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

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THE TWELVE APOSTLES.

BRIGHAM YOUNG, (JUNIOR),

A son of President Brigham Young and Mary Ann Angell, was born in Kirtland, Geauga Co., Ohio, Dec. 18, 1836; removed with his parents to Missouri and afterwards to Illinois in the midst of persecution, and was baptized by his father in the Mississippi River, at Nauvoo, Ill., in 1844, when about eight years old. When the exodus from Nauvoo took place, in 1846, he accompanied his father's family into the wilderness, arriving in G. S. L. Valley in September, 1848. His early years in the valley were spent in herding stock, going into canyons and performing considerable hard manual labor. He was also one of the "minute men" who spent much of his time on guard, watching and fighting hostile Indians, and participated in several dangerous expeditions to the mountains. Nov. 15, 1855, he married Catherine Curtis Spencer, a daughter of the late Orson Spencer, and about sixteen months later (early in 1857) he yielded obedience to the principle of plural marriage by marrying Jane Carrington, a daughter of Albert Carrington. During the Echo Canyon war he did excellent service as a

scout, and when out reconnoitring in the mountains he often suffered untold hardships. He was also one of a relief party sent back to meet a hand-cart company of emigrants, on which trip he was attacked by inflammatory rheumatism, which came near killing him, and from the effects of which he suffered many years afterwards.

At the April Conference, 1861, he was called to act as a member of the High Council of the Salt Lake Stake of Zion, and in the spring of 1862 he accompanied Delegate Bernhisel to the States. Having arrived in New York, he received a letter from his father, who wished him to go on a mission to Europe. He complied with this call, sailed for England and arrived in Liverpool July 26, 1862. He labored principally in London, in connection with Elder Wm. C. Staines, and visited Scandinavia and other parts of Europe; returned home in 1863, sailing from Liverpool Sept. 1st of that year.

In 1864 he was called on another mission to Europe for the purpose of assisting Pres. Daniel H. Wells in the Presidency of the European Mission. Accompanied by his wife

Catherine, he left his mountain home in April of that year and arrived in Liverpool, England, July 25th. He located at 42 Islington, and in August, 1865, succeeded Daniel H. Wells in the Presidency of the Mission. While acting in that capacity, he traveled extensively in the British Isles, and also made several trips to the Continent, visiting France, Switzerland, Germany, Denmark, Sweden, Norway, Russia and other countries. Agreeable to a request of his father to return to Utah on a visit, he sailed from Liverpool Sept. 19, 1865, with the steamship *City of Paris*, leaving Apostle Orson Pratt in charge of the mission. In crossing the Atlantic a fearful storm came up. Part of the ship's rigging was blown away, one man was washed overboard, and the vessel came near going to the bottom. Elder Young and a sister who emigrated to Utah were the only Latter-day Saints on board. While the storm was raging a big burly Irishman, a sort of a religious crank, ascribed the cause of the storm to the fact that there was a Jonah on board in the shape of a "Mormon" Elder. He made a terrible fuss and insisted that Elder Young should be thrown overboard, in order to save the ship from destruction. At last the captain had to interfere and compel the Irishman to hold his peace. After a hazardous journey Elder Young arrived in G. S. L. City Oct. 25th.

The following spring he returned to England to bring his family home. He arrived in Liverpool March 20, 1867, resumed the Presidency of the Mission, visited the world's exhibition, at Paris, France, and finally, leaving the affairs of the Mission in charge of Apostle Franklin D. Rich-

ards, embarked, with his family, on board the Cunard steamer *Scotia* and sailed from Liverpool June 29, 1867; they arrived safely home in the fall. On this mission of Elder Young and wife to Europe two children (Mabel A. and Joseph A.) were born to them.

In 1868, when Pres. B. Young took the big grading contract from the Union Pacific Railway Company, Elder Young and his brother John W. acted as Agents for their father in letting out jobs to sub-contractors. Until the disorganization of the Nauvoo Legion, in 1870, Elder Young also held prominent positions as a military man, and did valuable service at the annual drills of the Territorial militia.

Having previously been ordained to the Apostleship, he was set apart as one of the Twelve Apostles in Salt Lake City, Oct. 9, 1868. From that time until the present he has been chiefly engaged in labors pertaining to that high and holy calling. After the death of Apostle Ezra T. Benson, he was called by his father to take charge of the affairs of the Church in Cache Valley, for which purpose he located at Logan. He presided there until 1877, when the Cache Stake of Zion was organized.

At the General Conference held in Salt Lake City in April, 1873, he was chosen as one of the assistant five Counselors to Pres. Brigham Young, and acted in that capacity until his father's death, necessarily spending considerable of his time in St. George, or southern Utah.

After the death of Pres. Young he was appointed one of administrators of the estate, in the settlement of which he showed a just and amicable disposition, for which he won the

respect and confidence of the Saints generally. On July 12, 1879, for refusing to deliver certain Church property into the hands of Receiver W. S. McCornick, he was adjudged guilty of contempt of court, by Judge Boreman, in the Third District Court, and arrested, in connection with John Taylor, Geo. Q. Cannon and Albert Carrington. On the following Aug. 4th he, together with Elders Cannon and Carrington, was confined in the Utah Penitentiary for not complying with the court's order of exorbitant bail. After more than three week's confinement, the order of Judge Boreman was reversed by the Utah Supreme Court, and the prisoners were released Aug. 28, 1879.

In 1881 Elder Young went on a visit to Arizona, taking his wife Catherine along. They remained one year and returned to Utah in time for Elder Young to wait upon his sick mother during her last moments. She died in Salt Lake City June 27, 1882.

Elder Young has served several terms in the Utah Legislature, made several trips to the East in the interest of the Church, and occupied numerous other positions of honor and trust. Of late years he has traveled extensively in Utah, Arizona, New Mexico, Colorado, Old Mexico, etc., visiting the various Stakes of Zion and assisting his brethren of the Twelve in the many duties and responsibilities resting upon that quorum. While visiting the Yaqui Indians, in Mexico, he was attacked with yellow fever, which brought him near the point of death. He was healed by the power of God. He is now in exile on account of religious persecutions raging against the Saints.

ALBERT CARRINGTON.

A member of the quorum of Twelve Apostles from 1870 to 1885, was born in Royalton, Windsor Co., Vermont, Jan. 8, 1813. He graduated at Dartmouth College in the class of 1833, and for two or three years subsequently taught school and studied law in Pennsylvania. From that State he removed to Wisconsin, where he engaged in lead mining until 1844. In 1841 he joined the Church of Jesus Christ of Latter-day Saints, in Wiotia, Wis., and on the abandonment of his business in 1844 gathered to Nauvoo. This was at the very crisis of the troubles then occurring there, and just previous to the martyrdom of the Prophet. He was with the Saints in their exodus, crossing the Mississippi River with his family, Feb. 9, 1846, thus being one of the first to start for the Rocky Mountains. From the camp on Sugar Creek he went to Council Bluffs and was the following year a member of the Pioneers, who went to the G. S. L. Valley. He returned with Pres. Brigham Young to gather the main body of the Saints, and journeyed to the mountains with them in 1848.

At the organization of the wards of G. S. L. City, in February, 1849, Elder Carrington was chosen as second Counselor to Bishop Heywood of Ward No. 17, which position he held for about six years. When the Provisional State of Deseret was organized, he was elected assessor and collector. He also acted as the first clerk of the High Council in the Salt Lake Stake of Zion. After the organization of Utah Territory he was repeatedly elected a member of the council until 1868, when he was sent to England to preside over the European Mission. After his return to Utah in 1870 he was (July 3, 1870) ordained one of the Twelve Apostles, to fill the vacancy caused by the death of Ezra T. Benson. Since then he has presided three times over the European Mission, namely 1871-73, 1875-77 and 1880-82.

From April, 1873, until President Young's death he acted as assistant

Counselor to the President of the Church, and for more than twenty years he was Pres. Brigham Young's secretary, and having been appointed one of the administrators of Pres. Young's estate, he labored in that capacity, after the President's death, until all the business connected with the estate was settled and the many difficulties adjusted. For refusing to comply with Judge Boreman's unjust demands, he was imprisoned in the Utah Penitentiary from the 4th to the 28th of August, 1879, together with Geo. Q. Cannon and Brigham Young, jun.

Some years' ago he fell into transgression, which, when it came to light, resulted in his excommunication from the Church for lewd and lascivious conduct and adultery on the 7th of November, 1885. This action was taken by the quorum of the Apostles, after a thorough examination of his case.

MOSES THATCHER,

The sixth of the eight sons of Hezekiah Thatcher and Alley Kitchen, was born in Sangamon County, Ill., Feb. 2, 1842. Pending the final expulsion of the Saints from Nauvoo, and while his father was constantly engaged in defending his leading brethren from the encroachments of persecuting and despoiling bands of unscrupulous men, the earliest reflections of the boy were rudely awakened by mobs repeatedly threatening to burn the house from over the head of his defenseless mother, who, with her younger children, was kept in constant dread, during those troublous times when many fled by the light of their burning dwellings. The gloomy thoughts naturally attending such sad scenes could not fail to profoundly impress the sensitive mind of the boy. But relief was found, even at the tender age of four years, in contemplating the goodness of God, as in contrast

with the wickedness of man. Thus, early religious impressions were made in the heart of the child who, from a distance, watched the sunlight play on the spire of the Nauvoo Temple and thought the brightness emanated from God's holy angels. His memory faintly grasps the misery, sickness and death that hung like a cloud over the wandering camps of an expelled people. But the hot sands that blistered his feet when walking the sun-scorched plains, while lolling cattle hauled their heavy loads towards the setting sun, as they wearily followed the trail of the Pioneers, are still remembered. The snows and frosts of the winter of 1847-48 and the hunger that gnawed for a whole year as he herded sheep and dugged roots are not forgotten; nor are other early valley scenes, wherein Indians caught the bleating lambs of his flock with their rawhide ropes and enforced an exchange of their cricket-pies for the boy's corn-cakes.

The first feast held in the "Old Fort" was not only deeply impressed upon his mind by the thought that all, for at least one meal, would have enough to eat, but vividly so by the death of a playmate who was crushed that day by a log rolling down the sheds of a saw pit. During that season, "roasting-ears" were by the boys esteemed a luxury, whose quantity seemed never to equal the quality. With other members of his father's family, Moses was taken to California in the spring of 1849, reaching what is now Sacramento City in June of that year. It was then only a village of rude huts and tents.

Going to the mining regions near Auburn, he became quite a capitalist,

frequently receiving from travelers from one to five dollars for riding a horse to water. His father kept an eating house on the Auburn road, and silver dollars sewn up in gunny sacks and thrust under beds, unprotected from thieves, save by the walls of a canvas house, were common sights to him in those times, when "Judge Lynch" tried, convicted and hanged the robber, all in one day. No safes, vaults and iron boxes were needed when pork and beans were worth a dollar a pound and the forfeiture of life was the price for stealing. Having followed close on the heels of the Pioneers, he attended his first school when eleven years of age. Being large for his years and awkward, his bashfulness and the knowledge that boys much younger than he were educationally far in advance of him, became sources of daily annoyance and humiliation, but did not discourage him. Seeking learning earnestly he made rapid advancement and quickly laid a foundation for a good common school education. When not at school his experience as a practical miner consisted chiefly in extracting moss and gold from the crevices of rocks along the banks of the American River, into which the floods had made deposits. His implements consisted of a butcher-knife and a milk pan. With the former he extracted the moss-bound gold and with the latter he washed away foreign substances, while the cows in his charge grazed near by. The reward frequently amounted to several dollars per day.

During evenings he had often listened with wrapt attention to religious discussions between traveling ministers of various sects and his mother. His father being a man of

few words, seldom engaged in extended conversations on religious or other subjects; but the boy used to marvel at the ease with which his mother confused and silenced professed teachers, who frequently demonstrated their utter ignorance of the holy Scriptures, with which his mother was so familiar.

The Elders on their way to missions often called upon and received aid from the father of Moses, who, when they held meetings, attended with delight; for the principles of the Gospel sounded like sweet music to him, and often, when they portrayed the truth by the power of God, the spirit bore testimony, and he felt that he had known that before. Thus, the divine Gospel message falling on his ears sunk into his heart, not as something new, but as something beautiful, priceless, eternal and known before. When, therefore, Elders Henry G. Boyle, David M. Stewart and William H. Shearman came with authority to baptize as well as preach, he embraced the truth, being baptized in the Rio Puta, Yolo County, Cal., Dec. 29, 1856, by Elder Boyle, who also confirmed him the evening of the same day, and on March 23rd following ordained him an Elder.

One month later he was called to fill a mission and became the companion of Elder Boyle. He was then fifteen years of age—a beardless boy. To undertake to preach to many who knew him as a rider of wild horses and the lassoer of wilder calves, was a task for which he felt himself wholly unqualified and the very thought of attempting it made him ill. In a small meeting of Saints he had tried, by request, to express gratitude for the restoration of the

Gospel; and while he felt that if he did not praise God, the very stones must, yet when he attempted to speak, not a word could he utter. His two elder brothers having been assigned to missions in another part of the State, and his father, mother and other brothers and sisters having arranged to gather to Zion, his feelings were indescribable. A sense of loneliness and of dread seemed to unnerve and utterly prostrate him. It was to the boy an hour of supreme trial, one in which it seemed to him his heart would fail, and yet, in that hour of weakness, he was taught reliance on the Lord, who was able to make the weak strong for His glory and for the salvation of men.

Moses had plead with Elder Boyle not to call him to preach or pray in public, saying that if he could be excused from that, he would be Brother Boyle's obedient and willing servant, blacking his boots, waiting on him, caring for his horse and in every possible manner rendering himself useful to his friend. For several weeks his appeals were regarded mercifully, when, having attended a Methodist meeting, the Saints and especially the characters of the Prophets, Joseph Smith and Brigham Young, were cruelly and unmercifully vilified by the minister, one Reverend Blythe. Being the only one of the faith present, Moses was profoundly moved and in humble, earnest inward prayer besought the Lord to manifest to him his duty and give him strength to perform it. In answer he was impressed to reply. Securing permission to speak, the spirit of God came upon him powerfully, and, without the least hesitation or manifestation of timidity, he disproved many of the assertions of the

"reverend" vilifier and confounded and put him to shame; so much so, that swelling with wrath and high sounding words, Blythe exclaimed, with a sneer, that he was grieved and astonished that one so young and apparently good, should admit himself to be a "Mormon." Whereupon Moses replied: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to all who believe." And further said he, "Christ declared that those who believed on him should do the works He did and greater works, because He went to the Father. Now our Reverend friend has declared that such works are done away, being no longer necessary, and that all who claim to do them or any part of them are impostors; does it not follow, therefore, that he is no believer in Christ? Judge ye between the Lord and this Reverend gentleman claiming in His name to be a teacher. The sheep knowing the voice of their shepherd will not follow strangers seeking to lead them astray." Thus, did the Almighty with the weak confound the mighty, vindicate truth and unmistakably demonstrate that, however inadequate the instrument, He was able to make truth triumph over error. Thereafter Moses made the Lord the "rock of his refuge" and, as the boy-missionary, preached as earnestly, as fearlessly and as effectively as at any time since. Wrapt in the spirit he sometimes spoke for an hour, often correctly quoting Scripture he had never read, the words and sentences as he declared, appearing before his spiritual eyes were read, as from an open book. The first mission was terminated by the "call home" pending the approach to Utah of the U. S.

army. John B., Aaron D. and Moses Thatcher, using means left by their father, fitted up teams and wagons, provided themselves with arms and ammunition, and started from Yolo County Oct. 14, 1857, for Salt Lake City, *via* the coast route to San Bernardino, thence across the deserts; the season being too far advanced to undertake the journey *via* the Carson and Humboldt routes. The party reached Salt Lake City, Jan. 1, 1858. Joseph W. Thatcher, the eldest brother of Moses, had been sent on a mission to aid in establishing a settlement on Salmon River. John B., Aaron D. and Geo. W. Thatcher joined the Utah Militia and served in Echo and other parts of the Territory, while Moses, not yet sixteen years of age, went to school, and, after the establishment of Camp Floyd, became a member of the special police force of Salt Lake City and did service as night street guard. He went south in the move as far as Payson; accompanied his father and others to Cache Valley in the winter of 1860 and assisted in locating canal and mill sites and labored during the spring and summer of that year in getting out timber for the Union Mills.

During the winter of 1860-61 he attended the University of Deseret, Prof. Orson Pratt, jun., and James Cobb, being his instructors. In April, 1861, he was married to Miss Lettie Farr by her uncle Lorin Farr and was sealed to her by President Brigham Young, in the autumn of the same year. He had been previously ordained a Seventy by President B. Young and was attached to the second quorum.

He located in Cache Valley shortly after his marriage, built the first

frame house in Logan and was given a mission by Bishop Peter Maughan to herd cattle on the Promontory during the winter of 1861-62. He was one of the "minute men" under Captain Thomas E. Ricks and for several years held himself ready day and night to protect the lives and property of citizens. In the discharge of that duty he frequently guarded horses all night, and assisted in apprehending some Indians who had killed several brethren at Smithfield. When the county was organized into Cache Military District he was elected captain of fifty cavalry men, was promoted subsequently and served on the staff of Col. T. E. Ricks and later on that of Gen. Hyde.

He became second salesman in the firm of U. S. Ransohoff & Co., at Salt Lake City. Having made himself familiar with the details of a general mercantile business, he returned to Logan and engaged in that line with his father.

During the winter of 1865-66 Bishop Peter Maughan called him on a mission to Salt Lake City to acquire the art of telegraphy; but in the spring of the latter year President Young notified him of his wish, that he should fill a mission to Europe. For that mission President Young personally blest and set him apart. He left home in April, 1866, and returned August 1868. During his absence on that mission he presided first over the Cheltenham then over the Birmingham Conference. Owing to exposure his health was considerably impaired; but his work was successful. On his return he again entered the mercantile field, his father and he forming the firm of "Thatcher & Son." Their business, with the counsel of Apostle Ezra T.

Benson and Bishop Maughan, was consolidated with that of Wm. H. Shearman, and the Logan Co-operative Institution was incorporated, he becoming its general manager. Later the Logan Institution became a branch of the parent Z. C. M. I. of Salt Lake City, and he was its superintendent until 1879. Upon the organization of the Utah Northern Railroad Company, in August, 1870, he was chosen a director and secretary and subsequently became superintendent as well.

Immediately on his return from his British mission he was elected Superintendent of the Cache Valley Sunday Schools, continuing in that calling until April, 1877. He served Cache and Rich Counties ten years in the Territorial Legislative Council and was an active member of the Constitutional Convention of 1872, and became one of the delegates authorized to present the state constitution to Congress, praying that honorable body to pass an enabling act admitting the Territory of Utah into the Union as a State.

When President Young organized the Cache Valley Stake of Zion, May 21, 1877, he nominated Elder Thatcher for the Presidency. Being unanimously sustained, Pres. Young set him apart and blessed him for that calling and office. He held that position until April, 1879, when he was called to fill the vacancy in the Quorum of Twelve Apostles, occasioned by the death of Elder Orson Hyde. He was ordained to the Apostleship April 9, 1879, by Pres. John Taylor. During his business experience he organized the Cache Valley Board of Trade and successfully protected the interests of the people, directed the extension of the

Utah and Northern Railway, northward from Franklin, Idaho, under its just and equitable co-operative provisions and was largely instrumental in forming Zion's Central Board of Trade, of which Elder John Taylor was President. The latter was organized with the view of harmonizing the business interests of the Territory, advancing the manufacturing, mercantile and agricultural pursuits of the citizens and enhancing their general prosperity by placing as far as possible, without the intervention of "middle men," the products of the country in the hands of consumers, and by securing for home consumption imported goods direct from the manufacturers.

Zion's Central Board of Trade was designed to be the hub and the Stake Boards the spokes of a wheel, that in the future must become a positive protective necessity. Selfish and conflicting interests have largely retarded its progress and jealousy has temporarily blocked its way, but when the clouds of persecution shall have passed away, the future progress of the Territory or State, will demand the revival of a system of trade calculated to unite the people as thoroughly in temporal as in spiritual matters; and to place the avenues of traffic in the hands of the many instead of in the hands of the few. During the latter part of 1878 and the beginning of 1879 Pres. John Taylor called and authorized Moses Thatcher to organize Stake Boards of Trade in the southern counties of the Territory and to explain to the officers and members thereof the objects had in view. The work was promptly and thoroughly accomplished.

Letters having been received by Pres. Taylor from a Dr. Rhodacany residing in the City of Mexico, enquiring about the principles of the Gospel, some of the Church publications were sent him as early as the autumn of 1878, and through these some fifteen or twenty Mexican citizens had come to believe the truths of the Gospel, as far as they were informed respecting them. Considering this matter the Council of Apostles called Elder Thatcher to proceed to Mexico and open the door of salvation to that nation. In company with Elder James Z. Stewart, who joined him at Chicago, and Milton G. Trejo, who joined him at New Orleans, he proceeded to the national capital, leaving Utah Oct. 26, 1879, and, taking steamer at New Orleans, crossed the Gulf of Mexico and reached Vera Cruz (City of the True Cross) Nov. 14th, of the same year. As fellow-voyagers he had, besides the Elders named, Baron Grenidl, Belgian Minister to Mexico, his secretary Count Chastel and Gwyn Foster, nephew of U. S. Minister Foster. The party reached the City of Mexico on the evening of Saturday Nov. 16th, and, being entire strangers put up at the principal hotel, "The Iturbide." They spent the following Sunday in viewing the cathedral, rebuilt by Cortez on the ruins of the great Aztec temple, and afterwards remodeled and finished A. D. 1631. They also spent a few hours at the "Zocolo," a beautiful public garden fronting the cathedral, and enjoyed the sweet strains of an excellent military brass band. The day was as pleasant and mild as any May day in Utah.

During the afternoon Dr. Platino C. Rhodacany, a Greek on the side

of his father, but of Mexican decent from his mother, called and greeted them warmly. He was found to be a cultured and well educated gentleman. During the past few months he had published a monthly periodical called *Voz del Desierto*, advocating the principles of the Gospel.

On the evening of Tuesday following, Elder Thatcher, on the invitation of Mrs. Foster, attended Minister Foster's reception in company with Mr. Amos W. Butler, a young ornithologist from Evansville, Indiana, and met there Minister Foster, Major Clark, editor of the *Two Republics*, Messrs. Holden and McClay from New York, the secretary of the Minister from Germany, and a number of others—ladies and gentlemen. On invitation of Mrs. Foster he visited, the next day, the private department of the national museum, and in company with herself and guests examined with much interest a fine twenty-fold maguey map, the most valuable of any of the kind extant. It exhibits the migrations of the Aztecs from the regions of the north to Mexico. Some of its hieroglyphic writings resemble those found in the Pearl of Great Price. Other maps showing the City of Mexico before the conquest A. D. 1520, and pictures exhibiting the landing of the Spaniards at Vera Cruz in 1519, as executed by native artists at the time, were found of historical interest, as they had been spread before Montezuma previous to the fall of his empire. In the art gallery a scene of the Valley of Mexico with Popocatepetl in the distance attracted attention as a gem of art costing the government of Mexico two thousand dollars. Elders Stewart and Trejo having visited and preached to a number

of people, some believed. In the baths of the garden of Olives, located near the fatal causeway "Noche Treste" (Melancholy night), so called because of the disaster to Cortez and his army on July 1, 1520, Elder Thatcher baptized Platino C. Rhodacanaty and Silviano Artiago, the latter a pure Aztec and, therefore, a descendant of Joseph. Six other male members were added to the Church by baptism, two days later. At the meeting for confirmation, the objects of the Mexican mission were fully explained by him. At that meeting Elder Thatcher earnestly invoked blessings upon Porferio Diaz, President of the Mexican Republic, upon all constituting the legislative and judicial and administrative departments of the government and upon all the inhabitants of the land, to the end that the honest and good throughout Mexico, Central and South America might hear the Gospel of Christ and receive the tidings of great joy. Three Elders were ordained and a branch organized at that meeting. Elder Rhodacanaty was authorized to preside over it. By the close of the year sixteen persons had been baptized, the Voice of Warning had been partially translated into the Spanish language, and several articles written and published in the newspapers of the capital, defending the faith and practices of the Saints. During January the Spanish translation of the "Voice of Warning" was completed and the manuscripts placed in the hands of the printer.

On the 3rd of that month, while enjoying the grateful shades of the cypress groves of Chapultepec, Elder Thatcher wrote his "Tribute to the Memory of Montezuma" as published

in Vol. I, p. 145, of the *Contributor* and which was subsequently dedicated to his friend, the honorable and learned Ygnacio M. Altamirano of pure Aztec blood, and then one of the judges of the Supreme Court of the Republic, an author of eminence, one of the greatest orators of the age, and in many respects a remarkable man.

The New York *Sun* having published an article respecting Elder Thatcher's mission to Mexico, numerous papers of the capital made extracts therefrom and comments thereon, mostly favorable. But the *Two Republics* under the headings, "Yankee Diplomacy," "Fillibusterism," and "The Spread of Mormonism," attacked violently the "Mormon" people generally. Through *El Tribuna* Elder Thatcher replied refuting the slanderous stricture of the *Two Republics*. Thereafter that paper handled the "Mormon" question more carefully. In the Sunday issue of Jan. 11th, *El Monitor Republican*, one of the most powerful and influential journals published in Mexico, appeared a ridiculously, scurrilous editorial article about the Saints. It greatly incensed Elder Trejo, who had imagined that those speaking his native tongue would never stoop to vilify the "Mormons," as others had done in the United States and Europe. His hopeful dream having been dispelled, he was exceedingly anxious to hunt up and punish the "Juvenal" editorial author of the defamatory article, but was restrained by counsel given in the interest of patience and moderation. The publication led William Pritchard, an intelligent and educated English gentleman, a newspaper correspondent and magazine author of merit, to seek the acquaintance of the missionaries from Utah.

And through his aid, Elders Thatcher and Trejo became acquainted with the wealthy proprietor of *El Monitor Republicano*, Signor Vicente Garcia Torres, who wrote for his paper over the nom de plume "Fancrido," while his son used that of "Alcestes," and "Juvenal" proved to be one Senor Enrigre Chavara, who, after a long interview with the Elders, published in the following Sunday's issue an article retracting the scurrilous assertions of the former one and giving an excellent account of the sobriety, honesty, industry and morality of the "Mormons" generally; and Elder Trejo admitted that the result would be more favorable to the cause than any physical chastisement given by him to the writer could possibly have produced. Through favorable and unfavorable newspaper comments and strictures, the replies and retractions, the interests of the "Mormon" mission were greatly forwarded, and the Elders made numerous acquaintances and friends of eminent men, through whom they extended their influence to government officials.

General Alan G. Greenwood of Roanoke, Virginia, who fought in the war of the rebellion on the side of the South, secured interviews for Elder Thatcher with Senor Sarate, minister of foreign affairs, M. Fernandez Leal, minister of Fomento (public works and of colonization), and Senor Don Carlos Pacheco, minister of war. They found Minister Sarate, a gentleman of about forty years of age, affable, polite and exceedingly graceful, a fine conversationalist, speaking with a slight French intonation, well informed on general topics as upon national governmental affairs. In sympathy with

the expressed views of Elder Thatcher, respecting the Mexicans and their ancestors, he spoke feelingly about the high degree of civilization among the Indians of Mexico previous to the Spanish conquest. In Minister Leal the Elders met a man of some fifty years, of commanding presence, strong character, marked features with large Roman nose, grey eyes and bald head, manners cordial, conversation frank. He had visited Utah and greatly admired the pluck of her enterprising and prosperous communities, regarded the "Mormons" as the most successful colonizers in the world; and as such said that Mexico would gladly welcome any of them choosing to make homes in the Republic.

Minister Don Carlos Pacheco, the hero of Pueblo, lost a leg and arm while assaulting that city, during the French Intervention. He is a man of indomitable courage, hard to read, nervous temperament and abrupt manners, his half closed eyes seem to see everything. Direct and pointed himself, he requires only the "key words," brooking no detailed explanations; familiar with the history of others, he knows the needs of his own country. War has made of him a physical wreck, yet he is a power in the land and next to Diaz is the leading government official. He was frank and cordial to Elder Thatcher, to whom he granted the interview while scores of army officers were waiting, and conferred upon him distinguished honor by freely and voluntarily tendering him letters of introduction and recommendation to the Executives of the various States of the Union, in the event of his desire to visit them. Later Elder Thatcher had an extended interview

with Senor Ignacio Mariscal, minister of justice, many years the accredited representative of the Mexican government at Washington, D. C., and at the Court of St. James, now Mexican minister of foreign affairs. He it was who so successfully conducted, in behalf of Mexico, the "Cutting affair." He is the ablest statesman and diplomat of the nation without doubt. A brainy man of brilliant attainments and a perfect gentleman, the master of several languages. He is familiar with the history of the Saints from the beginning. The organ of the government officially noticed all these interviews. Through Mr. Pritchard Elder Thatcher became acquainted with Emelio Biebuyck, a Belgian gentleman of influence in Mexico and familiar with Utah affairs, having been thrice in the Territory—the first time when Col. Steptoe was at Salt Lake City. He was personally acquainted with Pres. Young, having enjoyed several pleasant interviews with him. His influence (which was considerable) over the Mexican press was largely due to the connection of his father with the Press Association of Europe. He was a warm advocate of "Mormon" colonization in Mexico, and having a colonization contract with the Mexican government, conceding free public lands in any State of the Union, eighty dollars subsidy for adults, and forty dollars each for children, twenty years exemption from military duty and from taxation; free entry from tariff duty on teams, wagons, agricultural implements, building materials and provisions, pending the establishment of the colony and numerous other substantive privileges; he was desirous to endorse the contract to the "Mor-

mon" people with the approval of the government officials. "With the 'Mormons' in Mexico," said Mr. Biebuyck, "will come stable government and consequent peace and prosperity and, therefore, success to my business, and that is all I ask." Having thoroughly reflected upon and prayed about this matter, and feeling strongly impressed that the success of the mission must ultimately largely depend on "Mormon" colonization in Mexico and the careful, judicious gathering thereto of native Saints for care and instruction, it was finally determined that Elder Thatcher should return and, meeting Mr. Biebuyck on a given date, lay the whole matter, with all its bearings, before Pres. Taylor and the Council of Apostles and abide their decision.

Having arranged payment for publishing the Voice of Warnings he joined with Elders Stewart and Trejo in dedicating the land of Mexico to the end that the Gospel might spread among her people. They besought the Lord to rid the nation of revolutionary elements and the disposition to shed blood, to break the shackles from the bodies and minds of the poor Lamanites, that they might be free in the law of Christ. And that, as the coming of the Spanish conqueror foreshadowed their bondage, so might the Gospel foreshadow their deliverance; that as the first overcame them with the sword, so might the proclamation of divine truth subdue and soften their hearts. To this end blessings upon the state and governmental officials and people were besought, that intrigues, plottings and rebellions might cease, and peace and prosperity reign instead thereof.

This accomplished, Elder Thatcher, receiving many expressions of friendship and confidence, leading men assuring him that "Mormon" colonists would be welcome in the Republic, left for Utah Feb. 4, 1880, leaving Elder Stewart in charge of the mission. Reaching Salt Lake City on the 22nd of the same month, he reported to Pres. Taylor, and having on the same day fully explained the causes leading to his return, his action was endorsed by unanimous vote of the Quorum of Apostles.

Ten days later Mr. Biebuyck arrived and explained in detail the nature and advantage of his valuable concessions as embodied in his contract with the Mexican government. These being discussed and carefully considered and taken under advisement, the Council finally reached the conclusion that the colonization of Latter-day Saints in Mexico at that time, even under the generous concessions of the contract mentioned, would be premature. Mr. Biebuyck's offer was therefore rejected. He was disappointed and a few days later departed for San Francisco, thence to New York and Europe. During his stay in Salt Lake City, he was a part of the time the guest of Pres. Taylor, who was much pleased with his frank manners, unassuming deportment and general understanding of men and things. So also were the other members of the Quorum of Apostles who became acquainted with him.

During the summer of 1880 Elder Thatcher visited Chicago and New York on important business matters involving interests of the Church, of the people of Cache Valley and of himself. During that trip he went to Virginia and visited relatives there.

Returning to Utah he went in company with Apostle C. C. Rich, Wm. B. Preston, Lorin Farr, his brother Joseph W. Thatcher and others, to Salt River Valley, in Wyoming, where a few families of the Saints had settled. The supervision of settlement in that county having by vote of the Apostles been placed in the care of Elders Rich and Thatcher, the object of their trip was to organize those already settled in the valley. That was accomplished and the name of the valley was changed by vote from Salt River to Star Valley. It had been blest and dedicated to the Lord for the Saints on August 29, 1878, by Apostle Brigham Young, Moses Thatcher and William B. Preston, Elder Young offering the prayer. It is the finest and most beautiful valley in all the mountains, and is now rapidly filling up with Saints.

Having assisted in the organization of the Quorum of the First Presidency of the Church in October, 1880, Elder Thatcher, accompanied by Elder Feramorz L. Young, who had been called on a mission to Mexico, again left Utah, Nov. 17th, and reached the Mexican capital on the evening of Dec. 5, 1880. On the 10th of the same month he presented to the Mexican Geographical Society, for its library, the following Church works in full gilt morocco: Book of Mormon, Doctrine and Covenants, Pearl of Great Price, Key to Theology, Voice of Warning, Spencer's Letters, Hymn Book, Bound Book of Pamphlets, My First Mission, Catechism and String of Pearls. On the 18th he presented a similar set to the National Museum Library and received handsome acknowledgments from the officials of those library organizations. The Voice of

Warning in Spanish had been extensively circulated, and 4,000 copies of Elder John Nicholson's "Means of Escape" had been translated, published and mostly distributed. During February, 1881, *El Abogado Cristiano*, the monthly illustrated organ of the Methodists north, and *Evangelista Mexicano*, organ of the same sect south, published articles against the Saints. They were promptly replied to through the daily papers. During February and January Elder Thatcher also wrote a 32-page pamphlet entitled "Divine Origin of the Book of Mormon," which was translated into the Spanish and published. He also wrote a series on the same subject for publication in the *Contributor*, drawing evidence principally from historical works—mainly from the early Spanish historians and from Lord Kingsburne's "Mexican Antiquities." During March, Elder Thatcher wrote "Mormon Polygamy and Christian Monogamy Compared;" treating the subject from a biblical, hygienic, physiological and moral standpoint. It was published in the Spanish language and subsequently appeared in serial form in the *Contributor*. Quite a number had been added to the Church since the new year, and a branch was organized at Ozumba, at the base of Popocatepetl, 40 miles from the capital. On April 6, 1881, conference—the first Latter-day Saint gathering of the kind in Mexico—was held on that mountain about seventeen thousand feet above sea level. It required a day and a half of great exertion to reach the point, but all were richly repaid. "The rich may find the Lord in temples, but the poor can find Him on the mountains." Elder Thatcher also

published several thousand copies of Elder Stewart's "Coming of the Messiah" and widely distributed them. During the summer the Elders continued to add new members to the Church; on one occasion Elder Thatcher baptized eight persons. Success created some animosity and jealousy, and as a result a plot was formed to test the divinity of the Elders' calling and discipleship by means of poison. One party agreed to furnish the poison, the other was to place it in the water from which the Elders drank. The heart of the latter failing him, he came to Elder Thatcher and confessed the whole thing.

Elder Thatcher was released from this mission in August, notice being received by telegraphic message on the 6th of that month. Sixty-one persons had been baptized. Accompanied by Elder Feramorz L. Young, he left the City of Mexico for home, *via* Vera Cruz, Havana and New York. Elder Young was ill, it was thought with malarial fever, but the disease developing into typhoid pneumonia, he died on the night of Sept. 27th, between Havana and the coast of Florida. There being insufficient ice on board the steamer to preserve the body, the weather being extremely oppressive, and no means of embalming, necessity compelled his burial at sea, which was done on the following day at 1 p. m., within about twenty miles of the coast of Florida, in Lat. 27, Long. 29. The care and subsequent death of this young missionary companion, and his burial at sea far from his mother, relatives and friends, was a trial under which Elder Thatcher's physical and mental powers encountered a test that greatly impaired his health

and depressed his spirits. He reached home Oct. 8th, bringing with him Fernanda Lara, a young Mexican convert.

While in the Council of the Legislative Assembly and pending the passage of the Edmunds Bill, Elder Thatcher was called to Chicago, New York and Washington, D. C., being accompanied by Elder John Henry Smith. They carried with them numerous signed petitions asking Congress to pass no further proscriptive laws against Utah's people before sending a commission of investigation. They reached Washington Feb. 23, 1882; returned and attended the April Conference of the Church. At the following October Conference Elder Thatcher was called, in connection with Elder Erastus Snow, to explore in Mexico with the view of finding and purchasing some place suitable for a settlement of our people in that republic. They explored the head-waters of the Rio San Pedro and examined the San Bernidun Ranch on one of the tributaries of the Bivispa and Yagine Rivers in Sonora. Elder Snow, owing to illness, having returned home early in January, Elder Thatcher took a small company and a guide and explored the Santa Cruz, Cocosperu and Magdalena Valleys. He expected to cross into Mexico at La Noria, near San Raphial, but finding no Mexican custom-house there, he had to go out of the way, nearly one hundred miles, to Nogales. The guide was greatly annoyed by reason thereof and desired the company to go in without the necessary official permit, but his wishes were not complied with. Later the party learned that fifteen Mexican citizens had been killed by Apaches on the road; as near as

could be calculated, at the point where the company would have been about the hour of the same day when the killing was done. Elder Thatcher returned to Utah in February, 1883, and in July following went on a mission to the northern Indians, having for missionary companions Elders Wm. B. Preston, Junius F. Wells, Bishop Gruwell, Amos Wright, James Brown (Indian), Moses Thatcher, jun., and Oscar Gruwell. They traveled *via* Beaver Canon, the Yellowstone National Park, down the Yellowstone River and across the Stillwater and Rosebud Rivers, visiting the Crow Indians at the latter place, delivering to some of the chiefs the message of peace and advising obedience and industry. They crossed the country mainly on an Indian trail to the Wind River, Washakie Agency, where council was held and similar advice given to the leading men. The party returned in September, having traveled some twelve hundred and fifty miles.

In December, 1883, Elder Thatcher was called to assist Delegate Caine at Washington, D. C., by soliciting the influence of personal friends and through them that of influential parties. He left home Jan. 4th, and returned early in April, 1884. In October of the same year he filled another mission to the Shoshones, who were disposed to be turbulent, sent presents and word, urging Washakie and his people to be at peace and not war. The advice was observed.

In January, 1885, he accompanied Pres. Taylor and party to Arizona and Mexico, and again explored on the Magdalena River in Sonora. He was appointed chairman of an exploring and purchasing committee of lands in Mexico, Pres. A. F. MacDonald,

Christopher Layton, Jesse N. Smith and Lot Smith being the other members of the committee. He reached home Jan. 27th., assisted in gathering funds, and, ten days later, started again for Mexico, going into Chihuahua, reached Ascension, on the Rio Casas Grandes Feb. 20th, found several families of Saints there from Arizona, who, having received the impression that a purchase had been made in Chihuahua, came there by reason of the violent persecutions of courts, then prevailing in Arizona. He went to San Jose on the Mexican Central Railway, thence to El Paso, Texas. In company with Elder MacDonald, Anton Andersen, and Mr. Glenn (surveyor), explored the upper Rio Janas, in the Sierra Madres, and visited the strong holds of the Apache chiefs, "Victoria" and "Ju" and saw their fortifications and caves, in which they felt and were secure. They ascended "Cook's Peak" and saw the Rio Virgie Valleys and Corrales Basin since purchased. Elder Thatcher made himself familiar with Mexican land matters and gained knowledge respecting property for sale; located Saints on leased lands and returned.

Under the influence of Americans at the City of Chihuahua the governor of the State issued, in April, an order of expulsion against the Saints on the Rio Casas Grandes. Through the efforts of Elders Teasdale and MacDonald the executive was appealed to and finally consented to have the matter referred to the national officials at the capital. Elders Brigham Young and Thatcher being called to confer with those officials on the subject, reached the national capital May 11, 1885. They had interviews with Minister Mariscal of foreign affairs, Carlos Pacheco of Forento, minister of the interior and colonization, and with Pres. Proferio

Diaz. The order of the governor of Chihuahua was revoked. When under pressure of enemies he subsequently reaffirmed it, he was removed.

Elder Thatcher reached home in June, and in July, 1886, was again called into Mexico to assist Elder Erastus Snow, who had been given charge of the settlement of our colony there, and to help in adjusting titles of purchases already made and to purchase other lands. This work was promptly seen to, Elder Thatcher again visiting the national capital in October, and while there, in company with Elder Snow, arrangements were made that resulted in the purchase of Corrales Basin, including Hop and Strawberry Valleys, comprising nearly 75,000 acres of timber, grazing and agricultural lands. The young colony needing machinery, Elder Thatcher visited St. David and the Gila settlements in January, 1887, and securing some assistance went to St. Louis and purchased a 25 horse-power engine, boiler and saw mill, shingle mill, sash mill and a combined planer and moulder, all of which are in operation and which, with cattle and necessary wagons, tools, etc., cost some \$6,000. Since the first of the present year, the Saints have built a road costing nearly \$2,000, and the Juarez town canal, $3\frac{1}{2}$ miles long, costing about the same amount.

On the 1st of January, 1887, Elder Thatcher dedicated the Juarez town-site on the request of Apostle Snow. He has since explored somewhat extensively in the Sierra Madre Mountains and is still actively engaged, wherever directed, in the work of the Lord. For a number of years he has acted as Pres. W. Woodruff's assistant in the superintendency of the Young Men's Mutual Improvement Associations, and has also been an earnest writer for the *Contributor*.

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