickness and laid up for some time in the house of Brother Haws in Knox County, about seventy miles from Commerce. While remaining there in a helpless condition, he received word from home that his wife lay at the point of death at Commerce. All he could do, however, was to pray for her, as he was not able to return home until the 20th of December following. Then she was much better.

When President Joseph Smith returned from Washington in March, 1840, he told Elder Snow that his

labors were much needed in Pennsylvania. Wishing to act upon this suggestion, he at once prepared for a mission to that State. But as the protracted illness to which he and his family had been subjected had reduced him to the depths of poverty, he had no means wherewith to defray traveling expenses, and he was too weak to undertake the journey on foot. After preaching several times in Quincy and attending the April Conference in Commerce, where he received some means from kind-hearted Saints, he finally took leave of his family April 28, 1840, and started on his mission with Elder S. James as a companion. They traveled down the Mississippi and up the Ohio rivers, a distance of about fourteen hundred miles, to Wellsburgh, in Virginia, where they landed May 7th and commenced their missionary labors. After having held a two days' discussion with a Campbellite preacher (Matthew Clapp), Elder Snow continued to Philadelphia and afterwards visited New York and Brooklyn. In these cities he preached several times, and in August visited Rhode Island, where one of his brothers resided. After this he held meetings for five successive days in a New Jersey forest, where 2,000 people were present on one occasion, and seven were baptized. He continued to preach and baptize in Philadelphia and vicinity, and also in New Jersey, until towards the close of September, when he received a letter from Nauvoo to the effect that his mother-in-law, with whom his wife resided, was dead. Concluding under these circumstances to bring his wife to Pennsylvania, he left Philadelphia Sept. 30th and arrived at Nauvoo Oct. 21st, having

been absent about six months and traveled 5,650 miles.

On Nov. 7th, after a stay of seventeen days in Nauvoo, he started for Pennsylvania, taking his wife with him. After his arrival in Philadelphia, he published a small pamphlet, which he had written in answer to a publication issued against the Saints by a Methodist preacher. His wife, who had been provided with a home at the house of Brother Wm. Gheen, in Chester County, bore a daughter, Elder Snow's first-born, on Jan. 21, 1841.

With unabating zeal Elder Snow continued his missionary labors, principally in Philadelphia and surrounding counties and New Egypt (New Jersey) and neighborhood, preaching baptizing, visiting the Saints and administering to the sick. Finally he happened to meet Elder Geo. A. Smith, who was returning from his mission to England, and also Elders John E. Page, Dr. Galland, Wm. Smith, Hyrum Smith, Wm. Law and others from Nauvoo. The two last named brethren had visited the New England States, and meeting Elder Snow on their return they desired that he should go to Salem, in Massachusetts, to open the Gospel door. In a revelation given in 1836 the Lord had said that he had much people in that city. Although Elder Snow had expected to return to Nauvoo in the fall and he also knew that his long absence would affect his temporal affairs considerably, he made up his mind to go to Salem, after making the subject a matter of sincere prayer. Consequently he left his former field of labor, where he had gained many warm-hearted friends, who would administer to the wants of himself and family, and on

Aug. 16, 1841, he started for a far and to him unknown country, where not a single member of the Church could be found. He took his wife and infant child, which was sick, to Woonsoeket, near Providence, Rhode Island, and left them there with his brother, while he continued to Boston. There he held several meetings and met Elder Benjamin Winchester, who had been appointed his missionary companion. They had previously labored together in Pennsylvania. On the 3rd of September they proceeded to Salem, a city which at that time had about fifteen thousand inhabitants, situated 14 miles north-east of Boston. They put up at one of the cheapest hotels in the city and prayed earnestly to the Lord to open the way for the introduction of the Gospel to its inhabitants. The following day they secured the Masonic Hall to preach in and held their first meeting there in the evening of the 6th. Their next move was to print 2,500 copies of a somewhat lengthy circular addressed to the inhabitants of the city, in which the principles of the Gospel were set forth in great plainness.

Elder Winchester then went to Philadelphia, while Brother Snow continued to preach four times a week in the Masonic Hall. By contributions from the congregation he succeeded also in raising means to pay for the use of the hall. He now received numerous invitations to visit people in their houses, and while improving every opportunity that presented itself to deliver his message of peace and salvation, he at length found himself surrounded with friends, and he no longer found it necessary to live at the hotel. Next he asked the Lord to open the heart

of some one to receive his family. His prayer was answered. A Mr. Alley, who resided in Lynn, some five miles from Salem, and who was deeply interested in the work, kindly offered Elder Snow's family the hospitality of his home. Brother Snow consequently went to Woonsocket in the beginning of October and brought his family to Lynn, where they remained four weeks, while Elder Snow continued his labors in Salem and Marblehead. Afterwards they removed to Salem. Besides speaking three times every Sunday in the Masonic Hall, he also held meetings in private houses. Among his opponents and the enemies of truth was a priest by the name of A. G. Comings, the editor of a religious periodical. This man published in his paper a number of wicked falsehoods against the Saints, but refused to insert Elder Snow's refutation of them. This led to a public debate in the Mechauc's Hall, where about five hundred people were present. The discussion was continued for six successive nights, and as the interest gradually increased with the listeners, the popular feeling turned against Mr. Comings, whose arguments consisted chiefly of slander and abuse.

The result of it all was, that many more began to investigate the fullness of the Gospel than formerly, and from that time Elder Snow's meetings were so well attended that the Masonic Hall could not hold all who came to hear. Consequently three leading men of the town took it into their heads to rent a more commodious hall, in which Elder Snow preached to full houses for six Sabbaths. On Nov. 8th he reaped the first fruits of his work in Salem,

by initiating the first five persons into the Church by baptism, and before the close of February, 1842, the number of baptized had increased to 35. On March 5th he held a conference meeting in the Masonic Hall, and organized a branch of the Church, consisting of 53 members. He also ordained an Elder and a Priest. Subsequently he extended his field of labor to Boston, where he assisted Elder Nickerson in organizing a branch of the Church, and to Marblehead, Bradford, Lynn, Petersboro (in New Hampshire) and other places. In April, 1842, he visited Philadelphia, Penn., where he attended a five days' conference. After his return to Salem, his first son was born on May 1, 1842. Another conference was held in Salem on May 28th, on which occasion 79 members were represented, and the number had increased to 90 the following June, when some of the Saints commenced emigrating to Nauvoo, Ill.

Elder Snow continued his labors in Salem and surrounding country until the spring of 1843. Besides the numerous meetings he held, he had several discussions with preachers of various denominations, which always resulted in victory for the side of truth. Among others, the apostate, John C. Bennett, put in an appearance at Salem, and commenced to lecture against the Saints in Nauvoo and Joseph Smith, but Elder Snow confronted him so ably and energetically that Mr. Bennett soon found it adviseable to leave the town. Under Elder Snow's administrations a number of sick were also healed. Among such could be mentioned a Mr. Baston, in Boston, who, even before he had been baptized, was healed from a deadly fever, and

a Sister Spooner in Chelsea, who was healed by the laying on of hands, after being declared by a council of physicians to be incurable. She had for seven months suffered with dropsy of the worst kind. Having set the branch in order and appointed a brother to preside, Elder Snow left Salem March 9, 1843, leaving his family behind, and arrived in Nauvoo April 11th. He had this time been away about two years and a half, and was agreeably surprised to witness the many changes and extensive improvements which had taken place during his absence. He now spent one month among his brethren and the Saints at headquarters, and received much valuable instruction. Among other things the Prophet Joseph Smith personally taught him the principle of celestial and plural marriage.

On May 11th Elder Snow once more turned his face eastward and returned to his family in Salem, but after laboring a few months he took his wife and children and returned to Nauvoo, where they arrived November 5th.

The following winter Elder Snow remained in Nauvoo, and in order to support his family and also complete a house, which he had commenced, he entered into a mercantile business together with Parley P. Pratt, in which he was somewhat successful. Altogether he spent a very pleasant winter in the society of the Prophet and other leading men of the Church, with whom he frequently met in council, and learned many things, to which he formerly had been a stranger. Early in the winter he became a member of the masonic lodge at Nauvoo, and advanced quickly through the various degrees

to that of a grand master. When the Masonic Temple in Nauvoo was dedicated on April 5, 1844, Elder Snow delivered the dedicatory speech.

At the General Conference held in Nauvoo April 6, 1844, and the four succeeding days, Elder Snow was again called to go on a mission to the Eastern States. Consequently, about three weeks later (April 30th), he took a memorable leave of his family and the Prophet, whom he never saw again in this life, and commenced his journey. After having visited the branches in Massachusetts, New Hampshire and Vermont, he, in company with four of the Twelve, held a conference in Salem, Mass., July 6th and 7th. About this time the sad news of the martyrdom of Joseph and Hyrum Smith reached him, and he concluded to return home. When he arrived at Nauvoo July 25th he found the Saints bowed down with grief over the loss of their beloved leaders. Elder Snow attended the special meetings on Aug. 8th, at which the Twelve Apostles, with Brigham Young as President, were acknowledged as the highest authority in the Church, notwithstanding Sidney Rigdon's claim to the leadership. Elder Snow spent the winter in Nauvoo, and although his health was poor, he performed considerable public work besides taking care of his family. In February, 1845, he was appointed to make a missionary trip to Wisconsin Territory and northern Illinois. He started almost immediately, but his horse took sick, and he was obliged to return to Nauvoo, where he then attended the April Conference, and a few weeks later witnessed the mock trial of the murderers of Joseph and Hyrum Smith, at Carthage.

During the summer and following fall considerable sickness prevailed in Nauvoo and vicinity, and Elder Snow and family were among the sufferers. In September the mob commenced to persecute the Saints in Hancock County and burn their houses. Elder Snow was present in the general council of the Church, held in Nauvoo the following Oct., where General Warren, Judge Douglas and other State dignitaries, sent by Governor Ford, were present, and where the Saints agreed to leave the State early the following spring. From that time the Saints doubled their efforts in completing the Temple, in order to receive their blessings before leaving for the wilderness. In the beginning of December the attic story was dedicated for giving endowments, Elder Snow and his wife received their anointings Dec. 12th, after which he was called to administer in the Temple, and he remained there night and day for six weeks together with the Twelve and others who were called to officiate in a similar manner. On Jan. 23, 1846, Elder Snow yielded obedience to the principle of plural marriage, by having not only his wife Artimesia, but also a *second* wife, Minerva, sealed to him for time and all eternity. They also received their second anointings.

During the winter the difficulties with the mob continued to loom up, and when it was decided in council to commence the emigration westward in February, Elder Snow was sent to Quincy to lay in supplies for the pioneer company. After his return President Young counseled him to make preparations for the journey of himself and family. He sold as many of his loose effects as he could

at a very low price and equipped himself with such teams and provisions as his limited means would allow, and on Feb. 16, 1846, he left Nauvoo with his family. Through the carelessness of the managers, the boat, which brought his effects across the river, capsized, whereby some of his goods were destroyed and his eldest child had a narrow escape from drowning. He left buildings and real estate in Nauvoo to the value of \$2,000. Most of the other exiles made similar sacrifices, and this property was left in the hands of a committee, who was authorized to sell it and use the means thus received for the removal of the poor.

Elder Snow and family traveled in the advance companies until Grand River was reached and the temporary settlement of Garden Grove was located. He then, having lost a number of animals and being short of provisions, concluded to return to Nauvoo to sell his property and thus get means wherewith to continue the journey. Giving his family instructions to press on to Mount Pisgah, he commenced his backward trip on May 14th, together with Brother Edmund Ellsworth, and reached Nauvoo in safety. He, however, found it no easy task to dispose of his property, and it was not until in the beginning of July that he succeeded in trading it for about one fourth of its real value. With the ready means thus gained he paid his debt, bought two other teams and some provisions, took his mother and another widow by the name of Aldrich and her family with him, and again took up the line of march westward on July 5th, accompanied by his brothers, William and Willard, their

families and others from Nauvoo. Towards the latter end of the month the little company arrived at Mount Pisgah, where Elder Snow found his family anxiously awaiting his return. The Twelve Apostles and the main camp of the Saints had already reached Council Bluffs, 138 miles further west, and, after tarrying a few days at Mount Pisgah, Elder Snow and family continued the journey to the Missouri River. There the Saints were scattered in small camps, and were busy building huts and preparing for winter. The Twelve had made their temporary head quarters at a point which they had named Cutler's Park, about three miles west of the river on the land of the Omaha Indians. Elder Snow crossed the river and joined the main camp at this place Sept. 1st.

After his arrival at Cutler's Park, he and other members of the family took sick, and his youngest child died Sept. 9th. In the beginning of December, however, he had so far recovered that he, during the remainder of the winter was enabled to make several trips to St. Joseph and other places in Missouri, to lay in supplies for himself and others. Some time before this the main camp of the Saints had removed from Cutler's Park to the Missouri River, where they built the noted Winter Quarters.

In January, 1847, a revelation was given through President Young, showing the mind and will of the Lord concerning the organization of the "Camps of Israel" for further movements. In this revelation Orson Pratt, Wilford Woodruff, Amasa M. Lyman, George A. Smith, Ezra T. Benson and Erastus Snow were selected to organize the Saints into

companies and appoint captains of tens, fifties and hundreds, with a President and two Counselors over each company, etc.

In order to comply with this revelation Ezra T. Benson and Erastus Snow visited the Saints, who were temporarily located on Running Water, about one hundred and seventy miles north of Winter Quarters. They were received with much joy by the Saints, to whom they administered advice and comfort.

On April 6th a special conference was held at Winter Quarters and the following day President Young and others of the Pioneers broke up for the West. Elder Snow, having been selected as one of the Pioneers, called his family together (April 8th), laid his hands on his wives and children and blessed them, and after giving them the necessary instructions, and arranging for their comfort as best he could, he joined the Pioneer Camp which was located on the prairie, some seven miles distant. A few days later the actual journey of over one thousand miles was begun. Elder Snow writes:

"Many interesting episodes occurred on the journey, but among trying and affecting ones was the appearance of the mountain fever among us, first attacking Elder Ezra T. Benson, at our encampment at the South Pass of the Rocky Mountains on the 27th of June. From one-third to one-half of our entire company were attacked with this malady before we reached the Valley of the Great Salt Lake, and among the number was Pres. Brigham Young. I, myself, had a severe attack, from which, however, I recovered in about a week. This affliction detained us so that, with the labor on the roads through the Wasatch Mountains, we were unable to reach the Salt Lake Valley until the 21st of July, when

Orson Pratt and myself, of the working parties, who were exploring, first emerged into the Valley and visited the site of the future Salt Lake City, and when we ascended Red Butte, near the mouth of Emigration Canyon, which gave us the first glimpse of the blue waters of the Great Salt Lake, we simultaneously swung our hats and shouted, Hosannah! for the Spirit told us that here the Saints should find rest. After about six weeks' labor here, laying out the City and Fort, plowing and planting fields, and building cabins around the Fort block, I started with the rear camp of the Pioneers on the return trip, on Aug. 26th, and, on the last day of October reached Winter Quarters on the Missouri River, where I had left my family, having been about six weeks without tasting bread. The sweet joy of this meeting was mingled with deep grief at the loss of a dear little daughter, Mary Minerva, who had died during my absence.

"Many of our people remaining at Winter Quarters were becoming comparatively destitute of clothing and other necessaries to fit them for a march into the desert: and it was determined, in the councils of the Church, to send a few Elders into the Eastern and Southern States to solicit contributions (from the benevolent) of money or clothing in aid of our poor, most of whom had received little or nothing for their farms, homes and worldly possessions which they had left behind them in Illinois. It fell to my lot to accompany Elder Ezra T. Benson, one of the Twelve, into the Eastern States, to New York, Boston, and many other Eastern towns and cities, soliciting aid. Some received us kindly and contributed money and clothing; but by far the greater proportion of the people turned a cold shoulder to us. We left Winter Quarters about the first of January, 1848, and returned on the 29th of April to Winter Quarters. Sometimes we were together, at other times we were separated, operating in different places. On my

return trip, I passed through Ohio and visited the Kirtland Temple, and at St. Louis fell in company with several returning Elders and a company of Saints, with whom I ascended the Missouri River.

"Soon after our return to Winter Quarters there was a general stir and bustle of getting ready for starting with our families to Great Salt Lake Valley, and gathering our year's supply of seeds and provisions. Most of my oxen had perished during the winter, or had been eaten up by the Indians, and I was under the necessity of yoking up my cows and all my young stock to work with the few oxen I had left, to haul the wagons for the journey. I traveled in company with President Young and Kimball and had a very pleasant and agreeable journey, my teams holding out well and my family enjoying good health. We reached our destination with much joy on the 20th of September.

"Soon after our arrival in Salt Lake City, I was appointed one of the Presidency of the Stake, and during the following winter (Feb. 12, 1849), I was called and ordained into the quorum of the Twelve Apostles, together with Charles C. Rich, Lorenzo Snow and Franklin D. Richards, these all filling vacancies caused by the apostasy of Lyman Wight and the organization of the quorum of the First Presidency out of the quorum of the Twelve.

"I continued to labor in the ministry, in common with my brethren, though all were obliged to labor with their hands during the week. In opening up farms and building houses for our families. We all wintered in the Old Fort, which had been commenced and partly built by the pioneers, using our wagon beds chiefly for our sleeping rooms. During the spring of 1849, we began to move out on to our lots, divided the city into wards, and began to fence by wards. During the summer, I built, chiefly with my own hands, two rooms on my lot, one of adobe, the other of logs, separated

from each other for a shed between, and got my family moved into them, with some wagon beds by the side of them for sleeping apartments.

“This year the Perpetual Emigrating Fund Company was organized, and the system of emigration inaugurated, which has so largely contributed to the gathering of our people and the building up of Utah Territory. I was appointed one of the committee of three in gathering funds to put into the hands of Bishop Hunter, to send back to our poor brethren left on the Missouri River. At that time our settlements extended only to Provo on the south and to Ogden on the north. We gathered about \$2,000. About this time also I participated in the organizing of the provisional government of the State of Deseret.

“At the semi-annual conference in October, I was appointed on a mission to Denmark, to open the door of the Gospel to the Scandinavian people. At the same time Elder John Taylor was appointed to France, Lorenzo Snow to Italy, Franklin D. Richards to England, with several Elders accompanying each of us. We took our departure from Salt Lake City on the 19th of October. Our little company consisted of 12 wagons, 42 horses and mules, 1 carriage and 35 men. This included a couple of our merchants, going to St. Louis after goods, and a number of brethren who went east on business. Shadrach Roundy was appointed captain, and Jedediah M. Grant captain of the guard. Bishop Edward Hunter was also one of the company.

“The chief incident of the journey was a charge made upon our party by about two hundred Cheyenne warriors during our noon halt on the Platte, forty miles above Laramie, on the 12th of November. They were on the look-out for a war party of Crows and thought to gobble up our little party for pastime; but we did not quite relish the sport, and having about one hundred and thirty shots with us, in about one minute's

time we formed a line of battle, under the direction of our gallant captain, Jedediah M. Grant, in front of our wagons, with our animals behind them on the river's bank, and when every man's finger was upon his piece ready to fire, the savage horsemen were brought to a sudden standstill. A parley commenced, which resulted in their giving us the road, and they withdrawing to their camps, while we made a good afternoon's march. During the night following a party of Crows succeeded in making a descent upon their camp and running off a number of their horses.

“We went down on the south side of the Platte, and reached the Missouri River, at a point where now stands Nebraska City, on the 7th of December, in a blinding snow storm which had lasted about fourteen hours. The snow was about three feet deep when we reached the old barracks (Old Fort Kearney) on the west side of the river. And how joyful we were at finding there cabins to shelter ourselves and shelter for our animals. We held a meeting that evening, and gave God thanks for our successful journey and our safe arrival over the bleak and dreary plains.

“The Missouri River was full of mush ice, and we saw no means of crossing it. We all joined in prayer that night that the Lord would cause the ice speedily to congeal, and make a bridge for us to cross over. When we woke up the next morning, the river was gorged with ice a little below us, and was piling up with floating ice. The second day we all passed safely over with our horses and wagons, and the day after the ice broke up again and there was no more crossing the river for three weeks after.

“After a visit to Kaneshville, about fifty miles up the river, where the Saints received us with much joy, most of the missionaries journeyed together till we reached St. Louis, whence we expected to take different directions through the States to

visit the remnants of the Saints, remaining in the States and gathering means for crossing the water. During the week we stopped in St. Louis I had *varioloïd*, (mild smallpox) and was very sick for a few days. I suppose I must have contracted the disease on my overland journey through Missouri. Sister Streeper, my kind-hearted hostess, who cared for me like a faithful mother, had a large family of children, including a young babe, who was frequently laid in the bed with me, and when the pits began to appear on me, and the character of my disease became known, she in her anxiety exclaimed, "Oh! my poor babe, and my poor children, none of whom have been vaccinated." At first, for a moment, a feeling of grief came over me, that I should be the cause of this agony; but straightway the Spirit came upon me, and I said to her: 'Be of good cheer; because of what you have done to me God will shield you and your house, and none of you shall suffer on my account.' She believed my words and was comforted; and, so far as I know, no soul took the disease from me, except sister Felt, who had a few moments conversation with me, while the fever was on me, and her little infant daughter, who well-nigh perished with the smallpox.

I sailed from Boston on the 3rd of April on a Cunard steamer, for Liverpool, where I landed on the 16th, and two days later Lorenzo Snow arrived in a sailing vessel from New York. We visited many of the churches in England, Scotland and Wales. During the next four weeks I received many contributions in aid of our missions. On the 14th of June, 1850, I landed in Copenhagen, the capital of Denmark, in company with Elders George P. Dykes and John E. Forsgren—the former an American and the latter a native of Sweden. We were met at the wharf by Elder P. O. Hansen, a native of that city, who had embraced the Gospel in America, and had left Salt Lake City with us, but had made

his way in advance of us to his native land."

Brother P. O. Hansen conducted Elders Snow, Dykes and Forsgren to a hotel, where, after being shown an upper room, they all kneeled together and offered up thanksgiving to God, dedicating themselves to His service. Finding the hotel noisy, they moved to a private house (L. B. Malling's) the next day, where they were kindly received and well entertained. On the following Sunday (June 16th) they attended a meeting, conducted by Mr. P. C. Mønster, a Baptist reformer, who had been subjected to much persecution because of his religious belief. He was an educated man and commenced to investigate the principles taught by the "American missionaries" in real earnest, and at one time it seemed as if he would embrace the fulness of the Gospel, together with his whole congregation, but finally he hardened his heart and rejected the truth. The principal and best part of his followers, however, were subsequently baptized into the true Church of Christ, and as was the case with the Campbellites in Kirtland, Ohio, in the early days of the Church, so also did a congregation of reformed Baptists furnish the first fruits of the preaching of the Gospel in its fulness in Denmark.

On the 12th of August, 1850, Apostle Snow baptized fifteen persons in the clear waters of the beautiful Øresund, near Copenhagen. Ole U. C. Mønster was the first man and Anna Beckstrøm the first woman baptized. These had all been members of Mr. P. C. Mønsters reformed Baptist Church.

On Aug. 14th the first confirma-

tions took place in Denmark, and on the 25th the sacrament was administered there for the first time by divine authority in this dispensation. On the latter date the first ordination to the Priesthood also took place, Brother K. H. Bruun being ordained to the office of a Priest. The first native Elder ordained was Brother Christian Christiansen. After the first baptisms others came forward and followed the example, and on Sept. 15, 1850, the first branch of the Church in Scandinavia was organized in Copenhagen, with 50 members.

The young Saints rejoiced exceedingly under the influence of the Spirit of God, which was abundantly poured out upon them, the manifestations of the power of God in the healing of the sick also gladdened their hearts, and before the end of the year the work had taken deep root, not only in Copenhagen, but in the province of Jutland, where another branch of the Church had been organized in Aalborg by Elder George P. Dykes, Nov. 25, 1850.

In the meantime Elder John E. Forsgren had gone to Sweden, where he succeeded in baptizing a few, after which he was arrested, guarded and finally banished from the country.

Apostle Snow, assisted by Elder P. O. Hansen and others, set diligently to work translating the Book of Mormon into the Danish language. The book was published in the beginning of 1851, and was the first edition of that divine record published in a foreign language. In order to get means for its publication Elder Snow had to make a trip to England, where he raised the necessary amount among the British

Saints. After its completion he made a second trip to England. Shortly before his return home, in 1852, he also published the Doctrine and Covenants in the Danish language.

In September 1850 Apostle Snow wrote an interesting pamphlet entitled "En Sandheds Røst" (A Voice of Truth) explaining the first principles of the Gospel in a very plain and forcible manner. Nearly 200,000 copies of that little work has since been published in the Danish and Swedish languages. "Remarkable Visions" by Orson Pratt and a number of other pamphlets were subsequently translated and published in Danish.

By diligent application and close study Elder Snow also acquired a sufficient knowledge of the Danish language to enable him to converse quite freely with the people; and thus he became more intimately acquainted with their characteristics, manners and habits. By an exemplary and consistent life and kind ways he soon gained the love and confidence of a race, whose devotion to the cause of truth and high regard for its advocates has been subjects of much comment in later years. Apostle Snow soon learned to appreciate the warm feelings, full-heartedness and true friendship of the Scandinavian Saints, and to-day better than ever, no doubt, he realizes the fact that among his best and truest friends are some of those who embraced the fulness of the Gospel under his administrations in that comparatively unknown country of the north. It is here also worth recording that none of the missions established by the Elders in this last dispensation, save the British, has been so fruitful as the

one founded by Apostle Snow in the years 1850-52 in Scandinavia.

In 1851 a Danish hymn book was prepared and printed and a monthly (soon changed to a semi-monthly) periodical called "Skandnaviens Stjerne" commenced. This paper is still the Church organ in Scandinavia, and is now running on its 36th volume.

As in all other countries, where the fulness of the Gospel has come in contact with the erroneous traditions and creeds of men, persecutions on the part of the clergy and the ignorant soon began to show its face in Denmark, and in various places the Elders and Saints were subjected to cruel treatment by mobs. Religious liberty had been granted the year before the mission arrived, but the people generally did not seem to understand the change proposed by this action of the government, and the authorities also were slow in rendering protection to such as were openly denounced by the clergy and others as false Prophets. But the more severe the persecutions, the better the work flourished. New branches sprang into existence in nearly all parts of Denmark, and in the latter part of 1851 the Gospel was also successfully introduced into Norway.

Elder Snow soon found himself surrounded by a host of intelligent native Elders, who labored with a zeal perhaps up to that time unequalled in the history of the Church. Returning from England in Aug., 1851, he held the first general conference of the Church in Scandinavia. The second one was held in the following November, on which occasion three conferences (Copenhagen, Fredericia and Aalborg) were organ-

ized. In the beginning of 1852, having laid a good and firm foundation for the work of God in Denmark, Apostle Snow began to make preparations for returning home. On Feb. 20th, 21st and 22nd the third general conference was held in the city of Copenhagen, on which occasion nearly six hundred members were represented in Denmark, besides a few in Norway and Sweden. On the 24th a farewell feast was arranged for Brother Snow in a large hotel parlor. About three hundred persons were present on that occasion, and a time, such as had never been had before in that land, was enjoyed by the young and confiding Saints. All vied with each other in showing their appreciation of and good feelings towards the man who had brought them the true religion of Christ.

On March 4th Apostle Snow, taking an affectionate leave of his flock, sailed from Copenhagen, accompanied by nineteen emigrating Saints. These, together with nine others, who had embarked a few weeks previous, were the first direct fruits of the Gospel from the Scandinavian countries. They have been followed by more than twenty-five thousand others.

After spending a few weeks in England, attending to the organization of the Deseret Iron Company and other matters, Apostle Snow embarked from Liverpool on May 8th, in company with Franklin D. Richards, and arrived safely in Salt Lake City Aug. 20, 1852, having been absent from his mountain home nearly three years.

At the October Conference, 1853, he was called, in connection with Geo. A. Smith to gather fifty families to strengthen the settlements in Iron

County; and the following year he was sent east to take charge of the Church in St. Louis and the Western States. Accompanied by other Elders he left G. S. L. City July 8, 1854, and on the 4th of November following he organized a Stake of Zion at St. Louis, Mo. On Nov. 22, 1854, he commenced the publication of the St. Louis *Luminary*, and he also superintended the emigration, crossing the plains. In 1855 over two thousand Saints commenced the journey to the valleys from Mormon Grove, a place near Atchison City, Kansas, which had been selected by Elder Snow as the starting point for the overland journey. From this mission he returned to Salt Lake City Sept. 1, 1855.

On April 22, 1856, Elder Snow left his mountain home on another mission to the States, from which he returned in August the following year. Having returned from still another mission to the East he was called, in connection with G. A. Smith and other Elders, on a mission to Southern Utah, with a view to locating settlements in the valleys of the Rio Virgin and Santa Clara, for the purpose of raising cotton. This mission started from Salt Lake City Nov. 29, 1861. St. George and other settlements were located the same year; and Apostle Snow has ever since devoted a great deal of his time to the interest of Southern Utah, over which he presided spiritually for many years and also represented the southern counties in the Council

branch of the Utah Legislature, until disfranchised by the Edmunds law.

In 1873 he performed a short mission to Europe, on which he again visited Scandinavia, since which he has principally been engaged in traveling among the Saints in Utah, Arizona, New Mexico and Colorado, aiding in locating new settlements, organizing new wards and Stakes of Zion, as well as strengthening and building up the older ones. Perhaps no other man in the Church has done more pioneer labor than has Apostle Snow. His diligence, untiring zeal and energy are really remarkable; and his name will go down to future generations as a man who devoted all his strength and ability to the building up of the kingdom of God on the earth and for the benefit of mankind. But notwithstanding all he has done in the interest of his country, he is now numbered among the "exiles for conscience sake," not being allowed, under the pressure of the unhallowed persecution now raging against the Latter-day Saints, to remain in peaceful possession of a home within the borders of that land over which the "stars and stripes" wave in supposed triumph over tyranny and oppression. Though now somewhat advanced in years, Apostle Snow enjoys good health, and his mind is apparently as bright and active as ever. His long and varied experience makes him a wise and safe counselor in the midst of his brethren of the Priesthood.

THE BARK "JULIA ANN."

Out of the great number of companies of Latter-day Saints which have crossed the ocean from Europe, Asia, Australia and the

Islands of the Sea, the following instance is the only one on record, where loss of life has been caused by shipwreck: