

**AUTOBIOGRAPHY**

**OF**

**WARREN FOOTE**

**VOL. 2**

**JAN. 1, 1880**

**TO**

**DEC. 31, 1893**

## CHAPTER 1

**P. 1 1880** **Jan. 1** The New Year came in on Thursday. It being fast day I went to meeting. Many new resolves were made to live more devoted to the work of the Lord during the year just ushered in. The winter is very severe and cattle are perishing on the range. Several are out hunting stock and driving them South.

**Jan. 3.** Our mail was brought over from Hillsdale on snow shoes. I got a letter from my daughter Olive. She is coming here and has got snowed in at Little=s Ranch. Teams cannot get over the divide. There has just been a very heavy snow storm.

**Jan. 4.** My daughter has had to go back to Hillsdale, so I learn by the mail carrier who came in tonight.

**Jan. 7.** It is now pleasant days but cold nights. Snow is about a foot deep.

**Jan. 23.** Quite a number of head of stock has died on the range. My son, George, succeeded in getting home with a heifer and calf. The heifer is nothing but skin and bones. It is doubtful if she recovers. The first team with a sleigh came over the divide today.

**Jan. 26.** I got a **letter from Mary Foote my brother David=s wife**, dated Jan. 15<sup>th</sup> 1880 from which I make the following extract: AWe saw Marcus Lane at a wedding in December, and he told us to come over and he would show us the Genealogy of the Lane Family. We have not been yet but will before long. He told David that he had received a letter from you and was going to copy the records and send them to you. We are all in usual health - you say you would like to have some of us come and see you. We should be very glad to do so if our circumstances would permit. David often says if he had the means he would take a trip that way. Sumner Howard, the one who caused the arrest and conviction of Lee is one of our Flint boys, and he is considered one of our smartest lawyers.@

Marcus Lane is my cousin, and I think an Episcopalian preacher. He never sent me the record of the Lane family, but I obtained a small one from a Mrs. Jackson who is of the Lane family which goes back to **William Lane** who came from **Dorchester, England in 1635** and settled in **Dorchester, Mass.** I have been copying the names from it and the Foote Genealogy for baptism in the Temple at St. George, as we intend to go down soon.

**P. 2 1880** **Jan. 28.** Snow fell, about five inches today. I wrote a letter to my nephew, Warren McLean, Dryden, N.Y. and one to Lovisa Foot, Pa.

**Feb. 1.** It is clear and very cold. I received a letter from my daughter Olive. She writes from Hillsdale Jan. 24 and says that she feels homesick and discouraged to think that she has got so near and cannot get over to go down to St. George and work with me in the Temple. The mail carrier brought Olive over on the 5<sup>th</sup> and on the 7<sup>th</sup> my **daughters Mary Irene, Artemisia, Olive and Clarissa** were **baptized** by Elder Erastus Carpenter and confirmed by John Carpenter and Homer A. Bouton. Morton B. Cutler (Mary Irene=s husband) is going with his family to the Temple to get their Endowments. Homer A. Bouton is also going to do some work for his dead relatives.

**February 9, 1880** - We started on our journey for St. George. It is a fine day.

**February 10, 1880** - It snowed a little all day. We camped in the cedars near the Seep Spring hollow. It is a disagreeable time.

**February 11, 1880** - The forenoon was clear and pleasant. Morton's horses out traveled ours and got to Short Creek before we did and stopped to noon. After we had nooned and started on again, there came up a furious snowstorm which lasted two hours. Snow fell five inches. It blew right in our faces and we had to stop a while, but Morton had got out of sight, and the snow obliterated his tracks, but when we came to the forms of the road, we saw that he had taken the road leading to the new road down the Hurricane hill, so we followed on and found him camped at the gap under the shelter of some rocks, with a good fire.

**February 12, 1880** - The snow was so deep we were fearful that it would be very dangerous to go down the Hurricane hill as the brakes would not hold, so we concluded to cut across to the old road and go by Virgin City and Toquerville. We drove to Workman=s Ranch and stayed over night.

**February 13, 1880** - Last night it was very clear and cold. This morning when the sun got up a little it became very pleasant. We drove to Toquerville and put up with cousin Moses Clauson's widow. (Moses died about a year before). Morton went to Rockville to stay until Monday with some of his cousins.

**P. 3  
1880**

**February 14, 1880** - It is very pleasant today. Got to St. George about sundown. I had hired a room of Bro. Hall near the Temple to stay in during our labors in the Temple.

**February 15, 1880** - Sunday. We kept our horses in Bro. Hall's corral and bought hay of Wm. Lang to feed them. Hay cost \$1.00 per horse.

**February 16, 1880** - Morton Cutler got here towards night.

**February 17, 1880** - This is the day for baptizing for the dead. I was baptized for 39 and Olive for 27. There was a large number of the dead baptized for.

**February 18, 1880** - Mary Irene and Artemisia were Endowed and Sealed. I was endowed for my mother's grandfather Ebenezer Lane, and my wife Artemisia for mother's grandmother, Berthia Shawl.

**February 19, 1880** - Our daughter Clarissa was Endowed, so all our baptisms, Endowments and Sealings for the dead are recorded in my Book of Records for the dead. I will pass them over in this book.

**February 20, 1880** - My daughter Olive was Endowed today for herself. As I have previously stated I wrote to **President John Taylor** last December for certain information. I will here copy my letter and also his answer:  
President Taylor, Dear Brother: Glendale Dec. 17, 1879

Some thoughts having arisen in my mind of late with regard to the legality of the baptism of my mother, I thought I would write to you on the subject and get your opinion. The circumstances of her baptism was as follows.

We were living twelve miles south of Nauvoo at a Place called Chana Creek in 1845. She was taken very sick with the chills and fever. She was so very low that she did not sense anything, and while in this state my father took sick and died. After she became sensible and learned of father's death, it so affected her that she resolved to join the Church as soon as she got able to be baptized.

She continued to mend very slowly until the middle of winter, when she was taken down again. She now desired very much to be baptized. The weather was very cold. A few of the brethren came together, and we concluded to make a trough large enough to **baptize** her in, which we did on the **28th of February 1846**, Elder Pleasant Ewell being mouth. Elder Ewell stood by the side of the trough and not in the water. I have had some dubiety on my mind of late, and I wish it removed, as two years ago my wife went through the ordinances of the Endowments and Sealing for her in the St. George Temple.

**P. 4  
1880**

She was baptized in the presence of five or six elders, but I do not know whether her name was recorded in the branch or not, as we were all on the point of leaving Illinois at that time. She died a few days after baptism. Now with regard to my father. He embraced the gospel in the fall of 1833, and in 1834 moved to Kirtland and stayed over the winter in one of Stephen Markham's houses in Chester, and in 1838 went to Missouri, left there with the saints in the spring of 1839, and settled in Adams County, Ill. He was organized in the Freedom Stake, and in the spring of 1845 moved into Hancock County in obedience to the instructions of the Twelve Apostles where he died as stated above.

He was ordained an elder soon after joining the Church, and was ordained a High Priest in Nauvoo. He was 77 years old when he died. He was a man of great faith, and was always on hand to obey the counsel of his superiors. Two years ago I labored in the St. George Temple about two months in behalf of my dead relatives (having obtained my own endowments in Nauvoo). I performed all of the ordinances for him excepting the second anointing. Now I wish to know if I can have the privilege of attending to that ordinance in his behalf this winter (I will state here that I have received that ordinance for myself). I am getting somewhat along in years, being **62**, and would like to finish up his work myself if possible.

I have one more question to ask. My **wife** was **sealed to me by Apostle George A. Smith** in **September 1854** in the **Historian's Office, Salt Lake City**. Now will our children born after that date be required to be adopted to us,

or are they legal heirs, and is it required of persons sealed in the foregoing manner to be sealed again in the Temple over the altar.

I am aware that your time is very much occupied, but if you can find time to answer this, I shall esteem it a very great favor. Very Respectfully your Bro. in the Gospel Warren Foote.

The **following** is in **answer** to the foregoing letter;  
Salt Lake City UT, Feb. 13, 1880 Elder Warren Foote, Glendale, Dear Brother:

**P. 5  
1880**

Your letter of Dec. 17 asking questions pertaining to your mother and father came duly to hand. And we respectfully answer in regard to the baptism of your mother that, under the circumstances, we are of the opinion her baptism will be held valid, yet there can be no objection, especially as your feelings are drawn out in that direction, to have her baptized for in connection with the other Temple ordinances you have and are desirous of yet attending to in behalf of your dead.

In regard to the second anointing of your father, we have no objections to offer in your having the privilege of officiating in that ordinance for your father and mother at the St. George Temple. In regard to the sealing of yourself and wife, it may be as well, in consideration of the circumstances, for you to also attend to that ordinance in the Temple, and also have your children sealed to you, in which you will then feel satisfied you have done your work in that respect, and all will be well. Respectfully, Your Brother in the Gospel. Signed John Taylor."

On the **19th** day of **February 1880** my **father and mother received their second anointing** by David H. Cannon, Moses F. Farnsworth, Recorder. This completes the ordinances of the gospel for them. As I have been unable to obtain the date of my son Warren's baptism, I **wrote** to my nephew **Darius L. Clement** who lived with me in Union to learn if he remembered anything about it. I received an **answer** at St. George as follows:

Fairview, Sanpete Co, Utah Feb. 17 1880

Dear Uncle: Your letter received. I have been looking over some scraps of paper on which I took items while at Union, but I can find nothing in relation to Warren's baptism, and cannot remember anything about his or David's either. . . . We are all well. The winter is fearful tough on us here. I have not heard from Thomas since I got your other letter. Respects to all, Your affectionate Nephew, D. L. Clement

We found John F. Landers and his brother David living in St. George. Their father had died in St. George about a year ago. John had sold out in Fairview and moved down to look after his father's property and take care of his mother.

**P. 6  
1880**

He came often to see us at Hall=s place, and we made a few visits to his mother=s, and we enjoyed ourselves well. My old friend and fellow laborer Henry Hardy Wilson has gone to his rest, and seems odd not to see his face about. We visited several of our old neighbors during our stay in St. George.

Bro. **Jacob Hamblin** is stopping in one of Bro. Hall's rooms. I got him to be baptized for 150 of my dead relatives, and Homer A. Bouton was baptized for 79 for me. I was baptized for 78 and my daughter Eliza Olive was baptized for 152, and my daughter Clarissa was baptized for 95, and Mary Adelpia Bellows Larson was baptized for 36, Lucy Oakly was baptized for two and my wife, Artemesia Sidnie was baptized for her grandmother **Hanah Coleman**, and three of her (my wife's) sisters. I succeeded in getting thirty Endowed, and nine men with their wives sealed. We fed our team 1264 lbs of hay excepting what we put in the wagon to feed on the way home.

**March 6, 1880** - We started for home by the south road up the Hurricane Hill and drove beyond the Rock Spring and camped in company with Samuel Haycock and Br. Frost who were on their way home to Kanab.

**March 7, 1880** - Drove to Cedar Ridge, and the 8th to Kanab and stopped with Br. Haycock

**March 9, 1880** - We got home a little after dark. The roads in Long Valley were muddy in places. We found all well at home. We enjoyed our labors in the Temple and would like to have stayed longer, but could not. Soon after I got home I got a **letter** from my nephew **Warren McLean** in answer to mine of the 28th of Jan. This is dated Feb. 25, and I will copy a portion of it.

"Warren Foote, Dear Uncle: I received your letter of the 28th Jan. and was very glad to hear from you, and that you are all well. We are all well at present. You write about having a hard winter out where you are. We are having a very mild winter here. There has been about one foot of snow which lasted about two weeks" (There follows his and his sister's family records which will be found in my Book of Records). I have been asked whether you were a Mormon or not. I told them that I did not know, but I presumed that you were, you being with them would make a Mormon of you, but that makes no difference with me. I will bring my letter to a close

**P. 7**  
**1880** Tell my cousins to write to me and also Aunt Betsy=s children. Give my respects to all enquiring friends,  
From your affectionate nephew, Warren McLean"

In answer to the foregoing I informed him that not only myself, but his grandfather and grandmother and three of his aunts were what the world calls Mormons.

In January last, I wrote a few lines to **Jonathon Bowker who married my sister Nancy**, to ascertain if he is still living. I received the following answer:

Grotton, Tompkins Co, N.Y. Feb 9, 1880

Mr. Foote, Dear Sir: Yours came to us the 6th inst. which I hasten to answer. I am the one that married your sister Nancy Foote. My age is 82 the last 18th of Nov. My daughter, Irene, died 44 years ago last August. She did not leave any children. Her husband is living in Michigan. She lacked about two months of being 18 years of age when she died. I send you my picture. My son Albert Bowker is living at North Lansing, Mich. You had better direct your letters to Millie Dills (Albert's daughter) DeWitt, Clinton Co, Michigan. Please write to us when you get this. Signed, Jonathan Bowker"

Over a year ago I learned by a letter from my brother David's wife that **Albert Bowker** was living at St. Johns, Michigan. On the 15th day of March 1879 I wrote to him but never got an answer, so I thought I would write to his Father to learn if he (his father) was still alive. The foregoing is the answer. It seems that one of his relatives wrote to Albert's daughter informing her that I had written to his father enquiring about him. That is how Albert and his daughter came to write the following letters to me:

DeWitt, Clinton Co, Mich. March 21st 1880

Dear Uncle Warren Foote: I have got your letter dated March 15th 1879. I was about leaving to go to Lansing to live, and my youngest girl said she would answer it, but she never did. Yesterday my daughter Millie received a letter from her cousin who lives a mile from father stating that father received a letter from you saying you wanted to know where I lived. . . My sister Irene died when she was about 18. Was married about two years

**P. 8**  
**1880** had no heirs. She died happy in the Lord. Father=s second wife=s name was Sally Snider.  
The third was Emiline Powers.

I remember well the last time I was to Grandfather Foote's. It was in the winter. I can remember getting honey out of the tub. It was candied. I can remember your drawing wood one day and how I hacked up some, and getting Grandfather to see how much I chopped. I remember going to Dryden Corners once. I think that grandfather had a nice span of black horses. I have not wrote to father since I have been in Michigan. I worked hard for him and he never gave me anything. He wanted it all for his last children. I will tell you what I know about Uncle George and David. I learned where Uncle George lived from a man by the name of Amos Lewis. I happened to be riding with him. He said that Uncle George was living in Albion, Mich. I went to see him after I was married to Lucinda Kyes. He told me that Uncle David lived in Kalamazoo, Mich. and is in the cabinet business. I suppose that Uncle George lives in Ypsilanti now, but the best of all that I can write is, On Christ The Solid Rock I Stand.

**March 22.** Dear Uncle, I will write a few lines more to you. I came to Clinton County in July 1871. St. Johns has been my Post Office address until one year ago the first day of this present month. The letter you sent me, one of my old neighbors got it out of the Office and I did not receive it for a long time. I was just ready to go to Lansing to live, I did not know how long. Amelia said she would answer it but she neglected it. I may stay here until June, then I shall go back to my Place 6-1/2 miles south of St. Johns. I thought very much of going to York State last fall. I think now I shall go after harvest. I want to get my mother's bones, also my sister Irene's and bring them to Michigan and have them buried in the DeWitt Cemetery. I have laid out eight hundred dollars on my two lots, where my two dear beloved wives are buried. My first wife was buried in Mount Pleasant, Isabello Co. After I lost my second wife I had her taken up and brought here and buried. I have got a monument that had cost me \$400.00 and a marble crib around each of their graves. They cost me \$50.00 each, a statute at the foot of each grave, costing \$100.00, thirteen marble pilasters and two inch round iron frame posts, and a stone dog to the head of each grave. All costing \$800.00 and I have never been sorry that I laid out the money.

**P. 9** Father never put any tomb stones up to Mother=s and Irene=s graves. Mother was buried on the old Andrew  
**1880** Miller's farm - no fence around her grave. The last time I was there it was a pasture field. I cannot bear to think that my mother's bones are lying in such a place. Yours Truly, Albert Bowker"

The following is **from Albert Bowker's daughter** same date as his. "Dear Uncle Warren: I thought I would write some too. We came to Michigan 18 years ago this spring. I was then eight years old. My mother died when I was nine years old, and my sister Ellen is ten years older than I am. I had a little brother five years older than me, but he died when he was six weeks old. Ellen is married to Alfred Hoover and lives in Isabella Co. They have no children. Pa married Miss Eunice Ballard of Lansing, whom I loved as I would an own mother, but when I was fourteen she died, leaving a baby boy two weeks old in my care. On the 20 of Feb. 1878 I was married to Mr. Winfield L. Dills. We went to keeping house after making a visit to my sister Ellen, so I left Pa and Ernie all alone. He lived alone for a while and then John Caswell and wife kept house for him. After a while he came here to live, then from here he went to Lansing and now he is here again and will stay the summer. We live on a farm eight miles north of the City of Lansing, one mile north of DeWitt on the St. Johns and Lansing road. If you ever come to Mich. be sure to come here and see us. We have a handsome boy nine months old. His name is William Bowker Dills. pa will send you Ernie's photo, and when Mr. Dills and I get some good ones I will send you them. Write soon. With love, your niece, **Amelia B. Dills**"

Albert Bowker was about three months old when his mother died. My mother took him and kept him until he was two or three years old. His father married again when he took Albert to his home. Irene Bowker was about my age. She lived with mother for sometime. We used to have many a play together. I recollect that one morning before breakfast she sneezed three times and I told her that her father would come there that day, when sure enough he did just at night.

**P. 10** While I was in St. George I received a **letter from** my old neighbor **Redman Davis**. It was forwarded to me  
**1880** from Glendale. I will copy a portion of it:

Greenwood Jan 21st 1880

"My Dear friend Warren Foote: Yours of Oct 15th 1879 is duly received and found us in good health. I have been waiting a little for the third church to be dedicated in this village, called Christian Church. It is a very pretty building and an honor to the town. It stands fifty rods above my house. The Methodist house stands across the road from Amos Lewis' old log house, which was dedicated five years ago. The Universalist Church stands west of the store halfway up to the old log potash. It was dedicated 28 years ago. . .

My wife and I had our golden wedding the 14th day of last June. Presents were gold darning needles, thimble, knitting needles, spectacles &etc.

You and Dimis does not agree in Mormonism. She does not believe in polygamy. She believes it to be a heresy. She says that Jo. Smith prophesied that heresies would be brought into the Church. Mrs. Smith, on her death bed declared that Smith never had no other wife but her. Jo. Smith, Jr. has edited a paper in Ill. and has always been opposed to polygamy. Sherman Brown says in his letter that Mormonism was not taught in Greenwood as it was out west.

Dimis' Mormonism was pure and good as she understood it as taught to her, but when you mix polygamy with it, it was poison. Good religion is to do unto others as we would have them do unto us. St. James says (1st 27th)"Pure and undefiled religion is this, To visit the widow and fatherless in their afflictions and keep thyself unspotted from the world." This to me is plenty, if a man lives it every day.

Redman Stephens was at Salt Lake eight or ten years ago. He saw Jack Pendleton, and said there were few men who had more than one wife. One was enough for the common people; it was the rich who wanted more. The notoriety of the matter seems to be wanting.

**P. 11** As I said to you in a former letter, if God had intended for man to have had more than one wife, Adam would  
**1880** have been stripped of ribs. When a man marries a second wife, he and she knowing that they are bigamists, should be punished according to law. I have no confidence in men who will willfully break our laws, and it is every man=s business to know what the laws are if they mean to keep out of trouble.

We have officers to look after such offenders and they are sworn to do their duty. I do not believe in a man raising a family of illegitimate children in the eye of the law, as Christ said, "they have their reward" when punished as

our law directs. I am glad that there is a west for such notoriety to live in.

The idea of living as man and wife after death is new to me. The Sadducees question ought to satisfy any sane man, "you do err for they are not married nor given in marriage, but are as the angels of God in heaven", not in hell, but in heaven. If these eight persons died and went to heaven as Christ said, how about their resurrection? Are they coming back to earth to live a thousand years? I supposed when men got to heaven, that it was for all time to come and for eternity.

Our Oneida Community has come to terms. There were twenty couples married a short time ago. The Committee of five ministers of different denominations slowly brought them to terms. If it was God or common sense, I am satisfied. I hope the Mormons will take lessons from this. Fifty seven were over sixty years of age, and twenty six over seventy. If the devil had prevailed and they had gone to law, the whole community would have been turned out of doors on the devils common.

If you can coax a polygamist to go to Turkey and buy a harem, hand around the hat, put in freely and send him off; that will be cheaper than to go to law. In our Constitutional Convention there were three drafts presented, and after three days of debating a vote was taken when Jefferson's received a two thirds vote. Whether it was god or common sense, history does not tell, I would prefer common sense, inasmuch as God's name is not in the Constitution. Please write soon. With pleasure I remain yours, R.L. Davis"

I will remark that I left Greenwood in the fall of 1837, forty three years before this letter was written. There

**P. 12** were no churches there then and only about half a dozen houses, with the store and the old potashery he  
**1880** mentions and a sawmill all owned by R. L. Davis' father, who also kept the post Office.

To the foregoing letter, I wrote the **following answer**:

Glendale, Utah July 2nd 1880

My Dear Friend, **R. L. Davis**: Yours of Jan 21st was forwarded to me while I was in St. George. Please excuse me for not answering sooner. I showed your letter to our friend Ben F. Pendleton, and he wrote to you, which I suppose you have received before now.

I left St. George about the 8th of March. We had a terrible winter here - deep snow and very cold weather. A great many stock died on the winter ranges. Our spring was cold and backward and our fruit was nearly all killed the night of the 16th of May. We have had a cloudless sky for the last three months excepting a very few days -- no rain, and it now looks as though it never can rain again. Our crops I think will be about average. If we could get about three of your rainy days you have in your country, what a blessing it would be to us. You must know that we do not depend upon rain here to raise a crop, but a little occasionally helps us out wonderfully. A person gets very tired of watering all the time. We generally get showers in Aug - too late for our small grain, but it helps out our corn and potatoes.

Please tell cousin Dimis that I know Joseph Smith was is a prophet of God, and that he had more wives than Emma is a notorious fact also. I have read the statement of Emma Smith or Bedaman, as published by her son Joseph, (which statement was made long before her death) and it is a well known fact that if she stated what her son says she did, she made many false statements. There are women in Utah who were known to be his wives, and who have so stated in public, and have also published it to the world. Now Redman I was well enough acquainted with matters in Nauvoo to know that Joseph Smith practiced polygamy, and any statement of his son or his wife will never convince me that he did not.

**P. 13** Now let me ask you in all candor, if you believe that that righteous Abraham who was a friend of God, sinned  
**1880** in practicing the doctrine of plurality of wives? Also Jacob, the patriarch Moses, the lawgiver; the prophet Samuel=s father; Gideon, the deliverer of Israel; David the man after God=s own heart, and numerous others who are called righteous men, whom God owned and blessed as stated in our good old Bible.

Now if you believe what is written of them in our Bible - how God blessed them, and gave unto them revelations, why should you think it incredible that he should do the same thing in this day? Has God changed or has he caused a principle that was righteous in one age to become unrighteous in another. The Lord says of Himself in the good old book "I am the Lord, I change not, therefore, ye sons of Jacob are not consumed".

You say that you have no confidence in men who willfully break the laws. You know very well that the law against polygamy was enacted long after the doctrine of plural marriage was incorporated in our religious system on purpose to persecute us. Suppose that Congress should enact a law forbidding any practice of the Universalist religion, would you obey the law, or would you say that it was unconstitutional and disregard it. Then supposing that a bigoted court should decide that it was constitutional, would it change your mind with regard to it.

Now dear friend we verily believe that God has revealed the doctrine of plural or Celestial marriage to us through Joseph Smith and has commanded his servants to practice the same. We know that the bible sustains us in this practice and our enemies cannot bring any testimony from the scriptures to condemn it.

Now whom shall we obey, God or man? We read that Shadrack and his brethren disobeyed the law of man rather than disobey God and were cast into a fiery furnace for their disobedience, but God preserved them. Daniel, also, was thrown into a den of lions, but they became his friends and he was delivered safe and sound. St. John was thrown into a caldron of boiling oil for disregarding the laws of man, but it was shown that his God was able to deliver him. So also our God, who is the same God who delivered his servants anciently will deliver us in his own due time from all of our enemies. As it was predicted by the prophet Samuel, The God Of Heaven has commenced to set up his kingdom which is diverse from all other kingdoms which will never be thrown

**P. 14  
1880**

down nor given to another people but like the little stone cut out of the mountain that Daniel saw it will roll forth and fill the whole earth.

The devil knows this, and is opposing this kingdom with all his servants. You will find that from the most sanctified priest to the drunkard in the mire, all will unite to oppose this kingdom. But the little stone that Daniel saw is propelled by the power of Daniel's God and will eventually crush all before it. Look at the kingdoms of the world at the present time. Many of them are tottering ready to fall. Look at our own nation, and see the vindictive, nasty feeling now existing. Look at the fraud in our last Presidential election. See a person now occupying the Presidential chair, placed there by fraud and intrigue. But the end is not yet. If you live a few more years, you will see things transpire that will throw the war of the rebellion into the shade. What the world calls Mormonism is the same today as it was taught in Greenwood.

The gospel is like the God who is the author of it. It changes not. But the Lord reveals "line upon line, precept upon precept" or in other words knowledge upon knowledge as his children are capacitated to receive it. Our Savior did not receive a fullness at first, but grace for grace until he received a fullness of knowledge, so it is with the Saints. We know but little comparatively speaking, but are striving to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ". We will not contend with anyone about their religious beliefs. All persons have the right to act upon their own agency as regards their religion.

The Latter Day Saints are called to proclaim the gospel of salvation to all the world, and then leave it to each person to receive it or reject it as they please. That is nothing to us. It is between them and their God. In fact God has forbidden us to contend with any one. It is a day of warning and not of many words. (We are all in usual health except myself. I am suffering with a cold at present.) I have not heard anything from our old friends since I was in St. George. Please write on receipt of this. Give my respects to Dimis and all old friends, and accept the same for yourself and wife. I remain your sincere friend Warren Foote.

**P. 15  
1880**

Sometime in April I received a letter from **my niece, Augusta** dated March 23 1880. She writes that it has been a year since she heard from me. Four of her children were taken down with the diphtheria last October and never recovered so as to go to school until Jan. Her brother Isaac's children had it also but all got well. Her sister Almira Lewis lost a son and daughter with that disease. She closes by saying "O I would like to see you and have a long talk."

I also received a **letter from Darius L. Clement** stating that they are well.

The following few lines are **from my nephew, Albert Bowkers daughter:**

De Witt, Clinton Co. Mich. Apr. 11th 1880

Dear Uncle Warren: Pa received your letter the 8th of this month. It came to Lansing the 8th and was sent up to DeWitt the same day. Pa wants to know how old his mother was when she died. Pa's birthday is the 11th of Oct. He calls himself 55, but he is not certain about it. He lost track of it in the woods. You would know how old he is by Irene's age. Pa wants to know when his grandparents died, and how many there are alive. (I suppose she means his aunts and uncles) And write all about your own family and in what part of Kane County you live. Are you

Postmaster of Glendale? I thought the Postmark looked like your hand writing. How far do you live from the railroad? It took your letter 16 days to get here. I thought you must live quite a ways from the railroad. Pa and I send our love to all of you. From **Millie Bowker Dills**

I answered the foregoing on the 21st of Apr. and gave them all the information I was able to.

After receiving the letter from **Jonathon Bowker** recorded on Page 7 I wrote to him again to see if I could get any information with regard to Elihu Allen's relatives who used to live in Scipio near Grotton. About the 1st of July I received the following few lines from him dated Grotton, May 23, 1880:

"Mr. Foote, Dear Sir: I received yours sometime ago, which I have neglected to answer until now, for which I beg your pardon and will endeavor to do better next time. I am in usual health but feel the declining years fast telling upon me. The weather with us is very warm. Things in general look fine, but fruit is somewhat injured by the last frosts. . . I have no way to go to Scipio or Lansing just now or I would try and learn what I could about Elihu=s Allen=s people, but as soon as I can I will, and then write to you again. Write to me as often as you can. Wishing to be remembered to all, I remain your brother, Jonathan Bowker.@"

**P. 16  
1880**

I wrote to him again but I did not get any information with regard to Elihu Allen=s relatives. In July I wrote to my sons Ammon and Charles, and fearing that they would not get it, I enclosed my letter in one to the **bishop of Salem** asking him to send for the boys and deliver the letter to them and to counsel them in a fatherly manner. I was afraid that if my letter fell into the hands of their mother they would never see it. It had been a long time since I had a letter from them, and I believed it was her fault. In the forepart of Aug. I received the following note from the Bishop:

Salem, Aug 1st 1880

Bro. Warren Foote: Yours received yesterday. Where it has been until that time I cannot say. I sent for Ammon according to your request and read your letter to him. The boy was affected and burst out into a flood of tears. He promised me that he would go and see you this fall. You may depend upon it that I lost no opportunity to make an impression upon the boy and to use my influence to go and live with you. I told him to come to me and I would write him a letter to you at any time. From what I can learn his mother is living in adultery with a man here. She says she is married to the man she is now living with. I am tracing the matter up and expect she will be cut off from the Church. Your Brother in the Gospel, **Bishop Charles D. Evans**"

I will say that **Maria** had **left Elliott**, and had taken up with, and living with a man by the name of **Davis**. She had a **daughter by Elliott**. As soon as she learned that I had written to the Bishop and sent the boys letter to him to deliver to them, she became very angry and **wrote to me** the following letter:

**Salem City Aug 10th 1880**

**P. 17  
1880**

Warren Foote, Sir: In your letter to the boys you accuse me of leaving you without a just cause. You know there never was a woman more true to a man than I was to you. You still claim me as your wife; on what grounds I would like to know. You recollect that Brigham Young told you we would have to be sealed over. Do you recollect when I had my Endowments you refused to have me sealed to you over the altar, and that Brigham told you that you would see the day you would be sorry? You think you have got me, but recollect all you hear can't be depended on. Remember the investigation between you and me will come as soon as you are prepared for it. As for the boys you will never see them if I can help it unless you come where they are. Now you know that every woman will claim her offspring, so you will have to take mine if you take me, but that will never be in this world nor the world to come. So for the children, if you want them to write to you, you must quit slandering their mother. You could not of insulted them any worse than by directing their letter where you did. They have some of the Foote blood in them (Signed) **Maria**."

I should not have noticed the foregoing letter, but I discovered that she was teaching **my sons** that which is false, and I felt my duty to lay the facts before them, consequently **I wrote them the following letter**:

**Glendale Oct 13th 1880**

My Dear Sons Ammon and Charles: I feel it my duty to write to you again and correct some of your mother's statements in her letter to me. She is teaching you things that are not true with regard to our marriage. If we were not legally married according to the law of the gospel, then you are bastards, and if we were legally married then her other young ones are bastards.

But I tell you that we were legally married by the highest authority on the earth and you are not bastards, but are

lawful heirs to the Priesthood and have a right to enter into the Congregation of the Lord. Your mother is just as much bound to me as if she had been sealed over the alter. She will find that the Priesthood is greater than the alter. My dear sons, I know about these things. I have worked in the Temple at St. George about three months and am pretty well posted in these matters. Brigham Young never said to me that I would be sorry if I did not have your mother sealed to me over the alter at the time she got her endowment. I told him the reason why I could not do it then, and he said that I should have my first wife sealed to me first.

**P. 18**  
**1880**

Ask your mother if she did not make a solemn covenant in the Endowment House, that she would not have sexual intercourse with any man except him to whom she was given in lawful marriage by the Priesthood? Then ask her if she was given to Elliott by the Priesthood or the man she is living with now. Your mother was given to me for time and all eternity, not only by the Priesthood, but by her father and mother in writing.

The Priesthood has never taken her from me and given her to another, and never will as long as I retain a standing in the Church. These are the grounds on which I claim her.

She has committed adultery, which acts will debar her from acting the part of a wife in this life. She will have to atone for her sins in breaking her most sacred covenants before the Lord and his servants. After she has paid the debt, and if she does not shed innocent blood, she will be redeemed and brought forth and receive all that was pronounced on her when she was sealed to me. Her sins do not release her from me. It takes two at least to dissolve a contract. Therefore, I would advise her to confess her sins, and from henceforth let all men alone, and humble herself before the Lord, that he may have mercy on her according to his abundant mercy. This course may mitigate her punishment in a measure, but if she still continues on in her present course, then she may expect that the law of God will be executed upon her as recorded in the 41<sup>st</sup> verse, Section 132 of the Doctrine and Covenants which says, "Verily, Verily, I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man and I have not appointed unto her by the Holy Anointing, she shall be destroyed. "Now my sons that is the word of the Lord; Read it and understand it, for it shows your mother=s situation exactly.

**P. 19**  
**1880**

Your mother seems to think that I think that I have got her where I can handle her. Tell her that I do not expect to have anything to do with her in this life. I do not wish to harm a hair of her head; but on the contrary I would do her good if I could, but she has placed herself beyond my power in this life. She is in the hands of our Father in heaven who will reward her according to her works.

Now my sons, listen to the words of your father who loves you, and feels for your welfare. Obey me and the Lord Almighty will bless you in this life, and will reward you with eternal lives in the world to come. I do not want you to go from this territory; and if your mother wants to go, let her go. I want you to come here and see me. And I will say to you, if you do not, the time will come when you would give anything in this world if you had done so. Remember that the judgments of God are abroad in the land and the wicked will be destroyed from off the earth, and if you put yourselves among them how can you escape. I want you to grow up in the midst of the saints of God, that you may become men of God, seeking to build up His kingdom that you may have an inheritance therein with your fathers, when the Lord Jesus shall come; for I tell you that His coming is near at hand. If you live to the common age of man, I am satisfied you will see the time of his coming. But if you are not prepared to meet him at His coming, you will be destroyed with the wicked. Life and death are before you, which will you choose? Obey your father and keep the commandments of God, and Glory honor and eternal lives are yours. But if you disobey and set a naught the commandments of God, woe, woe be unto you, where God and Christ are you cannot come.

Remember the words of your loving father and live. Your mother disobeyed me and where is she today. I hear that she is shunned and despised by the people there, whereas, had she stayed here and been obedient, she might have had a good home, and been respected, and have received all the ordinances of the House of the Lord and eternal life hereafter. Here is Olive, who would give everything on earth if she had it to be placed back where she was four years ago. She will always regret that she did not take the counsel of her father instead of her mother.

**P. 20**  
**1880**

Now my sons take warning and listen to me. You took your mother=s counsel and ran away from me. Have you been prospered in so doing? have you had much happiness since? Remember the prodigal son, and shun the like fate. Now dear sons if you never hear from me again, remember the words I have written to you in this letter for they are true. And inasmuch as you keep the commandments of God, and seek to build up his kingdom, I pray God to bless you. If your mother still persists in influencing you against me, in trying to prevent you coming to see me as she says she will. then let the sin be upon her head. I wrote to your bishop that she left me without any just

cause, and married Elliott without a divorce from me. I say so yet, and she knows that it is true. You know that it is true also. Then wherein have I slandered her? I think that you do not understand the meaning of the word slander. It is to tell a falsehood maliciously to injure another's character. So you see that telling the truth cannot slander anyone. If I have wrote any lies about your mother let her tell me wherein I have lied. A liar I despise, and I never had the name of being one. I hope that you will always tell the truth and never lie or swear, or steal. A liar can never be believed; even when they speak the truth no one knows whether to believe them or not. Now my sons I want you to write to me, and if we never meet again on earth remember the words I have written to you. I will now bid you good bye. I remain Your Affectionate father, Warren Foote.

My son James Franklin moved here from Hillsdale about the last of April and lived in the house where his mother had lived. It was by a letter his mother wrote to him that I learned that she and her man Davis was intending to leave Utah and go to Arizona or New Mexico, and take my boys with them. That explains why I wrote as I did in my letter not knowing as I would ever hear from them, or see them again.

I went before the Lord and earnestly besought him to hedge up their way so they would never be able to  
**P. 21** drag my sons out of Utah from amidst the Saints. That the Lord heard my prayer will be seen hereafter.  
**1880** To make sure that my sons would get the foregoing letter I directed it to Bishop Evans to hand to them.

On the **7th of October** previously to writing the last letter I wrote a few lines to **Bishop Evans** asking if he would be so kind as to inform me in case they should leave that place as I had heard they intended. I received **an answer** as follows dated October 16/80:

"Dear Bro. Foote, yours of 7th inst at hand. I scarcely think it possible to see your boy on account of the prejudice of his mother. I believe she literally hates me because of what I said about her in a Priesthood meeting sometime ago. There is not the slightest doubt but that she has apostatized to all intents and purposes, and what counsel to offer under the circumstances I scarcely know. I only hope you can persuade the boys by letter to go and live with you, but I fear she may intercept your letter should you write to them. I can inform you when they start from this place south if they really intend to go. Should chance occur to see the boy I will talk to him (Ammon). I feel very sorry for you and the children and only wish I could be of benefit to you. Your Brother &etc. Charles D. Evans"

About the **first of Nov.** I received a **reply from Bro. Evans** in regard to the foregoing **letter** which I addressed to him **asking** him if he would see that Ammon got it.

Salem Oct 26 1880

Warren Foote Esp. Dear Brother: Your sons are in Payson and I have handed your letter to Bishop Tanner of that place who will read it to them and give them good advice. I spent half a day last Saturday in going to Payson to attend to the matter. This is all I can do. I hope the boys will be advised for their good. Yours in the Gospel, Charles D. Evans.

I will state here that they did not leave Salem this year. I have been preparing for two years or more to **build a good house**, and have been paying Brother **Charles Cram** a little along for three years to build it for me. He commenced it about the 20th of **October** his son Victor helping him. I paid him this fall 40 bushel of wheat and 20 bushel of corn and quite a lot of potatoes, wheat and corn at \$1.50 per bushel.

**P. 22**  
**1880** My daughter Olive stayed here through the summer and got acquainted with a young man by the name of Bebee who wanted to marry her.

Ben Minchey got into some difficulty down at Richfield and left the country, going to Arizona. We heard that he was killed there, but there was nothing definite about it, and I told her she had better get a divorce.

Oscar Bebee showed me a recommend that he brought from a Bishop from some place north. It was a good one, and I told him that I had no objection to his marrying Olive provided she got a divorce releasing her from Minchey, and he went to the Temple and were sealed. He got a recommend from Howard O. Spencer, acting President of this Stake, and said that they would go by Toquerville and get a divorce from the Probate Judge. He had a brother living in Virgin City and he would stop with him until the divorce was obtained. His mother went with him. When they got to Toquerville they found that it would be sometime before they could get a divorce, so they concluded to go on to St. George and get married in the Temple if they could.

Ben Minchey had become a very notorious character for stealing horses, etc. and most people believed he was killed. Under these circumstances they concluded to seal Olive to Oscar Bebee. Now I do not know whether Ben was guilty of these crimes or not. At any rate he turned up alive somewheres about St. Johns, Ariz. I never considered that he was legally married to my daughter. I do not think that young James Little had any authority to marry them. **Olive was sealed to Oscar Bebee on the 22 day of Dec 1880.**

Oscar Bebee's mother left her husband about 18 years before this, and had never lived with him since. She was never sealed to him, she said, because he married a woman having a reputation of being a very bad character. I recollect of hearing very bad stories about her before Bebee married her several years ago when I lived in Union. Oscar and his mother continued to live in this place, also his sister Alice who was married to John Jones.

**P. 23** We raised about 400 bushels of potatoes, but had about 75 bushels frozen during a sudden cold snap in Nov.

**1880** It was a severe freeze.

My son-in-law Thomas A. Bouton and his wife went to Salt Lake City the forepart of Nov. in Company with Bishop R. J. Cutler, and I was put in charge of the ward during their absence. They had a very cold time coming home. I sent by H. A. Bouton to get glass, door hanging, and putty, paint etc. for my house.

Bro. Cram got my **house enclosed** before very cold weather. **I put on the roof, my son David assisting me.** During the past year I attended our Conferences and High Council meetings generally. Nothing particularly worthy of note transpiring. There were a few drawing out of **the Order at Orderville**, but **they hold together well so far.**

## CHAPTER 2 - 1881

A.D. 1881 - Bro. Cram continues to work at **my house**, and I am working some with him. I got it painted outside two coats before there was any storm to wet it. The house is **16 feet by 34**, 16 feet to the eaves, three dormer windows, and a lean-to eight feet wide. We all enjoy ourselves well in working on the house, and in our evening chats by the fireside and eating apples.

I received a **letter** from my niece **Louisa Wagoner** in answer to one I wrote to her in which I related a dream about her father's workshop, etc. Her letter is dated Aledo, Ill. Jan 2nd 1881.

"Dear Uncle: Your letter came to hand when I was away from home. We were very glad to hear from you. Now you will have to excuse me for not writing before. Mother was at Moline when I got your letter, and I thought I would wait until she came home, and then until I removed over here, I have not been very well for the past few years, but did not call myself sick, but last July it ended in sore eyes - granulated eyelids - the worst sore eyes to cure I guess there is. I have been at Davenport, Iowa to doctor for them. They are a great deal better, but not quite well, but my general health is good now. I got doctored up so that I feel well. The friends here are all well. I came home from Emily's day before yesterday. They were all well, Mother's health is very good for her. She sends her love to you and family. Well, write and let us know how you are getting along. So good bye for this time. From your Niece Louisa Wagoner." P.S. Mother says "tell you that she wants to see you more than anybody else on the earth. I wish you would send me yours and aunt's pictures." L.W.

**P. 24**

**1881** My aged sister= O how I would like to see her, but I fear I never will in this life. But I shall in the life to come.

In **February** I received another **letter from Jonathon Bowker** as follows:

Grotton, Tompkins Co. N.Y. Feb 2nd 1881

"Warren Foote, Dear Bro: I received your letter a few days ago and hasten to answer it. It is very kind of you to cherish the memory of a brother towards me. I feel very grateful for it to have a place in your kind thoughts of me. My wife is now sick, confined to her bed most of the time. My health is very good, better than it has been for sometime, although age is fast creeping upon me. I was 82 last Nov. the 18th. I am an old man - not long for this world at the most. The name of Elihu Allen's father I do not know, but will find out as soon as my wife gets able to go. We are having a severe winter here - very heavy body of snow, and it is nothing for the Thermometer to stand at zero and sometimes to stand at 20 below. Write soon and often, and my love in return. Affectionally, your brother, Jonathon Bowker.

I answered the foregoing letter on the 2nd of April. About the 20th of Feb. I received a **letter from my brother David**. It has been a great while since I had a letter from him. I will record it:

Flint, Feb 9th 1881

"Dear Brother: It is so long since I have wrote a letter, that I hardly know how to begin, but I thought I would try. We are all in usual health at present. We have had a very cold winter so far, with over two feet of snow, but it commenced thawing last Monday with south wind and is now raining, so it looks now as though we were going to have a big freshet. We had a visit from George last Nov. His folks were all well then. We have not heard from sister, Irene for two or three years. If you know anything about her, please let me know. We have a very pleasant city with a little over 8000 inhabitants, and is surrounded by a good farming country, and have railroads, good schools and Church privileges, which makes it a very desirable place to live in. There are two Methodist Churches in the city, one Presbyterian, one Congregational, one Episcopalian, one Baptist, one Catholic, one German Evangelican, one Seven Day Baptist and one African Church. The Methodist Episcopal Church to which we belong has a good brick Church with basement, containing rooms for Sabbath Schools and Class meetings. We have about 400 members, and I think is exerting a good Christian influence and bringing souls to Christ. Our children are all living here, which makes it pleasant for us. Warren and Willie are in the photograph business, and Albert is in the Boot and Shoe trade. Willie has an addition to his family of a fine boy. It was born Jan 31st 1881, and he thinks it is the boss baby. Marcus Lane preached his farewell sermon here last Sabbath, and has gone to Madison, Wisconsin where he expects to preach. I have made such bungling work with this letter, that I almost concluded not to send it, but if I do not I am afraid it will be a great while before I shall better it, so I will send it as it is. Hoping to hear from you soon I subscribe myself your affection Brother **David Foote**"

**P. 25**

**1881**

In answer to the letter I wrote to **Redman L. Davis**, the second day of last July as recorded on the 12th Page. I

received the following which I copy entire, as it is very interesting. Although I received it the latter part of last Nov. I concluded not to insert it into my Journal until I answered it, so that my reply can be read in connexion with it.

Greenwood, N.Y. Nov 5th 1880

Warren Foote, Dear Friend: Yours and Pendleton's letters was duly received. Pendleton's of March 1st and yours of July 2nd. I was glad to hear from old friends. Ben's letter I have not answered, as no directions were given by him. We are all in general health. Old age lays hard on us. My family is close by excepting one in Ohio. We have had a very dry year. No snow to make sleighing last winter - no heavy rains last spring, and but very little through the summer. It is the first time in a great while that it has been too dry for corn. Our crops are light, but good what there is of them. Our cows have suffered for want of fresh feed. We have not had any heavy rains

**P. 26** yet - very little feed. Our market is very irregular. Butter is from 18 to 20 cents Per lb.; Cheese from 11 to 12-1881 delivered at the depot, Wheat \$1.00 per but Corn 60 cents, Oats 32 cents, potatoes 25 to 40 cents. Our apple crop is good on the hills, but very few on the river owing to frosts last spring. Ours not bad when gathered owing to hot weather we think.

My wife and I went up to Mr. Rogers and stayed with Dimis over night not long ago and had a good visit. She has two children here, one in Iowa. She has three that were married. I think she would weigh 180 lbs. It is great trouble for her to get out and in a wagon, so she don't go as often as she wants to - only one neighbor to go on foot to see.

You and Dimis do not agree in Mormonism. She says that polygamy was never taught in Greenwood, and I think she is right on that point. I do not remember of hearing it taught by any Mormon Minister in our town. You ask if Abraham sinned. Hagar was put into bed with Abraham for what? To find out whether there was vigor enough in Abraham to raise a family. It proved satisfactory. Sarah ridiculed the idea of an old woman having children, but she had a son; mark the jealousy. Hagar's son was the oldest; that son must be put out of the way. Had Abraham and Hagar sinned up to this Point? They had been made tools to please Sarah. All is well that ends well. Hagar and son were thrown into the wilderness. There is where that savage sin commences, but a hunter heard her cries and saved her from starvation or being eaten up by wild beasts. Hagar's spunk was raised to the highest point. (We used to read in school "Tis education forms the common mind, just as the twig is bent, the tree inclines.") Hagar bent every energy to make Ishmael hate Sarah and her son. Did Hagar sin? Was she fighting in self defense? She was abused shamefully, and where was Abraham? He stood like a statue - not a word from him. Did he do justice? Not a protest from him. Sarah in this was chief actor.

**P. 27**

**1881** Look at the Mountain Meadow massacre in Utah. The same recklessness was pursued in both cases. Human nature never has changed nor never will change as long as such savage acts is pursued.

I read the bible for instruction, not to condemn, or approve of plural marriages. Abraham had some trouble I judge. Abraham was crazy as I look at matters. The alter after two days travel, he built unto the Lord was a great success to a crazy man. The boy says "Where is your Offering?" God will prepare that. Sure enough, God had prepared the boy for that offering, he was hailed, the boy taken down, and the black ram was supplied with thankfulness to father and mother. What must have been Sarah's thoughts when she learned the whole story. She might have pitied Hagar with self respect for such unhappy circumstances growing out of such barefaced folly and crime.

Oriental pleasures and Oriental curses follow each other, and there are no respect of persons. Present pleasure has its good and evil mixed. If you have no bigger evil than the law of Congress to deal with, I hope you will not be crazy.

You ask if God has changed. No, but I think if Abraham had had another wife he would not have lived out in days in my opinion.

You say Congress has Passed laws to persecute your religion. If that means Mormonism you err. Our Constitution was formed in 1776. There were no Methodist, Universalist nor Mormon in our country then. If you had transplanted your religion to Turkey or Africa, I think 50,000,000 in America would said Amen. If Mormonism means to live in this country, you have got to do a lot of nursing. In the Oneida Community there were 21 couples married not long ago. It is now a Stock Company of \$600,000 with each share \$100. They are out of trouble to themselves and others. That stain is out of New York and I am glad.

I showed your letter to Minervy Hadley (Nelson Blair's oldest daughter) to read. After reading she gravely said, "I

think if any women should come and divide the love between me and my husband, she would have a glorious time of it." You can see how much our young folks like polygamy. Her grandfather and mother were Mormons. They knew nothing about polygamy in our town.

**P. 28**  
**1881** Mr. Wm. M. Blair went to Michigan and died there. Mrs. Blair was alive the last I heard of her. She was aunt to Dimis. A Methodist Minister came to our town the next winter after we came here, and most all got religion. He used to preach such powerful sermons it used to stop the old long clock in Moses Clauson's house. Mrs. John Patten wanted John to be religious. My wife was present. She says John said to her, "I add: Wife hell will be so full of such Christians as you and Thorp your A-s-es will stick out of the windows." This was 59 years ago. Methodism has never grown on that soil since.

About a month after Thorp came to fill an appointment he stayed at Samuel Pease's all night. Pease was not at home. The next morning a neighbor was in early and saw only one bed tumbled. When that gossip got nicely going in the neighborhood everyone was satisfied with John's story. If this is religion the common people look at it with disgust. The Mormons came to town after Thorp left and picked up the stray lambs that Thorp left. One man was baptized by Thorp and in three weeks after was baptized a Mormon. I have lived to see such folly leave the country. I am glad again.

My father Levi Davis was born Jan 8th 1782 in Oxford, Mass. He died July 12th, 1863 in Greenwood, Steuben Co. N.Y. Polly Spur my mother was born Aug 11th 1782 in Canton, Mass. She died July 12th 1854 in Greenwood, N.Y. Please write. Remember my respects to all. Yours Truly, R. L. Davis"

**I replied** to the foregoing Feb. 14th 1881 as follows:

R. L. Davis, Dear Friend:

Your letter dated Nov. 5th 1880 came duly to hand. I am always glad to hear from old friends, I and my family are in usual health. Our winter so far has been very fine. There have been storms enough to wet up the ground thoroughly for another season. The coldest weather was in Nov. 17th and 18th. In the mornings thermometer at zero. Since then it has ranged from 20 to 30 above, excepting a very few mornings below 20. I recently got a letter from my niece who was Louisa Ferguson. She lives in Aledo, Mercer Co. Ill and has been a widow for several years. Her mother (Sister Irene) is still living. She is near 78 years old. My brothers David and George were well about two months ago. They still live in Mich.

**P. 29**  
**1881**

I do not think your criticism on old Father Abraham very sound. If you will read the bible carefully you will find that he had another wife named Keturah and several children by her, and yet I think he lived out his days. However we will not quarrel about polygamy, but if you can refer me to a passage in the old or new testament condemning that practice, I would be pleased to have you do so.

As regards the laws of Congress to suppress polygamy, I say they are unconstitutional, and they were aimed especially against the religion of the Latter Day Saints. Before that principle was revealed through Joseph Smith, they persecuted us because we believed in prophets, apostles and present revelation etc. It is not because they care anything about polygamy that they persecute us now, because the worst of our persecutors are the worst debauchers and prostitutes living.

The fact is Redman, the devil knows that his time is short, and he is exerting all his power to destroy the kingdom of God, which is being established no more to be thrown down. Will he accomplish it? No never. God directs our affairs, and He who has preserved us through many persecutions will still shield and protect us, and instead of the wicked destroying the Latter Day Saints they will destroy one another, while the Saints will pursue the even tenure of their way in fathering the honest in heart from all nations, and building up the kingdom of God preparatory to the second coming of our Lord and Savior Jesus Christ, whose coming draws near.

We know by the gift and power of the Holy Ghost that Joseph Smith was a prophet of God and that God spake through him, and revealed the everlasting gospel, whereby men and women can be saved in the Celestial Kingdom. We know that God revealed the order of Celestial marriage through him, whereby those who obey can obtain an exaltation, and an eternal increase; becoming the kings and priests of the Most High. Now can Congress or our persecutors take this knowledge from us? I think not.

The laws are expressly against marrying the women, not against sexual intercourse. This a man can do and still be

**P. 30  
1881**

a good fellow, so he does not marry them. Can't you see the inconsistency of the law? They durst not make a law against sexual intercourse, because it would be like making a law to cut their own throats. If it was to correct the morals of the Latter Day Saints why do they not commence with the awful sinkholes of corruption that exist in all their large cities, and even right under their very noses in Washington; yes, and even flaunts itself in the very halls of Congress. How many Congressmen, think you there is today who could show garments unspotted? Look at the facticides infanticides, the abortions now practiced. And look at Cleveland, Ohio - 700 dead infants found in the city reservoir, - the people drinking the water until a general sickness began to prevail. Mistrusting there were something wrong, they emptied the reservoir when the ghastly sight of 700 infants drowned presented itself. If the small city of Cleveland produces such a horrible record, what would the larger ones reveal, could they be opened to the gaze of mortals?

But there is a Being who takes cognizance of all this horrible iniquity. Do you think that that Being who spared not Sodam and Gomorrah for their debaucheries, will long spare the inhabitants of a nation who winks at such cesspools on iniquities? "O" says the hypocritical sycophants, "Polygamy is a disgrace to our civilization in this enlightened nineteenth century".

Now I would ask you which is the greatest disgrace to marry a woman, acknowledge her as a wife, and her children as legitimate, and support, educate and instruct them in the ways of virtue and honesty; or to go sneak thief fashion after the women; then murder their innocent offspring, thus adding murder to adultery.

Now Redman I certainly believe that you are aware this awful state of things does exist amongst all classes of society both in high and low life. Please send 25 cents to J. W. Marsh Publisher, St. Louis, Mo. and get a book entitled Sight Seeing in St. Louis, which I think will open the eyes of anyone who wishes to see. I tell you, and all others who will hear, that the Lord Almighty will soon have a reckoning with our nation. They have slain the prophets and righteous men, who were sent unto them with the gospel of life and salvation. They have burned the houses of the Saints, - driven defenseless women and children forth upon the bleak prairies to suffer cold, hunger and death, and finally drove them as exiles into the wilderness, hoping that starvation and the savages would make an end of them. But God was with His people. He softened the heart of the savages, blessed the climate and soil of the Great Basin of the Salt Lake until Cities, Towns, and villages, fine orchards and farms extend 500 miles through Utah and the inhabitants now number near 150,000.

Were our enemies satisfied with all their hellish deeds committed against us in the states? No, they have pursued us, and now want to seize upon our hard earned and prosperous homes. They have been prowling amongst us for 30 years, and what have they accomplished?

Why in 1862 they passed a law against polygamy, which has remained a dead letter to this time. Does the officers, who are sent to govern us, and the devils in our midst want to enforce that law? If they have wanted to, why have they not? Who has hindered them? I answer no one. It is true they have brought up two cases, and by the help of Mormon juries, have found them guilty. Then all prosecutions ceased. Why? Because they have proclaimed to the world that Mormon juries will not condemn a Mormon, and if they continue to prosecute their lies would become notorious to the worlds No, they do not want plural marriage abolished. They want to use that word "Polygamy" to stir up the frenzy and fanaticism of pious Christians (?) against us in order to drive us from our homes so that they can take possession of them and seize upon the spoils. We do not propose to transplant our religion to Turkey or Africa; only to preach the gospel to them the same as to other-nations when the way is opened to do so. We propose to stay right here in Utah and adjoining territories, whether the 50,000,000 in America say Amen or not.

**P. 32  
1881**

You seem to intimate by your story about Thorp, and the Mormons picking up the stray lambs, that the Latter Day Saints are a corrupt adulterous set of people. If this is your belief you certainly believe that which is not so. Let any man, whether he professed to be a Mormon or Gentile, meddle with another man's wife (and is caught at it) begin to say his prayers, if he has time to do so, which I doubt very much of his having. It also shows that you have not informed yourself with regard to the laws of the gospel governing the Church of Christ. Those laws teach us that there is but one sin greater than adultery; that is murder. You may travel through the length and breadth of our settlements and you will find no people on the face of the earth that can take the lead of the Latter Day Saints in morality. I have extended this letter far beyond what I intended when I commenced.

I have written the foregoing because I felt like laying before you the plain matter of facts as they have and do exist with the world, and us as a people, and not because I have any ill feelings towards you or anyone else. They with us are all in hands of God our Father, and He will reward all according to their works. Please write soon. Give my

respects to all old friends, and please read this letter to Dimis. With respects to yourself and wife, I subscribe myself your friend and well wishes. Warren Foote

On the first day of Apr. I penned the following **letter to my brother, George:**

Glendale, Apr 1st 1881

Dear Brother George: I have been looking for a letter from you for a long time. I got a letter from your son Charles some time ago. He said that you were going to write to me soon, but I think that you have not done it. He sent your family records, for which I am very thankful. He seems to have an idea that I am preparing a genealogy to publish. I do not think of publishing it myself. In fact I am not able to do so, but should anyone

**1881** **P. 33** of the Foote family undertake to revise and print a new edition of the Foote Genealogy I can supply the most of the names of father's posterity. I have written a brief Biography of father's life and am writing a history of my own. I have got it written down to the close of the year of 1858. I shall continue writing as I have opportunity, and bring my history to the present time if the Lord spares my life. I have 164 pages closely written (about the size of foolscap).

I have been working on my house a great deal of the time the past winter and have not written much. I have had excellent health the past winter, but in coming home from our last quarterly Conference at Kanab, I took a severe cold, and have not been well since, but am improving. I received a letter from David not long since. He wrote that they were well. Sister Irene is very anxious to see me. Why do not you and David go and see her? I am sure I would if I lived as near her as you do.

O my brother, my heart and feelings are drawn out towards you all, and had I the money I would see you all this season if the Lord would spare our lives. But I have no way of getting the means at present, so I must be content to write instead of talking face to face. But I do exceedingly desire to see your faces again in the flesh. Well now, let us have a good social chat on paper. We have differed considerably in our religious views and I think honestly, I am sure it is on my part, and I pray you will not be offended if I tell you my feelings plainly.

Now George you will recollect that in the winter or early spring of 1830 father obtained a Book of Mormon of Dr. John Taylor and he and I read it through. I was then in my thirteenth year. You are also aware that I was a great reader of the Bible. In fact, I read it through by course three times before I was sixteen. When I read the Book of Mormon I believed that it was just as true a record as the Bible.

**P. 34**  
**1881** When we moved to Greenwood, Uncle Josiah Richardson had a Book of Mormon which I borrowed, and read it through again. I suppose you know that I was naturally of a serious turn of mind, but probably do not know that I often prayed to God that I might be led in the right way. If you will remember, I always attended Sunday School in Dryden at the Presbyterian Church and also the meetings, and I often wondered how the gospel could be so different now from what it was in the days of Christ and his Apostles. Consequently the teachings in our Sunday Schools were not satisfactory to me at all. For instance, I was taught that God made the earth out of nothing, and that he had neither body, parts, or passion, but that he made man in His own image and likeness, and that He was sitting upon the top of a topless throne away beyond the bounds of time and space. Well, all this was a stumper for my youthful mind. I could not grasp it.

Then I would read in the Bible that God came and shut Noah in the Ark, and also that he visited Abraham, and talked with Moses face to face and actually showed to him the back parts of his body. I saw that there was plainly a contradiction and I felt to ask the Lord to guide me, for I truly believed in Him and in Jesus Christ whom he had sent. Therefore I rejected all the nonsense that was taught to me and accepted the scriptures as my guide and the gospel that Christ and the Apostles preached, I considered was the true gospel.

You now understand why all the shoutings and praying, and calls to come to the anxious seats to be prayed for, with all the awful descriptions of the sufferings of the damned in hell, had no impression on me. You recollect when we were boys, what terrible revival meetings they had in our school house. I will tell you candidly that none of these proceedings ever had any effect on me only to fill me with disgust. I read in the Bible that the house of God was a house of order, and that God was not the author of confusions, etc. and in order to become a follower of Christ we must repent of our sins and be baptized for the remission of them, and then through the laying on of hands receive the Holy Ghost. This I saw plainly was the gospel that Christ's Apostles taught in their day. But here was a query. Who had the power and authority to administer these ordinances? I saw no one, from the fact that all said that the gifts of the gospel, with apostles and prophets were done away. They were not needed in this day.

**P. 35**  
**1881** They were instituted merely to establish the Church. But then I would read in the 4th Chapter of Ephesians, that when Christ ascended up on high, He gave gifts unto man - and he gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the Saints for the work of the ministry, for the edifying of the body of Christ till we all come in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. I would also read the 12th Chapter of first Corinthians concerning Spiritual gifts, etc. Then I would look around, and I saw that there were many faiths or denominations and they were not come to a unit, neither to a perfect man, or to the stature of the fullness of Christ. I could not see any resemblance of the gospel that Paul Preaches in the gospel as taught to me.

Well What did I do? Why I did not do any thing, only to trust in God. But I often wished that I could have lived in the days of Jesus, - that I could have heard the truth from his gracious lips -- that I could have become one of His disciples and preached His gospel like Paul and others.

Now this was the state of my mind when I first heard the Preaching of the Elders of the Church of Jesus Christ of Latter Day Saints. I saw at once that they set forth the same gospel that the ancient Apostles did. They bore testimony that God had spoken from the heavens again, and commissioned men on earth to proclaim the everlasting gospel in its purity, and to administer in the ordinances thereof. When I heard such preaching as this, I compared it with the scriptures, and the more I reflected, the more I became convinced that the gospel Preached by the elders was in very deed the same gospel that Christ and his disciples taught in their day. I became so convinced of this fact that I did not doubt it in the least.

Now George, what was I to do under such circumstances? To be sure I heard the cry from the preachers of the various denominations of "False prophets," "Deceivers" etc. and the thousand and one stories about the "Mormons", but all this cry only confirmed me the more in the truth of the work - for had not Jesus said, "If they have persecuted me, they will Persecute you also," and again, "If the world hate you, ye know that it hated me before it hates you. If ye were of the world, the world would love its own@ etc.

**P. 36**  
**1881** I saw that I would lose my good name and reputation if I became associated with the despised "Mormons". I was fully aware of all this, but I felt that God had heard my youthful prayer and had spared my life to see the gospel on the earth again with all its former gifts and blessings, and I resolved to lay hold of its blessings and enter into the Church of Christ by the door of baptism, and through the laying on of hands receive the Holy Ghost. By doing this I was promised that I should have a knowledge for myself with regard to the truth of this work. This promise was fulfilled.

Now dear brother I have given you some of my experience in my youthful days, and the reason why I embraced the faith of the Latter Day Saints, and I declare to you before God this day that I was honest at heart in all these things. I felt that the Lord's hand was over me to lead me in the right way - that the Lord had a work for me to do on the earth, and had spared my life many times when I laid at death's door, and snatched me as it were from the grave. This you are knowing to yourself.

Well all these things transpired a good many years ago. I have been mobbed, persecuted, and driven from place to place with the Saints of God, until we finally arrived in Salt Lake Valley, yet through all these persecutions God sustained us, and I have witnessed the fulfillment of many predictions of the servants of God.

When I review my life from infancy up to this day, I acknowledge that the Lord's care over me has been very marvelous indeed. Six times I have been as it were one foot in the grave by sickness twice I came very near being drowned. I was always subject to violent colds. My constitution was broken by sickness in my infancy, as you are aware. I heard many when we lived in Dryden and Greenwood say that they did not think that I would live but a few years. I think that it would have been so myself had I stayed in that country. But the Lord had a work for me to do, and I have an assurance that God our Father raised me up in my father's family for an especial work. I believe that Satan was fully aware of this and has tried to destroy my life.

**P. 37**  
**1881**

When I reflect upon the goodness of God to me my heart overflows with thankfulness to Him. Although I have had many things to contend with, I have endeavored to keep the faith, and try to fight the good fight of faith, for I find that there is a continual warfare within, and as Paul says, "when I would do good, evil is present with me. But I shall obtain the victory through our Lord Jesus Christ to whom be glory for ever and ever."  
Perhaps you would like to know what is the nature of the work that I am called to do. As my letter is getting much longer than I anticipated, I will have to defer the answer for another letter. George, I want to say to you (and I

hope that you will not be offended) that what the world calls Mormonism is the true gospel of Christ. I know it by the gift and power of the Holy Ghost. But O how "strait is the gate and narrow is the way that leads to eternal lives." When I look at myself and see the besetting sins and folly that surround me, I feel to exclaim like Paul, "Who shall deliver me from this body of sin and death," but the still small voice whispers to me, "My grace is sufficient for thee" "Keep my commandments and there is a crown laid up for you in the Celestial Kingdom of My Father". This causes me to rejoice, but O How much more would I rejoice if my brothers according to the flesh were with me heart and hand to assist me in the great work in which I am engaged. I remember my kindred in my daily prayers before the Lord.

Probably I will write again soon, for there is much on my mind to tell you. Cry unto the Lord for light and intelligence from on high. We are getting along in years and cannot expect to stay here long. My family is well. My wife sends her love to you and Mary Ann, and wants her to write to her. I wish you would write soon. I have sent you two papers, please read them carefully and then judge for yourself. I remain your affectionate brother, Warren Foote.

**P. 38**  
**1881**

About the **25th of Apr.** I received a **letter from** my grand niece **Amelia Dills, Albert Bowkers daughter.** She wrote that they were all well and desired me to write to them again, which I did on the 30th of Apr.

In the forepart of May I received the following **letter from brother David's Wife:**

Flint, Apr 26th 1881

Dear Brother Warren: As David has written one letter, I suppose that will do for sometime, but I wish he would write oftener. I wrote you in Nov. and received no reply, so I concluded you never received it, as you are always punctual.

David has not been very well for a few weeks. He had a very hard cold, and does not seem to get well. My health has been very poor of late. I feel that we are both going the downhill of life, but David has lived beyond what many expected.

We have been out to Ypsilanti and made a short visit. George was not very well. He had taken cold, and he has a rupture that was troubling him. So has David. Mary Ann was worrying about it because mother died with a rupture...When Irene was here 13 years ago she had some pictures taken, but we had none, and the other day Willie found the old negative and printed some, and I will send you one in this. When I was in Ypsilanti I went to Ann Arbor and visited Mrs. Lyon, she is your cousin, and she looks more like Mother Foote than anyone I have seen. She is about David's age.

We have had a long cold winter and a good many of the old people have died. There are but few of the old settlers left that were here forty years ago.

We received a letter from Charles E. Foote of Oswego, Tioga County, N.Y. in regard to revising the Genealogy of the Foote Family. I will send you a copy of it, and shall refer him to you. Our children are all in usual health. Please write again soon. Love to all, From your Sister, **Mary** Foote.

Following is a copy of **Charles E. Foote's letter:**

Oswego, Tioga Co. N.Y. March 27, 1881

"To any Foote in Flint Michigan, My Dear Sirs:

A movement is on foot among the representatives of our family to have the Genealogy of the Foote Family by Judge Goodwin, which was published in 1849, revised and corrected for there are several errors in it, and brought down to the present time. It will be a work of some magnitude and will require some labor. A great amount of material for the work is now in the hands of D. Williams Patterson of Newark Valley, N.Y. who will finish it for a reasonable compensation. Will you please see how much money will be contributed among the members of the family there, to carry on the work. It is going on just the same but the burden of the whole expense is rather a heavy one to bear for a few of us.

**P. 39**  
**1881**

Will you also oblige us by writing or having written and forwarded to me the record of your branch of the family as far back as you have the means, also facsimiles of the signatures of any of the prominent ancestors, or any facts concerning any of the earlier history of the race. Any portraits of the older members would be received with

pleasure. Any matter sent to us would be copied and returned if you desire it. If any money will be contributed to assist in the work, please inform me, and I will send you acknowledged guarantees that it is to be used for that purpose. Yours, C. E. Foote

I answered the foregoing letter from Sister Mary on the 16th of May.

About the 22nd of June I received a letter from my Nephew **D. L. Clement** giving me the family records of his sister's children who were married and also his son Easton's marriage. He writes that they are all well.

In Sept. I received a letter from my niece **Louisa Wagoner** which I will copy:

Mercer, Ill. Sept 2nd 1881.

Dear Uncle after so long a time I take my pen to let you know how we are getting along. We are all well as usual. Mother went to Moline to my sister's four weeks ago to stay a while this fall. They are all well. We had it so wet here in June that it drowned out lots of corn, and it has been so dry since that crops are not very good here..... You wanted to know what I think of the Mormon problem. Well I think it is a stain on our nation, and would like to see it done away with. Now you need not tell me anything about sectarianism for I do not belong to any creed whatever and can't see for the life of me what they are all going to do in the good world for they can't agree here, but I think they do go together more than they use to. I believe in doing as nigh right as we can. Please answer this as soon as you get it. I remain your Affectionate Niece, Louisa Wagoner.

P. 40  
1881

I spent the spring putting in crops. After we got the lower floor laid in my house Bro. Cram stopped working on it and we did not do much more at it until fall. My son **Franklin made the adobes for the chimneys** and helped me to lay them up. I sent to Panguitch and got brick to top out the chimneys. In **Oct. Bro. Cram commenced work on my house again**. I assisted him to lay the upper floor and some other work. I then commenced putting on the lath. My daughter, **Olive Beebe** continued to live here and on the **5th day of Oct.** brought forth a **Son** whom they named **Joseph Oscar**.

Sometime in the spring my son Franklin or Olive got a letter from their mother stating that they were going to Arizona. **Davis** (the man she was living with) had no team of his own, but had engaged a man to haul them. They got as far as Salina Canyon when they had a falling out, and Davis, and my sons, with their mother were left.

A railroad was being graded in that canyon that summer, and Davis went to work on that. Thus my prayers, as previously mentioned was answered. Davis had not the power to take my sons out of the Territory of Utah, for which I was truly thankful.

I wrote to my sons about the **first of Oct.** asking them to come and live with me, and about the **20th** I received a few lines from them as follows, dated October 17th 1881:

Dear Father: We received your letter on the 14th and was glad to hear from you. We are all well, and hope this will find you the same. We would like to come and see you all. Will you do as well by us as you have the other family. I am talking of going to work on the railroad a month or two. We are living on Muddy Creek, Castle Valley. Write soon as you get this. Direct your letter to Salina, Sevier Co. From your absent son, Ammon Foote.

P. 41  
1881

Charlie wrote a few lines as follows:

Dear Father: I would like to see you all. Ammon wrote most all the news. We have no way of going or we would go and see you. There are plenty of good land and water here and we are going to take up some land for us. No more at present. Write as soon as you get this. From your son, Charles L. Foote.

The latter part of **Nov. my son Franklin and Oscar Beebe** went to the Muddy **Emery County to see Franklin's mother and his brothers**, and as they had no land they wanted to look at the country with a view of settling there if it suited them. **Franklin returned on the 24th of Dec. bringing Ammon and Charles with him**. It was a **joyful meeting** with my sons, it having been **five years since they left here**. I learned from Ammon that they had fared very hard since they left, working hard wherever they could get a job. They got low wages and sometimes poorly paid. I asked Ammon why he did not come home. He did not reply, but I knew very well what was the reason. It was the influence his mother had over him with her misrepresentations. It is a great wonder that she allowed them to come with Franklin. I do not think that she would if Franklin had not promised to move there in the spring. I was **lathing my house** (the north room) when they came and Ammon joined in and helped me. I was

preparing this room to move into until I could get the others finished.

In the forepart of Dec. I received the following **letter from my niece Caroline Weeks**:

Green Meadows, Cal. Nov 27th 1881

**P. 42  
1881**

Dear Uncle: I received your welcome letter several days ago, and as it contained your picture was doubly welcome. We are living in Green Meadows District six miles just south of Los Angeles. It has also been a prosperous year with us. We have an eighty acre pasture fenced in with a three wire barbed fence. We are keeping a dairy and make now about forty lbs of butter a week, besides our farm products. We have a good many apples stored away for winter use, also potatoes, corn and hay. We have not heard from Sister Helen for a long time. My daughters oldest son, your namesake, is quite a large boy now. We are all well at Present. Answer soon. Love to all. From your niece, Caroline Weeks.

On the last day of **Dec.** I received a **letter from my niece, Louisa Wagoner**, which I will copy:

Aledo, Ill. Dec 23 1881

Dear Uncle: I received your letter sometime ago and was glad to hear that you and family were well. I have not been very well this fall. Mother is up with Emily yet - was well the last I heard from there. The rest of the children are well as usual. It is very muddy and wet here this month, roads are so bad it is almost impossible to get any where with a team. I was very much pleased to find yours and Aunt's pictures in the letter, but disappointed to see you looking so old. Yours and the children's pictures came all right, and are a nice looking family of children. I thank you very much for them.

We have sold our farm, but don't know where we shall go yet. You say that there has been good crops there. We have very poor crops here this season. We got one hundred bushels where we generally get five and six hundred. The farm lays on the river bottom and overflows. It was so wet in June it drowned it out, and then so dry that what was left did not ear good. In fact the whole country was in the same fix. Corn is fifty cents per bushel, potatoes \$1.25, apples the same, so you see it brings folks on short allowances. I wish you and yours a Merry Christmas and a happy New Year, and a good many long years. Give my love to all my cousins, and keep a good share yourself. Write soon. Louisa Wagoner

Thus ends 1881. Our crops were very good. We had a very good crop of apples, and enjoyed eating them. Also some honey and were very well prospered throughout the year.

## CHAPTER 3 - 1882

**P. 43** I continued putting the lath on my house preparatory for plastering. About the **20th of Jan.** we **moved out of 1882 the old log house into the north room of my new house.**

**Jan. 24.** This being the **fifty third anniversary of my wife's birthday**, my daughters Mary Irene and Artemisia got up a surprise dinner and a little before noon all my living children with their families (those who were married) began to gather in and to my wife's surprise, my daughters began to set the table, and to put upon it a well prepared and sumptuous dinner.

It was a very interesting gathering. There were **all my posterity now living, by both of my wives, gathered in my new house, a sight I never expected to see again in this life.** There were eleven of my sons and daughters and fourteen grand Children. There were two son-in-laws Present, (Oscar Beebe had not yet got home from the Muddy, Castle Valley) and two daughter-inlaws. The time Passed off very Pleasantly and will long be remembered. During Feb. and March I continued to work on my house. Charles L. Cram came to work again and we completed the carpenter work and I finished putting on the lath.

**April 8. Ammon was rebaptized, and Charles was baptized for the first time.** They were baptized by Homer A. Bouton and confirmed at the water's side by myself and H. A. Bouton.

**April 12.** Ammon and Charles started for home, going as far as Salina with Morton B. Cutler who was going to Salt Lake City. It is called 60 miles from Salina to Muddy Creek. They said that they could get a chance most anytime to go from Salina home. I would have been glad to have them stay with me, but they got anxious to go to their mother again. **Franklin and Oscar Beebe gave up moving** to the Muddy and went to work cutting and hauling logs to Seaman's sawmill.

About the last of Jan. I received a **letter from my brother George and his wife:**

Ypsilanti Jan 19th 1882

**P. 44** Dear Brother Warren: I am very much obliged to you for the photographs of yourself and family. Mary Ann and I went to Flint on the 23rd of Dec. and came home on the 3rd of Jan. We had a very pleasant visit. Found **1882** them all well. David and Mary are better in health than they have been for sometime. We had our photos taken, and when I get some, I will send some to you. Warren was so busy he could not finish them before we left. I had the privilege of seeing your house. I hope you and your wife may live many years to enjoy it, for you have had a pretty rough time so far in life. We boys are getting along to what is called old age. I am very healthy yet, and can get around well, but am troubled a very little with rheumatism. But Mary Ann and I have better health than most people of our age, in fact few as good. Your Brother, George L. Foote

**Mary Ann, brother George's wife, wrote** as follows:

Dear brother and sister: I like your photos, and would like so much to see and be acquainted with your real selves. You have nice, noble looking children. We shall probably never meet them all in this world, but we may meet in our Father's home in Heaven. I cannot but think I shall again see our dear Mother Foote, whom I learned to love for her truly noble character and Christian principles.

We had a nice visit with David and Mary. We often spoke of you and your family, wishing you might have been with us there. We have only three boys, no daughters, which I have often regretted. We lost one at three months old. She would now have been 38 years old and a great comfort to us perhaps. We are living at Ypsilanti, while our children are scattered. Frank the youngest, - Age 29 is in Ohio has no children. The other two are in Battle Creek about 100 miles west. Charles the eldest is 40, George E. is 36. We are always glad to hear from you. Love to all your children, Mary Ann.

**P. 45** I will say here that last fall a **Photographer came to this place by the name of Lye** and stopped at my place and **1882** took a great many pictures. I had all of my children's taken that were here. He also took a picture of my house, and I sent our pictures to George and David. I also sent a picture of my house to Warren, my brother David's son, which is the one that George mentions. I also sent one to my wife's sister, Sarah Houston who lives in Wayne, Wayne Co., Mich.

**April 18.** I wrote the following **letter to my brother George and his family** in answer to the foregoing:

Dear Brother George: Your photos came all right. We are well pleased with them. We are glad to hear of your good health. Artemisia and I have not been very well for the last two weeks. We are suffering with colds, and as soon as we get over one, we add another. The weather has been very changeable, and it is a bad time for colds generally. We think when the weather becomes settled we will regain our usual health. We have had a fine winter, but our spring is rather backward. I received a letter from Warren McLean with his and wife's photos a short time ago. His sister Nancy's eldest daughter had just died. He is very anxious to get some letters from you and David and wanted your address. I gave it to him. He looks some like his father. Our relatives here in Utah are well as far as I know. Our sister Almira's daughter (Augusta Tanner) wants yours and Mary Ann's pictures very much. I wish you would send them to her.

Well, George, as you say, we boys are getting along in years, but I do not know as I feel much older than I did a few years ago. I cannot stand as hard work as I could ten years ago, but my general health is as good as ever. How much longer the Lord will spare my life I know not. I do not feel that I have finished my work yet, but can say the Lord's will be done. Probably you would like to know how we feel with regard to the Edmond's Bill.

We feel very well. It is another testimony to us, and to the whole world that Joseph Smith was a true prophet. He prophesied many years ago, not only of the War of the Rebellion, but also said that our Government would eventually destroy the Constitution of the United States in enacting laws to exterminate the Latter Day Saints. Everybody know, who have read the Constitution, that the Edmond's Bill comes directly in contact with that instrument. It is in every sense of the word a bill of attainder and ex post facto law. It is punishing the Latter

**P. 46** Day Saints without due process of law. It is the most tyrannical and barbarous law that has been enacted in the **1882** nineteenth century. The Autocrat of Russia is liberal when compared to our present Congress. Why just look at it: out of 293 representatives in the house, only 45 had stamina enough to defend the Constitution of our beloved country by voting against that infamous Bill. If the voting in the House on that Bill is an index to the feelings of the whole people of the United States, we find that only about one sixth of all the inhabitants that are willing to sustain the Constitution in its entirety. Is not this alarming to every lover of liberty? If they will trample our Constitution under their feet in order to deprive the Latter Day Saints of their liberty, mind you they will not hesitate to do the same again as other occasions may arise.

It will not stop with the Latter Day Saints. Others will feel the smart in time to come. You may ask what we are going to do about it? I suppose that we will do as we have done; that is, we will continue to preach the gospel to all nations inasmuch as they will let us. We will build up the kingdom of God, and prepare the way for the coming of our Savior, and do all things whatsoever our God shall command us. We shall contend for our rights in a legal, lawful manner, and leave the event with our Father in Heaven. You promised in your last letter that you would write often. Do not forget it. I remain your Affectionate Brother Warren Foote.

The following is in **answer to Mary Ann's letter**:

**P. 47** Dear Sister Mary Ann: I must write a few lines in answer to your kind letter. It is a comfort to me to look at the pictures of my dear brothers and sisters, but O how much more pleasing, as you say, to look at their real selves and converse with them face to face. When my brothers and I parted in the spring of 1838, little did I think that we would be parted so long without seeing each other again. I have often thought what a comfort it would be to me if my brothers were one with me in the work, in which I am engaged. But it seems that they cannot see as I do, and I must either abandon the work which the Lord has called me to perform or continue to be separated **1882** from them. With the knowledge I have, I cannot think of turning away from the principles I embraced years ago. I see nothing to discourage me; but much to encourage and strengthen me in the faith.

Sometimes I fear and tremble because of my imperfections, but the Lord knows my heart and desires are to work righteousness. I trust in His mercies. The Lord has shown to me that I was raised up to perform a certain work for my relatives who have died without the knowledge of the Gospel. It is for this cause that Satan sought to destroy me in my youthful days. But God has preserved me, to whom be all the glory.

I have an inexpressible desire for the salvation of my kinsfolks, and the time will come that they will thank God that they had a representative to do for them that which they could not do for themselves. You make mention of our dear mother. She is with our dear father, united with him for all eternity, and will come forth with him in the morning of the first resurrection and be crowned with glory, immortality and eternal life.

I thank my God that He has revealed the everlasting gospel in our day in its ancient purity, wherein life and

immortality are brought to light, and through the ordinances thereof, husbands and wives can be united not only for time, but for all eternity.

Sister permit me to ask you, if you had not rather that the union that now exists between you and George, as husband and wife, would exist to all eternity, rather than to have those bonds broken asunder at death, as your covenants now stand? If so, you must attend to it in this life, if you have the privilege, or someone must do it for you by proxy after you pass away, for remember there is no marrying in the resurrection. It must be done before. Perhaps I have written enough. I do not wish to weary your patience I am satisfied that I shall see you and George in the spirit world, if we do not see each other in this life. I wish you and George would write often. Respectfully, your brother, Warren Foote.

**P. 48  
1882**

I also wrote **to my niece Louisa Wagoner**. The following is an extract:

Louise, I have some Pamphlets I would like to send to you if you would care to read them. I sent you a few papers but do not know as you got them. I do not want to crowd these things on anybody, but I would like to have you, and all my relatives to learn the truth with regard to the Latter Day Saints. You cannot learn it from our enemies, for they are of their father the devil, who was a liar from the beginning (so says our Savior) and the works of their father they will do.

In all ages of the world we find that Satan always stirred up his servants to persecute the Saints. If the Latter Day Saints are in error why do not the priests of the sectarian world preach the gospel to us. We believe in the Bible, and if we practice anything contrary to the teachings of that book, let them point it out to us in the spirit of the Master, whom they pretend to serve, and not resort to physical force.

They persecute us because we are striving to build up the Kingdom of God. Therefore, we are not of the world. If we were they would not persecute us. However, the Kingdom of God will eventually triumph and peace and righteousness be established on the earth and God will sweep away the refuge of lies.

You write that you have sold out there. You had better come to this country, for the time is not far distant, when God will sorely vex our nation, and the wicked will slay the wicked, and with storms, thunders, and vivid lightnings - and with famine and with the sword, will the Lord plead with our nation until the wicked are wasted away. If any wish to escape these things they must flee. Where? To the people of God. You may ask why these calamities are coming on our nation. It is because they have slain the prophets of God, who were sent unto them with the everlasting gospel. They have rejected this gospel, and driven the Saints from their midst, and are now trying to exterminate them from the earth. They are doing what the Jews done to our Savior, and the Church anciently. We can read what befell the Jewish nation in fulfillment of the predictions of the Savior. The Jews were not utterly destroyed. A remnant was spared in order that God might fulfill his promises to Abraham, But it will not be so with our nation. They will be utterly wasted away, except those who repent- and flee to Zion.

**P. 49  
1882**

You may ask when this will take place? It is taking place now in a small degree. Do you not read of the destructions by storms and floods, fire and shipwrecks, earthquakes in diverse places, murders and robberies, etc? These things are only the beginning of sorrows. But when our nation becomes fully ripened in iniquity, then an overflowing scourge will pass through, and it will be a vexation to hear the report, the suffering of the wicked will be so severe.

Now Louisa these are not the vain imaginations of the heart, but it is the word of the living God to all people. Salvation has been freely offered to the people for these fifty years, but they reject it, and seek to destroy those who would do them good. Therefore, as the Savior told the Jews, their houses will be left unto them desolate.

The Lord will perform His marvelous work in preparing the way for the coming of His Son; and the ushering in of the reign of peace and righteousness. Let us prepare ourselves for that glorious day. There will be no more mobbing, no more war, no more sighing and sorrows, for God will wipe away all tears, and the earth will rest a thousand years. Satan will be bound, and have no more power over the inhabitants of the earth, but Christ our Savior will dwell with His Saints on the earth.

I want to hear from your mother, if she is still well. I wish I could see her. May the Lord comfort her heart and bring her forth in the morning of the first resurrection with your father. Please write as soon as you get this and let me know where you settle, and how you are all getting along. Give my love to all, I remain your Affectionate Uncle Warren Foote.

The **latter part of Jan.** I received a **letter from brother David's wife** acknowledging the receipt of our pictures,

and thanking me for them. She thinks time has made a great change in my looks as well as theirs. I will say that the photographer made my picture look older than I really do.

On the **20th** I answered her letter and wrote to David also. I **also received a letter from George** (my brother) in **Feb.** He sent me his and wife's pictures. They are all well.

**P. 50** I got a very friendly **letter from my old friend Redman Davis** in answer to my letter commencing on Page 28.  
**1882** I will copy a few lines:

"I am going to let the President and Congress deal with you Mormons. A proposition is made to have nine men appointed. A Governor, A Clerk, and seven Senators, all to be **appointed by the President and confirmed by the Senate** (a little carpet-bag fashion) to make laws for the Mormons. Those that live in **polygamy** will probably be **disfranchised and not allowed to hold any Government office or vote for officers.** Then the Gentiles will have rule in spite of devils or saints. I don't want you to believe in gentile prophets until you see danger in the land." This is nearly all he had to say on Mormonism.

The last of March I received a **letter from my nephew Warren McLean** which I will copy:

Dryden, Tompkins Co, N.Y. Mar 19th 1882

Warren Foote, Dear Uncle: I received a letter from you in Jan. and was glad that you and family were well. I received your photographs and was very much pleased with them. I just received the sad news that my niece is dead, my sister Nancy's eldest daughter. She will be buried tomorrow the 20<sup>th</sup>. We are well at present. The weather is very nice this winter here. There has not been any snow to amount to anything. The old people you used to know are pretty much all gone . David J. Baker and wife are living yet - they are very old people. John Tyler is still living. He was at my house the day I received your letter. He says he remembers you. He is 86 years old. I received a paper from you last summer with a very good sermon in it. I have just received two little books that are very good, and am glad to get them to read. I do not make any profession of religion, but I think we all ought to do as we would like others do unto us. I would like to hear from some of my other uncles. I would write to them if I knew where to direct a letter. You must write and let me know whether you get this. My niece that died is about 36 years old. She has been sick about six months. She leaves a husband, but no children. We are having good times here. Produce is high. Butter is worth from 35 to 40 cents per lb. Potatoes \$1.00 per bushel.

**P. 51** I will bring my letter to a close, so good bye. Give my love to all enquiring friends. From your affectionate  
**1882** nephew, Warren McLean.

**April 20.** It stormed all day - turned to snow in the afternoon.

**April 22.** It has frozen hard the past two nights.

**April 23.** This is Sunday, and I am not well. Did not go to meeting.

**April 24.** I am quite sick this afternoon. The weather is pleasant again.

**April 25.** I feel better this morning but am very weak.

**April 30. Sunday.** I went to meeting and was called upon to speak.

**May 3.** At a meeting held in the evening for the Purpose of organizing the Glendale Ecclesiastical Ward Association, I was chosen Chairman and J. W. Watson Secretary. After adopting the resolutions, **Bishop R. J. Cutler** was **elected President** and a Director, and Homer A. Bouton VicePresident and Director, James W. Watson Secretary and Director, Warren Foote and Silas Harris Directors. This is a religious Association organized for the purpose of holding in trust and managing the Church property in this ward, Kanab Stake of Zion.

I planted my potatoes today and on the **4th** commenced planting corn.

About the **8th of May** I received a few lines from my **son Charles L.** He writes "We have neglected to write, it has been such a busy time here. We got home the 22nd of April. Our books got carried all right, and I am reading them when I have time. Ammon is carrying the mail. He gets \$40.00 per month. He has not time to write now. Write soon. From your Affectionate son Charles L. Foote"

This letter was written at Muddy Creek, Emery Co May 3rd, 1882. I made a contract with **K. N. Fletcher** to **plaster my house** for \$80.00 to be paid mostly in fruit delivered in Panguitch. I have to pay the tender. I hired Calvin Minchey for that purpose, which cost me about \$20.00. Bro. Fletcher finished plastering the forepart of **June**, and done a good job. He also whitewashed. The prospect for fruit is excellent.

**P. 52**  
**1882** The **June** Quarterly Conference of Kanab Stake of Zion was held in Glendale, First Counselor Howard O. Spencer presiding. The High Council convened on Friday Previous to Conference. President Spencer laid before the Council the importance of letting any person in the Stake take shares in the **woolen factory** being **built by the United Order of Orderville a mile and a half above Glendale** and wished to know the feelings of the Council on that subject. Several of the Counselors were in favor of it, but the United Order was unanimously opposed to it. They did not want anybody outside of their Order to have any share in it. They had struggled in their poverty so far and wished to have the full control of it. The argument of those in favor of pres. Spencer's proposal was, it would increase the Capital, thereby supplying means to obtain more machinery so as to make it nearer a first class woolen factory, but the Orderville folks could not see it. They have refused to join the other wards in the Stake in public institutions of home manufacturing. They are strictly a community by themselves and are striving to monopolize all business, or otherwise home manufactures.

Br. Cram, who was working on a house for Silas Harris, and also doing some little jobs on mine, sent for his wife Maggie to come over and attend Conference. They made it a stopping place at my house.

**Apostle Erastus Snow** came out from St. George to attend the conference on Sunday. After the Conference was adjourned he called the High Council together and tried a complaint presented by a brother Stephens against Orderville. He had withdrawn from the Order and there was some dissatisfaction in their settlement. The case was decided against Stephens. There has been considerable stealing of stock going on in this region of country of late, and Bro. Snow came down very heavily on some of the people of Kanab, whom he believed was implicated, and censured Bishop Wm D. Johnson for not being more active in ferreting out the thieves.

About the 15th of last Jan. I received the following **letter from my niece Augusta Tanner**:

South Cottonwood, Jan 6, 1882

Dearest of Uncles and Aunts: I received your ever welcome letter, and if you knew how glad we are to get a letter from you, you would write oftener. It is more of a task for me to write. I am so thankful for your pictures.

**P. 53**  
**1883** I would send mine but I have not had it taken lately.

Last fall we had lots of Peaches, gooseberries and currants, but not many-apples. Our apricot trees nearly all died. We have put out a great many choice fruit trees since you were here.

We have bought Nathan Tanner's place joining ours. The weather this fall and winter has been very pleasant - not much snow, tho it is snowing tonight and so it did last Friday and there is six inches now on the ground, so I guess we will have a sleigh ride. My eldest two boys have been to work on the railroad for over six weeks. They come home every night down by Little Cottonwood. I think they are very good boys, never get drunk or fight, or get into any trouble of any kind, and I hope they will always attend to their own business as well as they do now. All of my children are at home - none married. You must come and see me as soon as you can. Your Affectionate Niece, Augusta Tanner.

The foregoing letter should have been copied sooner, but it got misplaced. As it gives some information with regard to their situation and family, I thought I would copy it.

The following **letter from my niece Louisa Wagoner** in answer to the one I wrote commencing on page 48:

Alledo June 8th 1882

Dear Uncle: I received your letter sometime ago. I was at Moline when it came and was glad to learn that you and family were well. We are as well as usual here. They were all well at my sisters. I came home three weeks ago today. Mother is pretty well, and would like to see you, but don't expect to in this world. You wrote that Cousin Helen Johnson was living in Milon. Sister Emily and I went to see them, and found them without any trouble. They have six children living and one dead. She came up to Moline before I came home and stayed all night. They lived there when father died, and we lived only two and a half miles from them. Her father died

**P. 54** there ten years ago. They have 400 acres of land. She told me to tell you that they were all well. Her sister  
**1882** Nancy was out to make her a visit three years ago. She says to me, "If we had only have known it then that you were living here; I have always wanted to see some of my mothers folks." She said she had seen Uncle George once when he was back to Dryden. Well we are having very cold wet weather here this spring. Farmers haven't all their corn planted yet and the bottom land is almost under water, but it not rained for five days, and I am almost afraid it will be dry if we don't look sharp.

**June 9th.** We won't have that dry spell for it rained last night, and it is raining tonight, so let it rain. It has come warm weather at last. Write and tell me if it is cold and backward there this spring. Well, I don't think I will ever go to your country to live, but would like very well to go and see you and family, but haven't the means to spare. There is no use for our writing on religion, for you could not turn me nor I you. Enclosed find one of my pictures. You say Aunt has lost her teeth, well I have not lost but four of mine, but you see my hair is white, and dressed as plain as can be. I did not intend to get any taken when I went from home. From your Affectionate Niece, Louisa Wagoner.

On the **15th day of May** my daughter, **Olive Beebe, lost her little son Joseph Oscar.** He was **seven months old** and a very promising child. Soon after he died I wrote to my son Charles L. and the forepart of July I received the following few lines from him:

Muddy, Emery Co., Utah June 19th 1882

Dear Father: It is with pleasure that I write you a few lines and let you know how I am getting along. I am well. It was sad news to us to hear that Olive's baby is dead. I wish that Franklin and Oscar would come here. Our wheat is in the boot and the other crops look beautiful, I wish I had some of your apples. I saved the seeds of those apples we brought home and planted them. There are four little trees come up. Ammon is still carrying  
**P. 55** the mail and is well. From your son, Charles L. Foote.  
**1882**

In **August** I received a few lines **from Ammon, and Charles** again. They were well and Ammon was still carrying the mail from Salina to Ferron's City past their place.

My son Franklin and Oscar Beebe worked for J. Seaman cutting and hauling saw logs to his mill through the summer. In the fall they concluded to move to the Muddy and take up some land. They left here the latter part of Sept.

The last of **Oct.** I received a letter from Olive. She writes that she had been sick ever since she got there, which is the reason that she has not written before. She thinks they can make good homes there. The letter was dated Oct 20th 1882.

The following is a **Revelation given through President John Taylor** at Salt Lake City, Utah **Oct 13th, 1882:**

"Thus saith the Lord to the Twelve, and to the Priesthood, and people of my Church:

Let my servants **George Teasdale, and Heber J. Grant** be appointed to fill the vacancies in the Twelve, that you may be fully organized and prepared for the labors devolving upon you, for you have a great work to perform, and then proceed to fill up the presiding quorum of Seventies and assist in organizing the body of my Priesthood who are your co-laborers in the ministry. You may appoint Seymour B. Young to fill up the vacancy in the presiding quorum of Seventies if he will conform to my law, for it is not meet that men who will not abide my law shall preside over my priesthood; and then proceed forthwith to call to your aid and assistance those that you may require from among the Seventies to assist you in your labors in introducing and maintaining the gospel among the Lamanites throughout the land.

And then let High Priests be selected under the direction of the First Presidency to preside over the various organizations that shall exist among this people, that those who receive the gospel may be taught in the doctrine of my Church, and in the ordinances, and laws thereof, and also in the things pertaining to my Zion, and my kingdom saith the Lord, that they may be one with you in my Church and my Kingdom.

**P. 56** Let the Presidency of my Church be one in all things and let the Twelve be one in all things and let them be one  
**1882** with me as I am one with the Father. And let the High Priests organize themselves and purify themselves and prepare themselves for this labor, and for all other labors that they may be called upon to fulfill.

And let the Presidents of Stakes also purify themselves and the priesthood and people of the Stakes over which they preside, and organize the priesthood in their various Stakes according to my laws, in all the various departments thereof, in the High Councils, and in the quorums of Priests Teachers and Deacons, that every quorum may be fully organized according to the order of my Church, and then let them inquire into the standing and fellowship of all that hold my Holy Priesthood in their several stakes; and if they find those that are unworthy, let them remove them except they repent; for my Priesthood whom I have called and whom I have sustained and honored, shall honor me and obey my laws, and the laws of my Holy Priesthood, or they shall not be considered worthy to hold my priesthood saith the Lord. and let my priesthood humble themselves before me and seek not their own will but my will, for if my priesthood whom I have chosen and called, and endowed with the spirit and gifts of their several callings and with the powers thereof, do not acknowledge me, I will not acknowledge them, saith the Lord, for I will be honored and obeyed by my priesthood.

And then I call upon my priesthood, and upon all my people to repent of all their sins, and shortcomings, of their covetousness and pride, and self will, and of all their iniquities wherein they sin against me, and to seek with all humility to fulfill my law, as my priesthood, my saints and my people, and call upon the heads of families to put their houses in order according to the law of God, and attend to the various duties and responsibilities associated therewith, and to purify themselves before me, and to purge out iniquity from their households.

P. 57  
1882

And I will bless and be with you saith the Lord, and ye shall gather together in your holy places wherein ye assemble to call upon me, and ye shall ask for such things as are right, and I will hear your prayers, and my spirit and power shall be with you, and my blessing shall rest upon you, upon your families, your dwellings and your households, upon your flocks and herds, and fields and orchards and vineyards, and upon all that pertain to you, and you shall be my people and I will be your God, and your enemies shall not have domination over you for my work shall go forth, and my work shall be accomplished, and my Zion shall be established and my rule and my power, and my dominion shall be preserved among my people, and all nations shall yet acknowledge me. Ever so, Amen"

The **last of Oct.** I received a few lines from **my son Franklin** the first since he left here. He writes that they are well.

The following **letter** is from **my grand niece, a daughter of Mary Irene Clement, who married John F. Sanders** in Union, as has previously been mentioned. He sold his place in Fairview, and with his second wife moved to St. George. In 1882 he moved from that place with his mother and two brothers to Arizona. My grand niece married **Walter Cox** and is still living in Fairview, Sanpete Co.

Fairview, Nov. 19th 1882

Mr. Warren Foote, Dear Uncle: After many months I will acknowledge the receipt of your kind and welcome letter. Also your photos, which I was surprised and glad to get. Many thanks for the same... Pa and others seem well pleased with their location in Arizona.. They have all had splendid health. Pa has been able to do more work than from a long time before. Grandma says her health has not been as good in many years as it has been there. They write that it is very lonesome there without meetings. In the Indian excitement there this past summer, they all camped close together and built a fort. There was a family killed 25 miles from there. There is a sawmill 15 miles away and a quartz mill 6 miles. They have been busy hauling lumber from the mill to the mine.

P. 58  
1882

Wages and all kinds of produce are high. They got there the middle of May and raised as good a garden as their seeds would permit of. They have just commenced to build and want more families to come and help pay for the land and have a share of it. Walter says he intends to go as soon as he can. He has got a pretty good place here - over 100 acres of land and about 60 under cultivation, 40 of which is lucern.

There has been a great deal of sickness here and many deaths. Uncle Darius' folks are well as far as I know. I have just now received a letter from my sister Mary Thompson. They went with Pa to Arizona. She writes that Pa had made adobes enough for him a house. They had just had a meeting and organized a ward and John C. Thompson (her husband) was put in Bishop. I hope to hear from you again. Walter joins with me in sending our best wishes to yourself and family. Nancy T. Cox.

On the **8th of Dec.** I met with the High Council at Orderville. The quarterly Conference convened on the 9th. Bro. Cram came over and stopped nights with me. I had a settlement with him. His bill for working on my house was

\$421.30. I had paid him \$369.27, leaving due him \$52.03. I finished paying Fletcher for plastering (\$80.00) on the 23rd of Nov. There was nothing unusual transpired in this region of country during this year. Crops were very good, and I had a great deal of fruit, plums, pears, and apples and peaches. I must acknowledge that the Lord's--hand has been over me and mine for good, and has blessed me in a wonderful manner, considering how poverty stricken we were when we arrived in this valley. We now have a good comfortable house which has cost me about \$1,300.00 and all I owe for it is the \$52.00 mentioned above. I acknowledge the hand of my God in all these blessings.

## Chapter 4 -1883

**P. 59** On the **21st of Jan.** I wrote a **letter to my son Franklin** in answer to one I received from him dated Jan. 10<sup>th</sup>  
**1883** 1883. They were all well, and the deer very plentiful there.

The latter part of July 1882 I received a **letter from friend Redman L. Davis** in answer to a letter I wrote to him dated Feb. 13th 1882, a copy of which I did not keep. I have deferred copying it until now so that my reply will come immediately after his.

Greenwood, N.Y. July 14th 1882

Warren Foote, Dear Friend: Yours of Feb. 13th is duly received, and found us in good health. I read it and sent it to Dimis. She is in good health, and weighs a little short of 200 lbs. Her two daughters and families are in usual health. Adaline Peas Richey and two sisters are in usual health. Mary Foster Slocum, and two brothers are well. Alonzo porter lives in Andover and is well. John Davis and myself make out all the Dryden folks left. I have eight children (one son) 28 grandchildren, 12 of them sons, 5 great grandchildren all sons. Our spring and summer is wet and cool. Grass is quite heavy. Corn in growth is ten days behind time. Early potatoes are very promising - the late ones may have a tussle with the bugs. A large crop is planted. They are worth from 60 cents up to \$1.25 just as two can bargain. Wheat has a great growth but is ten days behind times. Rye the same. Oats look nice. Buckwheat is nicely up and growing fast. Our folks sold a veal calf six weeks old for \$10.00. Two year old heifers are \$30.00 each. Cows last Jan. sold for \$50.00, through the spring \$40.00 to \$45.00. Nice oxen \$130.00 to \$140.00 a pair. Our last spring calves \$6.00 per head. A nice span of horses sold at \$400.00. Early lambs from \$3.00 to \$3.50 per head.

Does this look like punishing the people of the United States because Congress is seeking to destroy polygamy in Utah, as I find in your letter? A man in our State that has two wives, and is proved guilty before the courts, is sentenced to not less than one year, nor more than five in State's prison. The woman the same punishment that has two husbands. This sort of prisoners show a fair share in our prisons in this State. Joseph Smith was shot at Kirtland, Ohio, and there was nothing more done in this case, than would have been done with other criminals. The Mormon Church went to Missouri. Josiah and Lowly Richardson died with exposure on the bleak prairie.

**P. 60** Then the Church went to Nauvoo. Thus it has been blessed through all these moves. The next move was to  
**1883** Council Bluffs Station, and so on to Salt Lake. There Brigham built his harem, the first ever built on American soil that I ever read of. To an outsider, we would think that the Church waded through seas of difficulties.

Our Guiteau, a graduate from the Oneida Community, where men that joined the institution were married to all the ladies, and the ladies were married to all the men of the institution, a little difference in appearance, but none in reality from Brigham. Guiteau became a lawyer of renown, then went into politics and elected his man, then went in for the Austrian Mission and wrote to President Garfield that he was courting a lady of large fortune and he and she would fill that mission with pomp and splendor. He became to frequent at the White House and was shoved out of doors into the yard for the police to shove into the street.

If I was a professor I should say that inspiration struck Guiteau then and there, for he bought a pistol and practiced shooting and when his nerves became strong enough so he dared to trust himself he placed himself in the most prominent place he could find and shot the President of the United States. Horror struck the people all over this Country and finally all over the Christian world. Men may talk what God will do, but I prefer to look back and see what God has done, instead of hearing prophesy. Let us wisely look to science, the arts, and manufacturers in our country and see the improvements constantly going on. I cannot see why our country is not blessed. Man in the singular number never is, but always going to be blessed. I look upon this and receive instruction.

Dimis sends her picture to you. Please write and let her know if you get it. She is 77 years old next Sept. I am 76 the same month. My wife and I have lived as man and wife 53 years the 14<sup>th</sup> day of last June. I have strictly lived the first two commandments, AThou shalt not kill; thou shalt not commit adultery@ I want to live my

**P. 61** religion. (professions trash). Remember my best respects to all Inquiring friends. Yours Truly  
Redman L. Davis

1883 To Warren Foote P.M. Old age is full of errors (forgive). R.L.D.

The following is **my answer to the foregoing letter**:

Glendale, Jan 22nd 1883

Friend Redman: I find that you are not well posted in the history of the Latter Day Saints, Joseph Smith was not shot in Kirtland, but was murdered in Carthage Jail, Hancock Co., Ill. while under the sacred pledge of protection by Governor Thomas Ford. There was nothing whatsoever done with his murderers. This transpired June 27th 1844, four years after we were driven from Missouri.

Uncle Josiah Richardson and Aunt Lowly did not die on the bleak prairie, but they died in a good comfortable house in the City of Nauvoo. Uncle Josiah had a cancer on his thigh. He had it cut out once, but some roots were left, and it grew again and caused his death. Now these are facts that I am personally knowing too.

It is very true that the Latter Day Saints have waded through much difficulty, but who caused them to pass through all this persecution and difficulty? Why were they driven from Missouri and Illinois?

Was it because of polygamy? O no, that principle had not been practiced, and was not known in the Church. General Lucas, when haranguing the Saints at Far West, Mo, after their surrender, said it was because we believed in Apostles, Prophets, and Bishops, etc. It was not that the Saints had broken any law of the land, but because they believed in the order established by Christ and his Apostles. Neither is it polygamy at this day that causes the crusade against us. Our most bitter persecutors are those who profess to preach Jesus Christ and him crucified, whose allies are the most abandoned adulterers and prostitutes in the land.

P. 62  
1883

Why do they persecute the Saints? It is because their craft is in danger, and Satan is stirring them up to fight against the truth because he knows his time is short, and the priests are stirring up the people, saying "if we let the Mormons thus alone they will take away our place and nation. Our salaries will be gone and O then how will we get a living".

Now the Latter Day Saints believe that every person should make their own living by honest labor if they are not invalids. We have no salaried preachers among us. The gospel is preached without money and without price.

You intimate that there is really no difference between the practices of the Latter Day Saints and the Oneida Community. This shows again that you are not well informed with regard to the Saints. There is just as much difference as there is between light and darkness. We marry wives for time and all eternity - no promiscuous sexual intercourse here. A person undertaking that job here had better "have a millstone tied to his neck", etc. I am inclined to think, that you believe that the Mormons are a lecherous, lustful set of beings, full of adulterous thoughts and desires. Now if this was the case, would it not be much cheaper to take the course that our professed Christian civilized friends take? I think so. I need not tell you of their doings for you know them very well.

P. 63  
1883

The Latter Day Saints marry wives because God has commanded them to do so. They support them and their offspring, educate them and bring them up in the fear of God - teaching them to be honest, virtuous, self reliant, and also instill into their minds the love of liberty, a love for the glorious Constitution of our Country, and equal rights for all, Jew or Gentile, Mohammedan or Pagan with a hundred wives or none at all. That is the spirit of that instrument called the Constitution of our Country, which the Lord Almighty inspired our fathers to adopt as the supreme law of our land.

The wolves in sheep's clothing made such a fearful howling last winter, that it frightened our Legislators in Congress to pass a law disfranchising all persons who cohabited with more than one woman in the Territories, (Not in the District of Columbia) aimed especially for Utah. A new Registry List must be made, striking off the names of polygamists with their wives.

When our Hon. Commissioners came here and considered the law, they found that it was a most sweeping for our gentile friends. It disfranchised all the libertines as well as the polygamists. That would never do. It would take away too many votes from our opponents, and say they" we will be worse off than we were before, so we will frame an oath which all that register must subscribe to, by stretching the law a little, by adding these words 'All who cohabit with more than one woman in the marriage relation' and all women who cohabit with any man in a polygamous relation."

Thus you see leaving all whoremasters and prostitutes full liberty to vote and hold office. Now I would ask you or any other person if that looks as though the Ædmond=s Bill@ was passed in the interest of morality and virtue? Well, notwithstanding that all persons who were or ever had been polygamist were debarred from voting, the "Mormons" polled a much larger vote than ever before, giving their candidate for Delegate to Congress 23,039 votes. Our opponents obtained about 4,080. And now they feel worse than ever, and are clamoring to have the Mormons disfranchised altogether. It is very plain to be seen by all people, that they care nothing about polygamy, but it is the "Mormon" church they seek to destroy, because polygamy is entirely out of politics, as no person who is now, or ever have been in that state can vote or hold office. They see that the Latter Day Saints have fine farms, and comfortable homes and they covet them, and think that if they can only drive them out, they can take possession, as they have done heretofore. Their fond hopes will never be realized. We have come to these mountains to stay as long as the Lord wants us to, and we expect that will be sometime yet.

**P. 64**  
**1883**

We are enjoying peace and plenty. You say you cannot see why our country is not blessed. It has been blessed in fulfillment of the words of the ancient prophets who dwelt upon this continent. Permit me to quote some of their words recorded in the Book of Mormon. The prophet is speaking to the Nephites 2nd Nephi, Chap 10; 10 to 14 "Behold this land saith God shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land. And this land shall be a land of liberty unto the gentiles, and there shall be no kings upon the land, who shall rise up unto the gentiles; And will fortify this land against all other nations; And he that fighteth against Zion shall perish saith God"..."Wherefore, I will consecrate this land unto thy seed; and they who shall be numbered among thy seed, forever, for the land of their inheritance; for it is a choice land saith God unto me above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God". Also 28th Chap 32 Verse "Wo be unto the gentiles saith the Lord God of Hosts; for notwithstanding I shall lengthen out mine arm unto them from day to day they will deny me; nevertheless I will be merciful unto them, saith the Lord God, if they will repent and come unto me; for my arm is lengthened out all the day long saith the Lord God of Hosts." Also Chap 2, Book of Ether, 8th 9th 10th 11th and 12th verses "And he hath sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fullness of his wrath should come upon them. And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fullness

**P. 65**  
**1883**

of his wrath shall come upon them when they are ripened in iniquity; for behold this is a land choice above all over lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fullness of iniquity among the children of the land, that they are swept off. And this cometh unto you, O ye gentiles, that you may know the decrees of God, that ye may repent and not continue in your iniquities until the fullness come, that ye may not bring down the fullness of the wrath of God upon you, as the inhabitants of the land hath hitherto done. Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written." Also, 3rd Book of Nephi, 16th Chap. 8, 9, 10, 11, 12, 13 and 14 verses "But wo, saith the father unto the unbelieving of the gentiles for notwithstanding they have come forth upon the face of this land and have scattered my people who are of the house of Israel, and my people who are of the house of Israel, have been cast out from among them, and have been trodden under feet by them And because of the mercies of the Father unto the gentiles, and also the judgments of the Father upon my people, who are of the house of Israel, verily, verily, I say unto you, that after all this and I have caused my people who are of the house of Israel to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss, and a bye-word among them And thus commandeth the Father that I should say unto you at that day when the gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts and whoredoms, and of secret

**P. 66**  
**1883**

abominations; and if they shall do all these things, and shall reject the fullness of my gospel, behold, saith the Father, I will bring the fullness of my gospel from among them; And then I will remember my covenant which I have made unto my people, O House of Israel, and I will bring my gospel unto them; And I will show unto thee O house of Israel, that the gentiles shall not have power over you, but I will remember my covenant unto you O house of Israel, and ye shall come unto the knowledge of the fullness of my gospel. But if the gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel; And I will not suffer my people who are of the house of Israel to go through among them, and tread them down saith the Father" Also Chap 20, Same Book, 15, 16 and 17 verses, "And I say unto you, That if the gentiles do not repent after the blessings which they shall receive, after they have scattered my people, Then shall ye who are a remnant of the house of Jacob, go forth among them; And ye shall be in the midst of them, who shall be many, and ye shall

be among them, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver. Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off." The foregoing quotations full portrays the situation of our nation at the present time. The Lord has blessed them above all other nations, and he has revealed unto them many great and important inventions, until they are lifted up in the pride of their hearts above all other nations. They have rejected the gospel as a a nation, and driven the Saints of God from their midst, and are still persecuting them, and when their sins are fully ripe, God will destroy them. Well may they begin to fear, and their hearts fail them, in looking for the judgments about to come upon them.

**P. 67  
1883**

Their own prophets, like Wiggins, the Rev. A. A. Constantine, W. H. Drake and James M. Swormstedt and others, are telling of awful calamities to come, thus causing many to fear no doubt; thus bringing to pass the words of the Savior, "Mens hearts shall fail them for fear of those things coming on the earth. I remain your sincere friend Warren Foote.

The **forepart of Feb.** I received a letter from **my son Franklin** dated Jan. 29th 1883. He writes that his health is very good but his wife is not very well.

In January I wrote to brother Silas Richards who is living at Union, Salt Lake Co. who was formerly bishop of that ward and who was well acquainted with my wife's father at Kanesville, Iowa, in order to learn if he would take the trouble to go and see **President Taylor** and get his **permission** for me and my wife to perform the **ordinance of second anointing** for **father Jacob Myers and his wife**. I **received** the following answer dated at Union, **Feb. 2nd 1883**:

Dear Bro. Foote: Yours of the 24th Jan. is duly received, perused with pleasure, and contents carefully noted. It always gives me great pleasure and satisfaction to meet with, or hear from my old and tried friends and brethren, who hold fast to the faith, and to their integrity, and learn of their welfare and prosperity. We have passed through, and learned too much, to falter and turn aside from the faith; knowing full well in whom we trust, and that the Lord is on our side, if we will keep his commandments and trust in him, he will sustain us, and bear us off triumphant.

**President Taylor is traveling so much that it may be sometime before I can see him** in relation to the matter you name, but I will be as diligent as I can. I well remember the last time I saw Father Myers - how earnestly he looked at me - the tears running down his face, while I was preaching on the duties of the Saints, and giving instructions in relation to the gathering to the Rocky Mountains. President O. Hyde had sent me for this purpose, to the Branch where Father Myers lived.

**P. 68  
1883**

The weather was unprecedentedly cold here on the 18th, 19th 20th and 21st of last month, Saturday being the coldest, 20 degrees below zero at sunrise; zero at noon and 2 below at sunset, by my register. It thawed and rained the last three days of Jan. but it is winter again, 8 degrees above this morning and three inches of snow. My family are enjoying usual health. We are ten in number now at home. Those you name are generally well, I believe. Sarah Morrell had a long hard tour of sickness last year, but has recovered, and was well a month ago. Mother Terry died last fall at the age of ninety-two, the clearest case of death of old age and nothing else, that ever came under my notice. Tommy Walker and wife died last year also. On the 18th day of Dec last (my 75th birthday) I was taken by surprise (while sitting by the kitchen stove) by the entrance of about 25 of my children, grandchildren and great grandchildren that live nearby, laden with picnic, and numerous presents. I made no resistance, but surrendered without the firing of a gun. We had a pleasant time. A big house is convenient some times. Nearly one half of my posterity live in distant and different parts of the Territory. I believe I have about 15 great grandchildren. My oldest boy is here - has a wife and a fine son. I did not tell you that my right arm is quite lame, and has been for years, so I cannot write as I once could, but you can read it. Our kind regard to yourself, Sister Foote, and all friends in the gospel, **Silas Richards**.

About the **15th of Feb.** I received a **letter from my niece Louisa Wagoner**. She has moved to Rippey, Green Co. Iowa. Her son George Emery and herself has bought 160 acres of land at that place, and paid \$28.00 an acre for it. It is improved and a good house on it and other buildings. They were all well. I answered Louisa's letter Feb. 16th and about that time I got a letter from my brother David and his wife dated Feb. 4th 1830. It is in answer to one I wrote to him in Jan. He is well but his wife's health is very poor. They are having a cold winter in Michigan. I also got a letter from cousin Moses F. Clauson in Feb. who lives in Iowa. He writes times are hard there. Corn was poor last season on account of so much rain.

**P. 69** In the forepart of **March** I received a **letter from my grand niece, Amelia Bowkes Dills**. She writes a very  
**1883** kind letter. She lives at DeWitt, Mich. and says they have had a cold winter. My daughter Olive and son Ammon wrote a kind letter to me dated March 5th . They are all well.  
 The following **letter** is **from** my nephew, **Warren McLean** dated March 9th 1883. He lives in the town of Virgil near the Dryden line.

Dear Uncle: I received your kind letter and was very glad to hear from you. We are all well at present, and hope these few lines will find you the same. We have been called to mourn the loss of a brother-in-law, Robert Seager, my sister Almira=s husband. He was sick only five days. He had the Typhoid Neumonia. He was a very good man - has been a member of the Methodist Church over fifty years at Dryden. He died the 25th day of Jan. He leaves his family very well off. We have had a long hard winter here. The weather is very cold and stormy here now. You want to know how I am getting along. I have had a very good degree of prosperity the past year. I have built me a new barn last summer, and I raised and sold \$125.00 worth of potatoes, and \$100.00 worth of butter. I made and sold \$231.00 worth of pork barrels. My timber and hired help cost me about \$75.00. I had about two acres of potatoes planted last year, and I want to plant six this spring. Potatoes are the leading crop here in this state. I sold mine for 50 cents per bushel last fall. They are worth 75 cents now per bushel at Dryden. There were a great many carloads shipped south last fall. Wheat is worth \$1.00 per bus. Corn is 80 cents, pork is \$9.00 per 100 now. There was a very good crop of apples here last fall. I have a very good orchard and have apples the most of the year. I have 60 acres of land. It lays in Virgin, Cortland Co, about one half mile from the Dryden line. I do all my business at Dryden. You want to know about the old inhabitants of Dryden. David J. Baker and wife are still living. I saw him this week - he is able to walk all over the village yet. John Tyler is still living. He lives about one mile from me. He is very feeble this winter. He

**P. 70** is nearly ninety years old. He tells me about my grandfather Foote, and says that he was a great exporter when he used to know him. I must bring my letter to a close. Give my love to all my relatives and accept a good share for yourself. Write often. I am always pleased to get a letter from you, so good bye. From your Nephew, Warren McLean.

In the forepart of April I received a **letter from** my grand niece, **Nancy Cox**, and **also** one from my nephew **Thomas A. Clement**. I will make a short extract from Thomas' letter:

Plain City, Apr. 1st 1883:

Dear Uncle Warren: I take my pen to write you a few lines and let you know that I am still alive and prospering as well as could be expected under the circumstances I have had to contend with. I trust I may ever thank our Father and God for the goodly home and surroundings and friends and relatives that He has blessed me with. Uncle, you know in my childhood I was neglected and my mind was like a neglected garden, full of weeds. This is one reason I do not write oftener to my relatives. Of course, I can write so as it can be read, but I cannot command language to express my feelings. I have been backward to fill places in the Church because I felt my inability to do so, but I have done wrong in so doing. I have only two children large enough to go to school, and I am sorry to say they have come to the conclusion that they are too big to go to school. I have tried hard to get them to see the necessity of a good education, but it seems they can't realize it.

It is very true Thomas had a very poor opportunity to get an education, but I am thankful that he has grown up an honest and respectable man.

I received several letters during the summer from my son Franklin and my daughter Olive who are living at the Muddy, Emery Co, Utah. They continued in health and seem to be doing middling well. I also received one from my niece Louisa Wagoner the last of June. They are well. She is in Rippey, Iowa. In July I got a letter  
**P. 71** from my old friend Redman Davis. He writes there are only six persons left in Greenwood who came from Dryden.

The following is a copy of a **letter** I received **from my bro. George**:

Ypsilanti July 7th 1883

My Dear Brother Warren: Please excuse me for not writing sooner, although I have no valid excuse. I am very much obliged to your for your photograph. I think you look more like the Lanes than the Footes. I am always glad to receive a letter for you, and you are so kind to keep me posted in regard to our relatives, and it seems to be easy for you to write letters, and hard for David and me. I suppose because we do not practice it. We are as we commenced in life, alone in our large house, except my son Charles' youngest boy Guy and his daughter Adah Louise are with us on a visit. We have a wet season but the crops are very good except corn. That on the upland is looking well. We have but little fruit of any kind. Our relatives are well as far as I know in Michigan. Our

farmers are now in the wheat harvest. it is late this year. Love to all, George L. Foote.

I received a very kind **letter from my brother David and his wife**. They are in usual health. Their letter was dated July 29th 1882.

In Sept. I got a **letter from my son James Frank** informing me that a ward has been organized there at the Muddy settlement and the bishop had chosen him for his second counsellor.

The following is a **letter from my Br. David's wife**:

Flint, Oct 26th 1883

Dear Brother: It is now a long time since I last wrote to you, and not receiving an answer thought I would write again. Since I last wrote David and George have been to Rock Island Co. Ill. to visit Irene and the rest of the friends there. They found them all well. Irene=s health was pretty good and they had a very pleasant visit. David said when he left he would like to see Utah before he returned, but that was impossible. Nov. the 27 will be our 50th anniversary, and we thought we would like to have as many of our friends here as we could,

**P. 72** but I did not suppose it possible for you to come or I would have written sooner. My health is a little improved since I wrote last, but am not able to do very much. Our friends are in usual health. I have not time to write much this time, as I have a number of letters to write to our friends, and you know David leaves the most of that for me to do. Please write soon and let us hear from you again. Your Sister, **Mary Foote**.

After copying the foregoing letters, I found a **diary** that I kept for the year **1883** and as it shows the general routine of my daily business which has been about the same ever since I quit running the gristmill, I will transcribe it.

**January 1 [1883]**. The New Year was ushered in warm and pleasant.

**January 7. Sunday**. I went to meeting.

**January 14**. At night I lectured at the Mutual Improvement Association. My subject was "The American Continent" showing it to be the land of Zion, and the promised land to the descendants of Lehi, and those among the gentiles who receive the gospel, for an everlasting inheritance.

**January 18**. It has been pleasant weather until today it is getting colder.

**January 19**. It is very cold today. at 9:00 tonight the thermometer is 13 degrees below zero.

**January 20**. This morning before sunrise the thermometer is 18 degrees below zero. This is very cold for this country as it seldom goes below zero at any time during winter.

**January 21**. Some warmer. The thermometer is 10 degrees above zero.

**January 22**. I wrote a letter to friend R. L. Davis & one to Bro. George.

**January 23**. Warm and pleasant again. Bees out flying yesterday.

**January 24**. I wrote a letter today to my brother, David, and one to my niece, Louisa Wagoner. My wife is 54 years old today.

**January 26**. I wrote a letter to Cousin Moses F. Clauson, and one to my niece, Nancy Augusta Tanner, and one to my grand niece Nancy Irene Cox, my sister Betsey's granddaughter.

**P. 73** **January 28. Sunday**. I went to meeting in our ward.

**January 29**. I wrote a letter to my grand niece Mille Dills, Albert Bowkes' daughter. Albert is my sister Nancy's son.

**February 1**. I spent the day writing my history - copying in my book.

**February 2**. I started for Kanab with my son George, and son-in-law Morton B. Cutler. They have heavy loads,

considering the sandy road. We drove 12 miles to the foot of the dugway below Mt. Carmel and camped.

**February 3 [1883].** It was very cold last night and this morning. We traveled very slowly over the sand. I walked ahead and got to Brother Cram's a little after dark, where I found brother Silas Harris, my co-laborer as home missionaries. This is our business in Kanab at this time. George and Morton camped 3 miles from Kanab.

**February 4. Sunday.** As **L. Hatch, Oscar Mann**, and several others from the Arizona settlements, were here. Bro. Harris and myself gave way and let them occupy the time during meeting.

**February 5** George and I returned home where we arrived at sundown.

**February 10.** I have been writing my history for the past three days. My sons David and George went to Kanab with grain for the store.

**February 11. Sunday.** Brother Cram and Wife and Leonard Nuttall stayed with us last night. They preached to us today.

**February 12.** Very pleasant in forenoon, but looks like storm towards night.

**February 13.** I received a letter from my niece Louisa Wagoner. She has moved to Rippey, Green Co. Iowa (See Page 68 this book).

**February 14.** The weather is quite cold. Thermometer 10 degrees above zero this morning. it snowed some. The wind is north.

**February 16.** I wrote to Louisa Wagoner in answer to her letter. Cold.

**February 18.** I went to Orderville alone to fill our appointment as home missionaries. The weather is much warmer.

**February 19.** The weather is like Spring. Clear and pleasant. Do not feel well.

**February 20.** It is clear and pleasant. I have a severe cold.

**February 22.** Wrote history yesterday. Today I received a letter from my Bro. David. He has some notion of making me a visit.

**February 24.** I wrote on my history yesterday and today.

**February 25.** I went to meeting. Bishop Cutler, and James Leithead preached. I also answered brother David's letter.

**February 26.** I painted the banisters in my house. My cold hangs on.

**February 27.** I feel very poorly this morning. Had my picture taken, not good.

**P. 74 Feb. 28.** My sons David and George went to Kanab with grain for Glendale Coop Store. The weather is warm enough for the last of April. My bees are robbing badly. There is not anything for them to gather yet, although the cottonwood and willow buds are swelling. I am feeling better of my cold.

**Mar. 1.** Very warm. It is a good time to put in grain.

**Mar. 2.** Bees are gathering pollen, the first I have seen this spring.

**Mar. 4. Sunday.** Brother Harris and I went to Mount Carmel and preached to them. Had a good meeting. Rained a little.

**Mar. 5.** Cleared off. Did not rain to amount to anything.

**Mar. 6.** Took some potatoes out of pit. It is very warm.

**Mar. 7 [1883].** My sons George and Homer went to Kanab and took 61 bu. potatoes for C. L. Cram and 600 lbs. of flour for Glendale Coop Store.

**Marc. 8.** Brother Harris and I started for Kanab to attend the High Council. We got there about 5 o'clock P.M.

**Mar. 9.** The High Council met at ten o'clock A.M. Apostle Erastus Snow presided. There was a case appealed from the Bishop's Court of Orderville. There had been a charge preferred before the Bishop of Orderville by Israel Hoyt against James Ingles, for talking disrespectfully of the United Order at Manti when he was on his way to Salt Lake City going on his mission. He complained that the Order did not furnish him with means to take him to his field of labor, etc. The Bishops Court decided that Ingles was guilty, so Ingles appealed to the High Council. At two o'clock P.M. the Council adjourned until 3 P.M., met again and continued in session until six o'clock, then had a short recess, and then continued in session until eleven o'clock at night, then adjourned until 4 o'clock P.M. tomorrow. This case is developing many things in the working of Orderville United Order. Many are dissatisfied and want to draw out of the Order.

**Mar. 10. Conference** commenced at 10 A.M. Howard O. Spencer presiding. There was two meetings. The High Council met at 4 o'clock and adjourned at 7 to meet tomorrow at 4 P.M.

**P. 75** **Mar. 11. Sunday.** There was two meetings today and much good instruction given by **Apostle E. Snow**. The Council met at 4 o'clock P.M. and had a recess at 7 of one hour, met again at 8 and continued in session until half past 12 o'clock at night. It was shown that the Order did not furnish Ingles with as much means as they ought to, and they were somewhat prejudiced against him. They conveyed the idea that Ingles had begged the mission, etc. There was a great deal of **fanaticism** manifested with regard to the **United Order** during this trial. It was proven that the President and Board of the Order had become very tyrannical, and many wanted to leave the Order, but the Board would not let them have as much property as they put in the Order, notwithstanding they had worked in it for years.

At the commencement of the trial there were two speakers appointed on each side, I being one of them. When it came my turn to speak, I said, "In Br. Ingles case I did not think that the Order had done right in sending him off without sufficient means to take him to his field of labor, as it was clearly proven they had done." As for those who were dissatisfied, and wished to draw out of the order, they had voluntarily put on the yoke and had subscribed to the rules of the order with their eyes open. I did not think they ought to make such great complaints but if they had found the yoke was galling them I thought they should have the privilege of throwing it off. Br. Snow in summing up gave them to understand that there was not anything more holy & righteous in their United Order than there is in Cooperative Companies and if the yoke was galling some of them, he advised the Order to pull the key out of the bow and let it drop off. He spoke quite lengthy.

Many of the fanatical ones was very much hurt, and some shed tears as they had built themselves up with the idea, and had taught publicly, that they were far ahead of everybody else in the Church, and had actually looked upon the other wards in this stake as their inferiors, and were not willing to unite with them in any cooperative undertaking. From this time on, many left the Order and they generally done as well as could be expected under the circumstances. In fact much better than many of those who stayed in until it finally broke up.

**P. 76**

**March 12.** After so many continuous meetings, and being broken of my rest so much I feel about sick - have taken a cold. I stayed in Kanab all day, as Bro. Harris had business with the Co. Court,

**March 13.** I feel very poorly. We returned home, arrived at dark.

**March 14.** Two Z.C.M.I. drummers stayed with us last night. Charged them \$2.00.

**March 15.** Went up Lydia's Kanion and sowed 8 bus wheat. Feel poorly.

**March 16.** I am not able to work today. Terrible cold in my head.

**March 17.** Do not feel much better. George finished putting in wheat.

**March 18. Sunday.** Bishop Cutler preached on tithing. Bro Leithead and I spoke some.

**March 19 [1883].** My cold stays with me. George went to Cottonwood Wash with grain for James Emmet. It is very clear, and no signs of storm.

**March 20.** I got a letter from my Nephew Warren McLean (See Page 69).

**March 23.** it has continued warm and dry. Rained a little today.

**March 25. Sunday.** We had Missionaries from Orderville. Clear again.

**March 26.** I sowed some onions. Apricots began to blossom.

**March 27.** Watered some of my orchard. A cold South wind is blowing.

**March 29.** Homer A. Bouton started for Connecticut after his mother and brothers and sister. It rained and snowed in the forenoon. The mail did not get in from north until 8 at night.

**March 30.** Snowed last night and squally today.

**March 31.** Some squally, but cleared up at night. Ground quite wet.

**April 1. Sunday.** It froze last night. It is clear and pleasant today. I went to meeting and presided. Very few out.

**April 2.** My daughter Nancy was very sick last night, but is some better this morning. I attended to the store for her.

**April 3.** Snowed again, and quite stormy. I attended to the store again. Bro. Israel Hoyt of Orderville died tonight.

**April 4.** it is still stormy and disagreeable. Snow was six inches deep this morning. Nancy is improving. I tended store again.

**April 5.** Bro. Israel Hoyt was buried today. Snow is all gone.

**April 6.** Clear and pleasant. The ground is thoroughly wet.

**April 7.** I got a letter from Thomas A. Clement, my nephew (See Page 70).

**April 8. Sunday.** I went to meeting. The mud is dried up.

**April 9.** Wrote to T.A. Clement. It rained a little, then cleared off. April 10. George went up the kaneion to finish sowing oats.

**April 12.** I sowed some onion seed. Strong wind from Southwest.

**P. 77 April 13.** The wind is from the north and very cold. We plowed and scraped our sidewalk preparing to build picket fence.

**April 14.** Froze hard last night., I got a letter from my son Franklin.

**April 15. Sunday.** Thermometer is sown to 25. The Apricots are all killed. I spoke a short time in meeting, followed by R. J. Cutler and Ingles.

**April 16.** It froze quite hard last night. I wrote to my son Franklin. April 17. I received a letter from ex-bishop Silas Richards (See Page 67) with a certificate enclosed allowing me to do work in the Temple for **father Jacob Myers**. That is, to get his **second anointing**.

**April 18.** The weather is fine. I commence watering my lucern.

**April 19 [1883].** I sowed some peas, then painted my pantry another coat. The wind blows quite strong from Southwest - will bring a freeze.

**April 20.** it commenced snowing early, and continued nearly all day. Cold.

**April 21.** Thermometer was 28 before sunrise. Made a large gate for meeting house lot.

**April 22. Sunday.** Elder Silas Harris and I filled our appointment as **Home Missionaries** to Orderville. Had a good meeting. Weather cold.

**April 23.** The thermometer was down to 22 before sunrise. Cold all day.

**April 24.** A very windy day. Rained a little towards night.

**April 25.** Froze last night, but is pleasant today. Planted potatoes.

**April 26.** Weather is getting some warmer. I got a letter from my son, Franklin

**April 27.** I worked about home. The weather is fine again.

**April 28.** We planted about half an acre of potatoes. It is quite warm. Bros. Cram and Glazier from Kanab stayed with us last night.

**April 29.** I attended Sunday School. At the meeting 2 P.M. Elders Cram and Glazier preached. They were Home Missionaries. After meeting I went with Bishop Cutler and blessed brother Swain Anderson's baby who is sick.

**April 30.** it is very windy today. Did not work much. Not very well.

**May 1.** It is windy again today. I planted a few peas.

**May 2.** We commenced planting corn. We plowed it in.

**May 4.** It froze some night before last. We continued planting corn.

**May 6.** I went to meeting. There was some talk about building meeting house.

**May 7.** Rained, hailed, and snowed a little. We finished planting corn.

**May 9.** It cleared up yesterday, and there was some frost this morning.

**May 11.** Planted some cabbage, and done other work about home.

**May 13. Sunday.** I talked about half an hour in meeting.

**May 14.** I worked about home. It continues windy and cold.

**P. 78** **May 16.** I planted some "Improved Leaming Corn from Philadelphia@. In the afternoon I had a terrible time with the toothache.

**May 18.** It stormed a little yesterday. My **property** was **assessed at \$760.00.**

**May 19.** I planted beans. John S. Carpenter got home from his mission to the Southern States. He was gone two years.

**May 20.** Brother Silas Harris and I went to Mt. Carmel and preached.

**May 22.** I am working about home. The weather is warm and dry.

**May 25 [1883].** Irrigating my orchard. The trees are mostly full of fruit. The weather is more settled, and vegetation growing nicely.

**May 26.** I received a letter from my son Franklin's wife. All well.

**May 27.** I went to meeting and assisted to administer the Sacrament.

**May 29.** Very drying wind from the north, and very clear.

**May 30.** Brother Nephi Pratt and wife, and Robert Taylor came to my house at half past 11 o'clock at night. Pratt is traveling in the interest of the Z.C.M.I. They had got belated in coming from Kanab. They came up Kanab Creek and across the hill. They were afraid to come down the hill in the dark, so they left their wagon on top of the hill and walked down. We got up and my wife got them supper.

**May 31.** It rained a little, but not enough to do much good.

**June 1.** The ground is crusted over my corn, and it doubled up and can't get through. We are raking the crust off.

**June 2.** Pratt left this morning. He paid me \$9.25.

**June 3.** Brother James Leithead and I went to Kanab. I stopped at E. Pugh's.

**June 4.** We proved up our five years residence on our Homesteads, and at 4 o'clock P.M. started homeward. Camped at headwaters.

**June 5.** We started at 5 A.M. and got home at 11 A.M. Weather warm.

**June 6.** Bishop Cutler wants me to put in a headgate for our ditch on the east side of the creek so as to divide the water correctly. We went up to the dam in company with J. Leithead to locate the place to put the gate.

**June 7.** I commenced work on the gate. Divided 5 swarms of bees.

**June 8.** Silas Harris and I went to Mount Carmel to attend the High Council meeting. There was no business of importance before the council. My daughter Artemisia had a son born 10 minutes past 8 P.M.

**June 9.** Our **Quarterly Conference** commences today at Mt. Carmel. Brother C. S. Cram came up last night and I went to conference with him today. **Apostle Erastus Snow** was present.

**P. 79 June 10.** I went to conference again. Bro. Snow preached in the forenoon, more particular to the Orderville people giving them counsel, etc. He spoke well and seemed to feel well. We had a good conference.

**June 11.** I worked at the gate again and got very tired.

**June 12.** We put the gate in at the dam. I worked 3 days at it and George one.

**June 13.** I hoed in my garden. Brother James M. Clark's daughter, Lucinda, died this forenoon. She was sick only 4 days.

**June 14.** I presided at the funeral of Bro. Clark's daughter at 10 o'clock A.M. Bro. James Leithead was the principle speaker. I made a few remarks.

**June 15.** I watered my orchard, and sowed a peck of buckwheat for trial.

**June 16.** Watered my garden, and divided three stands of bees for S. M. Anderson.

**June 17. Sunday.** I went to meeting. The bishop and his council being absent, I had to preside. James Leithead spoke with regard to Joseph Smith's receiving the revelation on Celestial marriage, etc.

**June 18 [1883].** Worked at home in forenoon, then helped J. Leithead divide the water.

**June 19.** I divided two stands of bees for R. J. Cutler. My **daughter Irene** had a **girl born** ten minutes past six P.M. They named her **Clara**.

**June 20.** Watered the potatoes. Hommer A. Bouton got home from Conn. I am not well.

**June 21.** I am not able to work. The weather is very hot - 90 degrees  
at 3 P.M. in shade.

**June 23.** I have not been well for a few days past, did not work much.

**June 24.** Went to meeting and assisted to administer the Sacrament.

**June 25.** I worked some in my garden.

**June 26.** Watered corn all day. it is very hot.

**June 27.** I watered corn all day again. Thermometer 95 in the shade at 2 P.M.

**June 28.** I got a letter from my niece Louisa Wagoner. Watered corn again.

**June 29.** We finished watering corn at noon.

**June 30.** Hauled lucern hay all day, and feel nearly worn out.

**July 1.** I went to meeting. The weather is very warm.

**July 2.** Watered my orchard, and some of the lucern over the creek.

**July 3.** Finished watering lucern over the creek. Had a fine shower in the P.M.

**July 4.** Both ditches had to be repaired. Rained some tonight.

**July 6.** Worked in garden yesterday, and pulled weed out of potatoes today.

**July 8.** in the afternoon Sidnie and I went to Br. E. Billingsley's Orderville.

**July 9.** I wrote letters to my brothers David and George & sent my photos.

**July 13.** Been very busy all the week hoeing and doing other things.

**July 15.** I went to meeting, but do not feel well.

**P. 80 July 16.** We commenced watering potatoes and corn again.

**July 19.** My son Homor finished watering our corn. Feel nearly worn out.

**July 20.** I am not able to do much today. George finished the wild hay.

**July 21.** Sick abed most of the day. It rained some. Got a letter yesterday from Olive.

**July 22.** Brother Billingsly came to see us. I did not go to meeting.

**July 23.** I feel on the mend, but am not able to work.

**July 24.** I worked a little today. The weather is very hot.

**July 26 [1883].** Rained quite a heavy shower.

- July 27.** Watered the orchard. Bro. Hogan from Orderville stayed with us over night. He is very much dissatisfied and wants to draw out of the **Order**.
- July 28.** A very heavy shower passed over this valley. Ate the last apple of last years crop.
- July 29.** It rained nearly all day and did not go to meeting. I wrote letters to Bro. Silas Richards, Thos. A. Clement and son Franklin & Daughter Olive.
- July 30.** Bro. Byron Roundy and wife is with us tonight.
- July 31.** There was a very heavy shower this afternoon. Creek full banks.
- August 1.** I sent to A.J. Root, Medina Ohio for envelopes.
- August 4.** I received a letter from Bro. David and wife. All well as usual.
- August 5. Sunday.** I went to meeting.
- August 6.** This is election day. There was 34 voted polled in Glendale.
- August 7.** I worked making beehives, the upper stories.
- August 9.** I got letters from my daughter Olive and son Charles.
- August 10.** I am **66 years old today**. My wife and four daughters gave me a summer hat.
- August 12.** Went to meeting & was called to speak. Subject Duties of Saints.
- August 14.** Had our lucern cut - second crop. It is very heavy.
- August 16.** We hauled lucern.
- August 17.** Finished hauling our lucern. Looks like rain.
- August 18.** I received my brother David's and wife's photographs.
- August 19.** Went to Meeting. Pres. H. O Spencer spoke a short time.
- August 20.** We commenced watering corn again. It looks well.
- August 22.** Our corn is in good roasting ears. We finished watering it.
- August 23.** Very warm, and showery round about the valley.
- August 24.** At half past one P.M. there was a heavy shower.
- August 30.** The weather has been very warm and some showery for the past week. Corn doing well.
- Sept. 2.** I went to meeting, and furnished the sacrament. Was called to speak.
- Sept. 4.** I was nearly sick of a cold yesterday, but am feeling better today. We finished hauling our wheat.
- P. 81 Sept. 6.** I started for Kanab with Bishop Cutler to attend the High Council and conference. We camped at the lake, 5 miles from Kanab.
- Sept. 7.** Drove to Kanab and met with the High Council at 10 o'clock A.M. There was no business particularly. Adjourned subject to Pres. Nuttall=s call who is expected here from Salt Lake City with some of the twelve. John

Nuttal has been president of Kanab Stake ever since it was organized. When Apostle John Taylor was called to the First Presidency, he called President Nuttall to Salt Lake City to be his Clerk, and has kept him there until now.

President Nuttall's two counselors, H. O. Spencer and James L. Bunting have been presiding over the Stake during his absence, and matters are in a very unsatisfactory condition. Bro. Spencer does not feel like taking the responsibility to lead out as long as Bro. Nuttall holds the presidency and is 300 miles away, and the Orderville folks do not like him very well since he has left the Order. That is the way matters stand.

**Sept. 8 [1883]. Conference** convened at 10 o'clock A.M. **Apostles Erastus Snow and Brigham Young**, and Pres. Nuttall were present.

**Sept. 9.** Apostles Young and Snow occupied the forenoon. In the afternoon Howard O. Spencer and James L. Bunting resigned.

**Sept. 10.** The High Council met at 10 o'clock A.M. There was an appealed case from Bishop Cutlers court before the Council. The Bishop's decision was sustained. After the Council adjourned Bishop Cutler and I started for home. Camped on Sand Ridge.

**Sept. 11.** We arrived at home about 9 A.M. Did not sleep much last night.

**Sept. 15.** I have been watering lucern etc. Finished hauling oats.

**Sept. 16. Sunday.** I furnished Sacrament, and was called to speak.

**Sept. 19.** My son David finished thrashing his grain.

**Sept. 20.** We had our grain thrashed. Had 71 bus wheat and 128 of oats.

**Sept. 21.** I watered my orchard.

**Sept. 22.** My son George and I went to Orderville sawmill and got 855 feet of lumber. They owe me 9300 feet for apples.

**Sept. 23.** I wrote letters to my sons Franklin and Charles and daughter Olive.

**Sept. 24.** My son Homer commenced cutting up corn, and George hauled.

**Sept. 29.** We worked at the corn all the week.

**Sept. 30.** I went to meeting. There were but few out. The people in this ward are getting very slack in their duties.

**P. 82 Oct. 1.** We finished hauling corn. Had forty loads.

**Oct. 3.** There was frost this morning.

**Oct. 4.** It froze ice 1/4 inch last night. It rained the most of the afternoon.

**Oct. 5.** It froze again last night. it is clear today.

**Oct. 6.** We dug one load of potatoes in Lydia=s Fork Kanion.

**Oct. 7.** Rained last night and this morning. Snowed in the afternoon.

**Oct. 11.** We have been gathering our apples for the last three days and have got about 7200 lbs in the cellar.

**Oct 13.** We dug our potatoes yesterday and today. Had 140 bus. Paid 13 bus for tithing. Had our last crop of lucern cut.

**Oct 15 [1883].** We hauled our lucern. it looks like rain.

**Oct. 16.** It rained all day and the ground is well soaked.

**Oct. 18.** Hyrum Brinkerhoff and Erastus S. Carpenter, with their families started for Arizona to find new homes.

**Oct. 20.** I helped my son David to build a bedroom.

**Oct. 23.** I helped David again in the forenoon, and in the afternoon helped George to get ready to start for Salt Lake City. He and David are going after goods for the store, and my wife is calculating to go with them.

**Oct. 24.** David and George started for S.L. City this morning. My wife did not go. Dr. Elijah Smith, a Dentist, stopped with us last night and said he would make her a set of artificial teeth right here, and save her the cold journey to Salt Lake, so she concluded not to go.

**Oct. 26.** The dentist finished my wife's teeth towards night.

**Oct. 27.** Snowing some today. I had all my teeth took out last night, ten in number. I think I will have no more toothache.

**Oct. 28.** It is very muddy. I did not go to meeting. Cleared off.

**Oct. 29.** I am building a little room to cook in joining my house.

**Oct. 31.** The weather is fine. Still working on room.

**Nov. 5.** I have been working on my stove room all last week.

**Nov. 6.** Bro Cram stopped with us last night. I let him have six bushels of corn and 218 lbs. of apples.

**Nov. 8.** I got a **letter from** my brother **George** and **also** one from my brother **David's wife**. (For David's wife's letter see Page 71). The following is a copy of brother George's letter. As he and David had been to visit sister Irene, I will copy it entire.

**P. 83**

Ypsilanti Oct 29th 1883

Dear Brother Warren: I suppose you are looking for a letter giving an account of our visit at Molene. We arrived at that place at 5:30 P.M. on the second inst. and arrived at home in the morning of the 9th inst. so we were there not quite six days. We would like to have stayed longer but could not. Charles Hunt (our sister's son-in-law) met us at the train. We found them well except Charles. He had been sick but was better, so as to be able to show us the sights in the three cities which are close together. Mr. Hunt is a Machinist. He gets three dollars per day. He lives in his own house which is rather small for his family. Our sister Irene lives with them. She is looking well for one of her age - 80 years and has her mind and hearing good as usual. Mr. Hunt has a nice family of four girls, ages 14-13-10 and 4. Irene's other children were some distance off, so we did not see them. If you know where Franklin Allen lives, let me know when you write again. Mr. C. Hunt went with us to Helen E. Johnson's about seven miles, - street cars all the way to Milan. Mr. Johnson lives one mile from that town. It took Helen some time to realize who we were. We only stayed till night, but David and I went again on Saturday; and Sunday after dinner Mr. Johnson and Helen took us over to Mr. Hunt's. This is the first time Mr. Johnson was ever there. it is but a short time since they found out that they were relatives. Mr. Johnson has lived there 26 years. He has 400 acres of land, and cuts about 300 tons of hay, and plants about 100 acres of corn, and from 60 to 80 of oats, but no wheat. He has a good house, and some four barns. They are nicely situated. They are members of the Methodist Episcopal Church. He leads the choir and superintends the Sabbath school. I judge Helen makes a good wife and mother. They have six children - 4 girls and 2 boys. The girls ages are 23-15-10 and 7. The boys are 19 and 13. Helen said her sisters are well off. Darius Givens has retired from business and lives at Dryden Corners. It is wonderful how well our sister Melinda's children have done. They deserved it, for their childhood was a hard one. I think for me, I have given you a pretty good

**P. 84**

account of our visit. David's children are afraid that Mary will not live to see their Golden Wedding. We are in usual health. A letter is always thankfully received from you. We send our love to you all. Your loving brother George L. Foote.

I will say that Helen Johnson is our sister Melinda McLean's daughter. I have written to her twice to get her family record, but she has never deigned to answer my letters. I suppose the reason is because I am what the world calls a

"Mormon".

**Nov. 9 [1883].** I finished shingling my stove-room. Looks like a storm gathering.

**Nov. 10.** I have got a very lame back, but I painted the newsroom.

**Nov. 11.** My back and hip are still lame and did not go to meeting.

**Nov. 15.** I went to the Seventies meeting at night. Spoke awhile.

**Nov. 16.** Went to school meeting tonight. It was voted to tax 1/8 of 1 percent.

**Nov. 17.** I am working on the stove room, but am very lame.

**Nov. 18.** Went to meeting and was called to speak.

**Nov. 24.** I have been working on the stove room all the week.

**Nov. 25. Sunday.** I went to meeting. My sons David and George got home from Salt Lake City all right. Weather is fine.

**Nov. 27.** I received the following invitation to brother David's Golden Wedding: "Mr. and Mrs. David Foote requests your presence at the celebration of the fiftieth anniversary of their marriage Tuesday, November 27th, 1883, at 7 o'clock P.M." it will be noticed that I received the invitation on the same day the celebration took place.

**Nov. 28.** We finished teaching on our beat. I have been presiding Teacher since 1876. The weather is very fine.

**Nov. 29.** I got 351 bushels of wheat ground. Had 1370 lbs. flour.

**Dec. 1.** I got a letter from my son Franklin's wife. All well

**Dec. 2.** Drizzling rain all day. Did not go to meeting.

**Dec. 3.** I mailed a letter to my bro. David, also one to George.

**P. 85 Dec. 4.** It rained considerably last night, and is very muddy.

**Dec. 6.** We killed our two hogs. One weighed 294 lbs, the other 225 lbs. it cleared off. Apostle F. M. Lyman and Bro. Crosby arrived tonight.

**Dec. 7. Apostle Lyman** preached here at 10 o'clock A.M. In the afternoon we went to Orderville to attend the High Council meeting.

**Dec. 8.** Quarterly Conference met at Orderville. **F. M. Lyman** preached. He talked a great deal about the Word of Wisdom. He appointed a meeting for the evening and wanted all who holds the priesthood who are willing to keep the Word of Wisdom to attend. They met according to appointment. Apostle Lyman said he wanted all who was willing to keep the **Word of Wisdom** to give in their names; and if any holding any office in the Church refused to make this covenant he asked for resignation. He said he would commence with the High Council. They all gave in their names. After this all who were present but one gave in their names. Whole number 108.

**Dec. 9.** Apostle Lyman gave good instruction today. Weather fine.

**Dec. 10.** C. S. Cram came home with me last night. Salted my pork.

**Dec. 11.** I do not feel very well. I got a letter from my daughter Olive.

**Dec. 13 [1883].** We loaded up some apples to take to Panguitch. Got a letter from Franklin.

**Dec. 14.** My son George started for Panquitch with the apples.

**Dec. 16.** I went to meeting. Upwards of 30 put down their names to keep the Word of Wisdom, etc. The weather is fine.

**Dec. 17.** My son Homer and I husked corn all day.

**Dec. 18.** We husked corn again, and I took cold in my jaws and head.

**Dec. 19.** George got home, and brought 36 bus. wheat for the apples. He got two and a half lbs. wheat for one lb. of apples.

**Dec. 20.** It rained a little last night, and looks like raining more.

**Dec. 21.** It rained nearly all last night and all day today.

**Dec. 22.** Rained all last night again and snowed a little today.

**Dec. 23.** it is very muddy. I did not go to meeting. Cleared off again.

**Dec. 27.** I bought paint, oil and turpentine to paint my house \$16.95.

**Dec. 29.** We loaded up corn and apples to pay Bro. Cram in full for work.

**Dec. 30.** Went to meeting. Spoke some in connection with J. Leithead & Bishop C.

**Dec. 31.** It is very cold this morning. Thermometer 8 above zero before sunrise. Another year has passed away.

## CHAPTER 5 - 1884

**P. 86 Jan. 1 [1884].** The New year ushered in cold. Thermometer 6 above zero before sunrise. Bro. A. L. Siler stayed with us last night.

**Jan. 3.** It is fine weather again, and bees are flying. I got a letter from Olive.

**Jan. 6.** Cool wind from the northwest.

**Jan. 7.** I paid forty one dollars tithing last year and my son George paid fifteen dollars and fifty cents.

**Jan. 24.** Two years ago today all my living children were here to celebrate my wife's birthday. I never expect to see them all together again in this life. I have been helping David on his house. I got a letter from my son Franklin day before yesterday. He feels well in the gospel. I will make a short extract from his letter: "Father will you let me know whether mother has been cut off from the church or not, for my own satisfaction : She is talking of being rebaptized, and I want your mind and will on this matter." I said to him, she should not be allowed to be rebaptized without counsel from the First Presidency.

**February 13.** It has been storming most of the time so far this month. It cleared up on the 11th. Snow is now 2 feet 10 inches and very cold. The thermometer was 12 below zero this morning. I got a **letter from my brother David's wife** on the 10th inst. which I will copy:

Flint, Jan 1884

Dear Brother Warren: Yours of the 3rd of Dec. last came duly to hand. We are all in usual health, although I have not been quite as well for the last three weeks as I had been, but am so as to be about, but cannot do much. We are having pretty cold weather. The thermometer has been as low as 15 below zero. We have ice 16 inches thick - had our ice house filled today. **27th** - Since writing the foregoing the weather is still colder thermometer 22 below.

Have you heard anything lately about the revision of the "Foote Genealogy". We have the **Bidwell Genealogy** traced back eleven generations. The book is now in press. I feel anxious to see it and I wish we could get one of the Foote=s. I must tell you that we had a very nice time at our **Golden Wedding**. We sent you a paper giving an account of it. Did you get it? My brothers Eli and George Harvy were here and spent a week

**P. 87** with us. We had some nice presents, among which were two easy chairs and a silver tea set, - two nice albums, one an autograph and the other a photograph album, besides several other presents which I prize very much. We went to the gallery and had two groups of pictures taken. One was myself, my two brothers and my sister. The other was your brother George and Wife, my sister and husband ' my two brothers, and myself and David. They are all excellent pictures. We should probably never had seen my brothers again in this world had it not been for the Golden Wedding. I wish you could have been here too. I was so glad that David and George went to visit Irene, and the rest of their friends. David thinks now he would like to go next summer to Dryden. Did you hear of John Davis' death in Greenwood? He died last fall. I was in hopes to get David to write some to you, but it is such hard work for him to get about it. It is not for lack of time, but just - well what shall I call it? I guess negligence. I have been threatened with paralysis, and it is difficult for me to write at all. Well write as often as you can to us for we are always glad to hear from you all. With love to all yours, **Mary B. Foote**.

**February 14.** Our mail is very irregular this cold stormy time. It got in from the north tonight at 11 o'clock, and brought letters from my children, Olive, Ammon and Charles. They are all well and seem to feel well, and attend their meetings.

**February 16.** George and some others went on the hill to look after stock.

**February 17.** It snowed all day. George came in tonight cold and wet. He succeeded in bringing home his cow and my two heifers. One had a calf which is dead. Our stock is now all at home.

**February 18.** There was a terrible snow squall early this morning from the north, but it began to clear off about 10 A.M. Snow is now about 3 feet and 3 inches deep in this valley. Some barns are beginning to give from the heft of the snow. I shoveled some of the snow off of my house.

**P. 88 February 23.** It has been clear and pleasant. The snow has settled I foot. I attended to the store all day while H. A. Bouton and others were fixing the schoolhouse for their theater tonight. I went to see their performance. They did very well.

**February 24 [1884].** I went to meeting and was called to speak. I had much freedom of speech. I spoke in relation of observing the laws of the Celestial Kingdom, etc. S. Harris and Bishop Cutler followed.

**March 1.** The weather has been very pleasant the past week.

**March 2.** Went to meeting. James Leithead and J. K. Ingles preached.

**March 6.** It has been raining the most of the time since last Monday night. The roads are almost impassable. I had intended to start for Kanab to attend the Conference the 8th and 9th, but cannot it is so very muddy and stormy.

**March 7.** It rained nearly all last night and it is squally all day today. There is considerable snow on the ground yet.

**March 9.** It rained all day yesterday and today.

**March 10.** Stormed all last night and until one o'clock today. The mud is terrible. About 2 o'clock the wind changed to northwest and the clouds began to break away.

**March 19.** The weather has been pleasant until today; the wind is very chilly. Br. Cram was here yesterday. I let him have 76 lbs. apples.

**March 23. Sunday.** Silas Harris and I went to Orderville and preached to them as Home Missionaries. it snowed last night and all day today.

**March 30.** It stormed nearly all last week, and again this afternoon. I went to meeting and Bro. Harris and I administered the Sacrament.

**March 31.** Snowed all day. The mud is awful.

**April 1.** It cleared up once more.

**April 6.** I went to meeting. Bishop Cutler and John S. Carpenter preached.

**April 9.** It has been very warm since Sunday and the snow is nearly all gone in the valley. Some are putting in grain below town.

**April 10.** Rained last night and snowed all day today, but melted as it fell.

**April 11.** Cloudy the most of the day but no storms. Yesterday I got a letter from my sons Franklin, Ammon and Charles. They are all well. Ammon and Charles is living with Franklin.

**P. 89** **April 13.** I went to meeting and was called to speak. I talked about keeping our covenants sacred, and sustaining Home Manufactures, etc. Bishop Cutler followed.

**April 20. Sunday.** Elders Allen Frost of Kanab and J. K. Ingle preached. The weather has been more pleasant the past week.

**April 25.** I received letters from my nieces Louisa Wagoner and Emily Hunt, who are living in Moline, Ill. They are my sister Irene Ferguson's daughters. Emily was born in Chester, Ohio after I left there so I never saw her. She writes a very kind letter and wants me to come and see them. I answered Emily's letter the 18th inst. I also got a very kind letter from my daughter Olive, dated the 14th inst.

**April 27.** It snowed all day. George drove up one of my cows with a calf.

**April 29 [1884].** Snowed all day yesterday again. it looks very dreary today. I wrote a letter to my niece Louisa Wagoner in answer to hers.

**May 4.** It cleared up the 1st inst. Bros. Thomas Robertson and Elijah Billingsly, Home Missionaries preached here today.

**May 7.** We commenced planting corn. The creek is rising.

**May 10** The creek is getting very high and cutting the banks very much.

**May 11** The creek has cut away considerable of my land and much land below.

**May 13** We finished planting Corn. We have put in seven acres.

**May 14** We planted an acre of potatoes.

**May 17** I sowed 4 1/2 acres to wheat in Lydia's Kanion.

**May 18** The creek is falling and has nearly stopped cutting away the land. It has taken 1 1/2 acres of my land. Looks like storm.

This **letter** should have been copied in my journal in 1882, but it was misplaced, and having found it in my letters received in 1884 I copy it here as it may be of some use hereafter.

In April, 1882 I wrote to **D. William Patterson** with regard to the **revision of the Foote Genealogy**. Sometime ago one Charles E. Foote had written to my brother David, saying that he had engaged Patterson to revise our Genealogy and wanted all the information he could give with regard to our branch of the family, etc. My brother referred him to me. I had not heard anything more about it, so I wrote to Patterson for information. In answer, I received the following letter:

Newark Valley, N.Y. May 1st, 1882

Dear Sir: Some years ago I wrote a **genealogy** of the descendants of John Stoddard of Weathersfield Conn. who married with Mary Foote, daughter of Nathaniel Foote the settler. Of course these all had Foote blood. This book was published in 1873 at three dollars per copy in paper covers. From 1873 to 1879 I was employed in compiling the Whitney Genealogy which was privately printed at over one hundred dollars per set. In doing this, I had to trace the descendants of Daniel Foote No. 163 page 75 of Foote Genealogy. Among his  
**P. 90** grandchildren on Page 148, Goodwin gives the name of Truman Sherman Foote with his children. I began to correspond with them, and collected a large number of their records, but found myself constantly in the fog. I finally went to Newtown, Conn. determined to work it clear and found that Truman Sherman Foote was the son of Peter Foote No. 148, Page 73, instead of Peter No. 537, and instead of three children on Page 73, Peter No. 148 had thirteen children. In doing all this work I have gained some knowledge of the Foote family beyond what is given by Judge Goodwin. Mr. Charles E. Foote of Candor, N.Y. called on me to sell a Subscription Book, and I showed him what I had done; and he wished at once to engage me to revise the Foote Genealogy. I told him I would work for the same that I had on the Whitney Book, viz fifteen dollars per week while at home and twenty dollars per week and all expenses when away from home, which he agreed to, and I have not heard from him since, so I conclude that he has not raised money enough to make a beginning. if you will send me the records which you have, I will add them to my own copy, and so put them in the way of being preserved, and used if a revision is ever made. I cannot give you the address of Mr. Foote beyond the fact that his parents live in the town of Candor, N.Y. Sincerely, D. William Patterson. I sent Patterson the family records in my possession.

**May 22.** it rained some throughout the day. I wrote to my son Franklin.

**May 23.** I wrote Oscar Beebe and Olive. I do not feel well.

**May 24.** George and I shelled about 2500 lbs of corn and paid to the store 2255 lbs at 1/2 cts per lb. Received a letter from Ammon.

**May 25** I went to meeting and spoke a short time. J. Carpenter followed.

**May 31 [1884].** I have been finishing H. A. Boutons pantry. Worked 6 1/2 days.

**June 6.** I went to Orderville to attend High Council. No quorum present.

**June 7. Conference** commenced at 10 o'clock A.M. **Apostles E. Snow, J. W. Taylor** arrived at noon. I was the first speaker this forenoon.

- P. 91 June 8.** This is **forty first anniversary** of my **marriage with Artemisia S. Myers**. Bro. Cram came up and stayed over night with us. I went to conference with him today. After the forenoon meeting the High Council was called together by **Apostle E. Snow** and proceeded to choose a man to preside over Kanab Stake of Zion. Bro. Snow finally proposed Edwin D. Woolley of Upper Kanab. He was accepted by the Council unanimously. We had been without a president so long we was willing to try most anyone. There was much good preaching during the conference.

I received a **letter from** my brother **David** dated May 18th 1884. He writes that his wife's right arm has been so paralyzed that she cannot write, so he has to write. His wife's health is very poor, but he hopes the warm weather will have a good effect on her and she will begin to get better. He then writes as follows: "I received a letter from George yesterday. He writes that his wife was taken with something like apoplexy two weeks ago today and had been very sick, but was better when he wrote so that she sits up most of the time. We had a letter from Moline, I think in Feb. Irene's health was not very good. She had a bad cold and coughed quite hard. I don't think she has a very comfortable place, their house is very small for their family, but I think they will do the best they can for her ... I do not know that I ever wrote to you that our son Albert married the only daughter of Sumner Howard the man who was at one time Prosecuting Attorney in Utah. Perhaps you know something of his history while there. He is now appointed Chief Justice of Arizona Territory. Albert goes as Clerk of the Court. They will live at Prescott. I think it cannot be very far from your place. I have received a number of papers from you, and have read them pretty generally. I have no doubt but there are a great many lies told about the Mormons, and as far as their belief in **Joseph Smith** as a prophet is concerned, I have nothing to say, only I think they are deluded. **I believe he did not practice or advocate polygamy**. That I think is the worst feature of Mormonism. I do not know of anything more to write, so please give me credit for writing one long letter if

- P. 92** there is not much in it of interest. One thing more, the genealogy of the Bidwell Family has failed. The man who had it in charge left part of the record to be printed and then collected what he could and left for parts unknown. We sent him \$10.00 for two books. Please write soon. I remain as ever your affectionate **Bro. David Foote**"

The foregoing letter from brother came to hand two weeks ago. Today I received the following **letter from his son, Albert** who is in Prescott, Arizona:

Prescott, Arizona June 7th 1884

Warren Foote, Esq. Dear Uncle: I promised Father and Mother when I left Flint, Michigan that I would write you as soon as I arrived here. I came to this Territory with my father-in-law Sumner Howard, who was appointed by the President Chief Justice of this Territory. As I married his only daughter, he was very anxious that we should accompany him, and has appointed me Clerk of his Court. it is entirely new business to me, as I have for the last ten years been in the Boot and Shoe business. I am very much pleased with my new business, and am also pleased with this Country. I only regret one thing leaving Michigan; that is Mother's health. She has been in very poor health for the last year and a half, only able to be around the house but a part of the time. Father's health is very good. It is my intention to sometime make a trip through Utah, and shall be pleased to make you a visit. Father has often remarked that he would like to see his brother Warren once more, and only for Mother's poor health I would try to get him to come out to this Country. Hoping to hear from you, I am your affectionate nephew, **Albert E. Foote**.

**June 14.** I worked at H.A. Bouton's house building chimney and other things all this week. About this time I received a **letter from** my old friend Redman L. Davis which I will copy:

- P. 93** Greenwood, N.Y. May 29<sup>th</sup> 1884

My Dear Friend, Warren Foote: I have answered all your letters I have received from you. I did not know whether you had left the country, or found some new doctrine worth more to you than friends in New York State, or left this world for a better one. My brother John died last Oct 22nd aged 54 years and 12 days. We are in General health. Dimis, and she that was Mary Terpening, Adaline and Kate Pease, Mary and Henry Foster, my wife and I are all the Dryden folks left. I landed here April 22nd 1825. I was out to Dryden fourteen years ago, and I know as little about that place as though I never was there. Your cousin Dimis thinks you had better return to the good old Mormon faith as taught in its first purity without polygamy and adultery. She takes Joseph Smith Jr's papers and reads with great pleasure. They protest against adultery and polygamy. She **never believed that old Joseph Smith taught polygamy** until she read your letter. That was a bitter pill for her. You can't make her believe that polygamy is right anyway. Dimis and I look upon adultery as sin, and wrong. I have looked at the principle as

stealing or robbing, and it deserves the same punishment when proved guilty. I am looking to see how Utah is to become a state. If Congress does its duty it will disfranchise every Mormon that has two wives. It looks to me the law will be made severe on polygamous Mormons. The fact is, this York State has a crowd in State prison for having two wives. What is a blessing in Utah is made a curse in this State to the people. Let me apply history that I read years ago. There was a State called upon to furnish its quota of soldiers. Slavery was in the province. So the best families were taken only for a short time. The war lasted twelve years, and when the men came home, they had to take their whips and go at the slaves to make them know they had masters yet. The children that grew up in those families the soldiers despised very much and

**P. 94** when they got to be men and women, they called a meeting, and the result was, they left for another country. It looks to me that the smart young men will leave Mormonism to care for itself. They won't take enough with them to bother anybody of citizens where they go .... I had an invitation to David Foote's golden wedding last fall. Please excuse my bad writing. Remember my best respects to all enquiring friends. **Redman L. Davis.**

**June 22 [1884]. I answered the foregoing letter.** The following is a copy:

Glendale June 22nd 1884

R. L. Davis, Dear Friend: Your letter dated May 29th is received. I was glad to hear from my old Greenwood neighbors again. I am still at my old place, but have not found a new religion. The old religion as taught by our Savior and his Apostles suits me first rate. I have believed it from my boyhood, and I can now testify to you and all others, that it is the only religion that will save us in the Celestial Kingdom of God. You can tell Dimis that I never forsook the good old faith as **first taught by Joseph Smith**, but I am trying to live by those principles which God revealed through him. I agree with you and Dimis with regard to adultery only I consider it a much greater sin than stealing. I look upon it as next to murder. An adulterer cannot be exalted in the Kingdom of God.

You confound plurality of wives with adultery. Where do you get your authority to do so. Moses made a great difference between them. Adultery he punished with death, but to plurality of wives he gives no penalty, but sanctioned it by enacting laws to regulate it. Did not our Savior come through a line of what is now called polygamous ancestors? Did not the Prophets and Holy men of old come through the same lineage? Will you dare to say that our Savior came through an adulterous lineage? I would be pleased to have you show me one word in the teachings of Christ and his Apostles condemning a plurality of wives. You may say that polygamy was allowed under the Mosaic dispensation. But we find it existed before Moses. The same gospel that Christ taught was taught to Abraham, Isaac and Jacob. They lived in the gospel dispensation, as did Adam, Enoch, and Noah. Moses was taught the same gospel, and strove hard to have the Israelites receive it in its fullness, but they

**P. 95** would not and a law of carnal commandments was given them in its place. They rejected the fullness of the gospel. Can a man commit adultery with his wife or a woman with her husband? I think not. Consequently if a man has one or more women married to him by the law of God, he cannot commit adultery with them. But you say the law of the land makes it a crime. Very true. That law was passed for the especial benefit of Latter Day Saints, in order to debar them from a free exercise of a principle of their religion. Why did they not pass a law to prohibit sexual cohabitation outside the marriage relation? It was because it would send the majority of lawmakers to the penitentiary. Our pure Commissioners and judges framed an oath for the people here, requiring them to swear that they have not cohabited with more than one woman in the marriage relation, but they may cohabit with as many as they please outside that relation and still have the privilege of voting, holding office, and yet they claim that the Edmunds Bill is in the interest of morality. Whoever saw such barefaced hypocrisy? There are more polygamists in the New England States today than there is in Utah. The Son of God said, "if a man put away his wife save for the cause of fornication and marrieth another committeth adultery, and whosoever marrieth her that is divorced-committeth adultery." How many are there now in Christendom living in adultery. It is now the fashion that if a man or woman gets tired of each other they can easily get divorced and try others. This they can do as often as they desire - the law allows it. But let a man marry two or more women and live with them, and support them and their children openly and above board, all the sanctimonious hypocrites are raging, and the devil is to pay at once. But if he would cast off his first wife before he took another it is all right. If he will break up his family and cast them away, it is no sin to marry again, no matter how many times, he can still be a Church member in good standing and fellowship, especially if he donates liberally to the priests. Surely this is an adulterous generation, and will yet perish in their own corruption. The doctrine of plurality of wives, or Celestial marriage was not revealed to the saints to gratify lust. This they could do like the world does with much less cost and trouble. But it is a principle of exaltation in the Celestial Kingdom of God, and the only way for the continuance of the lives, or eternal increase. We read of the Son of

**P. 96** God, that of the increase of his Kingdom there shall be no end. How can there be an increase without multiplying? And how can they multiply without sexual cohabitation? Paul says the Saints are heirs of God and joint heirs with Jesus Christ, and when he appears they shall be like him. The Apostle John says that by obeying certain principles the Saints become the sons of God. Then if they become the sons of God and joint heirs with Jesus Christ they are

entitled to kingdoms of the increase of which there will be no end. Hence the necessity of marrying not only for time, but for all eternity that their kingdoms may increase as well as our Savior=s. God had commanded his Saints to take to themselves wives and raise up seed unto him, as the prophet Jacob in the Book of Mormon intimates he would do in some future time. Our lawmakers say, if you obey that command we will put you in prison and fine you \$500.00. Now as long as the Lord requires this of his Saints which had they better do, obey God or man? Is it not better to suffer the wrath of man than the wrath of God who is able to destroy both soul and body? Man can only destroy the body; that is the end of their power. Now I will testify to you and all others; that the work in which the Latter Day Saints are engaged in is of God. Man did not originate it. No man could have originated it without the inspiration of the Almighty. The world is not wise enough. God is the originator and he will sustain it, and eventually cause it to triumph over all opposition, and usher in the reign of peace and righteousness. You say that if Congress does its duty it will disfranchise every Mormon who has more than one wife. it is strange how ignorant you folks in the east are with regard to Utah affairs. Congress did two years ago disfranchise every Mormon who had two or more wives and still many in the States are now clamoring for Congress to do what they done two years ago. This shows how little you folks

**P. 97** know of the true state of affairs here. As regards **Utah becoming a state**, we can afford to wait as long as Congress can. We know we will obtain our rights in the own due time of the Lord. We are all in usual health. We had a hard winter and very high water in the spring. our crops are backward, and the weather cool. There will be an abundance of fruit here. Stock is high, cows are worth from twenty-five to forty dollars. I do not know anything about the folks in Utah who came from Greenwood. Tell cousin Dimis that I think she had better exchange her bogus religion for the true coin. The **Josephite sect** is a counterfeit. They are like all other sectarian Churches. They all unite together to **persecute the true Church of Christ**. I think I will write to her soon. Please write often and I will answer your letters. I remain your sincere friend Warren Foote.

I got a **letter from my son Franklin** a few days ago. He writes, "I have just got home from conference. We had a good time, and I think the time has come that it stands us in hand to exercise faith in the Lord Jesus, so we can have his spirit to lead us. I feel well in the work I have started out in, and I hope that I may ever be found trying to do my duty. I have been called to be Superintendent of the Sunday School in this ward. You wanted to know who ordained me a High Priest. It was President C. G. Larson. I was ordained and set apart as counselor to the Bishop here on Sept. 2nd 1882. Mother saw the President of this Stake Bro. Larson, to see what she would have to do to get rebaptized. He told her just what she would have to do, and she think it will be doubtful about getting back into the Church. She sees her situation now plainly and hopes that others will take warning by what she suffers. Write soon. From your ever loving son, J. F. Foote"

**P. 98**

**June 26 [1884].** I received the following **letter from my brother, George**, bringing the sad news of **Brother David's wife's death**:

Ypsilante June 19th 1884

Dear Brother Warren: I have the sad news to write you of the death of your sister **Mary**. She departed this life last Sunday afternoon. It is sad for David. They have lived many years together, and it must be hard for him to part with her. It may be best that she go first the Lord knoweth best. I have no doubt but that both are prepared to enter into the presence of their Lord ... My wife was taken six weeks ago last Sunday morning while dressing, with a terrible pain in her head and sick at stomach. It was four days before we could stop her vomiting. She is getting better slowly, so that she rides out some, and is able to be around the house and walk out of doors some. For the last two weeks she has lost instead of gaining, until last Tuesday she was very much better, but does not feel quite so well today. There was a smashup on the Railroad west of here last Tuesday, the day of Mary's funeral, and there was no train until it was too late to get to Flint, which I regretted very much. I have not heard from you for some time. please write me, Your loving **Bro. G. L. Foote**.

Sister Mary was always very kind to me, as will be shown by her letters which I have copied in my history, and I believe she will receive the gospel in the spirit world and come forth in the morning of the first resurrection.

**June 27.** I wrote a few lines of condolence to brother David. About this time I **received** the following **letter**:

Muddy, Emery Co. Utah June 19th 1884

Mr. Warren Foote, Sir: Having laid my grievance before the Priesthood of Emery Stake of Zion, and being advised of the same to apply once more personally to you for a bill of divorce now request you to send me a bill of divorce and save further trouble. (signed) **Maria Foote**

Brother Foote: Please answer the above immediately. (Signed) **Casper Christensen, Bishop of Muddy Ward**

The following is my answer:

P. 99

August 2nd 1884

Casper Christensen, Bishop of the Muddy Ward, Emery Stake of Zion, Dear Brother: Last week I received a letter which reads as follows: "Mr. Warren Foote, sir: Having laid my grievance before the Priesthood of Emery Stake of Zion, and being advised of the same to apply once more personally to you for a bill of divorce, I now request you to send me a bill of divorce, and save further trouble (Signed) Maria Foote" Also a request from you to answer the above immediately. Out of respect to you I will answer it to you individually, otherwise I should have paid no attention to it. My answer is as follows: Firstly, I am not aware that the Priesthood of the Emery Stake of Zion have any jurisdiction of this matter. Secondly, if the person signing her name Maria Foote has any grievance to make with regard to myself, she will have to make it in Glendale Ward, Kanab Stake of Zion, where such a person once lived and had her name on the ward record. I find that she has been disfellowshipped for the crime of adultery. Lastly, I have no authority to grant divorces. If I understand it aright, and I think I do, a person demanding a divorce, be it a man or woman, has got to show a legal cause why a divorce should be granted and that before the regular constituted authorities of the Priesthood in the Stake of Zion where the parties were living. I infer from the foregoing letter that the Priesthood of Emery Stake of Zion supposes that a man can sit down and write out a legal divorce of his own will and pleasure and thereby annul the most sacred and holy covenant in the gospel - breaking assunder those whom God through his Priesthood has joined together for time and all eternity. I cannot dare to assume that authority and responsibility. I will not do it. This is all I have to say on this subject at present. Respectfully your Br. in the gospel, Warren Foote.

**July 10 [1884].** I received a **letter from** my nephew **Albert Foote** announcing the death of his mother on the evening of the 14th June. He writes: "it seems hard to be so far away from home at such a time"

P. 100

During July I received kind **letters from my children in Emery Co.** I will make a short extract from Franklin's dated July 14th "You wanted to know what President Larson told mother. I cannot tell all he told her, but this much he told her that she would have to get a bill from you, if you do not claim her as yours. Father, hold her if you can for your children's sake. He said she would have to get a bill from Elliott also and a recommend from Brother Leithead. I suppose you have got her letter asking for a bill. She is determined to come back into the Church if she can anyway, and I believe she has deeply and sorely repented of her folly, and God knows I hope she has."

**September.** At the Quarterly conference held at Kanab, the High Council were sustained as Home Missionaries again. I received the following Notice:

Kanab, Sept. 28th 1884

Bro. Foote: Yourself and Silas Harris have been appointed to visit as **Home Missionaries**, Mt. Carmel Oct 12th, Johnson Oct 26th, Pahreah Nov. 9th and Ranch Nov. 23rd 1884. Yours Respectfully, L. C. Massinger, Stake Recorder.

**Oct 12.** Silas Harris and I went to Mt. Carmel as Home Missionaries, but did not hold meeting. There were very few people at home.

**Oct. 29.** Just after we went to bed my wife was taken very sick. She felt as though she would die before morning.

**Oct. 30.** My wife got some better, but is very bad yet.

**Dec. 6.** Artemisia is quite poorly. It seems to be indigestion and kidney complaint. I went to Orderville to meet with the High Council. Br. Andrew L. Siler had preferred a charge against Bro. Richard Robinson, with regard to water rights at Upper Kanab. **Apostle E. Snow** and **Anson P. Windsor** of St. George were present as witnesses in the case. It was a tedious trial occupying all day and until ten o'clock at night. It was decided that the charge was not sustained.

**Bro. Snow** told me today that she who was my **wife Maria** had written a lengthy **letter** to him accusing me of many things. The principle being that I did not support her, etc. I told Bro. Snow that I was ready at any time

**P. 101** to have her charges investigated. He said he did not want to go into an investigation, only to make some inquiry with regard to the trouble between us. He said her own words condemned her. He wanted to know why I did not give her a divorce before she married Elliott. I told him she did not give me time to do so; after I found she wanted one before she was married. He asked if I wanted to divorce her now? I told him that my children by her wanted me to hold on to her if I could, and I asked him if she was not as well off now as she would be if she

had a divorce? He said he thought she was. He made some enquiry of James Leithead as to the cause of her leaving me. He said he did not know exactly but the principle cause he thought was her harboring Ben Minchey there and getting my daughter Olive married to him unbeknown to me and contrary to my wishes. I told Bro. Snow that I would write out a statement of the whole matter and send to him.

**Dec. 7 [1884]. Conference** commenced at ten o'clock A.M. Apostles E. Snow, F.M. Lyman, and Geo. Teasdale were present.

**Dec. 8. Sunday.** The Apostles gave us good teaching during conference. Bros. **E. Snow** and **A. P. Windsor** came up to Glendale and stopped with me **over night**. During the evening Pres. Woolley and Counselor T. Chamberlain and Bishop Cutler's two counselors came and had a chat with Bro. Snow about various things. Among other things Bro Snow said he was not fully satisfied in his own mind at what place the headquarters of this Stake should be located. He carried the idea that Kanab was too much at one side, as the great majority of the population was in this valley and north of this, and it would still increase in this part of the Stake, etc.

**Dec. 9.** This morning I showed Bro. E. Snow the place that was Maria=s. He looked over at it a few moments, and then exclaimed, "The foolish women!" I got him and Bro. Windsor to administer to my wife before they started for Kanab. I had some nice Rhode Island greenings which Br. Snow enjoyed exceedingly.

**P. 102** About the middle of this month I received a very kind **letter from my son Franklin**, and also a **card from my niece Emily Hunt**. She writes that her mother's health is pretty good for one of her age. I also got a letter from my wife's brother Samuel Myers. He is still living in Reno, Nevada. The latter part of this month I got two letters from my cousin Laura Bess, who lives in Salt Lake City. She wants some information with regard to the work I have done for the dead, etc. She writes that she was up to Logan Temple last August and done the work for her father and mother. She had went up and without consulting me had done work that I had done in St. George Temple six years ago. I gave her to understand that she had no right to do work for the Foote Family without being authorized to do so by me, and that she had been doing work over again that I had done. I wrote to her that I would furnish her some names that she might be endowed for if she would keep a record of her work and send to me. As for the sealings, I would attend to that as she would be very apt to get the women sealed to the wrong men. **My wife continued to get worse** through this month. She cannot eat anything without distressing her terribly. She is suffering very much and all we can do for her does not seem to do her any good. She worked herself down during the fall, drying fruits. Her ambition would not let the apples go to waste, but how much better it would have been to let them rot on the ground than for her to suffer as she is now suffering.

The year 1884 closes with great sorrow and anxiety in my family because of the sickness of my wife. I do not feel to give her up, for I do not think her work in this life is done. We had intended to go to St. George this winter and work in the Temple but this sickness prevents us. I cannot leave her bedside but a few moments at a time day or night. My faith is that the Lord will yet raise her up from this bed of sickness to live many years yet.

54  
CHAPTER 6 -1885

**P. 103 January [1885].** My wife seems to be getting worse daily. It seems that everything we do for her does not do any good. About the tenth of this month I got a letter from my dear son John Ammon and daughter Olive. They are all well.

**February.** My wife is no better. She suffers much pain at times. In the forepart of this month I received a **letter from my nephew Harrison Ferguson.** He is my sister Irene's son, and was about twelve years old when I left Chester, Ohio. As this is the only letter I have of his, I will copy it:

Moline Ill. Jan 21st 1885

Dear Uncle Warren: it has been a long time since I have heard from you, but being on a visit to sister Emily Hunt's, and having the pleasure of reading your welcome letters, and Emily being in debt to you for one letter, and myself owing you so many, I have undertaken to pay the whole at one writing. Since writing you I have been living in McGregor Iowa. I have had good health. My family consists of myself and wife. I have one daughter living in Beloit, Wisconsin who is married and is 35 years of age. I am living with my second wife by whom I have no children. Well, dear Uncle I have been through some good, and some hard times since parting with you in Chester, Ohio. How well I can remember those days. They are more vividly impressed upon my memory than most scenes of later years. It takes but one step of the imagination to take me back to those youthful days, when we were all together, and comparatively happy, but since, what a change - scattered to the four winds of heaven, many gone hence all of us in the sear and yellow of life, and in all probability never to meet again in this life. Then let us look forward to a reunion in Spirit home which the Beneficent Author of all things gives as a birthright to all his children. Mother is now with Emily. She will go to live with me in the **P. 104** spring. She is quite smart for one of her age. She will be 82 years old next June. She can help a little, sweep house and wash dishes, knit and mend some for the children. She sends her best love to yourself and family, and what a pleasure it would be for her to see and talk with her dear brother, Warren, again. She often speaks of you. Mr. Hunt is working in the Machine Shop. His health is not first rate; he is troubled with the asthma. I often tell him to go out west and get cured of it. Emily is quite well, and Charles and herself get along nicely together. All the girls are as well as common, and send their love to you and family. Emily and Charles unite in sending their love and best wishes to yourself and family, also hoping the Good Lord will prosper you so that you can come out here and visit us all once more. My brother Emery is in Nebraska near Lincoln, working for Mr. Maus, the husband of Sister Louisa eldest daughter. Sister Louisa is stopping with her youngest son, George Wagoner. The last we heard from them they were well as usual. I have not seen Louisa for nearly nine years. Uncles David and George were out to see Emily, but did not come up to see me. I think they could have went home that way, it was no further, but everything is well that ends well. I am looking for a place to move to, and think some of coming to Moline, and will probably do so in the spring. Emily says this must do for this time and she will write when you answer this; as this is to pay all indebtedness you will owe us both a letter. The weather is cold. Write soon. My love and best wishes to yourself and family. Ever your affectionate nephew, **H. H. Ferguson.**

**My wife continued very sick during last month, and is very feeble.** I have to attend her constantly. My son James Franklin is over to herd sheep for Morton Cutler. He tells Auntie, as he calls my wife Artemisia, that she is not going to die, but will get about again. During this month I received a number of letters from my relatives. I wrote to Rebecca Allen my wife's sister last month to send us some slippery elm bark to make a drink for my wife. At the time I wrote my wife appeared some better, but it was for a short time only. **Rebecca** sent the elm bark, and a short letter, and as it is the last **letter** she had the privilege of sending us I will copy it:

**P. 105**

Bertram, Jan 31st 1885

Dear Brother and Sister: I take my pen in hand to let you know that we are all well at present and hope that this will find you all the same. I received your letter this morning and glad to hear that Sidnie was better. I got the pictures this morning. I had got Nancy's before. We will get some taken just as soon as the weather gets so we can. I sent that Elm Bark but I suppose that you have not got it yet. We know that it is the Lord's will that we have to die. God's will be done, not ours. We are dropping off one by one, so may God bless you all, from **Rebecca** to Warren Foote.

Her husband Franklin Allen, my nephew wrote a few lines stating that they were in comfortable circumstances, plenty to eat and wear, etc. I answered the foregoing letter on the 9th of this month.

**March [1885].** The first of March we received a **letter from George W. Allen,** Franklin Allen's eldest son, bringing the sad news of his mother's sudden death, which I will copy:

Bertram, Iowa, Feb. 22nd 1885

- Dear Aunt Sidnie: I write to you today, I think for the first time in my life and under the most mournful circumstance that ever happened in our family. My dear old mother is dead and buried. I wish I could break the news more gently, but it is impossible. Your sister Rebecca Allen is dead. She died the very night we received your letter which was the 15th inst. She was taken with something like apoplexy. She fell on the floor at half past five in the evening of the 15th and expired on the evening of the 16th at ten minutes past eight o'clock. She never opened her eyes or spoke one word and of course we have no idea what her wishes were. It seems that we could have borne the parting better if she could have been conscious even for a short time before she passed away so that we could have complied with any wish or suggestion that she no doubt would have made if she had been conscious. For my part, I am not much surprised, for mother has always worked very hard, and being a person of strong constitution would naturally hold up to the last moment. But we could not prevail on her to keep quiet. She always claimed that there was no one could do her work like she could herself and it seems to me even now that none could do it any better. Father will continue to keep house with the youngest of the family which is Edith a girl about twelve years of age. My brother Franklin's wife will keep house for them until things become settled. Father takes it very hard. Just think when you last saw me, and then think that I am nearly 42 years old. I have been a soldier and fought all through the war; and been in nearly every state of the Union, and finally at the age of 37 got married and settled down in life. We have one child, and are getting very well off in a worldly point of view. Please write me something about David. I would like to hear from him. Good bye, Aunt. Give my love to all, and write soon. Yours affectionately, Geo. W. Allen.
- It did not seem possible that she who had written to us only fifteen days before, and sent us the elm bark was now in the silent grave. She then wrote that we were passing away one by one, and little did we think that she would be the next one. It looked at that time that my wife would have been the one instead of her stout healthy sister. She was a good woman, and would have been a faithful Latter Day Saint, had not Franklin fell away from the spirit of the gospel, and went away.

P.107

Previous to receiving George Allen's letter **I received one** from my **brother David's daughter**, and as it gives a more particular account of her mother's death I will copy it:

Flint Feb. 4th 1885

- Dear Uncle: I have often thought since mother's death I would write to you, for I thought if I did not you would never know anything about father, as he is such a poor hand to write. I am sorry he is too, for he loves to get letters and he is not at work this winter, so he has plenty of time. He gave up his shop in the fall, so he has no place to put his bench. I guess it is just as well as he is not very well anyway. just before the Holidays he went to Ypsilante to visit Uncle George. It was very cold weather and he did not feel well at all while there, so he did not stay as long as he intended to. After he returned home he was quite sick indeed for a day or two. I feared he never would be any better, but he is quite smart again now. I presume you have heard how poorly Auntie Foote is. She was taken sick before mother was with something like Apoplexy and never has entirely recovered. Her head troubles her a good deal, and she thinks she is liable to die at any time. Uncle George was well and still in the insurance business. I do not know, Uncle, whether you ever heard any of the particulars about mother's death or not. At the time of her golden wedding, she was feeling quite smart, but yet of course was in poor health. She enjoyed the event very much. Her two brothers and sister were here, so that comprised the Bidwell family. Uncle George and Auntie Foote were also here. She and father were sorry that father's family could not all be present also. About three weeks after the wedding mother had a slight stroke of paralysis, and from that time she had them as often as once a week, till she finally was stricken down with a severe shock the morning of eighth of June 1884, which affected her whole right side, and deprived her of her speech. She was sick one week and never spoke again, and it was very hard, for she was conscious to the last, and I am sure there were things she wanted to say to us but could not. She died Saturday evening just as the sun
- P. 108** was setting, and so peacefully just as she had lived. She was ready and willing to go. After mother's death father said it was mother's wish and his also, that I should move into his house, and he live with us, so we did so. Of course it is better for father to live with me, as I think a daughter can care for a parent the best. He seems contented, and the children think everything of him, and are company for him. I have five children, two sons and three daughters. My baby is in his tenth year. My eldest is nearly seventeen. Brothers Warren and Willie are both in the photograph business in this place, but are not in partnership. They are both doing well. My husband was elected to the Office of Register of Deeds last fall, and commenced his work the first of Jan. He likes it very much, and it is a good paying office, worth from three thousand to thirty five hundred dollars a year. I do not think of anything else that would be interesting to you, so I will close hoping to hear from you soon. I am your affectionate niece, Mrs. G. A. Muma.

**My brother David** wrote a few lines in the same **letter** as follows:

"Dear Brother: I am glad Mary has written to you, and as she has left a little space, I will improve it. Warren sent

the picture to Wayne. Did they get it? I will send Mrs. Lyons picture soon. My health is very good at present. Please write soon and let us know how you are, and I will answer it. Yours in love, David Foote"

The picture he mentions is a picture of my house which I sent him. My wife's sister (Sarah Houston) desired one for one of her children, and not having any more, I told David to get his son to copy it and send it to her. Mrs. Lyons is a cousin of our mother's brother's daughter.

My son Franklin who has been herding sheep for Morton B Cutler went home on a visit the first of this month. I received a letter from him after he got home. He found all well. During this month I received two letters from David L. Clement. All well.

**P. 109 Artemisia continues very bad.** We got the sisters to sit up with her nights. I sat in her room day after day

watching over her. I could not read a newspaper, for the least rustling of paper or the snapping of the fire would set her crazy. She could sleep but little. Nights, the least noise would startle her. She is nothing but skin and bones. She cannot eat but barely enough to keep her soul and body together. There are but very few that thinks she can live. She has had several bad spells when it appeared as though she was just gone, and some thought she was dying, yet I did not feel to give her up. Her **pains** were so **severe** at times she begged of me to ask the Lord to take her. I could not for the spirit had whispered to me at a certain time when I sat at her bedside all alone and meditating on her condition that she should live. Therefore my prayer was continually that the Lord would give her strength to endure and overcome the disease preying upon her. I called the elders in several times to administer to her. I was impressed to put on my endowment clothes and retire to my upper room, and there offer up prayer in her behalf. But not being satisfied with regard to the rightfulness of so doing, **I wrote to Bro. M. F. Farnsworth** who is a **Clerk in the St. George Temple** with regard to it, on the 26th day of March.

I received in reply the following:

St. George Temple Apr 1st 1885

Dear Bro. Foote: Yours of March 26th at hand. in answer will say, we know of no law forbidding a man robbing himself and going into privacy for prayer, and in many instances men have prayer circles in their families where they have suitable rooms and alter, and these things are sacred, and for the use of the true Latter Day Saint. In these matters you can consult your Bishop or the President of your Stake. There is no law forbidding these things. And where you have had your further blessings, you understand, your wife has the right if agreeable to you to go into an upper room with you and perform the other sacred ordinance. I cannot write fully, but I think you understand. We remember Sister Foote in our prayers this week. Regard, etc. Truly your brother,

**P.110 M. F. Farnsworth.**

**April [1885].** In my letter I had requested that prayer be offered in the prayer circle in the Temple in behalf of my wife. During April I received a **letter from my son John Ammon and Charles L.** They are well. Ammon says he is going away to work. I also received a **letter from Emiline.** All well.

**May.** About the tenth of May I received a **letter from Darius Clement, and one from my daughter olive.** They are all well.

The **18th** of this month, while I was eating breakfast, **my wife** being left alone in the room took a notion to get up and go out of doors and got a terrible fall in some way. We heard her fall and ran out, and found her lying with her back badly bruised and also her face. We carried her in and put her on the bed, and found that she could not turn herself. On examination we found that she had struck her back across something and bruised her backbone and nearly broken it. She also bruised her face considerably. The following night as I lay on the floor **near her bed I fell asleep**, and I thought I was standing by her bedside and a personage came to the window opposite her bed and looking in, said to my wife with a sarcastic grin, "Do you want to get well now?" She made some reply to him that I did not understand, but I thought she signified to him that she did. I felt assured that this personage was **Satan** and he was afflicting my wife to destroy her, and they were talking to each other. I looked at him steadfastly and **rebuked him in the name of the Lord, Jesus and commanded him to depart.** He did not obey immediately but began to say something that I did not understand, but I thought the meaning was, in the behalf of my wife taking off the spell or charm he had put upon her. Upon this I awoke, and immediately sprang up and looked at the window expecting to see the personage, it seemed so real. This dream

**P. 111** or vision was so vivid on my mind that it was daily before my eyes for a long time. Now **after** her fall my wife became **more natural in her mind** and was not so nervous, notwithstanding she was badly hurt. We had to raise her up on a quilt to have her bed made. We got Sister Stolworthy to come and stay with her for

two or three weeks. Sister Fisher was with her for about two weeks.

I received a letter about the 21st of May from my cousin Laura Bess. She wants me to go with her to Logan and work in the Temple. Her health is not very good. Helen Riser passed through the city going east to visit her husband's folks. She is Allen's daughter.

**June [1885].** I received a letter from Darius L. Clement the forepart of June. He and family are well as usual. The quarterly Conference was held at Orderville. I got my daughter, Nancy, to stay with her mother while I went to attend it. I asked President E. D. Woolley to instruct the Elder who lead in pray to ask the **congregation** to **unite** with him **in prayer** in behalf of my wife, which he did. After conference was over, Bro. Pugh and his wife and some other sisters from Kanab and Upper Kanab came up through Glendale and called in to see my wife, and spoke words of encouragement to her. She has been taking Waner's Safe Cure and Tipacanoë for sometime. Not long after this brothers **Jacob Gates** and **Ed Stephenson** from Salt Lake City came to Glendale with C. L. Cram. They are traveling through the country to reorganize the Seventies. Bro. Cram got them to come to my house and **administer to my wife**. She **began to get better** from this time, but very slowly. She looked like a living skeleton.

About the tenth of this month I got a letter from my brother David, dated May 31st. I will make a short extract, "it is now almost a year since my dear and beloved wife was called, I trust to her reward in heaven. I am still left to mourn her loss. I assure you, it has been a lonesome year to me, altho my daughter and family do all they can to make it pleasant; it is not my own dear home and Mary, the best friend I ever had to counsel with and encourage me in the battles of life. But I trust by following her example I shall be permitted to spend an eternity with all our redeemed friends and relatives on the other shore.@ (Now, right here I will write this as a command to my sons, that if my brother David outlives me, I want them to do the work in the

**P. 112** Temple for him and his wife, and have them sealed; and also the same for my brother George Lane Foote and his wife after they depart hence, if they do not receive the gospel in this life. Also see that my brothers are adopted to my father David Foote, whose work I have done, and my mother=s also, even unto their second anointing).

I received a letter from my son Franklin. They are all well. This month of June passed away about like the preceding ones. I am confined to my wife's room continually day and night. But I can begin to see she is mending slowly thank the Lord.

**July.** During this month I received **letters** from my son Charles and daughter Olive, also one from my cousins Laura Bess and Helen Riser. She is in the city on their way home to Cal. They are well. **My wife is still gaining slowly.** Can sit up some.

**August.** The first of this month I got a **letter from my son John Ammon.** He is in Pleasant Valley hauling lumber and doing very well. I also received a **letter from D. L. Clement** which I will copy:

Fairview Aug 9th 1885

Dear Uncle: it is with pleasure that I take my pen to write you a few lines. I was glad to hear that Aunt Sidnie was better, though improving slowly. I hope her recovery will be sure and permanent. I have often thought of her during her sickness, and my prayers and desires have been for her complete recovery. I would very much like to see her, and also the rest of you. I and my boys commenced our harvest on the first inst. We are not half through yet. With fall wheat, and spring wheat, and an early and late kind of oats, it does not all come on our hands at once. We have a machine of our own. For a while back it has been extremely dry and hot, but we have just had some heavy thunder showers, which has made it more comfortable. You may have heard of father Brady's death. He died sometime in June. It seemed that he pined away without any particular disease or sickness. My niece Nancy Cox and family are well, I believe. Write again soon. D.L. Clement

**P. 113**

I got another **letter from Ammon.** He has had some bad luck. Broke his wagon and had to lay by a week. He thinks he will come and see me next fall. My wife is still gaining slowly.

**September.** I received a **letter** from my daughter-in-law, **Franklin's wife**, dated August 24. She is not very well. The rest are well. I also received a **letter from** my nephew, **Thomas Clement.** He has been up to the Snake River country and likes it, but will not go there as there are too many outsiders there. On the morning of Aug. 27th at half past five o'clock he was blessed with a fine boy. He has raised 450 bushels of grain this year. I also got a **letter from my brother George.** His wife's health is better. Darius L. Clement writes to me under date of Sept 27th that they are well and have raised 1014 bushels of grain and had extracted 1200 lbs. of honey

this season, and the combs were nearly full again. He had also raised 20 bushels or more of currants and gooseberries.

My wife continues to improve slowly. I can leave her long enough to stir around out of doors, and do some work. She has had a long siege of it and has suffered more than tongue can tell. My son James Franklin with his family arrived here the last of this month. He is going to St. George to get their endowments and have their children sealed to them. I am very sorry that I cannot go with them. It is quite a journey for them, about 400 miles from where he lives. May the blessings of our Father attend them.

**October [1885].** My son returned in due time from St. George, and after stopping a few days, went on home. They took what apples he could well haul. I received several letters since October, but there was not anything in them of importance, excepting Caroline Weeks. She writes that she has been sick for two years, but was getting better. Another year has passed away. It has been a very sorrowful year to me, and my wife. I hope we will never be called to pass through such a time again. My wife has suffered beyond the power of language to describe. I have fasted and prayed and besought the Lord to give her strength to withstand the destroyer, and I thank Him for He has heard my prayer and enabled her to overcome in a degree, so that she is able to get around the house some. O, what care and anxiety I am relieved of. I thank my God.

## CHAPTER 7 - 1886

- P.114** The forepart of Jan. I got a letter from my son Franklin's wife. It seems they had quite a hard time getting home. One of his mares got kicked and he traded them off. They were four days in Salina Kanion. It snowed on them half a day and all night, but they got home all right at last.

Last year, **Junius F. Wells** published a notice in the Deseret News, that if those who were in the **Missouri persecutions** would write out their experiences in those persecutions with a brief sketch of their lives and send to him, he would send to them the Contributor for one year. I wrote mine and my wife's and sent to him. As mine is fully written in my journal I will omit it here, but will record my wife's which is as follows:

### **Artemisia Sidnie Myers Foote's Experience In The Persecutions of the Latter Day Saints in Missouri:**

I was born in Richland County, Ohio on the 24th day of January 1829. **My father Jacob Myers, and my Mother, Sarah Coleman Myers** embraced the gospel about the year 1834, and moved to Missouri in 1836, and settled in the eastern part of Caldwell County near Shool Creek. **He built the grist mill for Mr. Hawn** which was after-wards the scene of the **Massacre**.

I was baptized in the summer of 1837 when in my ninth year.

In 1838 when the war broke out against the Saints, my brother Jacob Myers Jr was living near the mill and had been assisting in running it. My brother-in-law James Houston, who was a blacksmith, built and owned the shop in which the massacre occurred.

#### **Age 10**

On the 30th of Oct. the most of the brethren who were living in the vicinity of **Hawn's Mill** assembled at that place, among whom was my father and my brother George. My father with my brother-in-law accompanying him started for home a short time before the mob came upon them at the mill (My brother-in-law's wife was at father's). They had not reached home, before they heard the firing of guns at the Mill.

- P.115** About dark word came to us the mobbers were coming, and that men, women and children had better hide in the woods as they intended to kill all they could find. The men were told to hide by themselves. There were three families at father's house. After the men were gone, the women took the children and went about a mile and a half to the woods, and after the children were got to sleep and lights put out, my mother put on a man's coat and stood guard until one or two o'clock when word was brought to us that they had had a battle at the Mill and two of my brothers were wounded.

We all now went home and found father there. Mother told him that he had better stay with the children, and she would go to the Mill and see to my wounded brothers. I clung to my mother and wanted to go with her, to which she consented. My brother George's wife also went with us. We lived three miles from the mill. My brother George lived one and a quarter miles from the Mill. When we came to his house, we went in and found him lying on the bed. When Mother saw him she exclaimed "O Lord have mercy on my boy". He replied, "Don't fret mother, I shall not die." He was very weak from loss of blood.

I will here relate the manner of his escape in his own words as he told to us after he got better. "Our guns were all in the blacksmith shop when the mob came unexpectedly upon us. Orders were given to run to the shop. The mob formed a half circle on the north side of the shop extending partly across the east and west ends, so as to cover all retreat from the shop. They commenced firing before we could escape with our guns. I looked for a chance to run out, but as I rose up to run one fellow behind a tree leveled his gun at me, and I had to drop down again. One of the brethren by my side had just loaded his gun when he fell mortally wounded. I seized his gun and raised my hat so that the mobber could see it, when he immediately came around the tree so I could see him, and leveled his gun at me again, but I was too quick for him, for when I fired he clasped his arms around the tree and slid to the ground.

- P. 116** I now thought it was my time to escape. I made two or three jumps from the door when a bullet struck me a little below the right shoulder blade and lodged against the skin near the pit of my stomach. I fell to the ground. Mother, if ever a boy prayed I did at this time. I thought it would not do to lie here, so I arose and ran for the mill dam and crossed over it and ran up the hill; the bullets whistling by me all the time. When I came to the fence and was climbing over it a ball passed through my shirt collar. I walked as far as I could but soon

became so weak from loss of blood, I had to get on my hands and knees and crawl the rest of the way home. I was so very thirsty, and finding no one at home, I crawled to the spring and drank very freely, and when I got back to the house I became very sick and vomited a large quantity of blood, when I felt more easy. I suffered terribly before this."

After Mother had dressed George's wounds, we went on to the Mill where we arrived just at break of day. I shall never forget the awful scenes that met our eyes.

When we got to Hawn's house the first scene that presented itself in his dooryard was the remains of Father York and McBride and others covered with sheets. As we went down the hill to cross on the milldam, there stood a boy over a pool of blood. He said to mother, "Mother Myers this is the blood of my poor father." This, with the groans of the wounded, which we could distinctly hear, affected mother so that she was unable to make any reply to the boy.

We made our way to my brother Jacob's house and found him with his left leg broken by a bullet about half way between his knee and ankle, and a flesh wound in his thigh. After he fell to the ground, the mobbers saw him sitting there holding his leg, and one of them ran up to him with a corn cutter to kill him. As he raised his arm to strike, another one of the mob called out to him and told him if he touched my brother he would shoot him, and running up to them, he said my brother was a damned fine man for he had ground many a grist for him.

After the mob had ceased firing, my brother's wife and her sister saw him sitting where he had fallen. They went out and asked two of them to carry him into his house. The mobbers asked them if there were any Mormons in the house. They said there were not. They said to the women, if they lied to them they would throw them into the millpond. They then took him up and carried him into his house and threw him on the bed, and hurried out of doors as though they expected to be shot the next moment.

P. 117 From my brother's house we went to the blacksmith shop, where we beheld a most shocking sight. There lay the dead, the dying and the wounded, weltering in their blood where they fell. A young man, whose name was Simon Cox who lived with my father lay there, four bullets having passed through his body about the kidneys. He was still alive. He said to mother all he wanted was a bowl of sweet milk and a feather bed to lie on. He had just got a pair of new boots a few days before, and he told mother how they dragged him about the shop to get them off. He told us to be faithful, and said to me, "Be a good girl and obey your parents." He died in the afternoon about 24 hours after he was shot.

After we went back to my brother's house, my father, David Evens, and Joseph Young, with one or two more came and gathered up the dead and carried them to my brother's place and put them into a well which he had been digging, but had not yet come to water. They brought them on a wide board and slid them off feet foremost. Every time they brought one and slid him in I screamed and cried, it was such an awful sight to see them piled in the bottom in all shapes.

After the dead were buried (which was done in a great hurry) father and the brethren went away and secreted themselves for fear the mobbers would come on them again.

The mobbers returned, but I do not remember how soon, and camped there about 20 days during which time they killed cattle and hogs to live on. They also took six or eight stand of bees belonging to father which were at the mill. During the time they camped there they were very civil to the women folks. They chopped wood and brought water for my brother's folks. They wanted to come in the house and sit around the fire, but mother would not allow them to.

In the following spring my brothers had so far recovered as to be able to go on board a steamer on the Missouri River and returned to Ohio, where Jacob had to have his leg amputated above the knee. George never became a sound man again. Father moved his family to Illinois in the spring of 1839 and settled near Payson, Adams Co. and continued to live in that region till the exodus from Nauvoo.

My son John Ammon was married to Eliza Ann Merrick on the 2nd of March. I received from Caroline Weeks her picture. She is quite fleshy, but is in poor health. In June I received a **letter from my brother, George**, in which I rather thought he intimated that the Mormons did not believe in the **atonement of our Savior**.

On the **4th of July** I wrote him a very lengthy letter setting forth the belief of the Latter Day Saints very fully and plainly. In reply to my letter he writes as follows:

**P. 118**

Ypsilanti July 18th 1886

Dear Brother Warren: Your excellent letter of July 4th was duly received for which I am very much obliged. I did not intend to intimate that you were not a believer in the divinity of the Lord Jesus, and I am glad to know that you are sound on the atonement, but do not know where you get the idea that Lucifer offered to save all men if God would give him the glory and because he was rejected he rebelled. I would like your opinion of the fall of Adam. **George L. Foote**

For my answer to the foregoing see **Page 137**.

During this year I received very kind letters from my brothers, Nephews, nieces and children, but as there are nothing unusual in them I will not copy them. My daughter Olive writes under date of Oct 16th that her husband has got a good job at Gilson's Ranch. He gets \$40.00 per month and she gets two dollars a week and everything furnished, and as they did not like to lose this job they gave up coming to see me this fall. The last **letter** I received this year was **from my brother David**. I will copy it nearly entire:

Flint Dec. 19th 1886

Dear Brother Warren: I suppose by this time you think I have entirely forgotten you, but I assure you it is not so. Although I have been so very negligent in writing I often think of you, and would give more to see you than any other persons living, and if I was a little younger, and had the money, I would surely make you a visit. My health is very good for one of my age. if I live to see the 24th day of next Aug. I will be 75 years old, and there is but few that think I am over 65 or 68. The worst trouble I have is cold feet. I suppose it is a lack of circulation of the blood. Well the Lord has spared my life much longer than I ever expected. I never expected to outlive my wife, but she is gone and I *am* left to wait for the boatmen when I expect to join her on the other shore..... My children are all living here in Flint, and are in usual health. My daughter and family are still living in my house, and I board with them. My son-in-law, Mr. Muma has been County Register for the

**P. 119**

last two years, and was elected last fall for two years more. My sons Warren and Willie are making Photos each by themselves. Albert is on Mr. Howard's farm adjoining the city. Mr. Howard and wife are still in Arizona. We had a letter from George's wife a short time ago. They were well as usual. I have not heard from our sister Irene for a long time, but suppose she is still living or I should have heard from them. When you last wrote me, your wife's health was very poor. How is she now? I hope she has recovered and is enjoying her usual health again. Please write soon, and I will try to be more prompt in the future. Yesterday was the 25th anniversary of my son David Burns' death in South Carolina. How fast time passes away, I purchased a monument for my lot in the Cemetery last summer at a cost of about \$400.00 which I think is very nice for the money. I will send you a picture of it. The Monument stands in the center of the lot. The grave in front is where Mary is buried, and the one on the left, on the back of the lot, is our eldest daughter's grave (Helen P.) and the other is Andrew H. I paid \$50.00 for the lot 28 years ago. The Cemetery is beautifully situated, and some expensive Monuments, one cost e\$3500.00 which is very nice. I do not think of anything more to write at present. Please write as soon as you receive this, as I am very anxious to hear from you. our folks all join in sending love to you and yours. I remain your affectionate **brother, David Foote**.

My wife continued to gain strength slowly throughout this year and can do some light work about house. We have been making preparations for the last three years to **build a barn**. it was a heavy job to dig into the hill for a basement. We finished digging last spring and got the stone wall up the forepart of this summer. The foundation is **46 feet by 50**. The main building is 30 feet by 50 with a lean-to 16 by 50. We gave **Nils Levanger** the job of **putting the barn up** and finishing complete for \$250.00. He **commenced** it in **Aug.** and had it **completed** about the **first of Oct**. There are stalls for horses on the south end in the basement 12 feet by 46 and on the west side stalls for cattle, 16 feet by 38; also a stable for calves and colts on the north end 10 feet by 30. The middle of basement is for straw and chaff. The basement is ten feet high. There are trap doors in the floor where hay is put down into the mangers. There is about 30,000 feet of timber and lumber in the

**P. 120**

building. I **paid for nearly all** this lumber **in apples, and other fruit** during the **past two years**. The whole building including digging for basement and stone wall **cost about \$1,000.00** and is all paid for.

I will now copy the **letter** that I wrote **to Bro. E Snow** with regard to **my wife Maria=s complaints** to him, as mentioned on Page 101. it should have been copied in the preceding chapter, but it makes no particular difference, as I have never heard anything from Bro. Snow with regard to it since he stayed overnight with me in Dec. 1884.

Glendale, Jan. 1885

**Apostle Erastus Snow**, Dear Brother: **In answer to the complaint made to you by my wife** who left me eight years ago, I will make the following statement. She was sealed to me by President Brigham Young in March 1856. I had seven children by her, four of them are now living. When we were broken up at the Muddy, I lost nearly all my property. Consequently we were very destitute when I came to this valley, but by the blessings of the Lord we did not suffer for the common necessities of life, although our clothing was not of the finest kind, being mostly cloth manufactured at the Washington Factory. After brother James Leithead got his grist mill running in this place, I rented it of him, and we began to get along very well with what I made in the mill and on my farm, and we were in what I consider comfortable circumstances. About a year before my wife left me, she got very intimate with James Maxwell's family and the Minchey's, and I began to notice a change in her feelings towards me. Ben Minchey frequently stopped at her house and an intimacy grew up between him and my daughter encouraged by her mother before I was aware of it. I knew nothing about the man, only from reports, which were not very good, and I counseled my wife and daughter to beware of him until we knew more about him. They paid no heed to my counsel and as matters grew worse I finally forbade them harboring him about the place. After this I did not see anything more of him around. My daughter told me that she would not have anything more to do with him, I supposed that he had left the place. This was in the fall of 1876. In the forepart of December she went over to Minchey's place near Hillsdale, as

**P. 121** I supposed on a visit. She took her two little boys with her, leaving her eldest son and daughter to keep house. After she had been gone a week or so, her eldest son informed me that Ben Minchey and my daughter were married. Minchey had got young James Little to come over from Little's Ranch and married them in the dead hours of the night. You must know that I felt very much vexed, but as they had been married about two weeks, and my wife and Minchey both had gone, I did not see how I could help matters. I talked to my daughter, and told her the consequences of her disobedience, etc. She wept most bitterly. My wife Maria's eldest son, was by my consent engaged to be married to one of Pleasant Minchey's daughters on Christmas day, so he and his sister went over there. I expected that their mother would come home after the wedding But my son came over and said they wanted to go on a visit to my wife's mother in Scipio. I consented to this and let my son have provisions and grain for their team which belonged to Ben Minchey. My son returned the latter part of winter, and in the spring moved over into his mother's house and had the use of her dishes, stove, etc. I also rented him some land. He occasionally received letters from his mother during the summer. In the fall I got a letter from one of my little sons informing me that they needed some clothing, hats, and boots for winter. I sent them some cloth by Sister Leithead's brother, who was here on a visit. I also sent them money by mail to buy them some boots and hats. About this time my wife wrote to me, that she would come home if I would send for her. She seemed to be quite humble, and my little sons felt to rejoice very much to think that they were coming home again. I wrote to her that I would send her son Franklin after her as soon as we could get him ready. But before he got ready to go, I received another letter from her demanding a divorce, although she said it would make no difference she should consider herself free at any rate. The next thing I heard of her she was married to Elliott of Salem, Utah County and was living there. The foregoing is a brief statements of facts. (She received her endowments about five years after we were sealed in the Endowment House in Salt Lake City. We never had any particular difficulty until she was determined that her daughter should marry Ben Minchey, although she was often in trouble with some of her neighbors through her tattling to which she was very much addicted. She had a good log house, as good as any in this place, a good young orchard, and three fat hogs in the pen when she went away. She also had three cows which I called hers and

**P. 122** chickens, etc. I knew no difference in my wives or children in providing for them. I never abused her in word or action. If I have erred at all it is on the side of mercy. My daughter was led to disobey me through the influence of her mother. Minchey made her believe that he had a great many cows, and they could go somewhere and run a dairy and do great things, but my wife found out to her sorrow that he had no cows or anything else but a span of horses and an old wagon, and she became as anxious after she had married Elliott to get her daughter and Minchey separated, as she was to get them married, which, she finally accomplished. My daughter came back to me with her babe. Minchey had to flee a fugitive from justice. She subsequently married Oscar Beebe, a son of Bro. Beebe by his first wife. My four children by my second wife are living at the Muddy, Emery Co. at this time. The eldest, James Franklin is a counsellor to the Bishop of that ward. You asked me if I wanted to give my wife a bill of divorce. I answered that I did not, I consider that she is just as well off, and perhaps better than she would be with a divorce. My children wishes me to hold on to her if possible. I have not done anything to forfeit my right to her and if it is possible to save her, I wish to do it. This is the way I feel at present, but I hold myself subject to counsel from the authorities of the Church. I told Bro. Snow when he was here, that I would get Bro. Leithead and others to make a statement with regard to me not supporting her, etc. which are as follows:

**James L. Leithead's Statement.** Jan 25th 1885: I became acquainted with Brother Warren Foote and his family about the year 1865 while living on the Muddy. After I purchased the gristmill he became my miller and

ran the mill for me until we left there. After leaving the Muddy we moved to Long Valley, and settled in the same town together - Glendale - and as soon as I got the gristmill in operation he again ran the mill for me. I was Bishop of the ward then. and brother Foote was one of my counsellors. I was intimate with brother Foote and his family, and never knew of any particular trouble in his family although they visited at our house and we with them. There never were any complaints made officially or otherwise and knew nothing but what they were living comfortably together. Their circumstances I considered better than the average of those who

**P. 123** came from the Muddy, because he having the mill was enabled to obtain many necessaries in the clothing line etc. that others did not have. Kanab and other places brought in goods of various kinds to trade for cornmeal, etc. and I believe that Bro. Foote provided as well or better for his family than the majority of the families resident in this place. I had every opportunity to know this being closely connected with him in a ward as well as business capacity. After Sister Maria left Glendale, as we supposed with the intention of visiting friends in the north, and when she had been gone a year or more, Bro. Foote sent her a roll of cloth for herself and children. This I know, because he sent it to her by my wife's brother who had been making us a visit. I know also that Maria acted very unwise, and much against Brother Foote's wishes in harboring one of the Minchey's and who finally married her daughter Olive in a clandestine manner much against Brother Foote's wishes and even knowledge. I think she was led astray by Minchey's representations of wealth, that he was possessor of, but it turned out otherwise, and he had to run the country for his thieving proclivities leaving his wife and babe. This I think was about the beginning of their troubles. (Signed) James Leithead.

**Statement of Silas Harris.** Glendale Jan 25th 1885: To Whom it may Concern: This certifies that I have lived neighbor to Brother Warren Foote since I came to Glendale twelve years ago and have been acquainted with his family. As regards Maria Ivie Foote in my judgment, considering the privations the people had to undergo in settling a new place, she was reasonable cared for, and I do not know of any reasonable excuse she had for leaving Bro. Foote. Respectfully Silas Harris. I also certify to the foregoing, Sariah Harris.

**P. 124** **Statement of Bishop Royal J. Cutler,** Jan 27th 1885. To Whom it May Concern: In the matter relating to Brother Warren Foote and his wife Maria, I will say I have been very well acquainted with Br. Foote and his wife Maria from before the time they moved to this place and to the best of my knowledge, brother Foote has been a good provider to both his families, and further, Sister Maria, at the time of her leaving, had as good a house and as comfortable surroundings as the majority of families in this place. (Signed) Royal J. Cutler, Bishop.

64  
**CHAPTER 8**

My **brother, David**, has been sending the **Episcopal Methodist Christian Advocate** printed in New York City to me for some time. in the issue for Jan 28th 1886 there is an article written by the **Reverend G. L. Thompson** of New Britain Conn. on the Mormons. I wrote a review of the Article and sent to my brother, and I will copy it here.

"The Mormon Problem"

It is doubtful if the future historian of the United States will have a more singular fact to relate than is formed in the rise of Mormonism. Now his first sentence here is very true. He next says: It seems strange that this delusion, so obnoxious to our age and people should have grown to its present magnitude. The firm faith of its adherents, its seclusion in a Rocky Mountain Territory, its frequent importation of converts, easily enough, on the one side, accounts for its growth. But it still remains a singular fact that in this age, among a people of high religious intelligence, it should have such a history as it presents today. Yes Mormonism is a very singular and strange work to this generation, as the prophet Isaiah said it would be. He says in the 28th chapter of his prophecies 21st verse "For the Lord will rise up as in Mount Perazim he shall be wroth as in the valley of Gideon, that he may do his work, his strange work; and bring to pass his act, his strange act". Now this is what the Lord is doing in this day. And this strange work is so very strange to the professed Christian world; so very different from their ideas and traditions, that brand it as a delusion, and obnoxious to their civilization. Let us read the next verse. "Now therefore be ye not mockers lest your bands be made strong for I have heard from the Lord God of host a consumption, even determined upon the whole earth." We will go back and read the 16, 17, 18 and 19 verses "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation Stone, a tried stone , a precious corner stone a sure foundation. He that believeth shall not make hasty judgment also will I lay to the line and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and

**P. 125** the waters shall overflow the hiding place; and your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you; for morning by morning shall it pass over, by day and by night and it shall be a vexation only to understand the report." The precious tried and sure foundation stone is now being laid in Zion. What will become of the liars when their refuge is swept away? They will be trodden down by the overflowing scourge, and it will be a vexation only to understand the report. This will be the fate of all those scoundrels who infest this Territory and other places, who are making lies their refuge with regard to this strange work of whom Governor Murray is one of the chiefest. Read the 29th chapter if Isaiah, part of which was fulfilled in the coming forth of the Book of Mormon, and part is now being fulfilled and all will be fulfilled before many years hence. "For the terrible will soon be brought to naught, and the scorner consumed, and all who watch for iniquity will be cut off." Thompson in his second paragraph says In the period of its growth other and more pressing questions engage the moral energies of our people; and the case easily suggests the parable: "A man sowed good seed in his field. While men slept his enemy came and sowed tares among the wheat". Is this country yet out to sleep? Is it awake to see the danger that meets us in the twin relic. The sowing of Mormonism has gone on until one Territory seventeen times as large as Connecticut is seeded down already, and it is fast spreading, and taking root in adjoining Territories of the public domain. Shall it receive counseled for the tares and shall we tear it from our soil and civilization? If the latter, then we have on hand to deal with the greatest delusion of modern times, a strong centralized power, hostile ever to our government and a still greater foe to our civilization. In the foregoing he compares Mormonism to the tares than an enemy sowed while the Christians were asleep, and he does not seem willing to let them grow till the harvest, but thinks it best to "tear them from our soil" regardless of the wheat that will be destroyed in so doing. Mormonism is not a delusion, it is not hostile to our government, and is not a foe to civilization. He is unable to prove the truth of his assertion. We now come to his third paragraph.

**P. 126** "The writer does not share the opinion of those who think we had better let it alone, nor of those who believe this deep-rooted delusion will consent to melt away before the building of railroads and inter-state commerce. its history, carefully studied, forbids such a hope. it is just now playing "possum" after its fashion. The recent verdicts under the Edmund's Act, effective and wholesome as they have been, have only made an irritating scratch on the skin of this monster. If Mormonism yields at all, it will be only after a prolonged and most stubborn resistance to the power of the Government backed by the Christian sentiment of the nation. "He says, "if it yields at all". He seems to be in doubt about it. I will assure him and all the world, that what he calls Mormonism will never yield, but will continue to grow, like the stone Daniel saw cut out of the mountain, and fill the whole earth. It is the beginning of that Kingdom that Daniel said that the God of Heaven would set up, being diverse from all other Kingdoms. The more they persecute it the faster it will grow. In Paragraph four he says, it was pleasant to learn a few weeks since in "The Christian Advocate" that Mormons had been converted in our missions there, by tens, by fiftens, by twenties, aggregating a hundred; but our hopes were immediately

cast down by the intelligence that five hundred Mormons in one shipload were landed in New York. Truly it is a problem requiring clear views of the factors entering into it and the best practical wisdom dealing with them, Let us look at some of them". There have not been any Latter Day Saints converted to sectarianism, neither can they be as long as they live so as to retain the Holy Ghost, from the fact that the light of truth so far outshines the religion of the sects that the latter has no beauty to make is desirable to them. They may as well try to make the stars obscure the light of the noonday sun. They may have got some few who have said they were Saints, but have never lived humble and prayerful enough to obtain the Holy Ghost through whom a testimony of the gospel of our Savior is obtained. I have not heard of any conversions. "Yes" as Thompson says, "it truly requires clear views of the factors entering into it, and the best practical wisdom in dealing with them." Before he gets through he manifests his wisdom in dealing with it. I now

**P. 127** come to the "factors" he desires to look at.

#### "Mormonism as a Religion"

"Mormonism in its framework as in its foundation, is a religious belief. Like ancient Rome, which built the pantheon for all the different Gods worshipped by the nations she absorbed by conquest, we have proclaimed toleration for every religious faith. And as the Pantheon stands today only slightly impaired, showing much of its old time splendor, so the last to fall into decay in our grander Temple of freedom will be this right of religious liberty. The Mormons are one of the forty religious denominations in the United States and have religious rights we are bound to respect". This is all we ask for - our religious rights guaranteed to us by the Constitution of the United States, in common with all citizens. But we will see before we get through how much he respects our rights. Thompson continues: "The rank and file of this faith rests in its teaching for the fulfillment of their hopes as confidently as the Christian rests in the teaching of his Church. Only as religion is the core of that system can we account for the sad fact that the imperious and immaculate instinct of women has surrendered to it in one of the vilest humiliations of her sex. Yet vile as it is from our standpoint, we cannot get away from the fact that as a system, it is based on a so-called revelation from God. Let us not be deluded in thinking this delusion, rooted in the deepest instinct of the soul, will give up to half way measures for its overthrow." Very true, "The rank and file of this faith rests in its teaching for the fulfillment of their hopes," with a much greater assurance, than the Christian rests in the teachings of his Church. Why so? Because the Lord has revealed many great and glorious principles anew in our day, that has been made dark and obscure through priestcraft in the early apostasy of the Church. These glorious principles by which mankind can be exalted to an inheritance in the Celestial Kingdom, the Christian Churches reject. Light has come from the throne of God in our generation but they will not receive it, but call it a delusion. It is true, what he calls Mormonism will never give up to half-way measures, or whole-way measures for its overthrow.

#### "The Evils of Polygamy"

**P. 128** "Another factor in this problem is found in polygamy, a doctrine in their creed and a practice incorporated into the structure of their society. Great as our shame must ever be that this vile practice gained a foothold in our country, that shame will be greater, now that we are free to give it our attention, if we do not see to it that it is not done away. It is a stain, a dark blot, on our civilization, which the voice of God bids us wipe out. History is oftentimes the means by which the voice is conveyed to us. It is a strange parallel to its rise among us that it was introduced into Egypt in the noon-tide of her splendor. It has out-lasted that splendor, and thrives today amid its ruins. Will this fact also have its parallel among us? Does not "drear Egypt, the burnt-out torch within her moldering hands that once lit all the East teach us something? Long after her early theistic faith had given place to delusions which included the worship of the sacred bull, the Pharaoh and great builder of her greatest architectural period, Rameses II brought it in leaving to Egypt seventy children and the heritage of this curse." Now I suppose that this reverend gentleman expects to go to heaven and rest in Abraham's bosom, and there to meet Jacob and Moses, David and Solomon, and all the ancient worthies, who were highly favored of God. Will he be so ashamed of them that he will want to get into some obscure corner to avoid being seen with those vile persons? or will he want to "see to it" that they are cast out with their wives. When and where did he ever hear the voice of God bidding him and others to wipe it out. Surely he has forgotten himself, for if a Latter Day Saint should testify to him, that the Lord had spoken from the heavens in this day he would say he was deluded. We will proceed to the next paragraph. "Egyptian darkness in America is what we have in Mormonism. If the doctrine of transmigration of souls were true, as Joseph Smith taught, we could account for Mormon polygamy on the ground that some old Egyptians had reappeared in Smith, Brigham Young and their followers. The souls of those old Coptics are getting over here in alarming numbers, for Mormonism has never grown faster than it is today, and for those who are saying "Had we not better let polygamy alone, as the Mormons are a thrifty and industrious people," it must be observed that polygamy subverts the very foundations of Society, and makes of it something wholly un-American as well as un-Christian. The position which it

requires of woman is both damning to herself and darkening to the minds of men. A heavy curse falls on the Society practicing it. @ "The education of a people in the best sense

**P. 129** depends mainly on the influence of women - on her domestic character. In a polygamous home she is a fallen angel, stripped of her power for good, and so far fallen in the land. I have alluded to that her religious teachers dispute she has a soul. I make these points to show - at least intimate - what we shall be contending for in the contest this Government is sure to have with Mormon polygamy." The doctrine of the transmigration of souls, is not a tenet of the faith of the Mormons. Joseph Smith never taught it. We do not believe any such doctrine. Thompson can set it down as not true and quiet his fears about the old Coptics. Polygamy as practiced by the Mormons does not "subvert the very foundations of good society," but I will acknowledge that it is wholly un-American," for American Society says "You can have as many mistresses as you please, so you do not marry them and call them wives. You can also divorce as many wives as you please when you get tired of them, and marry more." In a plural family among the Latter Day Saints, a woman is not a fallen angel stripped of her power to do good, and nobody disputes that she has a soul. In the marriage relation she becomes the honorable mother of a family, and her influence in her domestic character is enlarged. She is required to teach her children to be virtuous, truthful, upright, good manners, and above all, to fear God, and to be prayerful, and exercise faith in Him. She should teach them to be good citizens, that when they grow to manhood they will sustain the Constitution of our Country, and all people in their rights. Her position is not damnable to herself, but exalting, because being an honorable mother of children her powers to do good are greatly enlarged. Neither is polygamy darkening to the men whom God has commanded to practice it in purity and obedience to His law. If men and women enter into it according to the law which God has revealed, and-all the laws pertaining to the gospel, it will prove a blessing to them, but if on the other hand they marry to gratify their lusts, and keep not the law of God,; it will in the end prove a curse to them. They are all free agents, and God will reward every person according to their works. Every person who undertakes to speak or write upon the subject of plurality of wives as practiced by the Latter Day Saints, couple it with the polygamy of the oriental nations. The two practices are no more alike than noonday is like midnight. They will gabble about

**P. 130** it when they know no more about it than a child five years old. Reverend T's next is

#### "An Ecclesiastical Despotism"

"Bud bad as polygamy is, it is not the worst feature of Mormonism. That feature which will give us the greatest trouble, which will be the hardest to deal with, is the religious despotism now firmly established in Mormondom. Its central throne of power is in the Priesthood. Subtle, astute, unscrupulous in its methods of withstanding the will of the Government, a perjurer of the deepest dye in the civil courts, in its mission labors a most adroit deceiver, it is very obvious we shall have something to do in cutting off its abominations practiced in the name of religion. The Mormon increase of six hundred percent since 1850 gives a glimpse of the vast power already in the hands of this priestly hierarchy. The limits of this article will not allow the mention even by name of other features of this problem quite as important as son which have been noticed." He asserts that polygamy is not the worst feature of Mormonism. That is it exactly. Our enemies care nothing about polygamy of itself, but it is the union of the Saints that troubles them. This is what causes the devil to rage. He knows that in union is strength, therefore, he stirs up his servants to persecute and destroy the Church of Christ, as he did formerly. But he will fail this time - the gospel has come to stay. Thompson is right, that "the central throne of power is in the priesthood" because it is through the Melchizedek priesthood that we have the power and authority to act in the name of the Lord and without this priesthood we could not act legally in his name, but would be like other churches. The Holy Priesthood after the order of the Son of God is the only channel through which God reveals his will to man, not only to the President of His Church, but to every member thereof, through the administration of the Holy Ghost which is given to every member through the laying on of the hands of those holding this priesthood; after the person has been baptized by immersion according to the pattern set by our Savior. It is this spirit of truth that bears testimony to the truth of the gospel, hence the union of the Saints. But this priesthood is not "unscrupulous in its methods of withstanding the Government". It is not a "perjurer in the Civil Courts,@. It is not an Adroit deceiver in its mission labors.@ The doctrine of the Mormon Church is open to all who have a mind to investigate it. There

**P. 131** is nothing in the dark - nothing to deceive. There are no "abominations practiced in ' the name of religion". The abominations practiced in Utah are by those who are foremost in persecuting the Saints - those who are generally frequenters of houses of ill fame; they call themselves "American Gentlemen". In the next paragraph Rev. Thompson says "it remains now for us to look briefly at the means for settling this question. Let it be clearly accepted that we have work to do. Difficult as it is, every years' delay only adds to the burden. The Mormon contagion in its more noxious influences is spreading widely among the Indians, proving, as one of the agents reports to the Government, "that polygamy is one of the greatest obstacles to their civilization". I believe this country will yet find it would have been a vast saving to have settled this question years ago: Under the head of

"Mormonism As a Religion" he acknowledges that "the Mormons are one of the forty religious denominations in the United States, and have rights we are bound to respect." Well then, what right has the country or the Government to settle the religious question of the Mormons, or to interfere in any way with it? Don't you think that there would be a terrible howling if the Government undertook to interfere with the Methodist religion or any other religious denomination? I will consider this further under the head:

"Shall Utah Be Made A State"

"The two agencies to be employed in the settlement of this question are the general Government and missionary strength of the respective denominations. A sphere is clearly open to each. In the work of either there must not be the form or color of religious persecution. First, in our dealing with Utah through the Government, let it be clearly announced as the voice and purpose of our people that it can never become a State, never admitted into the Union, until polygamy is cast off, dead and buried beyond the possibility of a resurrection. For once a state, and its own internal affairs will be beyond the reach of the general Government, so of the people. Then we shall have fastened polygamy on this country for the future ages of its history. "Now I ask in the name of common sense, How can Mormonism be uprooted without the color of religious persecution? Has he not read in the Constitution of our country that "Congress shall make no laws respecting the establishment of religion or prohibiting the free exercise thereof." His aim is not only to put down polygamy, but to destroy the Church of Christ. In the next paragraph he says, "The question of religion is out

**P. 132** of the question here". Then he proceeds as follows: "Shall we take into our bosom, by giving it an entire Commonwealth with its sovereign rights, a vile barbarism from the Nile? Utah admitted, other Territories would soon follow where Mormonism will be in the ascendant. The camel=s nose must not be admitted into the tent. Should such a measure be proposed in Congress let mass-meetings in every Congressional district send up their protests till the ears of Congressmen tingle. Remanding the entire control of Utah to a Commission will do its people no more injustice than in the case of the District of Columbia. Already exercising its rights, under the Constitution, Congress has taken the ballot from women in Utah which had been granted them by the Territorial Legislature. Again, not only will the courts and legislation be, by commission, in the hands of the general Government, but, what is of equal importance, the public schools will be under its control. Taught now by Mormons, they are fountains of danger and disloyalty to the Government. Over against them are only the few schools of the Christian Churches in the Territory. Let the schools be under teachers whose weekly duties shall include instruction by catechism in the character of true marriage. Regulated as marriage is by the Civil Government, it may properly come within the duties of a public school teacher in the unusual condition of society found in Utah. Quoting that faithful public officer, Governor Murray, "Halfway measures will not answer and delays are dangerous" Notwithstanding the Supreme Court has declared the Edmund's law constitutional, I do not believe there is an intelligent person who had read the Constitution understandingly but what knows that Congress broke that instrument in enacting that law, but Thompson would go further, and take away the entire rights of American Citizens, by stifling their voice in their own Government and placing them under a commission of their most deadly enemies. We have an autocrat now reigning over us, more despotic than the Czar of Russia (Thompson's faithful public officer). Our Legislature is now in session, and he is voting every bill sent to him for approval. He holds the absolute power of vetoing. If this is not one man power what would you call it? Talk about an ecclesiastical despotism in Utah! The Mormon hierarchy as they call it can't hold a candle to the despotism of Thompson's "Faithful public servant. " Now they can admit Utah as a state or let it alone, we care but little about it. How does

**P. 133** Thompson know how our schools are taught? He says "they are fountains of danger to the Government." Satan could not invent a greater falsehood. Religion is not taught in our district schools. The laws of the Territory forbids it. How will he prevent the Mormons from teaching their children the tenets of their faith? Would he have a law passed forbidding it? and making it a misdemeanor for Mormons to hold Sabbath schools, or religious meetings? Now to wind up that subject he quotes the "faithful public servant" the Czar of Utah as follows "Halfway measures will not answer, and delays are dangerous". Yes he is a faithful servant to his master the devil, and his works he will do. Verily he will have his reward and all others who sanction his illegal acts, when the hail shall sweep away their refuge of lies. Now it is plainly seen that nothing will satisfy the barbarism of the Rev. G. L. Thompson short of the entire destruction of the Mormon people, but it must not have the semblance of religious persecution. 0, no. Thompson's next is:

"Prohibit Further Immigration of Mormons"

This will interfere with none of their civil or religious rights. We are debarring the Chinaman from coming to us by the law of Congress we are sending back paupers sent here from Europe; even a straggling band of gypsies with their trained bears; why should we "strain out a gnat and swallow a camel." Three hundred percent of the Mormon increase in the last thirty years has been by immigration. Missionary agents, including at times ex-members of Congress, have recruited for this Utah loveliness in nearly every land from (and including) Iceland

to Australia, not omitting the land of our Lord's birth, the dominion of the Sultan must be a congenial clime for this business, though we have reason to suspect a full knowledge of Mormonism is held back from many till they reach Utah. This policy of allowing these agent missionaries to send over their shiploads of converts is as sane as it would be for England to see dynamiters establish their factories in foreign lands, and allow this explosive to be openly conveyed to England to do its fiendish work of blowing up public buildings, destroying property, and taking innocent life. If history repeats itself, we shall yet find Mormonism more troublesome to us than dynamite to England. That such prohibition by Congress is admissible under the Constitution seems clear by a decision of the Supreme Court recently handed down that Congress has a right

**P. 134** to regulate immigration. Such an act would have a most salutary moral effect in making it known to the lower classes of other countries that we are not a nation of Mormons, that we repudiate crimes done in the name of religion, that it is a form of society incompatible with that which this country will maintain." He says, "This will not interfere with none of their civil or religious rights" O no, of course not! But how is Congress going to prevent immigration? Are they going to catechize every person who comes to our shores with regard to their religious belief? If so, I think they will have their hands full. Supposing Congress should enact a law prohibiting any Methodist coming to our country, would not that denomination raise a terrible hue and cry that Congress was interfering with their civil and religious rights? I think so. But the Mormons are unpopular, and anybody can pitch into them, and it is all right. What about the rights of the Mormons that Thompson says they are bound to respect? What are those rights? He does not name them, but whatever they are, he has swept them all away - every right guaranteed to all citizens under our Constitution, Mormons as well as Methodists, is taken from the Mormons. Yet, he says, "There must not be the form or color of religious persecution". But howmuchso ever he may try to disguise the fact, religious persecution is sticking out in every sentence. He is possessed of the same spirit that animated the Jews, when they cried out to Pilate, "Away with him, crucify him, crucify him". And it has come to this pass, that if any member of Congress arises to speak a word in behalf of the rights of the Mormons, every sectarian priest is instant with loud voices clamoring for the entire destruction of the Mormons, and their voices prevail so as to take away many of their rights, but they will never destroy that religion. I presume it is very aggravating to the Reverend DDS in general, that our missionaries are so successful in making converts. It is interfering with their craft. Their missionaries require large sums of money. Ours go without purse or script relying upon their Master who sends them, believing that He who feeds the ravens and cares for the sparrows will provide for all their necessities. God has commanded his servants to preach the gospel unto all nations, and when this is done the end will come, according to the words of the Savior. Thompson intimates that it was bad to allow Mormon

**P. 135** immigrants to come to this country, as it is to allow dynamiters to carry their explosives to England, etc. He knows better. When have the Mormons destroyed property and lives? He knows it is contrary to their faith and teachings. The Saints are commanded not to shed blood, but to see that every person is protected in their person and property. Mormonism would save and perpetrate our Government if the nation would let it. They have never done anything yet to make trouble for the Government, but the Government has done, and are doing much to make trouble for them. Thompson's next item is:

#### "The Duty of the Churches"

"Whatever the Government may or may not do, a divine call enjoins upon the Christian Churches of the land to see to it that paganism in Utah is broken up by the light and truth of the gospel. This will tax their full missionary strength. As a missionary organization I know nothing like Mormonism. Every member is committed to leave all business at any moment, if called upon by the authorities of the Church, to go to any part of the earth to do missionary work. Just now by a new and bolder policy than it has before ventured upon in this country, more than fifty of these agents are in the South. It is a coincident that this movement began just at the time when there was a change in the administration of the government." Now what he says about breaking up "paganism in Utah by the light and truth of the gospel" we say amen to it. Light and truth is what we want, the more the better. But our Reverend friend is not willing to wholly rely on those weapons, but he wants his missionaries backed by the carnal weapons of the law, and the whole power of the Government. Send on the missionaries, but do not send any more "Liefords" for we have plenty of them here now. Send all the "Truefords" you please for we love the truth, the whole truth, and nothing but the truth. The missionary labors of the Mormons in the South did not commence with the change of the administration of the Government, and he must be very ignorant to not know that they have been laboring there for many years. I will pass on to his next paragraph: AA more pathetic story can scarcely be found in our history than their migration to Utah, where in midwinter in 1848, twenty thousand men, women and children pushed their way through the trackless wilds of the west for Salt Lake. Such tenacity of belief, such heroism of faith will not be overcome easily, even by the light of truth. it will be Greek meeting Greek, and the heaviest forces, and best

**P. 136** equipped with the weapons of truth will conquer". The pathetic story of the "immigration of Mormons to Salt

Lake through the trackless wilds in 1848" does not seem to touch any sympathetic cord in his cold and inhuman breast. it will not be "the heaviest forces," but it will be the best equipped with the weapons of truth that will conquer. Thompson's twaddle about African slavery, etc. in the next paragraph I will pass over, as there is nothing in it relating to Mormonism. Proceeding, he says, "We of this generation know full well how it (African slavery) did cease, and what sacrifice of blood and treasure we paid our redemption from its curse. Let not this nation be twice deceived. It is no time for the Church of Christ to play the role of "hugging the delusive phantom of hope." There is a vast power in our midst, vigorous in its life, compact in its government, and undivided in the support of its adherents. Clearly enough the easiest time to kill a scorpion is in the egg. That day is past with Mormonism. It is a citadel to be taken for Christ by armies of his truth - a fortress to be reduced only by size" He Compares Mormonism to a scorpion, "and the best time to kill one is in the egg. But that time is passed with Mormonism". Yes it is very true, the time has passed to kill Mormonism, in fact such a time has never been since the Angel Moroni visited Joseph Smith, and revealed the Nephite records to him. Christ never commanded his servants to use carnal weapons to take a citadel of Satan's but to "take the sword of the spirit" and "the helmet of salvation" etc. But Lucifer employs powder and ball and all manner of instruments of death and destruction, to overcome the followers of Christ. This is what he is doing today, and he thinks that he will overcome then as he has in times past, but he will utterly fail this time, for the gospel of Christ has come to stay, and Lucifer with all his hosts will be overthrown, and the day of righteousness and peace will come, even the great Millennium when Satan will be found and have no more power over the hearts of the people. The Rev. Thompson in his last paragraph says: "Let the Church which is sending its mission forces to the ends of the earth hurry heavy reinforcements to Utah. An enemy in the rear is dangerous to an army. He may get possession of Territory that must be reconquered at great cost. Let the Christian Churches move on Utah, and avert, if possible, the day when God shall again thunder down upon us in his retributive judgment. Whatsoever a nation sow, that shall it also reap. Now if they would avert the day when God will

**P. 137** thunder down upon them his retributive justice, let them cease to persecute His Saints - the Mormons as they call them. Let them restore to them their rights as American citizens let them restore to them fourfold for all the damages and losses they have caused them for the past fifty years, and let them repent of their sin - their murders, robbings, hypocrisy, whoredoms, and all their abominations and the God of Israel will be merciful, and spare them, but if they refuse to do this, and continue on in their persecutions against the people of God, he will most assuredly waste away this nation, for "whatsoever a nation sows, that shall it also reap."

## CHAPTER 9 - 1887

**January [1887].** I wrote an **answer to my brother George's letter**. An extract of which will be found on Page 118, in which he says "I would like your opinion of the **Fall of Adam**". The following is my answer:

Dear Brother George: I will try to fulfill the promise I made you some time ago, that is, to give you my views with regard to the Fall of Adam, etc. We learn from the 2nd chapter, 4th and 5th verses of Genesis, that God made every plant and herb of the field before it was in the earth, etc, that is. He created, or rather, organized all things which exist upon the earth spiritually, before they were naturally upon the earth. Not only the herbs and plants, but man and beasts, fowls and fishes, etc. The Apostle Peter informs us (see 2nd Peter 3rd Chap, 8th verse) that one day with the Lord is a thousand of our years. Consequently it took until the fifth thousand years to prepare the earth and sea with herbs and food to sustain the fishes of the sea, and the fowls of the air, and another thousand years to produce herbs and fruits to sustain the four-footed beasts, and man. We learn from verses 25 and 26 that the fishes, fowls and beasts were organized on the earth before man is placed thereon. Everything was developed in its natural body ready for man's comfort and sustenance before Adam came upon the stage of action. We also learn that, at some period during the first day, or thousand years, God said "Let there be light and there was light." Now from what source or planet did this light proceed? It was not until the fourth day that God made the two great lights to rule the day and night. The fact is this. The place

**P. 138** where God organized the earth with all the vegetable and animal life upon it, in the vast expanse of space was a very different place from what it occupies now. It was organized a Celestial body capable of sustaining life eternally. It was planted with herbs and fruits, the nutriment of which produced a spiritual liquid flowing through the veins of every being who inhabited it with life eternal with the exception of one tree. The climate of our earth was capable of producing the tree of life, with other Celestial fruits, because it occupied a position in space nearer the central orb where the great Elohim dwells, from which the first light we read of emanated, the reckoning of time on that planet being a thousand of our years for one day there. I have written the foregoing as a kind of preliminary of what I am going to write with regard to the fall of Adam. I will ask firstly, Who was Adam, and from whence did he come? Josephus says, "Moreover, Moses, after the seventh day was over, begins to talk philosophically concerning the formation of man, saying, "That God took dust from the ground and formed man" etc. Moses' statement is about like what we tell our children when a new baby arrives. You know that about the first question they ask is "Where did the baby come from" The answer generally is, "the doctor brought it." Luke in giving the genealogy of Jesus Christ, says that Adam was the son of God. He must then have been begotten of God, and must consequently have had a mother. Hence we must conclude that Adam was begotten, and born, by the same process that beings are begotten and born now. But his birthplace was not on this earth. You will remember that I wrote in a former letter on the Atonement of our Savior, that there was a grand Council held with regard to organizing the earth, etc. and that all those who have, or ever will inhabit it, were present on that grand occasion. The plan was fully discussed, and all the details agreed upon with regard to organizing the earth, and the peopling of it and the fall, and a Savior or Redeemer chosen.' if all these topics were discussed, is it not reasonable to suppose that two individuals ' male and female, were also chosen to take up their abode on the new earth, to commence preparing fleshly tabernacles for those spirits to dwell in? All the other plans would have been failures were it not for these two personages. The fact is, Father Adam and Mother Eve were personages of tabernacle, having immortal bodies,

**P. 139** who had had a probation on an earth before. This earth was organized. They had kept the law of God and had attained to that state of exaltation, that they were chosen to come to this earth and commence the peopling of it. Adam's name before he came here was Michael, who is now called the Archangel. He also was with Christ our Savior, and assisted him in organizing the earth and preparing it for his future abode. He also understood the nature of his mission on the earth just as well as Christ did his before he came in the flesh. When the time had fully arrived, he left his Celestial abode, and passed through a state of forgetfulness (just as our Savior did when he was born of Mary). He became like an infant with regard to his previous knowledge, and former abode. Eve was soon brought to him, having also passed through a state of forgetfulness. They were placed in a garden prepared for them - planted with fruit trees, among which was the tree of life. All of which fruit they were permitted freely to eat of excepting one. There was a tree growing in the midst of the garden called the tree of the knowledge of good and evil, the fruit of which they were commanded not to eat of, neither touch it, if he did he should surely die in the same day he ate of it (you must remember the Lord's day was a thousand of our years yet). To Adam was given dominion over all the animal creation and peace reigned supreme. The lion was as gentle as a lamb, no ferocious spirit - no antagonism among all the creations of God pertaining to this earth. All were immortal and would have lived forever in the same state in which they were made, had Adam and Eve obeyed the Commandment. They had no joy, because they knew no sorrow. They had no happiness, because

they knew no misery. The Lord had commanded Adam and Eve to multiply and replenish the earth. How could they when they did not even know they were naked? it seems that they had no sexual desires. But Lucifer, having been cast out from the presence of God, to the earth, came along as Eve was sauntering alone by that forbidden tree, when its fruit was fully ripe, wondering, no doubt, why the Lord should command them not to eat of it, and said to her "Yea hath God said ye shall not eat of every tree in the garden?" Eve replied, "We may eat of the fruit of the trees of the garden, But of the fruit of the tree which is in the midst of the garden, God hath said, AYe shall not eat of it; neither shall ye touch it lest you die. ALucifer

**P. 140** replied, "Ye shall not surely die for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as Gods knowing good and evil" Eve saw that the fruit was very beautiful and pleasant to the eye, and withall, having a longing desire to taste of it "took of the fruit and did eat." You see Lucifer knew just the right time to approach Eve. He is the same Lucifer today. When persons let their thoughts and desires run to do evil, he steps up and whispers to them, "Do as you desire there is no harm in it," and he leads them along to commit all manner of wickedness and abominations. Well, Lucifer had gained his point so far, he had deceived Eve, but he knew better than to undertake to deceive Adam. So he sent Eve to him with some of the fruit, to persuade him to eat also. Is it not reasonable to suppose that Adam remonstrated with her, and asked her if she did not know that their Father had commanded them not to eat of it? But Eve, having already eaten of it, began to have her eyes opened, and saw that unless she could prevail with Adam to eat also, they would be forever separated, and no doubt told Adam so, and also she brought to Adam's mind the commandment of their Father to multiply and replenish the earth, which commandment they could not fulfill unless he ate of the fruit and went with her. So Adam yielded to the entreaties of his wife, well knowing the consequences. He was not deceived. Paul, in one of his epistles says, "Adam was not deceived, but the woman being deceived was in transgression." Their eyes were now opened, and for the first time saw they were naked. Now what was the nature of the fruit of the tree of the knowledge of good and evil? It contained the germs of decay and death, the seeds of mortality. It changed that life giving spirit which was flowing in Adam's and Eve's veins to blood, which tends to corruption and death. They were cast out of the garden and from the presence of the Lord, and a flaming sword placed to guard the tree of life, lest they should partake of that fruit, and live forever subject to the will of Lucifer and eternally banished from the presence of the Lord. Now what effect did Adam's transgression have upon Our earth? (See Geneses 3 Chap 17th & 18th verses) "Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also, and

**P. 141** thistles shall it bring forth, and thou shall eat the herb of the field" etc. How was this curse brought about? The earth was hurled from its glorious, exalted position among the Celestial orbs to a far off region in space, where it now revolves around the sun as a central planet. Our sun is one of the lower order of governing planets, and is at least the fourth in that class. if our sun is the fourth in rank from the Celestial residence of the Great Elohim, what must have been the glory and brightness of our earth in the morn of creation, when it rolled in its orbit near the residence of God. It brought forth Celestial fruits in abundance among which was the fruit of the tree of life. The finite mind is unable to comprehend the vast change in its fullest extent that took place, not only with the earth itself but every living thing upon it. Compared with its former position, the light is dim, the climate cold, and its soil barren. The tree of life, and other precious Celestial fruits flourish upon it no more. Thorns and thistles and noxious weeds have taken their places. Lucifer with a third of the spirits, who rebelled in heaven and were cast out, have taken up their abode upon it, disseminating his spirit of enmity into the hearts of all the animal creation, causing them to destroy and devour one another. How changed the scene! Lo what an awful state of degradation and misery the whole creation fell! Decay, death, and dissolution are stamped on everything we behold. The Prophet Isaiah says, that "the earth shall wax old like a garment." Also, "The earth mourneth and fadeth away." Again he says "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." Paul in his epistle to the Romans (8 Chap. 22 Verse) says "For we know that the whole creation groaneth and travaileth in pain together until now." The Prophet Lehi in the Book of Mormon says, "Adam fell that man might be, and man is that he might have joy." Will the earth eternally remain in this awful state of degradation burdened with the sins of human family? Subject to the power of Lucifer? No, glory be to the Father; our Elder Brother came to redeem the earth and all the animal creation as well as mankind. As Paul says, For the creature was made subject to vanity, not willingly, etc. but it also "shall be delivered from the bondage of corruption unto the glorious liberty of the children of God. Let me give you a few words from the record of Enoch: "Enoch looked upon the earth, and heard a voice from the bowels hereof saying, woe, woe, is me the mother of men. I am pained, I am weary, because of the

**P. 142** wickedness of my children! When shall I rest and be cleansed from the filthiness which has gone out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face? And when Enoch heard the earth mourn, he wept and cried unto the Lord: Will thou not have compassion upon the earth? And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness

and vengeance, and the earth shall rest for the space of a thousand years" This has reference to the Millennial rest, and not to its great and last change, as described by John the Revelator in the 21st Chapter of Revelations as follows: And I, John, saw a new heaven and a new earth for the first heaven and the first earth were passed away, and there were no more sea. And I john saw the holy city New Jerusalem coming down from God out of heaven prepared as a bride for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. for the former things are passed away. And he that sat upon the throne said, Behold I make all things new." John then goes on to describe the great city. Now Jerusalem, which descended from God out of heaven and in winding up he says, "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine on it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it." In the 22nd Chap. he says, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." in the midst of the street and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month. And the leaves of the tree were for the healing of the nations. And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him. And they shall see his face, and his name shall be in their foreheads. And there shall

**P. 143** be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light and they shall rein forever and ever." Thus we see the redemption of the earth complete, and restored to its former glory and position, as in the morn of creation, with the tree of life again growing in its soil; receiving its light and heat from the throne of God, and all the nations who are saved dwelling upon it. The Savior has finished his work of redemption, and has subdued all his enemies wrested the earth, with the beasts, fowls and fishes, etc. with all of Adam's posterity (except the sons of perdition) from the hands of Lucifer and delivered up the Kingdom to his Father, and has sit down upon his throne on the right hand of the father. our elder brother has done all that was required of him in that Grand Council before the earth was organized, and given the glory to the Father. The work of redemption is complete in all things. Father Adam fulfilled his mission on the earth, and is restored to the presence of his Father, and is made a prince over his posterity for ever and ever. From your affectionate bro.  
**Warren Foote**

My **son Franklin** is herding sheep for Morton B. Cutler this winter. About the 10th of this month I got a **letter from his wife**. They are well. About the 20th I got letters from my **son Ammon and from Franklin's wife**. The **Diphtheria** is raging in **Ferron** City 12 miles from where they live. There were ten deaths in two weeks, and about fifty cases, and more coming down every day. I received other letters this month, but not important.

**February [1887]**. About the 25th of Feb. I received a **letter from Franklin's wife**. She writes there has been 23 deaths in Ferron and the place is quarantined. Her children are not very well, and she feels very lonely while Franklin is away. Franklin Allen wrote on the 19th. They are all well.

**March 10**. It is very warm for the time of year. On the tenth of March I and my daughter Clara went to Kanab with my son-in-law Morton B. Cutler. It was uncomfortably warm going down the Kanion and I took a heavy cold. We put up with Bro. Cram, where we arrived at 5 o'clock P.M.

**March 11**. I felt very feeble this morning, but felt some better in the afternoon so that I met with the High Council and occupied my place. There was no business of importance before the Council. I went back to Bro. Crams.

**March 12**. I did not feel able to attend conference in the forenoon, but went in the afternoon although I felt very feeble. None of the Apostles were there.

**P. 144**

**March 13**. Clara took cold and her throat was very bad this morning, and I felt so poorly that we concluded to go home. So Morton hitched up his team and we started about nine o'clock and got home a little after sundown. The weather was fine. I felt better today.

**March 15**. I set out some fruit trees which we engaged last fall of the Geneva Nursery Co. N.Y. We got \$18.00 worth. Geneva is about 50 miles from my native place - Dryden, N.Y.

**March 17 [1887]**. I got a **letter from my brother David** dated March 5th 1887.

After writing that he has a strong notion of making me a visit and enquiring about the best route, etc. he writes as follows: "I received two No. of the Deseret News from you, and I see by them the United States Officers are still at work against polygamy. I do hope the Mormons will abandon that old heathen practice. if they sincerely believe Joseph Smith was a prophet of God, and they are willing to take him as their leader, I surely have no objections, but I cannot believe it. But if they are living in good faith, according to the teachings of our Savior Jesus Christ, I can cheerfully bid them God speed. With regard to the reports about the Mormons I have no confidence in them as being the real facts of the Mormons as a Church"

**March 18.** I sowed two acres of wheat, and on the 19th finished setting out trees.

**March 20.** I answered my brother David's letter, and gave him all the information I could with regard to the route to come if he came, etc. I also wrote to the following persons: Franklin Allen, Laura Bess and Augusta Tanner.

**March 21.** The weather is cool and dry. As my routine of daily labor is about the same as in previous years, I need not continue my diary, but will notice anything of importance in the letters I receive. I received a letter from Samuel Myers, my wife's brother, dated March 10th. He still lives in Reno, Nevada and unmarried. Health as usual.

**April. Franklin Allen** on the first of April **writes** that he will get his pension (\$8.00 per month) soon. His eldest daughter's husband died the 27th day of March. He was a soldier, and his wife will draw a pension of \$12.00 per month. Franklin writes that his children are all well. My niece Augusta Tanner writes the 2nd of April that she had been sick a week but was better then. Her sons Isaac and Warren have gone to Snake River country and taken up land for themselves; also her eldest daughter, Almira, has gone with her husband to the same place. My two daughter-in-laws, (Franklin's and Ammon's wives) write on the 16th that Franklin's children have been sick, but were now better. Ammon's wife has got a boy three months old and weights 18 lbs. She writes there has been a great deal of sickness there. Her father and her brother's wife died last winter. Ammon had gone to Salina after some flour.

**P. 145**

The next **letter I received** was **from my niece, Emily Hunt**, bringing the sad news of the **death of my last sister**, her mother, which I will copy:

Moline, Apr. 19th 1887

Dear Uncle: It has been a long time since I wrote to you. It is with a sad heart that I seat myself today to write. My dear mother has left us forever. She has gone to dwell forever with the Lord. She died the sixth of this month and was buried the eighth. Old age was mostly the cause of her death. She was not confined to her bed for a day. She sat up about half of the day that she died, and walked back and forth from the bed to the sitting room three or four times. She passed very peacefully away at about four o'clock P.M. at a ripe old age. She would have been 84 years old in June next. She had her mind and hearing and sight to the last. She was not childish either, and has been able to wait on herself excepting for the last two or three days. I will send a photograph of the floral offerings that was sent to her. One was a wreath, one bouquet and the gates ajar. The last mentioned was presented by the men in the shop where my husband works. it was very nice, and cost ten dollars. My family are not very well. My sister Louisa came to be with us at the funeral, and stayed about twelve days. She went home last Monday. Her health is good for her age. Her address is Rippey, Green Co. Iowa. Is Uncle David and George going to see you this summer? Cousin Franklin said that you wrote to him so. I wish that you would come and see us. Can't you? How is all your family? Give my love to Aunt, and all of the friends and keep a good share to yourself. Hoping to hear from you soon, I will close for this time. This from your affectionate niece, **Emily Hunt**.

**Sister Irene is the last of eight sisters** who have gone behind the veil. When I parted with her in Chester Ohio on the 25th day of May, 1838, I expected we would meet again in this life, but we have not had that privilege.

She has always had a great desire to see me especially in her last years. O how I would have liked to have seen her again in this life, but she is gone to join her husband and kindred in another sphere, and it now remains for me to see the work for her is done in the Temple and united by the Celestial law to her husband, (whose work I have done) that she may come forth with him in the resurrection morn and inherit eternal life in the Celestial Kingdom of our Father.

**P. 146**

**Darius L. Clement** wrote Apr 24th that they were enjoying usual health, but he can't stand as much as he used

to. He is troubled with the sick headache a great deal. He has inherited it from his mother - she was troubled with it all her life.

My son **James Franklin's wife** wrote so much about the sickness at their place that he concluded to go home and see them. He started from here about the fifth of June on horse back. He wrote to me dated June 12th that he got home all right and found his family all pretty well but the baby. There is a great deal of sickness there. My niece Louisa Wagoner (Sister Irene's daughter) writes from Rippey, Iowa June 13th that she went to Moline to her mother's funeral and writes, "You don't know how nice she did look - just as if she had fallen asleep. She has left this world of trouble and gone to a better one I trust - to loved ones gone before".

My two daughters-in-law wrote from the Muddy, **Emery Co.** that the **sickness** in that place had **abated** and the **Diphtheria** flags were all taken down and they feel free again. Oscar Beebe=s mother died on the 1st of July. Their letter was dated July 12th 1887. My Nephew **Darius L. Clements writes from Fairview**, Sanpete Co. under date of July 24th as follows:

Dear Uncle: Yours of June 1st was duly received and I was pleased to hear from you. Sometime during the last week in May I was taken down with a severe spell of sickness, and was confined to the bed for three or four weeks. I am slowly recovering being able to work a little in the garden by taking an occasional rest."

My son J. Franklin has given up herding sheep, so will not come back. Sept. 25th my daughter Olive writes that he is over to the Sevier River working for grain, and Ammon was going to Ferron to work for grain. All well. On the 30th of October, she writes that there are a few cases of Typhoid Fever there, but her family and brothers were well. My sons George and Homer started about the 20th of November with two loads of wool for Nephi. Some of it was H.A. Bouton=s wool and some for James Swapp. The grist mill here having burned

**P. 147** down in Sept. we thought it best to buy our flour rather than haul our wheat 50 or 60 miles to get ground. There was considerable grain and flour in the mill, and all was burned so as to make it unfit for anything but hogs and chickens. Richard L. Robinson of Kanab had 100 bushels stored in the mill. Bro. Leithead, only had flour enough in his house for breakfast. My son George took a hundred lbs. over to him, and some of the neighbors took some to him. The company is rebuilding again.

About the 3rd of December I got a **letter from my daughter Olive**, which I will copy:

Muddy, Emery Co, Utah Nov 25th 1887

Dear Father: I will write you a few lines. I and my family are well, but Franklin and Ammon are very sick with the typhoid fever. They appear a little better this morning, but it is hard to tell, it is such a curious disease. They appear better one hour and worse the next. There is a great deal of sickness all through this country. Our Bishop's wife died two weeks ago. She left 8 children..... Oscar says he will leave here next spring. I would like to see you all, but can't tell when that will be. Give my love to all the folks and accept a share yourself. Write as soon as you get this. From your affectionate daughter **Olive Beebe**.

The forepart of Dec. the weather turned very cold and many of the people here were gone north for breadstuff. About the 12th of Dec I received a **letter from Emiline and Franklin** dated the 4th and 6th. Under the first date she writes that Franklin is a little better. He has been sick three weeks and as low as he could be and live, but he has been in his right mind all the time. She also writes that Ammon appears better and was in his right mind then. He had been delirious for fourteen days. On the 6th she wrote in the same letter that Ammon died that morning, and a man by the name of Miller also died and they would be buried tomorrow. Franklin was still better.

I got a letter from Olive the same day I got Emiline's as follows:

Muddy, Emery Co. Dec 6th 1887

**P. 148** Dear Father: It is with a sorrowful heart that I write to you this morning. **Ammon died** this morning about six o'clock which has thrown us all into great grief. He had the Typhoid fever and was sick three weeks. He was delirious all the time, and talked a great deal about you. It seemed like we could not give him up, but the Lord knows best. Father, I wish you could have been here. Franklin is getting better. From your loving daughter, **Olive Beebe**.

The death, of my dear son filled my heart with grief and sadness and all my family here. Poor boy! He was

taken from me when he was little, and I never saw him but once after. He and his brother Charles came home with Franklin late in Dec. 1881 and stayed until spring, but I have received many kind letters from him since that time. He has seen pretty hard times all his life, working to support his mother and her illegitimate children. He has gone to rest, but it seems sad that he should be cut off so young and leaving a wife and a little son who was very dear to him. The Lord knows what is best for us. Perhaps he was taken away from the evil to come. It remains for me to see that his Temple work is done, that he may come forth in the resurrection morn ' with my children who are gone before. He was born Dec 5th 1865 about nine o'clock at night, consequently he was 22 years and about nine hours old. I cannot help but mourn for him. O how lonely his brother Charles will feel. They have been together through all their toils, and hardships and it will be a long time before this sad bereavement will wear off of his mind if it ever does. May the Lord comfort him and spare his life.

My sons George and Homer got home about the middle of Dec. all well. They experienced some very cold weather coming up the Sevier, but got along first rate. They brought flour enough with what we have to last until next harvest.

Another year has passed away with all its troubles and trials. A dearly beloved sister, and my beloved son John Ammon have left this state of existence, the one in a ripe old age, and the other in the springtime of his life. And thus it is, the infant, the youth, the young men and women, the middle aged and the old are subject to the call of the angel of death. O how necessary we should live so as to be always ready for his call. After the youth arrives to a suitable age they should not neglect the ordinances of the gospel which can only be performed in the House of the Lord. It is much better for them to do their own work, than to leave it for a proxy to do after they are dead and gone.

## CHAPTER 10 - 1888

- P. 149 January [1888].** Through the blessings of our Heavenly Father, **my wife has continued to improve in health**, so that she is able to do considerable work about the house. Things in Glendale remain about stationary - not much improvement. I am spending my time this winter mostly in writing my history.

**My son Franklin wrote** to me on the 23rd of Jan. and I make the following extract: Dear Father and Auntie and Brothers and Sisters: I set myself down to write a few lines to you. We are all well once more. There is not any sickness here now, thank God. I miss Ammon awfully. I can't hardly stand it at times. I had a load of flour at Salina and was going to start for it. I was not feeling well, so he said he would go for me. He was not very well when he started, and being exposed to the cold weather he took cold. I was not able to go and see him, neither while he was sick, nor after he was dead." Franklin's wife writes in the same letter that Ammon's wife feels very lonely and has gone to live with Jed Knight and his wife.

**February.** About the 20th of Feb. I received a **letter from my daughter Olive Beebe** with regard to Ammon and his mother which I will copy.

Muddy, Emery Co. Feb 9th 1888

Dear Father: I will write you a few lines about Ammon's death, which is a sorrowful thing for me to do. Ammon when he was sick, seemed to want a long talk with you about yourself and mother, which seemed to trouble him very much. He said if you could not forgive mother and have her baptized back into the Church, he did not want anything to do with the Church or you either; if she was the only one to be damned, when others who had done as bad or worse than she had, could be forgiven. He said his mother was more to him than anybody else in this world. She had always taught him to do right and honor his father, and he wanted me to see that you forgave her and had her baptized back into the Church. Mother has wrote to the First Presidency of the Church, and they forgave her, and it was left for you and her to settle between yourselves, and she is going to keep at you till you will have to do something to help her get back. Father, it seems to me like you don't think much of us children, if you can't forgive her when she humbly asks it. If we cannot forgive, we cannot expect to be forgiven. What can be settled in this life, it seems to me to be better settled, than to have to go behind the veil to be settled. She is determined to keep at the leaders of the Church until

- P. 150** they will make you do something for her. Oscar and I are going over to Salina to visit and I will write to you again. Father, for our sake and Ammon's as it was his main trouble, think of this and forgive mother so she can come back into the Church. (Signed) **Olive Beebe.**

Before answering the foregoing letter I concluded to write to my son, Franklin and Ammon's wife to learn if either of them knew anything about this conversation of Ammon's. I learned that they did not. Ammon's wife writes that all she ever heard him say about me, was when he was out of his right mind - he said he would like to sit in my chair. She also says his mother had a great deal of influence over him, and was the cause of some trouble between Ammon and her. Franklin writes that the Church authorities in Emery Stake had not forgiven his mother, but he believed the Salem ward did.

I did not **answer my daughter's letter** until April, but I will insert it here, so it can be read in connexion with the foregoing.

Dear Daughter Olive: I received your letter dated Feb. 9th 1888 sometime ago and would have answered it before now, if I had known where you were. You wrote that you would write again soon, and I have been waiting all this time for another letter. I got a letter from Franklin last Thursday and he says you are living not far from Salina. So I will write and direct my letter to that place. We are all well at present. Artemisia had a boy the first day of this month (Apr.) and Clara is waiting on her. She is up and about house now. Auntie is doing the housework at home. She stands it much better than I expected she would. Now with regard to your mother. You plead with me to forgive her so that she can come back into the Church. You say the Authorities have forgiven her and have left it for her and me to settle between ourselves. I would like to know who the Authorities are who have forgiven her. You seem to think that I am the only obstacle in her way in getting back into the Church. I wish it was so. She has not only sinned against me, but against God our Father, and all his Saints, and brought disgrace and scandal upon the whole Church. if she can be forgiven so as to be received into the Church again, no one will be more thankful than I will. I have always pitied her, and have always been very sorrowful for her. Now your mother has never asked me to forgive her or manifested to me any signs of remorse of conscience or any desire to renew her broken covenants. I am willing and anxious to

- P. 151** do what is right and just in the sight of the Lord, and his Saints for her salvation; inasmuch as she truly repents,

and forsakes her sins; and from this time henceforth and forever lives humbly and purely, setting a good example before the Church, and my children. Olive, when I received your letter, I was writing up my history, and it so happened that I was writing for the years 1877 and 1878, and when I came to your mother's letter to me stating that she would come back, and Ammon's letter telling how glad they felt, and said he did not think he and Charley would sleep any all night, they felt so happy, how do you think I felt? The fact is, I could scarcely sleep nights, for thinking of those poor innocent boys; how they wanted to come home. They said that they loved pa and ma and would work hard for us. They did not want a step-father. It makes my heart ache when I think of those times. I think your mother must have had a heart of stone to have resisted the pleadings of those dear little children. How can she think of those times today without weeping, and repenting in sackcloth and ashes? My heart is full and I must close this subject. I love my children, but they have not manifested that love, and respect and obedience to me that, they ought to have done; but I forgive them all, and may the Lord be merciful to them and forgive them also, which he will do if they repent and seek forgiveness. I want to meet them all beyond the grave, with all whom the Lord has given to me and enjoy all the blessings sealed upon our heads for all eternity, where sorrow, pain, and death are known no more. I feel to comply with the Commandments of the Lord as they are recorded in the Book of Doctrine and Covenants, the 64th Section and 10th verse as follows: "I the Lord will forgive whom I will forgive, but of you it is required to forgive all men. And ye ought to say in your heart, let God judge between me and thee, and reward be according to thy deeds. From your father Warren Foote.

In **Darius Clement's letter** of Feb. 12th he writes, "in regard to your inquiry about Temple work at Manti, I will try to be ready to do some work there as soon as I can after they commence. it looks as if I would have to depend on you to help me in this important matter and give the necessary information by letter." His family were well as usual.

- P. 152** After my son Ammon died I wrote to his wife to have his baby blessed and to name him John Ammon after his father. She wrote to me the 14th of Feb. that she had done so. She says "Dear Father you do not know how I miss Ammon. I would like to see you all and have a talk with you".

**Feb 15th [1888]** my son **Franklin writes** that they are all well, and that my son Charles had been ordained a deacon and presided over that quorum in that ward.

My **brother George** writes to me as follows:

Ypsilanti Feb. 23rd 1888

My Dear Bro. Warren: I was very much pleased to receive another letter from you, and learn you are so well, but regret the loss of your son. Your letter found me sick in bed. I now sit up most of the time and go out of doors some and am gaining slowly. It is a long time since I have been sick before. Mary A keeps her usual health. I learn that David's health is very good for him. I would like very much to meet you, with David at Salt Lake City about the last of May or first of June and spend about 3 months. Excuse my short letter. Love to all your family, your affectionate brother, Geo. L. Foote.

My wife sent some things to Eliza Ann (Ammon's wife) for her baby, a pair of shoes, etc. She writes, she got them all right. She wants to come and see us and pass away a few lonesome weeks.

During February I received several **papers from my brother David** giving accounts of a great revival of religion among the various denominations in Flint. Hundreds were converted during the excitement. After reading the papers I concluded to write my experiences, in my early childhood with regard to these religious excitements, etc. and send to him. I wrote as follows March 16th 1888:

Dear Brother David: I have received a bundle of papers from you, I suppose, giving an account of a great revival of religion in Flint. Having some leisure time I feel like giving you a little of my experiences and views with regard to these religious excitements. When I was very young, the Methodist used to have these shouting meetings very often. I almost always attended them to see their performances, and I must confess that it always inspired a feeling in me opposite to seriousness. Some would be praying, some singing, and some shouting, and all this at once, making a perfect bedlam. As I grew older I reflected very much on religious matters. I read the bible a great deal, especially the New Testament. I went to Sunday School in the

- P. 153** Presbyterian Meeting House at Dryden Corners learned my ten verses from the Testament, and repeated them every Sunday listened to my teacher's exposition of our lessons, and heard the Rev. Mr. Robinson read his sermon every Sunday, and was always glad when he came to his "lastly." I frequently attended the Methodist meetings at Dryden Corners and sometimes their class meetings. Well do I remember old Mr. Marvin, who was

class leader. I can almost hear his harsh, heavy voice now singing "How can I vent my grief. My Comforter has fled. By day I sigh without relief, And groan upon my bed" In after years, I attended camp meetings some, and various revival and protracted meetings, and have heard preachers picture to sinners the awful sufferings of the wicked in fire and brimstone throughout eternity, and after suffering such torment for millions upon millions of years they were no nearer their end than when they first began. I recollect attending a Baptist meeting when I lived in Adams County, Ill. before I was married. The preacher got wrought up to terrible state of excitement in exhorting sinners to come to Jesus and all at once, he burst out with the following awful words "Paul used to take the sinners in his arms and hold them over hell where they could behold the damned rolling in fire and brimstone, with eternity inscribed upon the walls." Now I knew he was saying that which was not true, for I knew it was not Paul's way of converting sinners. Now all this kind of preaching, and shouting and exhortation to sinners, never had the least effect on me to bring me to repentance. I could not find any such teachings in the words of the Savior or in any teachings of the Apostles. I will tell you something about my conversion. You know it was a common thing for men to blaspheme by taking the name of God in vain; and not only men, but boys also. You could hear such language almost wherever you were on the streets. Well, us little boys thought it was smart for us to use

**P. 154** such profane words, and when we congregated together to play we indulged in using them. I do not know how it was about you, for you went to learn your trade, and I did not see you often. But George and I had to work together almost daily, and he used to be rather bad to swear. When I was about 10 or 11 years old the wickedness of taking the name of God in vain was powerfully impressed upon my mind. So one time which I very vividly remember, George and I were doing something in our barn; I said to him "George if you will quit swearing, I will" I think that he agreed to the proposition. At any rate, I stopped it and have never been tempted to take the Lord's name in vain from that day to this. My feelings were changed - I often prayed to the Lord in secret. I had a strong desire to be led in the right way, for I could not understand how it was that the Christians were so divided into so many denominations and all professing to be the followers of Christ. I continued to read the bible and pray in secret, until I heard the everlasting gospel taught by the Elders of the Church of Jesus Christ of Latter Day Saints, and that still small voice which whispered to me showing me the awful sin of taking the name of God in vain whispered to me, "This is the gospel of Christ". I never could see any beauty in the sectarian religion. I never could bow the knee to such a God as they described "without body, parts or passion." I believed in the Lord God of Israel in Jesus Christ the Savior. I believed that he was a God of miracles, and inasmuch as he had that power in former ages and conferred that power upon his disciples also, He could and would do the same in this age if His same gospel was among men on earth. Now what was the first gospel sermon that was preached after our Savior's ascension to heaven. You will find it recorded in the second Chap of Acts, beginning at the 14th verse, preached by Peter the president of the quorum of the twelve Apostles. Read until you come to the 37th verse. At this point in his sermon "they were pricked in their hearts, and said to Peter and the rest of the Apostles Men and brethren what shall we do?" Then Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and unto your children, and to all that are afar off, even as many as the Lord our God shall call." He did not tell them to

**P. 155** come forward to the anxious seat and we will pray for you, but he exhorted them with many other words saying, save yourselves from this untoward generation. Now what is the very first principle of the gospel? it is to be convinced of sin, and then faith in the promise made by Peter, and if the person has truly repented, then baptism by water and then through the laying on of hands by a person authorized to administer in these ordinances, baptism of the Holy Ghost. Paul in the tenth Chap. of Romans says, "How shall they call on him in whom they have not believed and how shall they believe in him in whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent." He again says in Hebrews 5th Chap. 4th Verse (speaking of the priesthood) "And no man taketh his honor unto himself, but he that is called of God as was Aaron." Paul goes on to say that "Christ glorified not himself to be made a High priest, but he that said unto him, "Thou Art my son, this day have I begotten thee". We understand by this that Christ did not make himself a high priest, but as Paul says in Verse ten "Called of God a high priest after the order of Melchizedek". He shows plainly that Christ was ordained to the Melchizedek Priesthood by God his Father. Hence Christ had the authority to ordain his disciples to the same priesthood, as we find recorded by Mark 3rd Chap. 14th verse "And he (Christ) ordained twelve, that they should be with him, and that he might send them forth to preach" etc. And that they had the same Authority to ordain others to the Apostleship is proven in the first Chap. of the Acts of the Apostles, 22 verse, when they ordained Matthias an Apostle to fill the vacancy in the Quorum of the Twelve, from which Judas fell. Now the question is; Has this authority continued on the earth in an unbroken succession to this day? Although the Roman Catholics claim that it has, we must conclude from what Paul says it has not. In his second epistle to the Thessalonians 1st Chap. 7 verse he says, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his might angels, etc." Then in the 2nd Chap. 3 verse he

continues, "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed the son of perdition" etc. (Read the whole chapter). Now what were they to fall away from? It is very evident he had allusion to the gospel, for he said to Timothy, "For the time will come when they will not endure sound doctrine, but will

- P. 156** heap to themselves teachers" etc. (20 Timothy 4th Chap. 3rd verse). We must admit that the priesthood holding the authority to administer in the ordinances of the gospel was taken from the earth. It does not look reasonable that He who cannot look upon sin with the least degree of allowance, would acknowledge the acts of those wicked persons who pretended to be the legal successors of St. Peter. Hence we can see the necessity of the Angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth. (See Rev. 14th Chapter 6th verse). Now if the authority or holy priesthood had continued on the earth, what was the necessity of an Angel coming to the earth with the same thing? Now, I would ask; who of all the various sects and denominations has the authority to ordain a man to preach the gospel and administer the ordinances of baptism, and the laying on of hands? Where will you find one that has been called of God as was Aaron. He was called by revelation from God through Moses, as you will find by reading the 28th Chap. of Exodus. How can any man stand up and declare that God has called him to preach the gospel of Christ, and at the same time deny revelation. I notice an article in the Feb. 16th No. of the Christian Advocate headed "The Gospel and the Heathen". The editor says: In the first place the command of Christ is itself a sufficient answer to the doubter. Then he quotes a part of the commission of Christ to his Apostles recorded in the 16th Chapter of Mark, "Go ye into all the world and preach the gospel to every creature" etc. But he does not quote the promise of the signs that shall follow the believer. He durst not do that, for he knows that those signs does not follow him, or those who believe in his preaching. This commission was given to the Apostles. It has no reference to those who should live 1800 years after, unless they have been called and commissioned by direct revelation from God; and if they have the same signs will follow their administrations. A person might just as well take up with the old commission of George Washington, authorizing him to be the Commander-in-chief of the American Army, and claim that he had a right and authority to be Commander-in-Chief of the Army now. Do you think that our Government would recognize any such claim? Would they
- P. 157** acknowledge his acts as legal and binding on the Government? Is not the Lord our God as particular as our Government? Will he acknowledge the authority of any man not ordained of him? Did not Jesus say "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in they name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me ye that work iniquity." (Matthew 7th Chap. 21st & 22nd verses) Why did he not know them? It was because he never authorized them to preach and prophesy, etc. They are those who have taken up dead men's commissions and gone to work in the name of the Lord, without having been called of God. They are the foolish ones that have built upon the sand, and their houses will fall. Paul says to the Corinthians (1st Cor. 3rd Chap. commencing at the 11th verse) "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: Every man's work shall be made manifest, for the day shall declare it, because it shall be by fire, and the fire shall try every man's works of what sort it is. If any man's works shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire". Now we can see the necessity of building, with material that will stand the fire, or our works will perish, and our labor is lost. The various denominations profess to be building on Christ as a foundation, but when we compare their material which they build with, to the material which the Apostles built with, we find that it is of a very different kind. The Apostles believed in, and taught repentance, and baptism, and the laying on of hands to impart the Holy Ghost. They also taught that God had placed in the Church, Apostles, Prophets, Evangelists, Pastors and Teachers for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, Till we all come in the unity of the faith, etc. (Eph 4th Chap. 11, 12 and 13 Verses, see also 1st Cor. 12th Chapter). Does any of the Reverend double Ds preach any such doctrines as that? No they do not. They say baptism is not essential. They repudiate the laying on of hands for the Holy Ghost, they do not believe in
- P. 158** Apostles and prophets. They do not believe in the signs following the believer. They teach for doctrines the commandments of men. They change their creeds from time to time to suit the theories, and notions of men. They are divided and sub-divided into sects and faiths and baptisms, almost without numbers, whereas Paul says: "There is one body and one spirit even as ye are called in one hope of your calling; one Lord, one faith, one baptism" (Ephesians 4th Chap 4th and 5th verses) They teach that repentance and conversion is the second birth which will admit them into the Kingdom of God. The Savior taught that the second birth is for a person to be born of water, and the spirit, or they cannot enter into the Kingdom of God. I might make a great many more comparisons between the teachings of Christ and the Apostles, with the teachings of the religious sects in this age, but the foregoing is enough to show that there is but little resemblance, in the religion of today to the gospel

promulgated by Christ and his Apostles. I wonder many times, how it is that people are so blind, that they do not see the difference, and the necessity of the renewal, or restoring of the gospel and authority to administer in the ordinances thereof. You may ask if I think there is no good accomplished, by these revivals? I will answer, that I believe that inasmuch as a person can be brought to forsake their evil habits, such as profaning the name of Deity, adultery, fornication, stealing, lying, cheating, oppressing the poor, etc. so much good is accomplished; and if a person becomes converted from these evil habits, and continues to the end of their days, they will be rewarded. In fact I believe that every person will be rewarded for all the good they do here in this life. But they cannot enter into the Celestial glory and Kingdom of God without being born of the water and of the Spirit; and these ordinances must be administered by a legally authorized servant of God, or God will not acknowledge the administration. You may ask, "What will become of them if they cannot enter into the Celestial Kingdom. Paul says: There are three glories (or kingdoms) The Celestial, Terrestrial and the Telestial. The sun is typical of the Celestial, the moon of the Terrestrial, and the stars of the Telestial (See 1st Cor. 15th Chap. 40, 41, 42 verses). Now we understand from Paul's sayings, that there are three distinct glories, or Kingdoms. There must of necessity be laws adapted for each Kingdom by which they are

**P. 159** governed. If a person ever gets into the Celestial Kingdom they must obey the law of that Kingdom, and become sanctified by that law. They must receive the testimony of Jesus, believe on his name, and be baptized after the manner of his burial, being buried in the water in his name, that by keeping his Commandments they might be washed and cleansed from all their sins, and receive the Holy Ghost by the laying on of hands of those ordained unto this power. They must overcome by faith and be sealed by the Holy Spirit of Promise, which the Father sheds forth upon all those who are just and true". And "All things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's and Christ's is God's" They shall possess the power of endless lives. Well did the Savior say: "Strait is the gate and narrow is the way which leadeth into life, and few there be that findeth it". Those who are able to abide a Celestial law will receive a fullness of Celestial glory in the presence of God and His son Jesus Christ. Now those who are the honorable of the earth, but have been blinded by the craftiness of men, so they received not the gospel of Christ, and obeyed not the ordinances thereof, but have lived honest moral lives will receive a fullness of the Terrestrial glory, but not of the Celestial. Last of all comes those who will only attain to the Telestial glory. "These are they who are liars, adulterers and whoremongers, and whomesoever loveth and maketh a lie. These are they who are cast down to hell, and suffer the wrath of Almighty God until the fullness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work and delivered up the Kingdom to the Father, saying, I have overcome, and have trodden the winepress alone, even the winepress of the fierceness of the wrath of Almighty God. As the stars differ in brightness or glory, so they differ in Telestial glory. All are rewarded according to their works. There is another class who can have no forgiveness in this world or the worlds to come. For the Savior declares that, "All manner of sins shall be forgiven but the sin against the Holy Ghost" etc. (Mathew 12th Chap 31 & 32 verses). Paul tells us what this sin is, in the 6th chap, 4, 5 and 6 verses of Heb: "For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good work of God, and of the powers of the world to come; if they shall fall away, to renew them again unto repentance, seeing they

**P. 160** crucify to themselves the Son of God afresh and put him to an open shame". Thus we see a person must be in possession of the Holy Ghost in order to sin against it. I will now close this subject by quoting the words of Paul, Romans 11th Chap. 33, 34, 35 & 36th verses: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out. For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him are all things: to whom be glory forever, Amen.

## CHAPTER 11 - 1888

**March [1888].** I received a **letter from my son Franklin** dated March 23rd in which he writes that he is in very poor circumstances. He lost a winter's job through his sickness, and the sickness in his family and it has left him in a bad situation. "but" he writes, "I trust in the Lord, and he will deal with me as he sees fit". The death of my cousin Laura Bess is published in the Deseret News. She died the 24th of Feb. of paralysis. She was born Apr. 30th 1810 in Dryden, Tompkins Co. N.Y. She has lived in Salt Lake City since 1848.

**April 1.** My **daughter Artemisia Cutler** had a **son born** at 7 o'clock A.M. They named him **Morton**.

**April 15.** I went to Mount Carmel with Silas Harris, and attended meeting. Being invited, I spoke a short time on the subject of the falsehoods published with regard to Joseph Smith and the Saints in the early days of the Church, "**The Spaulding Story**" etc. At 2 P.M. we attended the meeting at Orderville. I spoke a short time on the necessity of each person having a testimony for themselves, with regard to the gospel.

I received a **letter from my brother David** about this time in answer to one I wrote to him on the 16th of March. I proposed to him that if he and brother George would come to Salt Lake City I would try and meet them there, and bring them home with me. His letter is dated Apr 6 1888:

P. 161 Dear Brother: I received your very welcome letter dated March 16th and I was glad to hear from you. I should have answered sooner, but on receiving your letter I wrote to George with regard to going with me to make you a visit, but as he does not answer my letter, I thought I would write and say I would like very much to visit you this summer. it would be a great pleasure to me if we brothers (as we are the last of our father's family) could have the pleasure of seeing each other in the flesh and converse together of our early childhood and how we have been preserved by our Heavenly Father amid the battles of life down to old age, and I am willing to make quite a sacrifice to accomplish it. I think if the railroads issue tickets from Omaha to Salt Lake and return for forty-five dollars, good for three months, I will go if you can meet me at Salt Lake City. From your affectionate brother, David Foote

**April 22.** I went to meeting. Bro. C. Oliphant from Kanab preached.

**April 24.** I received a letter from my Nephew Franklin Allen. He is seventy years old. His pension, and rent of his house, keeps him and his daughter Edith.

**April 30.** I attended meeting. Bro. James Leithead preached.

**May 1.** My **property** was **assessed** today at \$1272.00. it is very windy today.

**May 2.** I wrote to Franklin Allen in answer to his letter of April 16.

**May 8.** We commenced planting corn, and finished the 10th, and had two swarms of bees.

**May 12.** I am quite sick with a severe cold.

**May 16.** I am getting over my cold. I wrote to my daughter Olive Beebe.

**May 21.** It rained last night. I had two swarms of bees again. About this time I received another **letter from brother David**. He has concluded to **meet me at Salt Lake City**. He can get a railroad ticket good for 3 months for \$79.75. Bro. George thinks that he cannot come. I got a very kind **letter from my daughter Olive**. Her mother is very anxious to get back into the Church again. She writes that **Erastus Snow wrote to her mother saying he did not blame her for leaving me, but she committed an error in marrying without a divorce**. On receiving this letter, I wrote to her to inform me when her mother got that letter from Apostle E. Snow, as I thought it very strange he would write such a letter after he was here and stayed over night with me.

On the 2nd of June my daughter answered my letter and stated that as near as she can remember Bro. Snow wrote to her mother about three years ago. I wrote to her that it was of no use for her and me to be writing about her mother as we could accomplish nothing, but if her mother was sincere in her desires to get back into the Church, let her write to me and make a confession and let me know what she wanted. I was willing to do what

was right in her case. She must write herself.

**P. 162**

**June 8 [1888].** I met with the High Council at Orderville at 2 P.M. Bro. James L. Bunting brought a charge against Bishop Maringer of Kanab. The trial was very tedious, but was finally decided against Bro. Bunting.

**June 10.** I went to Conference at Orderville. None of the Twelve were there.

About the **24th of June** I received the following letter:

"**Deaf Mute Dept. University of Deseret**, Salt Lake City, June 19, 1888 Warren Foote Esq, Dear Sir: A friend of yours, Mr. C. R. Foote of Nephi, has kindly informed me that there is one or more deaf mutes in your family, and for that reason I address you. Is there a girl named Clarissa Foote a member of your family? If so, it will be to her interest to learn that there is a Territorial Institution for the education of deaf mutes. It is free to such as have not means enough to pay for their board and tuition. A great deal can be taught in three years to those deaf mutes, who cannot stay longer than that in school. The session begins Sept 3rd and ends in the middle of June. No charge for bedding, washing, etc. Please address Henry C. White, Principal Deaf Mute Institute.

After receiving this letter, and consulting with our daughter about going to school, and finding that she was anxious to go, I wrote to Mr. White that we were inclined to send her; and I gave him some information with regard to her abilities, etc. and on the 30th of June I received an answer from him as follows:

Salt Lake City June 30th 1888

Warren Foote, Esq. Dear Sir: Your favor of the 27th inst has been received. We can appreciate the self-sacrifice you and Mrs. Foote make at your time of life, to give your daughter an education. There have been other cases like yours, where the daughter was a help to the parents, but they sent here to be educated. From what you wrote of Clarissa=s intelligence, we know that she will make rapid progress in her studies, and learn a great deal before the school year is over, and you will be delighted with her improvement. We have one young man 23 years old, who learned as much in two years as the rest did in four, and he is in the first class. expect the same thing in your daughter. I would like to put her in a class of young people, that will be graded at the beginning of the term in Sept. but you may take your own time in bringing her to the institute. We have engaged a hearing young lady of three years experience as a teacher, and she will have general supervision over the girls. As to the rules and regulations, they may be said to be the same as govern a well regulated school. No bodily punishment is allowed in the Institute. The severest form of discipline is to send the pupil to bed for an hour or two. The pupils have a pleasant home, warm and comfortable. You can come and see for yourself. You need not leave your daughter at the institute unless you are perfectly satisfied ... No one is debarred from the Institute by age, if not too old to study. if you see or hear of any other deaf mutes who need education, you will do them the greatest favor to send them to the institute.

**P. 163**

Respectfully yours, Henry C. White, Principal, Deaf Mute Institute.

We now began to make all preparations to fit Clara out for clothes, etc. for a year=s absence. Her mother's health is so poor, it seems very hard to part with her, but realizing her condition, and having so good an opportunity to get her educated, we feel willing to be deprived of her society and help, for her future welfare. We feel that the Lord will bless us in our endeavors to have her receive an education.

**July 9.** I wrote to my brother, David and also to my daughter, Olive.

**July 10.** The weather is very hot. The thermometer is 93 in the shade.

**July 12.** I received a letter from Brother David dated July 3. He has been to see Brother George, and found him in rather poor health for him. He complained of his stomach - he thinks he has hurt it by lifting. He also writes that our cousin Mrs. Lyon's husband is dead - died about two months ago. He had been sick about a year, and our cousin was about worn out waiting on him, but her health was now improving. In the beginning of my brother's letter he writes that he does not know but he had better give up coming to Utah as his health is not very good and his folks are opposed to his coming alone, etc. but he closes by saying, "I do not fully give up going to Utah yet, and if it was only going to Salt Lake City I would go, but I dread the 300 miles beyond, and the trouble it is going to be to you."

**July 13 [1888].** I answered my brother's letter, and stated that I was going to Salt Lake City the forepart of Aug.

to take my daughter there to go to school, and wanted him to meet me at our Niece's place at Cottonwood, and if he concluded to come I would let him know when to start and how to find our niece.

- P.164** My son-in-law H. A. Bouton went to Salt Lake last spring to stay awhile, and my son George agreed to cut and get up his hay for him. We commenced cutting it about the 18<sup>th</sup>. It was somewhat showery. After we got his hay up, we cut our own and got it up in good order. I was appointed Registrar for Glendale precinct the last day of May, and in consequence cannot start for Salt Lake until the election the 16th of Aug. My son George is going with his horses, and we are very busy getting ready. On the 27th of June I wrote to Elder Daniel H. Wells to learn if he was a descendant of Governor Wells who married Nathaniel Foote's wife (The Settler) and if she had any children by Wells. In answer to this letter I received the following:

Manti July 14th 1888

Warren Foote, Glendale, Kane Co. Utah, Dear Brother: In answer to your letter of June 27th I will say: Governor Wells married the widow of Nathaniel Foote for his second wife, but had no children by her. I have performed the ordinances for them all, and have had his second wife sealed to her first husband, Nathaniel Foote, as he had her while living, and was the father of her children. I did this, not knowing that there was any of that line in the Church. I was pleased to receive your letter and learn that the Foote's have representatives to work for them. Yours in the Gospel, Daniel H. Wells.

On the 19th my nephew Franklin writes that he will come with his Uncle David if he can raise money enough. On the 17th my brother David wrote that he would try to meet me in Salt Lake City the 16th of Aug. That is the day I set to be there.

About the 25th of July I **received the following from Maria Ivie**, she who was once my second wife.

Salina July 21st 1888

Mr. Foote: I write you a few lines. I don't expect I can make a confession to suit you, but I am sorry for the way circumstances has placed me to cause me to do as I have done. After you told you had been thinking of leaving me, and let me shift for myself, I asked you to take me and go and see Pres. Young, as he was in Saint George, and settle everything between us, but you would not go. When I left there I left with your consent, intending to go back again, but when you sent me word by Frank that you did not care where I went, or what became of me, for you did not want to see me in twenty years, if you had the boys back, I preferred to go to my mothers. After some months consideration, I wrote to you to forgive me, and come and get me. I would meet

- P. 165** you and make my part of the wrongs right. But you wrote and told me that you did not forgive me, and if I came back I would come as I went. I showed that letter to Elliott and he said he would take it and show it to Pres. Taylor. He told me that he had seen Pres. Taylor and he said it would be all right - that I did not need a bill. So I married him, but after I found out he had lied to me, and deceived me in that and many other things which caused us to separate. I thought at the time I was doing perfectly right in marrying him. So you see I am not all to blame. I went to some of the best authorities in the Church without going to Pres. Woodruff, and told them as I have told you, and I also told them that you refused to have me sealed to you in the Endowment House, and you promised to take me back in two weeks and have it done, but you did not do it, and they said I was not so much to blame, and that I committed adultery in not leaving you when you did not do as you promised in having me sealed to you when you agreed to. Brigham told you that our sealing would only stand good till a place was prepared. You took Sidnie and went to Saint George and never said a word to me, and had some dead women sealed to you without me knowing it, and leaving me out, and they said if it come before Pres. Woodruff it would have to be settled. You can consider this and answer as you like, but I am determined to get back, for I am as much a Mormon as I ever was. Hoping to year from you soon (signed) **Maria Ivie**.

Although **I did not answer the foregoing letter until October**, I will insert it here so as to connect the two together:

Glendale Oct. 21st 1888

**Maria:** I will answer your letter dated July 21st 1888. You commenced to make a kind of confession, but soon began accusing me of many things. If you had said that you were sorry for the awful sin you had committed, and asked me to forgive you, I think it would have looked more as though you had sincerely repented and desired to live a better life. I never expected to leave you and let you shift for yourself. After you got so thick with the Mincheys, your whole nature seemed to be changed. You gave me to understand that you would do as you pleased in spite of me. You opposed me in everything. The evil spirit took possession of you and led you on to ruin in spite of all my counsel to you. I always expected to provide for

**P. 166** you and the children as long as you stayed with me according to the best of my ability. If you supposed I was fool enough to go with you to Pres. Young and bother him with your foolishness, I think you found you was mistaken. There was a Tribunal nearer home if you had any grievances to complain of. if, when you left here, you intended to come back, why did you sell off all your chickens? And why did you and Ben Minchey intend during my absence to St. George, to kill all the fattening hogs and gobble up every thing about the house and put out? But it so happened that I was impressed by the spirit not to go, so your nice scheme failed. And when Franklin and Olive left here, why did you want them to take all the household things, such as the stove, clock, dishes, etc.? When you left you did not go with my consent. I knew nothing about your going, until, I was passing by the house and saw you sitting on the door sill, dressed up, and looking as though you were waiting for someone, I asked you where you were going? You said you were going to Panguitch with Jed Knight to buy you a chest. I asked you where Ammon and Charley were going as I had seen them running across the field dressed up. You said they were going to drive the cows to the herd. I did not mistrust that you were going to take them with you. If I had I would have made them come back. I have plenty of witnesses to prove that you had been making your arrangements for some time to leave me. When I found out that you had got Oly married to Ben Mincey in the dead hours of the night, knowing that it was contrary to my counsel and wishes, and had kept it a secret from me, I was very angry, and I might have said that I did not care if I did not see you in twenty years. I said the curse of the Lord would follow you in taking such a course, and I think that I was not mistaken in my prediction. When you wrote to me wanting to come back, and for me to forgive you, I never answered you as you say I did. I never wrote that I would not forgive you, and if you came back you would come as you went. I wrote that I could not go after you myself, but as soon as Franklin got back from Silver Reef I would send him after you. But before he could get ready to go, I got a letter from you

**P. 167** demanding a bill from me, but you said it made no difference, for you should consider yourself free anyway. The next thing I heard of you, you were living with Elliott. Why should I consult you about having dead women sealed to me when you were living with another man? What difference could it make to you how many women I had? As for the sealing in the Endowment House when you got your Endowment, you know very well the reason why it was not done. I did according to President Young's counsel. I do not think that I agreed to go back in two weeks but said we would attend to it some other time. Why should you harp so much on that? Were you not as well of as Sidnie? You were sealed to me by the highest authority on the earth, and Sidnie had only been sealed to me by Geo. A. Smith in the Historian's Office. Was not your sealing as good and binding as hers? Apostle Erastus Snow preached on this subject at Orderville a few years ago, and said that the priesthood was greater than the alter, and that all the sealing done by the priesthood previously was legal and valid. If that best authority, next to Pres. Woodruff" you consulted told you what you said they did, it shows that they were not very wise to judge a matter before they had heard both sides of the case. Bro. Erastus Snow told me that you had wrote a long letter to him, accusing me of many things, and said your own words condemned you. He stayed over night with me, and when I showed him the place where you had lived, he exclaimed, Oh, foolish woman to leave a home like that." Now Maria, if you had stuck faithfully to me, you could have helped me in the Temple, and have had your work completed as far as endowments, and ordinances in this life are concerned, and you would have been well respected. But you spurned my counsel, and done as you have. I once thought a great deal of you or I would not have put up with what I have. The past cannot be recalled, but you can live for the future an humble and prayerful life. And as all sin shall be forgiven, but the sin against the Holy Ghost, you may, when you have paid the penalty of your broken covenant, come forth and receive all the blessings sealed upon you and stand in your place. God grant that it may be so. **W. Foote.** I testify that the foregoing is a correct statement of facts. W. Foote.

**P. 168** I received a **letter from my brother David** dated July 23rd 1888. He writes that he is making arrangements to **meet me in Salt Lake City on the 16th of Aug.** He is in hopes that brother George will come with him, and says, "it would be so nice if we three brothers could meet once more after so long a separation."

I wrote to my brother and gave him Augusta Tanner's address so as to write to her and let her know what day he would be in Salt Lake City, so she could be there and bring him out to her place ten miles south of the city. I had written to our niece that we would arrive at her place on the 16th of Aug. if all went well. On the 30th of July there was a very heavy shower, and caused a flood that took away our flume and filled the ditches in many places, which caused a great deal of labor to repair them.

**August 5 [1888].** I have been working very hard taking out honey. My old smoker getting out of order, I had to use rolls of rags to smoke the bees with and in blowing the smoke into the hives, I occasionally sucked some down my throat causing a severe smarting sensation as though I had taken a terrible cold. I became almost bedfast and today I do not feel much like starting on a journey to Salt Lake City tomorrow, but I am under

obligations to go and will make a trial.

**August 6.** We, that is George and Clara and myself, also Edwin Cutler who is going to Provo to go to school, started for Salt Lake City about a quarter past one P.M. I feel some better today, but am quite feeble. We drove to Cutler's Ranch and stopped over night with my two daughters, Irene and Artemisia. We got some butter of them for the journey.

**August 7.** We started at 8 A.M. and drove to Panguitch and stopped with A. Riding. George got two horseshoes fitted here, which cost 30 cents. He also sold 80 lbs. apples for \$1.60 cash. It is quite cold - wind north.

**August 8.** Started about 7 o'clock and drove a little below J. Kesier=s and nooned. In the afternoon we drove to the lower end of Circle Valley and stopped at Whitaker's Hay for horses 25 cents which we paid in apples and traded apples for a sack of oats. My health is improving.

**August 9.** We started half past six and arrived at Clinton Thompson's, Marysvale, about one o'clock. George shod his horses this afternoon. I feel very poorly. Thompson is the son of my old neighbor, Captain Thompson who lived at Big Cottonwood near John Tanner's. Clinton's wife worked for my wife before she was married when we lived at the Cottonwood Mill. Now they have sons and daughter men and women grown. How time flies.

**P. 169**

**August 10.** I feel better this morning. We started about 7 and drove to Monroe and nooned. It is very warm. I am seventy-one today. We drove to Richfield and stopped with my niece, Almira Lewis. She is sister Almira=s daughter. it has been twelve years since I saw her. I hardly knew her she has grown so old. I found that she had left the Church and taken up with Presbyterianism.

**August 11.** We started on our way at 7 o'clock and drove to Willow Bend and crossed the river to see my daughter Olive. We drove to her house, but did not find anyone at home, but we stopped and nooned, and as we were about ready to start on, Olive and my son Charles drove up from Salina, so we stayed until five o'clock and then drove to **Salina** and stopped over night with James Ivie. Olive went with us and stayed with us over night.

**August 12.** We started out at 8 and stopped a few moments to see George Gates. He did not know me. It is about 25 years since we saw each other. He is very feeble. It is cloudy today and pleasant traveling - showered some on the mountains. We drove to within two miles of Taylor's Ranch, at the first house after leaving the Sevier River. It was half past 8 when we arrived there.

**August 13.** We paid 40 cents for hay over night. We drove to **Nephi** and nooned. George bought a heavy two horse harness of Ostler for \$45.00. We started from Nephi at 4 o'clock and drove a little north of Mona before we could get hay.

**August 14.** Hay cost us 25 cents. We drove to **Payson** and nooned with Ammon Nebeker until 3 o'clock. When we were about half way between Spanish Fork and Springville there came up a wind storm from the west and filled the atmosphere with dust and fog, and finally terminated in rain. We stopped at the outskirts of Springville on the north, where we found stabling for the horses and a shelter to sleep under, which was a great blessing to us.

**August 15.** We got underway quarter past 7. Hay 25 cents. There is no dust today. There is a great deal of grain and lucern hay got very wet last night about here. We left Edwin Cutler at **Provo**, and drove on to **Pleasant Grove** to noon. Soon after we passed **American Fork**, a shower was gathering in the west, and we concluded to go to **Lehi** and stop with Samuel Mulliner. We got there in time to get under shelter. Mulliner did not know me. He is living with his daughter. His first two wives are dead, and his third one has left him. He came to Orderville and joined the Order and lived there about two years and then came back to Lehi, after his wives died. His first wife would not leave the Order and died at Orderville.

**August 16 [1888].** We drove to Absalom Smith's to noon. I found his first wife at home. She invited us to stay for dinner which we did. Her husband is in hiding from the Depts. They are old acquaintances of mine. We drove on through **Sandy** and old **Union** past **my old place**, but how changed the scene! What was Union Fort is a thicket of fruit trees, whose branches nearly meet across the streets. I found the large adobe house of Bishop Silas Richards deserted, and looked as though it might tumble down soon. Marion Brady has built a comfortable brick house over the creek northeast of Union and the widow Richards was living with her daughter Lucy Brady.

**P. 170**

We arrived at **John Tanner's** about five minutes before John and Augusta drove up with **brother David** from Salt Lake City. O what a joyful meeting. We had **last saw each other** on the 20th day of May 1838 in Willoughby, Ohio **50 years ago** the 20th of last May. Little did we think when we parted at that time, that when we met again it would be in the midst of the Rocky Mountains 50 years hence. But O how changed we are! Then I was in my 21st year and he was in his 26th. Now I am 71, and he 76. During the evening we had a pleasant talk of our boyhood days which brought vividly to our minds scenes almost forgotten. John Tanner and Augusta were very happy to see her two uncles together again. It has been twelve years since I saw Augusta, and it is the first time that she ever saw her Uncle David.

**August 17.** Augusta took their horses and buggy and drove us (that is, **brother David**, my son **George** and **Daughter Clara**) to Salt Lake City and stopped with her half-sister Jane Palmer. Jane's husband invited us to take a ride about the city. We accepted of his invitation, and as I wanted to go to the Deaf Mute Institute, he drove us there first. I called in, but did not find the Principal, Mr. White at home. But his wife was there. She cannot hear but can talk. I wrote my name and presented it to her and she knew at once who I was from the correspondence her husband had had with me. I went out and had my brother and Clara come in. Mrs. White kissed her and then showed us all through the building. It being vacation time the rooms were not in very good order. Clara was very much pleased with the place and felt first rate especially when she found that they could converse together by sign. From this place Mr. Palmer took us through the north part of the City up on the Observatory Hill, where we had a full view of the whole City and all the southern and western parts of the County. My brother David was very delighted with the beautiful prospect and wished his son Willie was there to take a picture. He said he had heard a great deal about Salt Lake City, and here it was spread out before him. In going up to this place, we passed near President Young's grave. We saw the big granite rock that covered it. After leaving this place we went out east quite a distance and drove down by the Eagle House (B. Young's old residence), then down Main Street to Palmer's home. It was a very pleasant trip. After dinner we walked up to the Co-op store and got some things for Clara and then George and I went to the Deseret News Office and settled my account with them and then to the Juvenile Instructor Office and settled with them. We then returned to Palmer's and started for John Tanner's about 6 o'clock where we arrived about dark. I was about tired out.

P. 171

**August 18.** George took our team and wagon with David and me and went to the City to transact our business there. George purchased a Mitchell wagon and a Champion Mower of the Co-op Wagon and Machine Co. I went to the Z.C.M.I. with Bro. David, saw my old friend, Joseph H. Felt, and introduced my brother to him, and left him there while I went about the City to transact what business I had to do. David told me afterward that J. H. Felt talked Mormonism to him all the time he was there. I purchased some good of the Co-op. My brother David thought it was a very large store, and was doing a big business. We got back to John Tanner's a little after dark.

**August 19.** It is Sunday. I got a letter from home. All were well. John Tanner hitched his horses to his carriage and took David and Augusta and me to Marion Brady's near Union. He has built a very good brick house, northeast across the creek from the old fort. We found them well and also found Sister Richards (Marion's wife's mother) living with them. We had a very pleasant visit until toward evening, when John drove us about the country where I used to tramp over 25 years ago. How changed the scene. It is now all fenced and farmed. When I lived in Union we did not think that land worth anything. It is not very good, but they succeed in raising light crops of grain and very good lucern. The system of irrigation was very interesting to my brother. He declared that the water must run uphill in some of the ditches. It does look very much like it in some places, but the ground is very deceiving, especially when a ditch runs towards the lake.

P. 172

**August 20.** Augusta took their team and carriage and drove us (David, my son George, Clara and me) to the City for the purpose of going to **Garfield Beach** at the **Great Salt Lake** 20 miles west of the City. As the cars did not start from the city until 2:45 in the afternoon, we went and looked at the **Temple**, and **Tabernacle**. We found a man at the Tabernacle to show the inside of the immense building. He said it would seat 10,000 people and a whisper from the stand could be heard at the farther end of the building. At 2:45 the train started for the Beach. There were quite a number of people on board the cars going out for pleasure and bathing in the lake. After arriving at the Beach and looking at the bathers, my brother and George concluded to take a bath. The price of a bath with bathing suit furnished, was 25 cents. I passed by this place in the fall of 1850, being 38 years ago. I went with Isaac Ferguson, and Mr. Matthews a few miles beyond to get salt, which we found in abundance. My brother thought it strange to see mountain islands in the Lake. We returned to the City at 5:25 and arrived at J. Tanner's about 9 P.M. We returned by the way of the State Road to Murray and then took the road that I used to travel twice a week when I worked at the Cottonwood Mill. It is now fenced up on both sides.

I showed David where **the mill** stood and told him that I had spent many a day and night in it. The mill is all gone, but the barn A. Gardner built on which I worked in 1857 is still standing. The old millrace looks natural, but the water is now carried on down the bench by where I used to live to a smelter.

**August 21 [1888].** We went over to see my Nephew Isaac D. Ferguson with J. Tanner, but as he was busy hauling wheat to stack, we did not stop. I told him that his Uncle and I would come and stay with him tonight. John drove us about I. Ferguson's old home, but his old adobe house is all gone, and there was nothing natural but a little grove of small oaks that was near the house. When I first saw them in 1850 they were mere scrubs, now they are quite sized trees. The land here is all fenced and cultivated. After we returned to J.T. Place my brother and I went to see my old friend and fellow officer Willis Smith who lives across the road from J.T. He and his wife were very glad to see us. He is quite feeble. We took dinner with them and then went to Isaac Ferguson's In the evening Isaac hitched on to his carriage and took us over to his wife's father, Alvin Green, another of my fellow soldiers (a member of my battalion). We spent a very pleasant evening in talking over old times.

**August 22.** This morning after breakfast I bade adieu to Isaac and family, and my brother and I returned to J. Tanner's. I found George all ready to start home. As we were obliged to be at home by the first day of Sept. our time was limited. I would have been very glad to have stayed longer with my brother, seeing he had come so far to see me. I wanted him to go with us as far as Nephi, but he thought it would be too tiresome riding in a wagon. The time had come when my dear brother and I must part again. It was sad to think that in all probability we would never meet again in this life. After bidding all farewell, George and I started for home. I will say here that my brother stayed there about a week after we left and John and Augusta took him to the hot springs near the point of the mountain south. They took along some eggs and cooked them in the spring. Isaac Ferguson also took him up in Little Cottonwood Kanion. They entertained him all they could. He was well pleased with his visit, but regretted very much that I could not have stayed with him longer. George and I drove to Pleasant Grove and stopped overnight with my old partner David Adamson.

**August 23.** We drove to Payson and put up with Ammon Nebeker.

**August 24.** We drove to Poplar Row 12 miles north of Nephi and nooned, then drove to Nephi and stopped in Ostler's camp yard for the night.

**August 25.** The hay for our horses last night cost 35 cents. I bought a pair of boots for my son Homer, price \$5.25 and a pair of carpet slippers for myself, price 60 cents. We drove to Levan and nooned. At the last house south of Taylor's Ranch I bought 30 cents worth of hay and then drove on to a camping place near the Sevier River and camped. This place is about 3/4 of a mile from the river.

**August 26.** We started at one quarter to seven and drove until one o'clock before we found grass to noon on. After nooning we drove to Redmond and bought 250 lbs. Of rock salt - then drove to Salina and put up with George Gates. We spent the evening in talking over old times - our journey from Kirtland to Missouri, etc.

**August 27.** G. Gates wanted us to stop over today but we could not. We drove to my daughter Olive's house and stopped a few minutes and then went on and nooned a little north of Glenwood. it is a very hot day. We drove through Glenwood and took the road over the hill to Monroe. We found it very steep and had a hard pull to get over. We camped about a mile south of Annabella at sundown.

**August 28.** Today we drove to Clinton Thompson's. It is some cooler today.

**August 29.** We traveled today some distance up the kanion above Circle Valley.

**August 30 [1888].** It is showery roundabout on the mountains. We drove 6 miles south of Panquitch. Hay here cost us 40 cents.

**August 31.** It is cloudy and cool, and showery on the mountains. We drove to Cutler's Ranch, where we arrived about 5 P.M. and stopped with my daughter Artemisia. We found her and children well.

**Sept. 1.** We arrived at home about 5 P.M. and found the folks all well.

**Sept. 2.** I attended our ward meeting and gave an account of my visit to the Salt Lake country among my relatives and friends.

**Sept. 3.** I wrote a letter to my brother David and one to my niece Almira L.

**Sept. 7.** I went to Kanab with Bros. James Leithead and Silas Harris to attend the High Council meeting and Quarterly Conference. We started at half past five in the morning, and arrived in Kanab half past two P.M. We found the High Council assembled, and waiting for us, as there was not a quorum present without us. The afternoon was occupied in fixing up the minutes regarding James L. Bunting's case tried at the meeting of the Council at Orderville. At 8 o'clock in the evening the Council met again. Andrew L. Siler presented his case appealing from Bishop G. McDonalds court. This session was held until half past twelve. I did not get to bed until about one o'clock. I stopped at Bro. Pughs.

**Sept. 8.** Conference commenced at 10 A.M. Small attendance.

**Sept. 9.** The congregation was larger today. There were some very good preaching. I was called upon to represent the Glendale Ward, as neither the Bishop, nor his Councillors were present. After Conference we drove up to Bro. Cram=s ranch which he calls the Crockodile where we stayed overnight.

**P. 175 Sept. 10.** We arrived at home about three o'clock P.M. The weather was very warm.

**Sept. 11.** Being Registration officer I commenced registering for the Nov. election to elect a Delegate to Congress.

**Sept. 24.** We finished cutting up our corn today. For the next two days I worked on the millstones facing them. They have got the new mill nearly ready to run. The building is some larger than the old one.

**Sept. 28.** Bro. Elijah Billingsly died at his home in Orderville about two o'clock P.M. with inflammation of the bowels. He was a member of the High Council and a Patriarch in Kanab Stake of Zion. He was my intimate friend, both in our mission at the Muddy and in Long Valley. He was a faithful Latter Day Saint, and was a member of the United Order of Orderville until the order broke up. I did not see him after I came home from Salt Lake City and did not hear of his death until it was too late to attend his funeral. This I regretted very much.

**Oct. 5.** Not hearing anything from my brother David since I left him at John Tanner's, and feeling somewhat anxious about him, I wrote to his daughter Mary Muma enquiring if he had got home safe. Her father told me in Salt Lake City that his daughter wanted him to buy a Book of Mormon and bring back for her. I told him that I would make her a present of one. Today I ordered one sent to her from the Juvenile Instructor Office.

**Oct. 6.** My daughter Olive and my son Charles L. arrived at my house today. They have come to make us a visit and dry apples. They brought Leanah Jones with them. She is a daughter of Oscar Beebe=s sister Alice. We were very glad to see them. I have been laying up a brick chimney for my son David.

**Oct. 14.** The past week I have been helping to get the mill going. After a few alterations in the elevator spouts, and balancing the stones, it went very well. I think it will do good business.

Last Wednesday I received the following **letter from brother David:**

Flint Sept. 30th 1888

Dear Brother Warren: When I returned home I found a letter from you dated Sept 3 stating that you had arrived at home and found all well, and I suppose you have been looking for a letter from me. Well I will explain. After you left Salt Lake I stayed until the 30th of Aug. when I started toward home, well satisfied with my visit to Salt Lake. I reached Moline Sept. 1<sup>st</sup> in the night. I put up at the Hotel. In the morning I found Charles F. Hunts family all well, excepting his mother who is living with them. She has the dropsy,

**P. 176** and it is quite a task to take care of her. I also spent about a week at Milan eight miles from Moline, visiting with our Niece, Helen E. Johnson and family. She was very glad to see me. I gave her one of your pictures, which pleased her, and she took your address and said she would write to you. I found she had no sympathy for the Mormons, but after talking with her on the subject, I think she came to the conclusion that there might some "good come out of Nazareth." I suspect you will hear from her. After my return I wrote to **our brother George** asking him if he would go with me on a trip to Dryden to visit our relatives there, and have been waiting for an

answer before writing to you. I received his reply yesterday. He says he will go, and wants to start next Tuesday. I wrote that I would be ready to go with him. I received the **Book of Mormon** this morning and gave it to **my daughter**. She send thanks and says she will read it. I will close for the present. From your affectionate **brother, David Foote**.

**Oct. 20 [1888]**. My son Charles and I loaded his wagon with apples to take home. They have dried about 225 lbs of dried apples and have made quite a lot of preserves, and made us a good visit.

**Oct. 22**. Charles and Olive started for home this morning. George will go to Panquitch (with a load of apples to sell) with them. I sent \$12.00 by mail to Augusta Tanner to give Clara to buy her a coat. Clara is getting along well in her studies.

**Oct. 24**. Yesterday I wrote a letter to my brother George. I received the following **letter from my brother David's daughter** in answer to the one I wrote to her on the 5th inst.

Flint Oct. 15th 1888

P. 177 My Dear Uncle: Your letter written Oct 5th was received last Saturday. I was very glad to hear from you, but sorry that you have been so anxious about father. Your letter to him came sometime before he came home. I told him he ought to write you right away, but you know he is, very dilatory about answering letters, but he finally did write you. I think you must have received it by this time. He started East a week ago last Tuesday in company with Uncle George Foote to visit his old home at Dryden. He writes me he is having a nice time. He found his relatives in very comfortable circumstances, but everything has changed, the hills seem higher and the valleys deeper, and the woods are all cleared away. On their way there, just this side of Rochester, N.Y. their train was wrecked nine coaches were thrown from the track, only leaving the baggage car and engine on the track. The coach father was in was thrown twenty five feet from the track and nearly tipped on to its side, and not anyone was hurt. We had not thought of any danger in his taking this trip, but when he started west we were very anxious about him, it seemed such a long journey, but he says now **he would like to take the same trip again next summer**. He has been sorry he did not stay longer and go to your home. He could have done so as well as not, but I think he was homesick, in fact, he says he was. It seemed a pity to go so far and stay so short a time. I expect he will return home this week. Father's health is very good indeed. He is so much better than he used to be. I must tell you how much **I enjoy your letters**. The ones you wrote to Uncle George on the "Fall of Adam" and two or three others, father brought home with him when he was coming from there and I read them over and over again. I think I think more of them than Uncle George does, and have wished they were mine. in them **you quoted from the "Book of Mormon"** and I was very anxious to read it, and I told father to be sure and bring me one. I did not know this one was mine till I received your letter. I guess father thought he told me (I was not at home when he came home) but I asked the girls if their Grandpa told them that you were to make me a present of one, and they said he did. Please accept my thanks for it. I shall prize it much. I am very fond of reading, although my eyes are weak and will not permit me to read very much, and then I have a large family to do for, and it is almost impossible to get good help. My eldest daughter is in the office with her father, and the next one is fitting for a teacher, and the youngest one

P. 178 (fifteen years old) I have taken from school for the next half year that she may help me, and then she was taking cold all the while at school, by their opening the windows on her, and was getting into a run down condition, so I thought that housework awhile would be good for her. Our son Albert has just entered College at Ann Arbor, Mich. Well, Uncle, I have given you quite a history of our family. I wish you could visit us. I should so like to talk with you. I would be pleased to hear from you again. Your affectionate niece, **Mary E. Muma**.

**Nov. 4. Sunday**. it rained all day. Brother Joseph L. Heywood is with us. He has stayed with us three nights. He is a Patriarch in the Panquitch Stake of Zion. Has come over on a visit.

**Nov. 6 [1888]**. This is Election day to elect a Delegate to Congress. Nineteen votes were polled in this precinct, all for John T. Caine.

**Nov. 7**. Homer A. Bouton returned from Nephi today.

**Nov. 8**. My son George started with a load of wool for Nephi. We finished gathering our apples today. We have about 500 bushels in the cellar.

**Nov. 14**. Joseph H. Felt, who is traveling for the Z.C.M.I. came here tonight. The Z.C.M.I. drummers always put up with us. He is Homer Bouton's brother-in-law and was on the Muddy Mission a short time.

**Nov. 16.** It rained all day, then topped off with a little snow.

**Nov. 17.** J. H. Felt left this morning for Kanab.

**Nov. 18.** I got a letter from my daughter Olive. They got home all right.

**Nov. 22.** It is stormy and bad weather. I got a letter from Augusta Tanner.

She writes that she went to Salt Lake City and took Clara with her to the store and got a coat, shoes and hat for her, which cost \$15.00. She writes that Clara is well liked by her teachers and is doing well.

**Dec. 2.** My son George got home from Nephi. He has had a very stormy trip. My son Homer went to Panguitch with a span of mares to help him over as he is heavily loaded with goods for the store and James Smith, for whom he hauled wool. I received a letter from Franklin Allen. He was very much disappointed because his Uncle David did not call and see him as he returned home. He has had his right arm broken, but it is now well.

**P. 179 Dec. 6.** I received a **letter from my brother George** today which I will copy entire as it is an account of his and David's visit to Dryden.

Ypsilanti, Mich. Nov. 28th 1888

My dear Brother Warren: I had so many things to do after I came home, and not a little inclined to writing, I have not complied with your request. I will now endeavor to do so. I met David at the Mich. Central Depot at Detroit as agreed by us. My son Charles was there to meet us. We expected to have gone to his house (he lives in Detroit) and stayed to hear Fisk and Brooks lecture, and take the cars at 11 o'clock P.M. but we ascertained that by starting at 7:15 P.M. we would arrive in Dryden the next day at 12 noon. But it was a mistake as you will see. We had not gone far into Canada before the drawbar came loose, and it took sometime to fix it, so this put us behind time. When daylight came we were east of Buffalo, N.Y. There we saw the first snow, the ground was white. At Byron 24 miles west of Rochester, the Conductor said we were running a mile a minute through that station. The smoking car jumped the track and took five more with it. We were on the outside right hand track, and ran about twenty rods on the ground some 15 or 20 feet from the track. The smoker tipped over on its side and the others nearly over as they stopped on sidling ground. We were in a sleeping car and had just got up. David was sitting on the seat and I was standing in the aisle facing the way we were going. The car we were in struck a telegraph pole and at the same time a knoll and stopped of a sudden and threw me about ten feet on the floor, and in some way cracked one of my short ribs. It is a little sore yet. it was very fortunate no one was but a little hurt. After waiting about one hour a train came along and took us to Rochester. We were there three hours before we could start for Auburn. There we had to stop four hours before we could start for Dryden. But we improved the time by exploring the City. We arrived in Dryden at 9:15 P.M. the same time we would have done if we had taken the 11 o'clock train at Detroit. We found our niece Nancy McLean Givens and husband and daughter at home, all well and glad to see us. They have two sons and one daughter married, and a young farmer I think expects to take her. Well the next morning Mr. Givens, David and I took a walk out to see how Dryden Four Corners looked, and to

**P. 180** find some old landmarks. Perhaps you do not know or remember that two rods on each four corners were deeded to the Citizens of Dryden for public use. We found them built upon and occupied by hotel and stores, so the Corners did not look natural. We expected to have found the Presbyterian Church nearly as we left it 56 years ago, but it has been turned to front the west. The steeple has been taken down and a more modern one put in its place, and an addition added on the rear. So we found not anything natural about the Corners. We then started east, and the only landmark we found in Dryden that seemed to remain as it was when we left there, is a little house that widow Haight lived in. You remember Thomas Haight? Well that house so far as we could discover remains the same. Harvey Hurd's house is as it was, excepting a stoop in front. The Abram Griswold house has been taken down - not one stone left on top of another. Directly east of where it stood, is the Fair Grounds and buildings. We went on up as far as our old home, and found a young man digging potatoes in our old pasture by the side of the road. Potatoes and buckwheat are the staple crops of this country now. There is a very good house on the farm. Father's old barn and orchard remain, but the orchard is good for nothing but for firewood. Do you remember an elm tree that Hiram McLean set out east of the well? It has grown to be a large beautiful tree - three feet in diameter. The road east to the school house appeared to be one half steeper than it used to be when we lived there. The woods have been cleared away, which makes it look very much different. The Pease, and Tucker woods, and the Hemlock woods have been cut away so we could see beyond the Little Lake, and the south hill has been cleared about two thirds of the way to the top, so that from our old home it looks to us that the valley was lower and less in width the hills more elevated and nearer by, so would hardly

- have known the country. The whole country has improved very much. Farmers are doing well. Our sister Melinda's children are well off, excepting Harriet Augusta. Her husband is a poor calculator, but a good clever man and I think a good provider, but not accumulate property. He now lives one
- P. 181** mile east of Virgil on a rented farm. The second day Darius Givens took David, myself, Nancy, and daughter to Almira McLean Seagar's about a mile north of our old school house and just north of Hunting's place. Her son-in-law works her farm. She lives with her daughter and has a large house well furnished, and money at interest. David and I stayed until Sunday. Mr. Manning and wife took us to church at Dryden. It rained all day on Saturday and Henry Houpt came in and talked us tired. He has the Big Head. He lives on his father's farm. David and I stayed in Dryden till Monday, when Mr. Manning came after us and took us to another of Almira's daughters about  $\frac{1}{2}$  miles east in Virgil, whose farm joins Warren McLean's. They were thrashing buckwheat, so we all thought it not best to stay and we went back to Almira's. Warren came after us the next morning and took us to his home. He has a good house, barn, and farm. The next day he took us to Harriet Augusta's home. We remained there two days, after which she took us, and her son's wife with us to Mr. Givens, Almira's daughter's husband. Mrs. Givens sent for her mother and sister, so we had quite a family gathering. David and I stayed there that night and next day went to Warren's and stayed over night and the following day Warren took us to Dryden. The next day David and I took a walk up to Nancy's son's place. He lives on the old Butts farm. Darius Givens owns 75 acres which takes in the buildings. From this place we could see the whole country. It was a very pleasant day, and we enjoyed the splendid view very much. We wished you were with us. The woods, being entirely cleared away, we could view Dryden south and southwest farms and buildings on the south hills - the whole country was most grand. Who could appreciate better than we who had so long lived in a level country. The woods are all cut off our old farm, and the Griswold woods have nearly all been slaughtered. Well after dinner we started slowly for the village, stopping occasionally and looking round about, saying it does not look natural. We stopped at John Burch's place, but he and his wife had gone over with the majority. His son was away on the farm. We stopped at one of the sons of Mr. Butts. He lives on, I think, part of the Goddard and Pease farms. He was not at home. We next stopped at the home of the youngest Tucker girl. I can't think of her husband's name. They have a very good
- P. 182** house a little west of where Stephen Tucker used to live. Stephen's wife, a widow, lives in the same house with some addition to it. She is looking well for one of her age. Well this Tucker girl was extremely glad to see us, and is a great talker, and could give us a great deal of information about the old inhabitants. We stayed to tea, and could hardly get away from staying over night. We called on David J. Baker. He is 94 years old and his wife is 84. When he found out who we were, he asked "How many wives have you got" supposing we all went with the Mormons. We had quite a visit with Alpheus Houpt, and Moses Tyler and saw a number who remembered father. On Monday before we left for home, they had a family gathering at Almira Seagar's. The sisters and brother and some of their children were present. We had a very pleasant time. I am very glad we made the visit and found our nieces and nephews so well situated. On Thursday at nine o'clock we started for home where we arrived the next day. I found my wife not as well as when I went away. Her brother came from Cleveland, Ohio the next day after I left home and stayed until the day before I got home, which made more work for her. I think I forgot to mention, Maria White, that you remember as our schoolmate. She is now Mrs. Lacy. Mr. Lacy lived when we were boys, about the same distance west of Dryden Corners that we did east. They now live in the village. We first saw them at Church; of course we did not know each other, but was introduced. We called at their house - she was not at home. We had a good social time with him. He was writing his early remembrances of the early settlement of Dryden. He is 84 years old. I think I have given you as good a sketch of our visit to Dryden, and our relatives as I can in so short a space, yet I think by the time you get through as far as this you will be satisfied that it is long enough. D. Givens has sent me the paper that has Lacy's "Remembrances" in. I will send it to you. Mary Ann sends her love to you, and wife and children, and my love to all. Your affectionate **brother, Geo. L. Foote.**
- P. 183** I received the paper that my brother Geo. mentions. I find by Lacy's "Remembrances" of Dryden 80 years ago, that father moved to Dryden in 1798 in company with his brother-in-law Ebenezer Clauson. He mentions a great many names of the old settlers of Dryden that I well remember, as the most of them were living there when I left that country. The "Remembrances" are very interesting to me.

**Dec. 8 [1888].** I met with the High Council at Orderville. There was a charge against James Hicks, preferred by Haskell Jolley. It was for circulating reports derogatory to his wife's character while Brother Jolley was on his mission. The session held all day and then adjourned till 5 o'clock P.M. Monday. The weather is good.

**Dec. 9.** Conference commenced at 10 A.M. I did not go. Brother Cram came up to stay over night. He told me that the High Council had chosen me to be a Patriarch in Kanab Stake of Zion, which office is now vacant since

the death of Elijah Billingsly.

**Dec. 10.** I went down to Conference. My name was presented before the Conference for the office of Patriarch, and was unanimously sustained. I do not feel that I am worthy of that calling, and never desired it, but I feel to do the best I can, by the help of the Lord. The High Council met at 5 P.M. and continued in session until half past 12 and then adjourned to 10 o'clock tomorrow morning.

**Dec. 11.** The Council met according to adjournment. Had two sessions. The afternoon session held till dark and then did not get through all the business before it. The case of James Hicks was disposed of. The President decided that the charge was not sustained. One half the Council voted to sustain the decision, the other half voted not to sustain it, as the evidence plainly sustained the charge. The evidence was all reviewed and no additional light in the case was made manifest in the testimony already given, and the President would not admit any additional testimony, which the complainant wanted to introduce. W. T. Stewart who was on the Council to fill a vacancy motioned to make the decision unanimous, but it was not, although the majority voted to sustain it.

**Dec. 14.** Snowed about 6 inches last night. It commenced snowing right away after Christmas and was stormy for a few days - Adieu 1888.

**CHAPTER 12 - 1889**

**P. 184 January 1 [1889].** The New Year comes in clear and pleasant. The eclipse of the sun was nearly total at this place.

**January 6.** It is Sunday and the weather is fine. I went to meeting and was called to speak. The spirit of the Lord gave me utterance.

**January 13. Sunday.** Home Missionaries preached to us.

**January 20.** The past week has been stormy. This morning is the coldest it has been this winter. The thermometer was down to zero. I received a letter from Augusta Tanner. She writes that they are well, and that Clara is well and doing well in her studies. My daughter Olive writes that she and family are well, and that Ammon's wife was married last Christmas.

**January 21.** I wrote to my niece Caroline Weeks, and to my son J. Franklin.

**January 28.** My son George started with M. B. Cutler for the Buckskin Mountains to herd sheep a month for M. B. Cutler. The weather is fine.

**January 31.** I donated 7 lbs. 10 oz. of pork for Bro Geo Harmon who is laboring in the St. George Temple for Kanab Stake of Zion. I wrote to Augusta Tanner and to my daughter Olive.

**Feb. 3.** My son Homer is 18 today. Do not feel well. Weather fine.

**Feb. 6.** Got a letter from my little grandon Charles F. Foote. All well.

**Feb. 8.** I received a letter from my nephew D. L. Clement in answer to one I wrote to him, in regard to Temple work for the dead, keeping strict records, etc. and giving him information with regard to his brother Albert being baptized and ordained a Seventy and other information concerning his dead relatives. He writes that he was very much interested. I answered his letter today.

**Feb. 17.** It has snowed the most of the time for the past 3 days. It cleared off last night - this morning the thermometer is down to zero. Snow is one foot deep.

**Feb. 19.** I received a very kind letter from my niece Emily Ferguson Hunt who is living in Moline, Ill. I never saw her.

**Feb. 22.** It is very pleasant - snow melting fast.

**Feb. 28.** I wrote to my brother David.

**Mar. 3** Bro Charles L. Cram stayed with us last night. We went to meeting today. President E. D. Woolley preached followed by Elder Porter and Jed Woolley. The snow is all gone in this valley.

**P. 185 Mar. 7.** The Deputy Marshalls having arrested Morton B. Cutler for unlawful cohabitation, he went to Beaver a few days ago to appear before the Grand jury. We learned that a Deputy would be here today to subpoena witnesses, and expecting he would want me and some of my family, I thought it best for myself and my son Homer to hide out of his way. My wife's health is so poor, I did not suppose they would think of subpoenaing her. Dept. Thompson came to my house soon after I left and enquired for me and my son George. George was at the Buckskin Mountains herding sheep and I was not at home, so he went away saying he would call again when I might be at home. He did call again, but I was not at home. My wife was lying on the lounge both times he was here and Homer Bouton's sister Lillie Barrell was waiting on her. He said he would have to subpoena her, as he must get some witnesses. My wife told him that she was not able to go to Beaver as she had been confined to the house two or three years. She would be liable to die on the way, but it did not matter much, but life was sweet and it was natural to desire to live. This kind of talk seemed to affect him very much (This is the Thompson that killed Dalton in order to arrest him). "Well" he said, "there is one way you can get out of this, that is to go before a justice of the peace and make an affidavit that you are not able to go to Beaver. He then

subpoenaed Lilla supposing it was Mamie Bouton. He then went away.

**Mar. 13 [1889].** Yesterday as my son Homer was driving off the yearlings his mare slipped and fell. Homer struck the ground on his right shoulder and cracked his collar bone and hurt his wrist. It set in for a rain storm today.

**Mar. 14** Received a letter from Helen Riser (F. Allen's half sister). They are well - their children all married, and she and husband are alone.

**Mar. 16.** It has stormed - rain and snow the most of the time since the 14th. The mud in town is terrible. I received a letter from D. L. Clement - All well.

**Mar. 19.** The weather is very pleasant, and the mud is drying up.

**Mar. 20.** It is snowing today. The wind is from the south.

**Mar. 21.** The wind is from the north, and it has cleared off. I received a **letter from brother David** which is in answer to my last letter dated Feb. 28, 1889, and also my letter dated Jan 2 1889. The one I sent on Jan 2 was the subject of baptism for the dead. The following is a copy of the letter:

P. 186

Glendale Jan 2nd 1889

Dear Brother David: As I promised to write to you on the subject of **Baptism for the Dead**, I will now fulfill that promise. In treating upon this subject it is necessary, in the first place, to be convinced that the ordinance of baptism is essential in order to receive a full and complete salvation in the Celestial Kingdom of God. I will first quote the words of our Savior to Nicodemus "Jesus answered and said unto him, Verily, Verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old. Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God. That which is of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again."

From the foregoing we see that Jesus is emphatic, and his language will not admit of any dubiety with regard to his meaning. "Ye must be born of the water and the spirit or ye cannot enter into the Kingdom of God' Now we understand the meaning of the word "born" is to be brought forth. How could a person be born of the water without being enveloped in the liquid element, and brought forth again. He must go down into the water, and his whole body entirely submerged beneath it, or as Paul says, in the 6th Chap of Romans, 4th & 5th verses, "Therefore we are buried with him by baptism into death, that as Christ was raised from the dead by the glory of God the Father, even so we also should walk in newness of life". Paul=s words here exactly correspond with Webster's definition of the word born. The body is buried in the water and born into a new life. It was necessary for the Son of God to be born again, according to his own words or he never could have entered into the Kingdom of God.

P. 187

Having a perfect knowledge of this fact, he went to John (who held the authority to administer that ordinance) and demanded to be baptized by him. "And after he was baptized he went up straightway out of the water and lo the Heavens were opened unto him and he saw the Spirit of God descending like a dove and lighting upon him." He was now born of the Water and the Spirit, and had fulfilled the law of the gospel. He was now prepared to go forth in his ministry and perform his mission on the earth. He had fulfilled all righteousness. What is the object of baptism? We understand that it is for the remission of sins. I will quote a passage from the Pearl of Great Price (Page 16) which fully explains this subject. They are the words of the Lord to Father Adam. "Therefore I give unto you a commandment to teach these things freely unto your children saying, that by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye are born into the world by water and blood, and the spirit which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water and of the spirit, and be cleansed by blood, even the blood of mine Only Begotten, that ye might be sanctified from all sin and enjoy the words of eternal life in this world and eternal life in the world to come, even immortal glory. For by the water ye keep the Commandment, by the spirit are ye justified, and by the blood are sanctified, therefore it is given to abide in you, the record of heaven, the Comforter, the peaceable things of immortal glory."

By the foregoing we can learn how it was that Jesus fulfilled all righteousness by being baptized by John. There

are many passages in the scriptures on the subject of baptism that I could refer you to showing that it is an ordinance of the gospel without which no person can enter into the Kingdom of God, and with this fact established beyond dispute, we must see also that some provision must be made for those who are dead, who never heard of the gospel of salvation in this life, that they also may be born of the water and the spirit, by which the door may be opened to them to enter into the Kingdom of Heaven.

Inasmuch as the spirits of the dead are separated from their bodies, it is impossible for them to have their bodies baptized or born of the water and of the spirit, hence someone in the flesh must perform this ordinance for them in their behalf, this is by proxy. Now that this doctrine of baptism for the dead was plainly taught by  
**P. 188** the Apostles is evident from what Paul said to the Corinthians in speaking of the resurrection. He asks them this question, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (I Cor. 15-20). That is, what is the use of being baptized for the dead if there is no resurrection. From the way that Paul writes to the Saints at Corinth, they must have been familiar with that doctrine, and some at least had been baptized for the dead. But in the first place it is necessary that the gospel be preached to the spirits of the dead, that they may learn of the redemption and the plan of salvation, for this gospel must be preached to every creature, every son and daughter of Adam.

The Savior came and opened the door of salvation for the living, as was foretold by the Prophet Isaiah (Chap 53, Verses 4 & 5) "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes are healed." In the 42nd Chap. 6th verse the same prophet, speaking of Christ, says that he should be "for a covenant for the people, for a light to the gentiles."

The foregoing evidently refers to his earthly mission, but from verse 7 it is plainly shown that there was another mission connected with his. He was to "bring out the prisoners from the prison, and them that sit in darkness out of the prison house." From this passage we learn that there was a class of persons who were confined in a dark benighted prison somewhere. The Apostle Peter gives us some information who those prisoners were. 1st Peter 3rd Chap. 18, 19 & 20th verses, "For Christ also hath once suffered for sins, the just for the unjust, that he may bring us to God, being put to death in the flesh, but quickened by the Spirit, By which he went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah' etc.

Again in the 4th Chap. 6th Verse he says positively, "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Now if the dead who had not the privilege of learning the gospel in the flesh, are to be judged like those who have had that privilege, would it not be unjust to deprive them of the first gospel ordinance - baptism or being born  
**P. 189** of the water, without which birth they cannot so much as see the kingdom of heaven?

It may be asked, will God accept this baptism as legal? It will be admitted by every believer in Christ, that his vicarious labors on the earth was accepted of the Father. He came to do for the human family that which they could not do for themselves. "He suffered the just for the unjust" He atoned for Adam's transgression by his death and resurrection. He had power to lay down his life, and while his body was lying in the Sepulcher, his spirit went to the spirits in prison, and unlocked the prison doors and entered in as the King of Glory and after preaching the gospel of Salvation to them, he burst the bands of death and came forth with his body immortalized; a "King of Kings, and a Lord of Lords" The Father accepts the sacrifice and labors of his Son for, and in behalf of Adam and all his posterity, and they are redeemed from death, hades and the grave, as far as Adam's transgression is concerned.

But in order to become heirs of God and joint heirs with Jesus Christ, there are ordinances that each individual must attend to in this life, or if dead, it must be done vicariously by some relative or friend holding the Melchizadek priesthood, and when so done in accordance to the order and law of the Celestial Kingdom, it is just as acceptable to God, as the atonement made by his Son. In the last chap of Malachi, the Prophet, the Lord says by the mouth of the prophet, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and shall turn the heart of the fathers to the children, and the heart of the children to their fathers lest I come and smite the earth with a curse."

You will notice that this **coming of Elijah** is to take place just before the great and dreadful day of the Lord, and it certainly must be to someone who is prepared to receive him, and is willing to labor in the great work he is

sent to inaugurate. Joseph Smith and Oliver Cowdery solemnly testify that on April 3, 1836, in the Kirtland Temple, Elijah the Prophet who was taken to heaven without tasting death, stood before them and said, "Behold the time has fully come which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord came to turn the hearts of the fathers to the children, and the children to the fathers lest the whole earth be smitten with a curse. Therefore, the keys of this dispensation are committed unto your hands and by this ye may know that the great and dreadful day of the Lord is near even at your door."

Now we learn by the testimony of these two men, that Elijah has come and committed this labor of turning the hearts of the fathers to the children, and children to their fathers, to the servants of God on the earth in this dispensation, of the fullness of times. He does not say the hearts of the living fathers to their children, and the hearts of the living children to their living fathers. He does not discriminate between the living and the dead, between the past and the future, but he must mean the whole family of Adam.

The Angel Moroni, the last Nephite prophet who revealed to Joseph Smith the records of the Nephites the Book of Mormon, while instructing him with regard to the great work the ushering in of The dispensation of the fullness of times and the restoration of the gospel, etc. in speaking of the coming of Elijah says, "And he shall plant in the hearts of the children **the promises made to the fathers** and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming."

Joseph Smith in treating upon the foregoing quotation from the prophet Malachi says: "It is sufficient to know in this case that the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other, and behold what is that subject? it is the baptism for the dead. For we without them cannot be made perfect, neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also, for it is necessary in the ushering in of the dispensation of the fullness of times, which dispensation is now beginning to usher in, that a whole and complete, and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place and be revealed from the days of Adam even to the present time, and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent shall be revealed unto babes and sucklings in this the dispensation of the fullness of times."

Now what do we hear in the gospel which we have received? A voice of gladness; a voice of mercy from heaven, a voice of truth out of the earth, **glad tidings for the dead**; a voice of gladness for the living and the dead." On another occasion (Jan 20th 1844) in speaking concerning Saviors on Mount Zion, he says, "The Bible says I will send you Elijah the Prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children and the hearts of the children to the fathers lest I come and smite the earth with a curse.

Now the word turn should be translated bind, or seal. But what is the object of this important mission? or how is it to be fulfilled? **The keys** are to be **delivered**, the **spirit of Elijah is to come**, the **gospel** is to be **established**, the Saints of God gathered, Zion built up, and the Saints to come up as Saviors on Mount Zion.

But how are they to become Saviors on Mount Zion? By building their **temples**, erecting their baptismal fonts, and going forth and receiving all the **ordinances**, baptisms, confirmations, washings, anointings, ordinations, and sealing powers upon their heads in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children and the children to the fathers, which **fulfills the mission of Elijah**" ...

I wish you to understand this subject, for it is important, and if you will receive it, this is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the **power of Elijah** and the **keys** of the Kingdom of Jehovah. " Now as regards the sealing power, Jesus says to Peter, AI will give unto you the keys of the kingdom of heaven, and whatsoever thou shall bind on earth shall be bound in heaven; and whatsoever thou bind on earth shall be bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Math. 16, 17). This is positive proof that the sealing power was given to Peter.

If it was necessary then, why not now? That this **sealing power** is to be made manifest in the last day is evident. For John the Revelator says, "And I saw another angel ascending from the east having the seal of the Living God; And he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads" (Rev. 7th Chap. 2nd & 3rd Verse). He goes on to say that there were twelve thousand sealed of each tribe of Israel. Besides those sealed of the tribes of Israel he saw a great multitude which no man could number of all nations and kindred and people and tongues, stood before the throne, and before the lamb, clothed with white robes, etc.

Paul refers to this sealing power in his epistle to the Ephesians, 1st Chap 13 & 14 verses "in whom he also trusted after that ye heard the word of truth, the gospel of your salvation, in whom also after that he believed, ye were sealed with that Holy Spirit of promise, etc.. Again in 2nd Corinthians 1st Chap. 20, 21 & 22 Verses, Paul says "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. Now he which establish us with you in Christ and hath anointed us is God, who hath also sealed us and given the earnest of the Spirit in our hearts."

Now in conclusion I will say, this doctrine of baptism for the dead was revealed to Joseph Smith about 47 years ago, and was plainly taught by him. And now within a year or two we find some of the learned Divines are beginning to teach that there is a chance for the sinner after death to repent and obtain salvation. It is evident that they have been reading the publications of the Latter Day Saints and have got their ideas from there. But they are too bigoted and afraid of their popularity to give to the Prophet Joseph Smith credit as an instrument in the hands of God bringing this glorious principle to light and making it plain to the understanding of men. H. W. Beacher obtained many of his advanced ideas from the revelations of God given through Joseph Smith, and the preaching of the elders and the publications of the Latter Day Saints.

**P. 193**

So we see that the light of truth is penetrating the understandings of many, and the narrow contracted ideas of the creeds of Sectarians are beginning to be discarded and giving place to more intelligent God-like principles. For "Truth is might and will Prevail." From your brother, **Warren Foote**.

The following is the **answer to the foregoing letter** and also to my letter dated Feb. 28th 1889.

Flint, March 13th 1889

Dear Brother Warren: I received your very welcome letter dated Feb. 28, 1889 and also four nos. of the Deseret News, for which receive thanks. I have partially looked them over and find them quite interesting and shall read them carefully, although I may not fully agree with all they say. I think the moral tone of them is good and will not harm anybody to read them. I received a letter from you and a sketch of "Father's Life" dated Nov. 13, 1888 and will say I am well pleased with it and I think it is a very true sketch of his life as far as I know, and shall appreciate it very highly. I also received your letter on the subject of Baptism for the Dead, dated January 2, 1889 and have read it, but I must say, I do not think that anything we can do here will make any difference with those who have departed from us and have gone to their reward. I do not think our Heavenly Father has left things in such a condition that our ignorance or negligence after their death, should subject them to everlasting banishment from his presence, and what you write at the close of your sketch of Father's Life, about Mother's wanting your wife to act as proxy for her to be married to father for eternity, in my mind amounts to nothing at all. I expect to meet my wife in that bright world above, and after my death, anything our friends can do on earth, can't make any difference with us. Our older Brother has gone to prepare a place for us, that where he is we may be also. I remain your affectionate **brother, David Foote**.

**P. 194 March 22 [1889].** I received a letter from brother L. C. Maringer of Kanab by order of President E.D. Woolley, notifying me that Apostle Moses Thatcher will be in Kanab next Sunday, and if I can come over it will be a good time to attend to my ordination to the office of Patriarch.

**March 23.** I rode to Kanab on horseback in company with Bro. Silas Harris. I stopped with Br. E. Pugh. It was a tiresome ride.

**March 24.** I attended meeting and heard a very interesting discourse from Apostle Thatcher. I dined with James L. Bunting, after which I went to Bro. Maringer's and was **ordained a Patriarch by Apostle Moses Thatcher**. I attended meeting in the afternoon and was called to open the meeting by prayer. After which Apostle Thatcher delivered a discourse in relation to the ancient ruins in Mexico, some of which he saw when in that country.

Those ancient ruins are a strong testimony that the Book of Mormon is a true record. After meeting brother Harris and I went home with E. S. Cram and took supper. We had a good social chat.

**March 25.** We returned home, arriving a little before night, somewhat tired.

**March 26.** Having been invited to speak to the Y.M.M. Society tonight, I accepted the invitation, and had good freedom of speech. I received a letter from Augusta Tanner. She writes that she and Clara are well, and that Clara is well liked by her teachers and schoolmates.

**March 27.** I am about sick with a cold which I caught taking potatoes out of hole.

**April 4.** I went up to our Ranch in Lydia=s Kanion with my son David to finish the log house that we commenced thirteen years ago.

**April 5.** The Deputy Marshall McGeary came to Glendale today to subpoena witnesses in Morton B. Cutler's case before the Grand Jury at Beaver. Among others, he subpoenaed George. I escaped by being in the Kanion. I am thankful for it. He subpoenaed seven in all.

**April 13.** We got the roof on the house, and the sleepers hewed and put in and returned home today. There was nothing unusual transpired during the remainder of April. I received some letters from my relatives. All were well.

**May 4.** My son George, in company with my son-in-law M. B. Cutler and John Hyatt started for Beaver to attend the court. Strong south wind.

**May 6.** Snowed last night and this morning - cleared off today.

**May 7.** Heavy frost this morning. Apricots and peaches are killed. I received a **letter from my brother George**, from which I will make a short extract:

P. 195

Ypsilanti Apr. 28 1889

Dear Brother Warren: Mary Ann was looking over her letters and found two that you wrote to me. One was dated Dec 22, 1841 and the other Aug 31, 1842, mailed at Columbus, Ill. Both are large sheets written full - no envelopes postage 25 cents each. A great change and convenience in letter writing and expense has taken place in our day. The prospect is that in a year or so it will be but a penny a letter. These old letters reminded me that I am indebted to you for a letter as I generally am. I think time gets around more rapidly every year. Think of it. I was 75 the 16th of this month. It don't seem possible. We seldom see three brothers of our age that can get around as well as we can, and generally in as good health. We live alone, as we started in life, excepting a hired girl. We have a large house, and let some rooms to student girls, which makes some work. Mary Ann's health is not very good. I expect brother David to visit us soon. Our best regard to your wife and family, From your loving brother, **Geo. L. Foote**

I also received letters from my daughter Olive and Nephew D. L. Clement. All well. Darius and wife have been to conference at Salt Lake City. His wife and daughter went to see Clara.

**May 8.** Stormed considerably last night, and snowed this morning.

**May 14.** The weather continues quite cool and disagreeable.

**May 15.** Strong wind from the southwest. Stormed this afternoon.

**May 16.** Froze ice as thick as window glass - lucern white with frost.

**May 20 [1889].** The weather is warm again. The fruit is not all killed.

George got home from Beaver. The jury brought in a verdict against Morton B. Cutler, guilty of Unlawful Cohabitation. He is sentenced to six months imprisonment and fined \$300.00 and cost. He has gone to the penitentiary. Homer A. Bouton started for Salt Lake City to take his mother and brother back there. They have

been living with him the past winter. His daughter Mamie went with them. He will bring Clara home.

**May 25.** I wrote to my son Franklin and daughter Olive and D. L. Clement.

**May 27.** Wrote to my brothers David and George. Received letters from A. Tanner and Emeline Foote. All well.

**P. 196 June 16.** I received a letter from D. L. Clement in answer to mine of the 25th of May. He writes "It seems that you are being made to feel to some extent the effect of this relentless persecution. Three of the brethren here have been through the mill. Henry Sanderson at the "Pen" now - one or two more under arrest. There has been four or five years of this sort of thing and the end seemingly as far off as ever. It is likely to continue until all those whom it affects will have their turn and be tried and proven. The Lord will surely overrule it all for the good of those who are true and faithful."

**June 19.** Homer A. Bouton and Clara arrived home from Salt Lake City. Clara is glad to get home again.

I received the following letter **from my son-in-law Morton B. Cutler:**

Utah Penitentiary June 9, 1889

Warren Foote, Dear Father: I received your letter of June 3 and was very glad to hear from home, and to learn that you were all well. I am feeling pretty well - my leg is getting better. I had a call from my brothers Allen and Edwin, also Homer Bouton and Mamie and Clara on the 6th inst. For which I felt grateful. The boys brought me some fruit and sugar which comes in very good. I have just got my striped pants this morning, so that I am in the fashion now. There is quite a number of the brethren going out soon, and our numbers will be less than for some time past, as there is not likely to be many sent here before fall. Well I feel like I could stand it if my health keeps good. The weather has been quite warm for a few days past, but last night and this morning has been cool and comfortable. Tell Irene and the children that I think of them often and would like very much to see them. Well, my love to all, I remain your son-in-law **Morton B. Cutler.**

**June 22.** I answered the foregoing letter. The weather is very hot and dry and the water is very scarce in the north. Crops suffering.

**P. 197 July 13.** I have received a letter from Franklin Allen. He writes that his last daughter is married and he is left alone.

**July 14.** It commenced raining today - had three good showers.

**July 17.** It has rained every day since the 14th and the ground wet up again. It cleared off this afternoon. David, my son brought his family down from the Kanion and about eleven o'clock tonight had a son born. They named him David.

**July 20.** I received another **letter from Morton B. Cutler.** As it illustrates prison life somewhat I will copy it entire.

Utah Penitentiary July 13 1889

Dear Father: I received your letter sometime ago, but as I am not allowed to write but one letter a week, I could not answer it before. I am tolerably well. I have a cold and it seems as if it is impossible to prevent taking cold here, the cells get like ovens (that is if the ovens were not too Warm) and I lay and sweat and go to sleep naked, and then it will cool off a little before morning and in that way I take cold. Well by the time you get this it will be nearly two months passed away, and I have got along full as well as I expected, for which I feel to thank the Lord. I am learning some, but the weather is very warm to study much. I sometimes wonder why George does not write to me and tell me some of the news of the country. The least scrap of news from home is very acceptable here. Tell the girls that I am often as near to them as I can get in my thoughts and I wonder how my family are getting along, and if they are all well. Tell the little ones that Pa does not forget them and I hope that Henry and little Irene are good children and are doing as they should do. There are less Cohabs in here now than there has been for some time. Hoping this will find you all well, I remain M. D.(B.) Cutler.

**July 24 [1889].** My son Franklin's wife writes that he and Charles L. and their mother has gone to Uintah Co. to look for homes.

**Aug. 5.** I received a very kind letter from my nephew Warren McLean of Dryden, N.Y. He mentions the visit of my brothers David and George last fall, and says they were two smart old men.

**P. 198 Aug. 10.** I am seventy-two years old today. I worked all day. We are cutting our second crop of lucern.

**Aug. 17.** We got all our lucern hay into the barn but two loads when it rained a little. The weather is very hot. Bro. Wellington Wilson and wife from Hillsdale are here on a visit. They were our neighbors at the St. Thomas on the Muddy. We have plenty of ripe apples. I got another letter from M. B. Cutler. He is well. They had quite a celebration on the 24th of July and enjoyed it very much.

**Aug. 19.** I am getting ready to take Clara to Salt Lake City. Homor Bouton is going with us. I furnish one horse to go with.

**Aug. 21.** We **started for Salt Lake City** today. Little Harry Bouton goes with us. George put his team to our wagon and hauled it up to near the divide which helped us very much. We drove to Cutler's Ranch and stopped with my daughter Artemisia. She was very sick last night, but is better tonight, but she is very poorly. Bishop Cutler will move her to Glendale tomorrow.

**Aug. 22.** We drove to Panquitch and put up with A. Riding.

**Aug. 23.** Started about 8 and drove to the upper end of Circle Valley.

**Aug. 24.** We drove to Clinton Thompson's Marysvale. I traded some apples for oats. The 25th we drove to Central 5 miles south of Richfield.

**Aug. 26.** We started very early and drove to Richfield and took breakfast with my niece Almira Lewis. We then drove to my daughter Olive Beebe's place and found Oscar at home.

**Aug. 27.** Drove to Salina and stopped at Geo. Gates and put hay in our wagon for tonight, as there will not be any where we will camp.

**Aug. 28.** We traveled as far as Levan. Blowed and rained some this afternoon. About everything is dried up through this region, and hay is very scarce. it cost us here 40 cents for the night.

**Aug. 29.** We drove to Nephi and nooned and then drove to Poplar Rowe Stables. This place belongs to Geo. Patten, a St. Thomas neighbor.

**Aug. 30.** Traveled to within 2 miles of Provo. Mosquitoes very bad.

**Aug. 31.** Went to Provo and took breakfast with widow Young. We stopped at night with David Adamson, Pleasant Grove. Clara went and stayed over night with two of her school mates.

**P. 199 Sept. 1.** The wind changed into the north and blew very strong and cool all day. The weather has been so hot, and the change so sudden I took a severe cold. We arrived at John Tanners a little before sundown. it is Sunday and we found Isaac Ferguson and wife there. All were well except Augusta's little boy had his arm broken.

**Sept. 2.** We went to the City and stopped with Homer's sister Lillie.

**Sept. 3.** Clara commenced going to school today.

**Sept. 4.** I finished my trading today and was shown through the various departments of the Deseret News Printing establishment. I then went and looked at the Temple. They were hoisting up timbers for scaffolds to build up the towers. I then went to the Tabernacle.

**Sept. 5 [1889].** I took the cars and went out to the Penitentiary to see Morton B. Cutler. I took him some butter and honey, and had a half hour talk with him. His time expires in about six weeks. On my return to the City we loaded up our goods and I drove out to Isaac Ferguson's (my nephew) where I kept my team until the 8th.

**Sept. 6.** I went to Augusta Tanner's and copied her Family Record into her Bible. I feel very poorly, having

taken a cold which has settled on my lungs.

**Sept. 7.** I went to the City with Isaac and wife. They stopped with Isaac's wife's sister who is keeping a boarding house where we took dinner. We returned home about sundown. I feel some better today.

**Sept. 8.** Augusta came over to Isaac=s and after dinner I hitched up my team and drove over to John Tanner's and stopped over night. There was a funeral at the ward meetinghouse. John and Augusta attended it. (Being Sunday) I walked over to Marion Brady's. I found Sister Richards alone and had a good chat with her. Marion and wife had gone to the funeral. J. Tanner came that way and took me home with him.

**Sept. 9.** I went to the City with my team after H. Bouton and some more things. He wanted to stay another day, but having no feed for the horses, we concluded to load up the things and drive out to Tanner's and let Homer come out tomorrow on the cars. I took Harry with me. On the way to J. Tanner=s I was taken with a pain in my side and got quite chilly before we got to Tanner=s. It was after sundown. Augusta made me some

**P. 200** ginger tea and I went to bed feeling very poorly.

**Sept. 10.** I sweat very much during the night, and I feel much better this morning. Augusta and I went to Willis Smith's and made a short call. His health is very poorly. We then went over to Isaac's and took dinner. Toward night Isaac took his carriage and drove us, with his wife, over to Tanner's and stayed the evening. H. Bouton arrived and we loaded up our things so as to start early tomorrow.

**Sept. 11.** I feel very much better as my cold is wearing off. We bade all good bye and started for home. We drove to Pleasant Grove and stopped over night with David Adamson. I feel considerably used up after being jolted all day over cobble stones.

**Sept. 12.** I feel well rested this morning. We drove to Provo and took dinner with Sister Young, after which we drove to Spanish Fork and put up for the night.

**Sept. 16.** We arrived at George Gates, Salina a little before night.

**Sept. 17.** We stopped with Brother Gates until 2 P.M. and had a good talk over old times - journey to Missouri, etc. We drove to my daughter Olive=s place and stopped over night.

**Sept. 18.** We drove to Richfield and took dinner with Almira Lewis. We found Tarlton at home. He and Almira are not living very agreeable together. She has joined the Presbyterian Church which is a sore trial to her husband. I fear it will cause a separation. That will be very bad as they have a large family of small children. It is a strange move for her. We started again at three o'clock and camped at night at Madsen's at the big canal south of Elsinore.

**Sept. 19.** We drove to C. Thompson's and put up for the night.

**Sept. 20.** I got 114 lbs of oats of Bro. Thompson to last us home. It is showery today. We drove to the upper end of Circle Valley and put up. It being rainy, we were glad to get into a house to camp.

**P. 201**

**Sept. 21.** It is clear this morning. We drove to five miles north of Panguitch and put up at Houstons. It is quite cold.

**Sept. 22. Sunday.** We drove to O. Hatch's place, seven miles south of Panguitch and stopped for dinner. Homer's Aunt Amanda is keeping house for Hatch, whose wife is dead. She was Homer's Aunt's daughter. After dinner they persuaded us to stay until morning. We concluded to do so.

**Sept. 23.** It was nearly nine o'clock when we started. We nooned at nearly opposite Mammoth Creek. The wind blows cold from the north. It not being time to camp when we got to Cutler's Ranch, we concluded to drive over the divide. The wind blowed very cold and strong as we neared the divide, and I was obliged to walk to keep warm. As soon as we got over it was more pleasant. We arrived at Ranch after dark and put up with George Johnson. We found a good bright fire very comfortable. Sister Johnson prepared us a good warm supper which was very acceptable.

**Sept. 24 [1889].** We arrived home about 11 o'clock and found all well as usual.

**Sept. 25.** I took the Post Office back today. Bro. J. Leithead started north with his wife and two children on a visit to her folks. They will go as far as Cache Valley. I sent 20 lbs. seed corn to John Tanner.

**Sept. 30.** I went to meeting. There were but very few out. I spoke a short time on my observations during my journey in the north.

**Oct. 6.** I attended meeting and helped administer the sacrament.

**Oct. 7.** It rained a little this morning, then cleared off. In the afternoon we finished hauling our hay, and have the barn nearly full. When I arrived at John Tanners the last day of Aug. I found a letter from my brother David awaiting me. He wrote, "Nothing would please me more than to make another trip to Utah, but it would be impossible for me to go at present ... I often think of my visit to Utah and the cordial manner our niece and nephew and their families received me and the pains they took to make it pleasant while there."

**Oct. 12.** I received the following letter from M. B. Cutler:

Utah Penitentiary Oct. 6th, 1889

Warren Foote, Dear Father-In-Law: I received your note of Sept. 26th in due time. Was pleased to learn that all was well at home. I am feeling well now and have felt better the last month, since receiving the butter, etc.

**P. 202** Well, there is not much news to write about. There are a great number of new Cohabs coming in and more expected on the 10th of this month. I had a visit on the 4th inst. from Bro. Silas Harris and my brother Allen. All was well with them. I do not know as I will get out as soon by one day as I had expected, as they have me booked for the 22nd instead of the 21st which is wrong if they count the day on which sentence was passed. I did not arrive here until the 22nd which is probably the day which they are counting from. Well, the time is not long for which I feel thankful. Give my love to all, and tell the little ones that pa will soon come home. From your Son-in-law Morton B. Cutler.

I got a letter from Augusta Tanner. She was glad to learn that I got home all right. She and John has been to Manti since I was there. They are all well.

**Dec. 1.** Nothing of importance has occurred since Oct. 12.

**Dec. 4.** I received an invitation from my brother George to attend his Golden Wedding which was to take place yesterday. The invitation arrived one day after the event took place.

**Dec. 15.** I received the following letter from my brother David.

Flint Dec 2nd 1889

Dear Brother Warren: I received your letter dated Nov. 19th and was glad to hear that you were all in usual good health, especially your wife who has been in poor health so long. My health is quite good at present. I have been very sick since my daughter moved to Ann Arbor. I do not know as I have written to you since they moved or not. They left here about the middle of August. After doing some repairs on my house, I rented it for \$204.00 per year, rent to commence the first day of Oct. He is to board me for \$2.50 per week. I furnish my room. So I get enough to pay board and taxes, and I think the repairs and insurance. I received an invitation from Ypsilanti to attend George and Mary Ann=s Golden Wedding tomorrow, so I expect to leave here at 8:30 o=clock in the morning. I shall also visit my daughter=s folks at Ann Arbor, it being only 8 miles

**P. 203** from Ypsilanti. I have not written to your daughter Clara yet, but will when I return and have time to visit our Deaf and Dumb institute and write her something about that school for the mutes. I do not know what will be the outcome of the political parties in Utah, but if the reports are true about the oaths they have to take in the Mormon Endowment Houses, the quicker they are put out of power to run the Government the better it will be for Utah. it does seem to me according to the best information I can get, the most outrageous crimes have been committed with the (as it looks to me) full knowledge and approval of the highest men in the priesthood in the Mormon Church - for instance the Mountain Meadow Massacre. I meant to have a talk with you on that subject when we were in Salt Lake City, but it slipped my mind like a good many other things I would like to have conversed about. I suppose you lived near that terrible human butchery, and would be likely to know something about it. For that reason, I wanted to hear what your opinion was about it. Last Thursday we observed as Thanksgiving day. We had union meeting of the different Churches. The preacher, instead of talking about the financial prosperity of the Nation, spoke of the great advancement the gospel of Christ was making in the United



Moyle objects and a colloquy ensues between the lawyers and the Court, but the Court admits of the hearsay evidence. Lawyer Baskin says, "We have proven that oaths are taken under penalties of death. If we can show that there have been mysterious crimes committed in this Territory, that should have a bearing on this matter, and connects them with the Church." Strange logic this! According to Baskin's theory, the mysterious murders committed almost daily in the United States should connect them with the Free Masons, as it is known that they are bound by secret oaths, etc. The Court admits "That might be an inference." Farther along Cahoon says, "Potter was a noted outlaw. I do not know that he ever was a Mormon. He was in custody when killed. As for Negro Tom, he never went through the Endowment House." He then says he heard a man who was a Free Mason say the Endowment was very similar to that of the Masons. The next witness is James McGuffie. I need not go over his testimony, for it is all false. He apostatized 25 or 30 years ago while living in Parowan, a settlement near the frontier at that time. Is it not strange how he should escape the Destroying Angels, living so near the frontier? In 1865 I passed through Parowan and had occasion to stop at his house. He went on with abuse of the heads of the Church and showed no fears of having his throat cut. It is strange how he should prove an exception, for I am sure no apostate could be more abusive in language than he was after he apostatized. After McGuffie got through, Cahoon was recalled. He says the teachings in the Endowments has the tendency to alienate the feelings of the people from the Government, and the teachings of the leaders of the Church brought about the rebellion. These statements are false, so also is his statement about Brigham Young's proclaiming himself King. No man of any sense ever thought of B. Young being

**P. 207** King. Cahoon's statement here is the first I ever heard of such a thing. The Latter Day Saints acknowledge no one king but Christ the Lord. James Spillett is the next witness. He left the Church 20 years ago. He lives a little west of John Tanner's place and lived there when I lived in Union, and strange to say, he has not had his throat cut yet. His testimony is false the same as the preceding ones, and so is Charles Gilmore's the next witness. No truth in them. Since this investigation, Gilmore has shot a man dead in his tracks. James H. Moyle's testimony is correct. He says "there was no covenants except for Chastity, honor and good conduct. There was no reference to the Government whatever." That is true. The next witness (Joseph Silver) is a bitter apostate. Read his statement carefully and notice how he contradicts himself. He says he was to obey the priesthood in all things. If he failed he should be disemboweled, the heart cut out, the throat cut, etc. Further on he repeats the same thing in substance. I believe he willfully lies. He knows he never made such covenants with such penalties. He says the marks on the garments signified the same as the penalties as regard the heart and bowels. This statement is false. The mark over the left breast is a compass, and that over the right breast is a square. They have no reference to any penalties whatever. Neither does the ones on the bowels, and knee. He says, "The word Government was not used," and in the very next sentence he says, "The blood of the Prophet was to be avenged by the destruction of the Government of the United States." He says the Church apostatized from him about 20 years ago, but it seems his tongue is not cut out yet from the way it utters lies. He pretends to tell some of the names of the destroying angels and says, according to my belief such men have been appointed by the Church" (Here Lawyer Moyle asks "Then it is all your belief?") Silver replies, Yes, and it is the belief of thousands of others, and then says "Nobody knows anything about it. @ Now can any sane

**P. 208** person believe that such a band of cutthroats which they call destroying angels could exist in the Church for the past fifty years, and no one know anything about it? Such a state of things would be impossible. Levi Axtel, the next witness goes on in the same strain as the others, so I will pass on to Baskin's readings from sermons, etc. which I will notice when I come to Anderson's decision. The next witness is Vincent Shurtliff. I used to be well acquainted with him. He was a great talker, but little sense in his talk. I considered him a perfect blatherskite. It is evident from the old man's statements that his memory has failed him. It will be noticed that the lawyers had to pump him pretty well and his answers were generally, "I conclude" "I think" "I don't remember" etc. Baskin finally asks him if he ever knew of any penalties being visited on anyone who violated their oaths. Shurtliff promptly answers No. Next follows some more readings from sermons, etc. after which Apostle John Henry Smith is called to the witness stand. He tells the truth boldly, which seems to make Baskin squirm badly, and he cries out, "that is all balderdash," but Smith is allowed to go on and he states a great many truths before he gets through. The following witnesses, John Clark, E. G. Woolley, James Anderson, Aaron D. Thatcher and Anton Lund all testify about the same thing. Their statements are true according to my knowledge of the Endowments. Mr. Lund said the Endowments were for future use and were not to be made public. The straight forward testimony of the foregoing named witnesses seems to make Baskin very angry, and he asks, "Any more evidence of this kind?" Mr. Young replies, "Some". Baskin says "we will admit that a thousand witnesses will testify the same things." Mr. Moyle replies, "We accept the offer." Lawyer Dickson says, "Yes 150,000 LeGrand Young replies "We accept that too, and they'll all tell the truth." Dr. H. J. Richards' statement is mostly correct, excepting having his arm anointed to avenge the blood of the prophets. The next witness E. L. T. Harrison was excommunicated from the Church about twenty years ago. His statements about the Endowments are nearly correct. It will be noticed that he contradicted the other

- P. 209** apostates in nearly all their statements. The next seven witnesses were called to disprove Wardell's statement about one Green's being killed in crossing the plains, but as said Green is still alive, I will pass on to T. G. Webbes and Spencer Clawson, who both state the truth. Mrs. Bridge's testimony relates to the Green affair. Anderson concludes there is testimony enough to disprove Green's being killed. Judge E.G. Woolley is recalled and tells the truth. Charles W. Penrose's exposition of the Kingdom of God is correct. Jesus Christ is the first and only King of the Kingdom of God. I will pass on to the witness H. W. Lawrence, who is a rabid apostate. He tries to tell the words of a covenant to avenge the blood of the prophet and of the Prophet Joseph and Hiram Smith, etc. This is all false from the fact that there is no such covenant in the Endowments. The rest of his statements are a mixture of truth and falsehoods. As regard the case of D. H. Wells - The trailing of the Flag, and the half-masting of the Flag, etc. I think it is scarcely worth noticing, but I will say that I am certain that no disrespect was intended towards the Government. D. H. Wells is a man much respected in the Church. He was sent to the Penitentiary for contempt of court because he refused to reveal the secrets of the Endowment. Was there any crime in this? Is there a judge in the United States who would dare to send a Free Mason to the Penitentiary for refusing to reveal the secrets of that order? I think not. No wonder his friends made a demonstration and escorted him into the City when he was released. He was no criminal. Why is there not a hue and cry made with regard to the demonstrations of the southern people over the remains of Jefferson Davis who has been called the "Arch Rebel"? James E. Talmage who is next called to the witness stand, delivers quite an interesting lecture, concerning what he teaches in the Latter Day Saints College. With regard to the doctrine and teachings of the Church he is correct. So also is his explanation of Celestial Marriage. William Ward, an apostate, tells the truth with regard to the Endowments. This closes the testimony, and the lawyers commence to harangue the court. LeGrand Young states the facts in the case very plainly. Baskin and Varian can only relate the old worn out falsehoods about Blood Atonement, Treason, etc. Now we find that there were twelve apostates who testified falsely with regard to the endowments, and
- P. 210** two apostates and twelve Mormons tell the truth, and Baskin and Varian are willing to admit one hundred and fifty thousand more. That makes one hundred and fifty thousand and fourteen against twelve. Which will you believe?

#### Judge Anderson's Summing Up and Decision

I now come to Judge Anderson's Summing up and Decision. He says: "The objections of admitting to citizenship John Moore and Wm. F. Edgar to be because they are members of the Mormon Church, and also because they had gone through the Endowment House of the Church, and there had taken an oath or obligation incomparable with the oath of Citizenship, etc" ... "The others are objected to because they belong to the Mormon Church and that Church is, and always was a treasonable organization in its teachings and practice" etc. Now these are the charges brought against these men in opposition to their being admitted to Citizenship, and also against the Mormon Church. After quoting from the Statutes relating to naturalization of aliens, he says, "Those objecting to the right of these applicants to be admitted to Citizenship introduced eleven witnesses who had been members of the Church of Jesus Christ of Latter Day Saints ... several of these witnesses had held the position of Bishop in the Church" This last statement is false. Only one had been bishop, and that is Cahoon. He then sums up their false testimony and bases his decision on falsehoods, consequently it is false. He then says: "On behalf of the applicants fourteen witnesses testified concerning the endowment ceremonies, but all of them declined to state what oaths are taken, or what obligations or covenants are entered into - they declined to answer on a point of honor." Then speaking of Harrison's testimony he says: E. L. T. Harrison testified that he had a clear recollection that his right arm was washed and something said about its being made strong to avenge the death of the prophets. Now Harrison makes no such statement. This is what he said, "I have a clear remembrance of what took place; there was no covenant to avenge the blood of the prophets against the Government. The United States was not referred to. There

- P. 211** was nothing that could be construed into teaching a man not to be a good citizen. Citizenship was not mentioned." Now this man's testimony is positive and plain. Why does Anderson misquote it. Again Anderson says of Harrison's testimony, that the name of Joseph and Hiram Smith were not mentioned, but was understood to be among the number of prophets whose blood was to be avenged. This is another false quotation. Let us see what Harrison did say to LeGrand Young's question. "in the Endowment House I heard a reference to avenging the blood of the prophets and voted on it. We were required to live pure and holy lives. No persons were mentioned as prophets, nor the Government or the people of the Government referred to. It is very plainly to be seen that Anderson wanted it to appear that Harrison's testimony did not materially conflict with the other apostates, when in fact it squarely contradicts them. Anderson continues and says, "The witnesses for the applicants, while refusing to disclose the oaths, promises and covenants of the Endowment ceremonies and the penalties attached thereto, testified generally that there was nothing in the ceremonies inconsistent with loyalty to the Government of the United States, and the Government, was not mentioned. One of the objects of this

investigation is to ascertain whether the oaths, and obligations of the Endowment House are incomparable with good citizenship, and it is not for applicant's witnesses to determine that question. The refusal of applicant's witnesses to state specifically what oaths and obligations or covenants are taken or entered into in these ceremonies renders their testimony of but little value, and tends to confirm rather than contradict the evidence on this point offered by the objectors." Wonderful logic! Because they will not reveal those sacred things pertaining to the priesthood which are forbidden, he regards their testimony, which squarely contradicts the apostates, of little value, and rather tends to confirm the apostates testimony. These witnesses for applicants all testified that the Government of the United States nor Citizenship were not mentioned at all. How then can any oath, or covenant be made to refer to the Government, when the

**P. 212** Government or United States are nowhere mentioned or referred to. If A wants B to take vengeance on a third person, B must be informed who the third person is must he not? The witnesses for the applicants are men of truth and veracity. Their word is as good as their bond, and would be taken even by the Gentiles, and I do not think that Judge Anderson would dispute their words on other occasions, but they are not capable of judging whether there is anything in the oaths, covenants, and obligations incomparable with good citizenship. O no, It takes the great and learned Judge Anderson to decide that. Judge Anderson next reviews the documentary evidence garbled from the Doctrine and Covenants, Sermons, and the writings of prominent men in the Church. The first is a revelation through Joseph Smith concerning the building of the Nauvoo House. (See Doctrine and Covenants Section 124 commencing at the 60th verse). I would ask does not all religious denominations have the privilege of dictating the building of their public houses, etc? Have they not a right to say whether they shall be built by shares or donations? Have they not a right to limit the shares to individuals? He further quotes from the Doctrine and Covenants concerning Sidney Gilbert, that after a few weeks he should return upon his business and to his agency in the land of Zion (Doc & Cov. Sec. 64 Verse 18) Gilbert was an agent for the Church (See Sec. 53 Doc & Cov; also Sec. 57, Verse 6). Had not the Church a right to dictate its agent? Does not the Methodist Church dictate its agents in regard to its Book Concern in New York City, and other temporal matters pertaining to their Church? in the case of Isaac Morley about selling his farm (Doc. & Cov. Sec. 64 Verse 20) I will say that in those days there were many who went to Joseph Smith for counsel - what they should do. Joseph laid the matter before the Lord, and in Morley's case, the Lord gave commandment that his farm should be sold. Had not Morley a right to ask counsel if he felt like it? The property was his own, and he had a right to do what he pleased with it even after he was commanded to sell it. Anderson's next quotation is concerning Newel K. Whitney and Sidney Gilbert about selling their store and possessions (Doc & Cov. Sec 64 Verse 26). If he had quoted a little further, he would have found they were agents for the Church with regard to that property. The next quotation is from a discourse of

**P. 213** Brigham Young's, in which he says that Joseph Smith said to him in Kirtland 1833, "Never spend another day to build up a Gentile city, but spend your days, dollars, and dimes for the upbuilding of the Zion of God upon the earth, to promote peace and righteousness, and to prepare for the coming of the Son of Man, and he who does not abide this law will suffer loss." What evil can anyone see in the foregoing counsel? What iniquity is there in spending their days, dollars and dimes in promoting peace and righteousness on the earth. Brigham was not counseled to pull down and destroy Gentile cities. He was not counseled to trample on the rights of the Gentiles or any other people, and take their dollars and dimes to build up Zion, but merely to use his own for that purpose, which he had a perfect right to do. How many among the various Churches are doing the same thing, spending their days, dollars, and dimes to carry what they call the gospel to the heathen? Have they not a perfect right to do so? Why does not Anderson find fault with them? With regard to dictating the people in temporal matters, it seems to me that anybody of any sense would not deny President Young's right to do so, by giving counsel to those over whom he presided, but as he said, "It is for the people to do as they please about obeying his counsel." There is no compulsion. I can testify that if the people had carried out his counsel to them, it would have been much better for them today. Anderson next quotes from a discourse of B. Young's of March 9th, 1862, commencing as follows: "There is not a man upon the face of the earth who could magnify even an earthly office without the power and wisdom of God to aid him." Is not that a true saying? Does not all legislative bodies throughout Christendom have chaplains to invoke the wisdom of God upon those bodies of men, that they may enact just and righteous laws? Does not the President of the United States appeal unto an Allwise Providence for wisdom, and guidance in his duties? Would Anderson have a person ignore the wisdom of God in order to hold an earthly office? It seems to me that the more a man had

**P. 214** of the spirit and wisdom of God, the better he would be qualified to magnify an earthly office. I am sure a student of the Bible would come to that conclusion. The next quotation is from an address of Geo. Q. Cannon, in which he says: "When the counsel of God comes through his servants to us, we should bow to that, no matter how much it may come in contact with our preconceived ideas, submit to it as though God spoke, and feel such a reverence towards it as though we believed that the servant of God had the inspiration of the Almighty resting upon him." What is there wrong about that doctrine. Any person who denies the truth of that saying denies the

Bible. Paul says: "Holy men of old spake as they were moved upon by the Holy Ghost, and in all Paul=s preaching, and epistles, he gives counsels and commandments to the Saints in his day as he is lead by the Holy Ghost. So also did all the Apostles, which counsel and commandments are received by all the Churches of today as the word of God. The Latter Day Saints testify that they have the same priesthood and authority that Paul and the other Apostles had, and the Holy Ghost has the same right to speak through them as it had through the holy men of old. The fact is, a Congregation of Saints, if they are living as the gospel requires them to live, cannot be deceived by the preaching of any elder, for the spirit - the Holy Ghost - will bear testimony to the truth or untruth of the words spoken. Hence they are able to judge whether a person speaks by the Holy Ghost or not. Now follows a quotation from John Taylor's discourse with regards to establishing the Kingdom of God. Taylor says: God has established His Kingdom. He has rolled back that cloud that has overspread the moral horizon of the world. He has opened the heavens, revealed the fullness of the everlasting Gospel, organized this His Kingdom according to the pattern that exists in the heavens. Now the question arises, what does he mean by "Kingdom" He merely means that God has established His Church and organized it according to the pattern that exists in the heavens, as stated by the Apostle Paul in the 12th Chap. of First Corinthians. Church and Kingdom are often used synonymously by the Elders. We do not

- P. 215** believe that God has established his Kingdom on the earth as yet. If we did we would not pray, "Thy Kingdom come, Thy will be done in earth as it is in heaven'. If we believed the Kingdom had already come, such a prayer would be nonsensical. We believe that God has organized his Church as a preparatory work or as a forerunner of His Kingdom. We believe that in the Church of Jesus Christ of Latter Day Saints will be fulfilled the parable of the ten virgins. The wise will have oil in their vessels, and when the cry comes. "Behold the Bridegroom cometh go ye out to meet him," they will arise and trim their lamps and be ready to enter with him into the marriage, while the foolish ones who have to go and buy oil will be too late, the door will be closed. Then will the Kingdom of God come with power and great glory, and the Kingdoms of this world become subject to King Jesus our Lord. Now comes an extract from Heber C. Kimball's discourse delivered Aug. 30th 1857. This discourse was delivered soon after they had learned that an hostile army was on the way to Utah. After the Mormons had been robbed, pillaged and many of them murdered, and finally driven from the United States, and after enduring untold sufferings in a journey of twelve hundred miles, into what was then called the Great American Desert - encountering sickness and death - burying many of their loved ones by the wayside, without a monument to mark their lonely graves, and after reaching their final resting place in a Foreign land, suffering the pangs of hunger almost to starvation, eking out a miserable existence on roots and herbs before they could raise crops sufficient for their sustenance, I say, after enduring all these things, is it any wonder that they should use strong language in the face of having to pass through such scenes again. They felt that they had endured enough and might as well die in defense of their rights one time as another. Human nature could stand no more. They knew that they had broken no law - they knew that they had been insulted, and belied by the infamous judges sent here by the Government, especially Judge Drummond who took his mistress into court and placed her by his side on the Judgment Seat, in order to insult the people. They knew that they were loyal to the Constitution and Institutions of our Country. They knew
- P. 216** they were not in rebellion against the Government. Having a clear conscience they felt to trust in God to direct them through the approaching difficulties. And Kimball's prophecy was fulfilled, that there would be nothing to fight that year. What he said about "butcher knives, Bowie knives, and jack knives, was said in derision. Can anyone suppose that he expected the people with such weapons in their hands to contend with an army armed with the best firearms and weapons known to modern warfare. it was merely one of his jokes, because some individuals was somewhat alarmed. What I have written about the Kingdom of God, under the head of John Taylors discourse, will apply to the two quotations from Wilford Woodruff's discourses. Now as regards Bishops Courts, they do not annul or modify the judgments rendered by the civil courts, from the fact that all complaints between members of the Church are brought before the Bishop's court before they are taken to the civil courts. If either party is not satisfied with the decision of the Bishop's court, they can appeal to the High Council, which consists of twelve men. Their decision is an end of the matter as far as the Church is concerned; and either party can now take it before a civil tribunal if they want to. What does Paul say on this subject in First Corinthians 6th Chap. "Dare any of you having a matter against another go to law before the unjust and not before the Saints! Do you not know that the Saints shall judge the world, and if the world shall be judged by you, are ye unworthy to judge the smallest matters; know ye not that we shall judge angels? How much more things pertaining to this life, set them to judge who are least esteemed in the Church. I speak to your shame. It is so that there is not a wise man among you? No not one that shall be able to judge between his brethren? But brother goeth to law with brother and that before the unbelievers." The foregoing is just what the Latter Day Saints believe; and if the Methodist and other Churches do not practice this doctrine as
- P. 217** set forth by the Apostle, they certainly reject a very plain requirement of the gospel. It is very plainly seen that Anderson does not believe in Paul=s doctrine. He and the lawyers are after the fees. It spoils their craft. The

next extracts from discourses delivered by B. Young Sept 21st 1856 and Feb 8th 1857 and one by J. M. Grant March 12th 1854, and another by B. Young March 27th 1853 are very plainly explained in C. W. Penrose's address "On Blood Atonement" which I sent you. So I will pass them and come to B. Young's discourse of Apr 13th 1857. What I have written concerning H. C. Kimball's discourse of Aug 30th 1857 may apply to this of B. Young's. In this discourse he says: "Come on with your thousands of illegally ordered troops, and I will promise you in the name of Israel's God that you shall melt away as the snow before a July sun." That prophecy was fulfilled to the letter. After President Buchanan had sent the two Commissioners here to make a treaty with the Mormons, and the treaty was ratified between the parties, the army was permitted to enter the Valley of Salt Lake, and finally located in Cedar Valley - something like thirty miles southwest of Salt Lake City. They soon began to dwindle away until the southern states rebelled, when the remnant was recalled, and as soon as they reached the States nearly all of them with Gen. Johnston at their head joined the rebels, and many were killed, and B. Young's prophecy was fulfilled. What I have written with regard to Kimball's discourse of Aug 30th 1857 will also apply to Anderson's extract of his discourse in Aug. 1857, and Orson Hyde's, and B. Young's of Sept. 1857. There is one item I will notice in this last extract, that is this "There is high treason in Washington, and if the law was carried out it would hang up many of them." This has been proven true, for at that very time Secretary Floyd was preparing for the coming Rebellion, by sending the "Flower of the American Army to Utah and other portions to distant points and the munitions of war were conveyed to southern posts where they became an easy prey to the rebels. This is now a matter of history. Floyd and others at Washington were at the very time that B. Young made that statement plotting the overthrow of the Government and were guilty of treason. Anderson's extracts under the head of

**P. 218** "Imprisonment and Honor" I have already noticed in the case of Daniel H. Wells, who was imprisoned for Contempt. After finishing his quotations from the Deseret News, he says: "As further showing how the Mormon Church honors those who violate the laws of the United States, it is only necessary to look at the cases of some of its leaders" etc. President John Taylor and many others married their wives, by entering into sacred contracts with them before there was any law against plural marriage. What right had Congress under the Constitution to pass a law to impair those contracts made in good faith? Is there one sentence, or one word in the Constitution authorizing them to enact laws annulling obligations and contracts already entered into before the law is enacted? Every person who has ever read the Constitution understandingly, knows that such a thing is strictly forbidden. Anderson says: "During the ten days this investigation lasted, not a word of evidence was introduced or offered showing that any preacher or teacher of the Church ever in a single instance advised obedience to the laws against polygamy" This was because no such evidence was called for. Anderson is certainly not so ignorant as to not know that President Woodruff did state - and it was so published in the papers, that he refuses to give recommendations, or permits to any person to marry more than one wife, and had notified the presidents of Stakes accordingly. He then accuses the Mormon Church of insulting and driving United States Officers from the Territory. This statement is false. He goes on to say, "There are many of the Mormons who would gladly break the shackles that bind them to the Mormon priesthood if they felt that they dare do so." Is not that a strange statement for a Judge to make when the judiciary, jurors, and all the machinery of the Courts are in the hands of the anti-Mormons? Now to wind up his false conclusions he says: "The Mormon Church teaches, First, that it is the actual and veritable Kingdom of God on earth, not in its fullness, because Christ has not yet come to rule in person, but for the present He rules through the priesthood of the Church, who are his vice- on earth." if he had said "Church" instead of "Kingdom" he would have been right. "Second that this Kingdom is both a temporal and spiritual Kingdom and should rightfully control and

**P. 219** is entitled to the highest allegiance of men in all their affairs." Now let us see what the Mormon Church does really teach with regard to laws. On Page 219 Book of Doctrine and Covenants, is a revelation given through Joseph Smith in Jackson County, Missouri, Aug 1st 1831. The Lord makes know the office and calling of a bishop. He is to be a judge in Israel, assisted by his two counsellors. They are to judge the members of the Church by the testimony of the just, according to the laws of the Church, etc. Then commencing on Page 219 reads as follows "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land. Behold the laws which ye have received from my hand are the laws of the Church, and in this light shall ye hold them forth." On Page 342 same book, the Lord says: "And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges belong to all mankind and is justifiable before me." Again on Page 176, same book The Lord says: "And it shall come to pass that if any person among you shall kill, they shall be delivered up and dealt with according to the laws of the land; for remember that he has no forgiveness, and it shall be proven according to the laws of the land. If a man or woman shall rob, he or she shall be delivered up to the laws of the land, if he shall steal, he or she shall be delivered up into the law of the land. If he or she shall be delivered up unto the law of the land." The foregoing commandments are received and acknowledged to be the laws of the Church. Be it known to all people, that all transgressors in the Church of Jesus Christ of Latter Day Saints are tried by the Church laws as contained in the

Book of Doctrine and Covenants, and not by the notions or teachings of any Elder, Priest or President. There are no other laws acknowledged by the Church as Church laws, and no tribunal in the Church is allowed to try a transgressor by any other laws. It is plainly to be seen from the foregoing quotation that the allegiance to what Anderson calls the Kingdom of God does not destroy the allegiance to the laws of

- P. 220** the land, but confirms that allegiance. We now come to Anderson's, "Third: That this Kingdom will overthrow the Government of the United States, and all other Governments after which Christ will come." This statement is all false. The Mormon Church teaches no such thing. It teaches that if the people of the United States do not repent and turn from their wickedness and abominations such as murders, whoredoms, stealings, the rich oppressing the poor, secret combinations, etc. the wicked will rise up and slay the wicked, and the Government will be overthrown by internal commotions, if it is overthrown at all. The Mormons will take no part in its overthrow. They do not believe it will be utterly overthrown, but they believe that through the help of the Lord they will be able to save it from utter destruction. "Fourth: That the doctrine of "Blood Atonement" is of God and that under it certain sins which the blood of Christ cannot atone for, may be remitted by shedding the blood of the transgressor." That is a Bible doctrine, but why does he not tell what those sins are? Penrose's address on "Blood Atonement" will give you light on that subject. "Fifth: That Polygamy is a command of God, which if a member obeys, he will be exalted in the future life above those who do not". That depends very much on circumstances. But as our wise and virtuous legislators at Washington has seen fit to make a law prohibiting it, we expect to obey it. I, for myself do not believe they had a right to break up the families of those who had entered into that order before the law was passed. My belief in regard to Anderson's "Sixth" is the same as stated above. Now Anderson asks: "Can men be made true and loyal citizens by such teachings" etc.? if he had stated the teachings of the Church in its true light and spirit, the answer would be Yes. Again he asks: "Will men become attached to the principles of the Constitution of the United States when they hear the Government constantly denounced as tyrannical and oppressive?" It is evident that he considers himself and the other judges of the same class, the Government and
- P. 221** are above criticism. Now what kind of a character has Anderson exhibited in his harangues to those convicted of cohabiting with their wives? In almost every instance he has sentenced them to the full extent of the law; and then regretted that the penalty was not more severe. He has not manifested any of those finer feelings of humanity towards the innocent women and children he has caused to suffer, when it was in his power to sentence more mildly, and thus gain their good feelings instead of their hatred. if he has not manifested the character of a tyrant, I do not know what more he would have to do to manifest it. Baremen, Powers and Zane were of the same class of tyrants. Does Anderson imagine that the Mormons are idiots and do not know when they are imposed upon? Look back upon the rulings of Zane and Powers in cases of cohabitation with regard to segregation, etc. Their rulings were that a man could be indicted for every day or hour that he lived with his plural wife; thus sending him to prison during life, and piling up fines that would amount to millions. Under these rulings some were indicted several times for the same offense. This state of things continued until the Supreme Court of the United States put a stop to it. If such actions by the Judges in Utah are not tyrannical and oppressive, by what name can they be called? In the next paragraph Anderson speaks of a religious organization (meaning the Mormons) blasphemously claiming to be the Kingdom of God, etc. This recalls to my mind some of the sayings of his brother judges who lived some nineteen centuries ago. In those days there lived one Jesus who professed to be the Son of God. The Chief Judges and ruler hired a traitor to deliver him into their hands, and he was brought before their tribunal, and after examining many false witnesses, failed to convict him. At last the chief judge getting out of patience, determined to make him convict himself. Turning to Jesus he said: "I adjure thee by the living God that thou tell us whether thou be the Christ the Son of God: Jesus saith unto him "Thou has said; nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven.@ Then the high priests rent his clothes saying, He hath spoken blasphemy what further need have we of witnesses? Behold now ye
- P. 222** have heard his blasphemy. What think ye? They answered and said, He is guilty of death" Now was this Judge, and his associates capable of judging whether Jesus was a blasphemer or not? The sequel proves that they were not. Then I ask, is Judge Anderson capable of judging whether the Church of Jesus Christ of Latter Day Saints commits blasphemy in claiming to be the forerunner of the Kingdom of God on the earth? Now this wise and virtuous judge of the nineteenth century pretends to be most horribly shocked because some of the Mormons have married more than one wife, yet in the case of a "Liberal" alien who applied for Citizenship who was charged with fornication, he rules that a man may commit that crime and still be moral if he does not habitually commit that act that is, if he only indulges occasionally. So you see he believes that a man may occasionally ruin a virtuous girl, and still be moral and a good citizen. Does not that ruling show his own corruption? Who is there so blind that cannot see that he has labored hard to sustain the objections against naturalizing the Mormons. His opinion is more like a pettifogger's plea - all on the side to convict, rather than an impartial, honest, upright judge. But what else can we expect of the class of judges who are sent to Utah. No highminded

jurist would accept of the position, and be bound to carry out a "certain policy" to please the Administration, without any regard to justice and equity. There was one exception a short time ago that was Judge Sanford. His justice and humanity in executing the polygamy law, did not please President Harrison, so he was removed. We now come to the last paragraph of Anderson's charge against the Church, which I will quote in full. "The evidence in this case establishes unquestionable that the teachings, practices and aims of the Mormon Church are antagonistic to the Government of the United States, utterly subversive of good morals and the well being of society, and that its members are animated by a feeling of hostility toward the Government and its laws, and therefore an alien who is a member of said Church is not a fit person to be made

**P. 223** a citizen of the United States." In order to make this decision, he has to throw away all the testimony for the applicants, which is most overwhelmingly against his conclusions. Who could not be convicted by such proceedings - no matter how many honest and reputable witnesses testified to his innocence. It shows that Anderson's mind was made up beforehand to convict the Mormon Church, no matter what the testimony might be. Can such a man be called an impartial judge? This last paragraph of Anderson's is all false. Is it not strange that the worst persecutors of the Latter Day Saints have always been those who were religious bigots, and men and women of very loose morals? When you see or hear any person railing against the Mormons, accusing them of all manner of abominations, and advocating their wholesale destruction; you may set it down that they themselves are corrupt, and are guilty of all those wicked deeds of which they accuse the Mormons. Now concerning many who have apostatized from the Church of Latter Day Saints, they are of the class that the Lord speaks of in a revelation given through Joseph Smith in Kirtland Aug. 1831 as follows: "And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit Adultery in their hearts, they shall not have the spirit, but shall deny the faith and shall fear. Wherefore I the Lord have said that the fearful and the unbelieving, and all liars, and whomsoever loveth and maketh a lie, and the whoremonger and the sorcerer shall have a part in that lake which burneth with fire and brimstone which is the second death. Verily I say that they shall not have part in the first resurrection." I do not say that all who have left the Church are guilty of fornication and adultery, but many are, and their deeds have been made manifest. Their minds became darkened, and the Spirit of God forsook them, for the Holy Ghost dwelleth not in unholy temples. They become the fit recipients for the spirit of the evil one, and seek to destroy the Church.

**P. 224** The Apostle Peter in his second epistle 2nd Chap. writes about the same characters that infested the Church in his day. In the 14th verse he says: Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls; a heart they have exercised with covetous practices cursed children" etc. Again in the 20, 21 and 22 verses he says "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered to them. But it has happened unto them according to the true proverb. The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." Very few men and women who are excommunicated from the Church, quietly mind their own business, but the majority of them seek to persecute those who formerly were their friends and brethren. The Savior says: "The wheat and tares will grow together until harvest." So the saints will have to endure them until the Lord comes. Now I will add my testimony with regard to the everlasting gospel and the Endowments. The God Of Heaven has revealed the fullness of the everlasting gospel, in which is revealed the fullness of the ordinances which all must receive in order to become heirs of God and joint heirs with Jesus Christ, and those who will not receive all the ordinances will come short of the fullness of the glory of the Celestial Kingdom. Among other great and glorious principles revealed in the everlasting gospel are the keys of knowledge. Some of these keys are certain signs and words by which false spirits and personages may be detected from the true. These keys cannot be revealed to the Saints only in the Temples of the Lord. They are not to be revealed to the world, for they are most sacred. The Apostle Peter in his second Epistle 1st Chap after relating the glory which he saw at the transfiguration in the holy mount, and hearing the voice of the Father declaring, "This is my Beloved Son in whom I am well pleased" says: We have a more sure word of prophecy, etc. Joseph Smith in speaking on this subject says: "Now this more sure word of prophecy is the secret and grand key. Though we might hear the voice of God and know that Jesus was the Son of God, this

**P. 225** would be no evidence that our calling and election was made sure, that we had part with Christ and were joint heirs with him. We then would want that more sure word of prophecy that we were sealed in the heavens, and had the promise of eternal life in the Kingdom of God. Then having this promise sealed unto us, it is an anchor to the soul sure and steadfast. It is one thing to be on the mount and hear the excellent voice, etc. and another thing to hear that voice declare to you, "You have a part and lot in that kingdom." I testify to all who may read this, that the Endowments of the Church of Jesus Christ of Latter Day Saints have nothing to do with the Governments of this world, but are merely to prepare the Saints for an inheritance and an exaltation in the Celestial Kingdom of God, and becoming joint heirs with Jesus Christ our Lord. I testify further, that the Latter

Day Saints are seeking the welfare of all mankind and not their destruction. The everlasting Gospel is free for all, and whosoever will may come and partake of the waters of life freely, and secure the more sure word of prophecy and become heirs of God and joint heirs with Jesus Christ and sit down with all the redeemed in the Celestial Kingdom of our Father and God.

## CHAPTER 13 - 1890

- P. 226 January [1890].** I received a **letter from my daughter, Clarissa**, who is in Salt Lake City going to the school for the Deaf and Dumb. As she has not been to school only about 13 months, I will copy it to show the rapid progress she has made in learning to compose letters, as this is her own composition:

Salt Lake City Jan. 4th 1890

My Dear Father: I received a letter from you three weeks ago. I was glad. I am well. My mother has the rheumatism in her back. I am sorry. Two weeks ago today I went to the depot. I met Mamie there. She bought a ticket to Franklin. The next morning we went to meeting. I met Mamie there. I asked her if we could come together in two weeks. She said no she was coming in about three days. I came back last Thursday and went to see Mamie. She had not come home yet. I did not have a very good time at my cousins. I felt lonesome. I was glad to get back to school and talk with the girls. I wrote to my uncle. I made my dress while I was at my cousin's. it is pretty. I want to see you and mother. My love all to the folks, Clara Foote.

Thirteen months ago she did not know the meaning of letters or words. I feel very thankful that she can write and compose a letter as good as the foregoing.

**Jan. 14.** The thermometer is 3 degrees below zero this morning. I wrote to Clara.

**Jan. 15.** The weather continues cold. It is 3 degrees below zero this morning again. About the 22nd I received a **letter from my grand daughter Mamie** and as it somewhat explains my daughter Clara=s letter above recorded, I will copy it:

Salt Lake City, Jan. 17th 1890

Dear Grandpa & Grandma: As I had a little spare time I thought I would occupy it in writing to you. I received the note and letter to Aunt Clara. She got a fascinator to wear to school. I have not seen her this week, but she was well when I saw her last. We are having very nice weather now since it has quit snowing. Does Uncle George still think of coming north. Why doesn't he come to attend school? I am sure he would like it. I spent my holidays at Cottonwood and just had a splendid time, I can tell you. One of the boys came for me to go out to a party tonight, but I did not go, but think I will before long. Aunt Clara came home

- P. 227** (from Cottonwood) before I did. I only expected to stay till Tuesday before Christmas and instead stayed till the day before school commenced. Aunt Clara=s school and mine too will be half out in one week. I just like to go to school, only I hope I can come next year. Mrs. Metcalf says if Aunt Clara could attend school 4 or 5 years she would make an excellent scholar. She made her flannel dress while at Cottonwood. It looks very nice, and is a very fine piece of goods ... Jan 18: I got so sleepy I did not finish my letter last night, so will try it now. it is snowing like sixty outdoors, so I could not go anywhere. We are having quite exciting times here now, owing to the coming (Municipal) Elections. The people's party had a grand parade here the other evening which was eight blocks long. One little fellow about the size of our Homer (about 5 years old) who heard someone remark that they guessed the procession would never get by said "No sir, No end to the People's party." So you see even the children are taking part in it. The weather is very stormy here now, but thank goodness, the mud is not like

Glendale mud. With love to all, I am your loving Grand daughter, Mamie Bouton.

The election she writes about is the Municipal election of Salt Lake City. Party politics is running higher in that City than was ever known before in Utah. The "Liberals" or anti-Mormon party is resorting to all manner of rascally schemes to get control of the City government.

**Jan. 23.** My son George A. started for the north on horseback. He is going to have an out visiting - may be gone till spring.

**Jan. 24.** My wife's birthday. She is 61, and has middling good health.

**Feb. 2.** I went to meeting and spoke a short time.

**Feb. 6 [1890].** I attended fast meeting. Cold wind from the north.

**P. 228** **Feb. 8.** I received a letter from my son George from Richfield, Sevier Co. I also got a letter from my daughter Clarissa. She is well.

About this time I received a letter from my nephew D. L. Clement. He writes that his eldest son has been called on a mission to the Southern States and is now in Mississippi, and is enjoying himself in his labors. My nephew seems to be strong in the faith of the gospel.

**Feb. 12.** I received a letter from my son Charles L. He and his mother are living in Jensen, Uintah Co. Utah. He is going to school this winter and expresses himself as being a strong believer in the Gospel.

**Feb. 13.** My neighbor Thomas G. Smith's little boy George died today. He was the pet of the family and a very bright lad.

**Feb. 19.** I received a letter from brother David. He gives an account of his son Albert E. Foote's wife's death. She had been sick about three weeks and they thought she was getting better. She dropped off very suddenly on the 27th Jan, 1890. She left no living children, having had two, who died in infancy. She was very much respected by those who knew her. She was the only daughter of Sumner Howard, who was once Prosecuting Attorney for Utah and the one that carried on the prosecution of John D. Lee and obtained his conviction and execution. My brother writes that he is well at present. I will make a short extract as follows: "I have read your review of Judge Anderson's opinion, and as near as I can see, judging from the knowledge you have of the (belief and secrets of the Endowment House) of the Mormon Church, you are correct in your reasoning so far as I am able to judge. I received the two pamphlets, and have read them. One thing about the Mountain Meadow murders seems to me a little strange. That is, why did not Brigham Young, as I understand he was Governor of Utah Territory at the time, have the whole matter fully investigated at the time it took place. It seems to me that then was the time to find out who the guilty parties were.

"In answering this letter I explained to him why Governor Young did not examine into that deplorable massacre.

**Feb. 28.** The thermometer was down to four degrees above zero this morning.

**March 2.** My son George got home. He only went as far as Salina, Sevier Co. His horse got killed in Panguitch - got his neck broke

**P. 229** **March 8.** It rained all day. There is a disease which originated in Russia and has spread all over the civilized world which goes by the name of ALa grippe@. It is quite fatal in some places causing many deaths. Utah has not escaped. it is prevailing all over the Territory. It has attacked several in Glendale. I feel today as though it was getting hold of me, but not very severe.

**March 14.** The Grippe has been working on me for several days, but I now begin to feel better. The weather is getting warmer.

**March 15.** I received a letter from my son Franklin. He writes that they have all been down with the Grippe, but

are getting better. He is going to move back to Glendale in May or June.

**March 26.** My wife was taken very sick last night.

**March 27.** She is much better today.

**March 31.** The snow this morning is 6 inches deep. it mostly melted before night. I received a letter from my niece Emily Hunt who lives in Moline, Ill. She and family are well, and is very anxious to have myself and wife make them a visit. She is my sister Irene's daughter whom I have never seen.

**April 14.** I answered Emily Hunt's letter. I would be very glad to make then a visit, but I am doubtful if I ever do.

**April 18 [1890].** Our neighbor John Averett=s wife, Susan, died last night.

**April 20.** Sunday. A drizzling rain all day.

**April 28.** I received a **letter** from my **brother George's eldest son** as follows:

Stockton, Cal. Apr. 21st 1890

Dear Uncle: My wife and I with one of our children are making a trip through California and propose stopping for a day or two at Salt Lake City, and I should like very much to meet you, and with any of your family at Salt Lake City. I would greatly delight in making you a short visit did the time at my disposal allow. I wrote my son Guy for your address, which is just at hand, else would have written you sooner. Before I proceed further I had better inform you who I am. I am the eldest son of your brother George and will be 48 years of age May 17th next. I want to see you if possible and have a visit, and talk about the ancestors. I have been loaned a copy of the Genealogy of the Foote Family, by Dr. Erastus N. Foote who resides near this place, and would like your assistance in tracing our connection back to Nathaniel Foote the first settler. I have always had a high opinion of your ability and sincerity, obtained from what father has told me and from reading many

**P. 230** of your letters. I shall leave here Wednesday the 23rd inst. and Sacramento 12 o'clock the same night and I suppose will arrive in Salt Lake City sometime Friday. I do not know what Hotel we will stop at, but it will be at the leading houses, so you can easily find us should you come. If you can meet me Saturday or Sunday the 26th or 27th I will wait for you. Please telegraph me at Salt Lake City (Telegraph to be called for by me) whether I can expect you or not. Your Nephew, **Charles E. Foote.**

As my nephew was expected to leave Salt Lake City the 27th or 28th, I could not telegraph him in time, so I answered his letter on the 29th and sent it to Detroit, Mich. where he resides. I should like very much to have seen them.

**April 29.** I received a letter from my nephew Franklin Allen. He writes that he is going to California on a visit next summer.

**May 1.** Our daughter Artemisia Cutler has been living with us through the winter. She moved to her home today. Her health is very poor.

**May 10.** I received a letter from brother David. He is in usual health. Our daughter Artemisia Cutler has been very sick, at the point of death, but is now getting better.

**May 16.** I received the following **letter from my Grand Nephew Guy L. Foote, a grandson of my brother George** as follows:

Ypsilanti Mich. 6th May 1890

Dear Uncle Warren: You will no doubt be greatly surprised to receive a letter from a nephew you never saw and possibly never heard of, but as I would like some information as regards the Foote family, and as Grandpa says you can, and will freely give, I venture to write you a few lines. perhaps a little history of my own would not be amiss here. I am the second son of Charles E. Foote, who is the first born of George Lane and Mary Ann Foote, and at present am in my 21st year, am 6 feet 3/4 inch in height. Grandpa says I am the tallest Foote he has any recollection of. I have two brothers and one sister. One brother older - Warren 22, and one brother younger - Fritz 6. My sister, Adah is 18. A brother died at the age of 5. Well, enough is said of myself and immediate

connections. I have read with great interest the biography of your father of which  
**P. 231** Grandpa has a copy and which we may thank you for. Well, I find my few lines have grown into a good many and I am afraid you will weary of reading so much nonsense. I should like to hear from you as early as it is convenient for you. A letter addressed to me here until June 1st will reach me, after that to 706 Second Ave. Detroit, Mich. Believe me, your most affectionate nephew, **Guy Charles Foote**.

**May 17.** I received a **letter from** brother **George L.** from which I made the following extract. it is dated May 10th 1890. "it is reported that Ypsilanti has the best system of water works of any city in the state, and the best and purest yet found. The well is 30 feet in diameter and 32 feet deep, and estimated to furnish water for **25,000** inhabitants. This with our Electric lights, which is said to be equal to the best, is booming our city. There are a large number of buildings being erected this season. Guy wrote you to send him the genealogy of the Footes. if you can spare it send it to him, or to me, we will take good care of it, and will return it. Love to yourself, wife and family. Your affectionate brother, **Geo L. Foote**

**May 19 [1890].** I answered the foregoing letters, and sent my "Foote Genealogy" by mail (registered) to them, and told them how to find our pedigree to Nathaniel Foote the Settler.

**May 20.** My son Franklin arrived here with his family.

**May 25.** My son George started for Milford after my daughter Clarissa, and granddaughter Mamie Bouton who are returning from school, on the 17th and arrived home today. They are glad to be home again. I agreed to send a team to Milford to meet Franklin Allen. He writes that he will start on his journey about the 23rd of June and will visit his daughter in Omaha and son in Denver.

My brother George writes (June 8) that he has received my Foote Genealogy all right. It will interest them very much.

**P. 232 June 15.** The Quarterly Conference of Kanab Stake of Zion convened at Orderville today, which I attended. Preaching very good.

**June 17.** Brother Edward Pugh stopped with us last night from conference.

**June 23.** We commenced cutting our lucern today. First crop.

**July 8.** I received a **letter from my nephew Franklin Allen**, and it being the last letter he ever wrote to me I will copy it:

Omaha June 29th 1890

Dear Uncle: I received your letter, and was glad to hear from you. It found me well, but mad. The Railroad Co. has put it out of my power to reach you. The Agent at Cedar Rapids promised me all the time I wanted to go through. Then I told you I would meet you at Milford. When he sent to Chicago for the ticket, they would not do it. They made the time so short, that I cannot reach you. I have got to be at San Francisco on a certain date. Where I wanted the most time they gave me the shortest. I shall have a week to spend with my cousin in Salt Lake. I regret very much that I could not make you a visit, but I done the best I could. I tried all the roads that comes in there, but could not do any better. I shall leave here tomorrow morning and expect to stop in Denver one or two days and then go on to Salt Lake. I would like for you to write to me as soon as you get this. Write to me in care of John Tanner to his address. From Franklin Allen to Warren Foote.

His failure to make us a visit was quite a disappointment to us. The following letter which I received from my niece Augusta Tanner gives an account of his visit at their place: "Franklin Allen was here and stayed nearly two weeks, and I think enjoyed himself well. I took him to my brother Isaac's and Marion Brady's, and to the point of the mountain to Oscar Man's, and old father Lemmons came and took him home and he stayed three days with them.

The forepart of Oct. I received a letter from my brother David giving an account of Sumner Howard's death. He is David's son Albert's father-in-law. "He died on the 6th of Sept. 1890, of brain fever. He took the death of his daughter very hard, and seemed to have nothing to live for after that, and so quickly followed her." This Sumner Howard was appointed by the president a Judge in the Territory of Arizona a few years ago, and during his judgeship exhibited his extreme bigotry towards the Mormons who were indicted for Cohabitation,

**P. 233** etc. His sentences were very severe showing no mercy whatever. He has gone to his reward.

**Oct. 9.** Andrew Olsen and his brother-in-law Mr. Osterburg arrived here today. It is very rainy. Our daughter Clarissa and Andrew Olsen became acquainted at the Deaf Mute School in Salt Lake City, and became engaged on conditions her mother and I had no objections. After making enquiries with regard to his character of the Bishop of Grantsville (the place where A.L. resides) we gave our consent, and they will now go to Manti Temple and be sealed. He is a deaf mute, educated so that he can write. He is a shoe and harness maker.

**Oct 10.** The rain turned to snow, and is 3 or 4 inches deep and our apples are not yet gathered, of which there is a heavy crop.

**Oct. 14.** Our daughter left us today. It was very hard to part with her. She has been a very obedient girl, and our main stay during her mother's severe sickness. May the blessings of the Lord attend her through life, and raise up friends to her wherever her lot is cast. I could not part with her without laying my hands upon her head, and bestowing upon her a father's blessing in accordance with my office and calling. We may never meet again in the flesh, as her home will be about 340 miles from us.

**Oct. 27 [1890].** We received the following **letter from** our daughter **Clarissa**:

Manti City, Utah. Oct 22nd 1890

My Dear Father & Mother: We are well, and hope you are all well today. This morning we go to the Temple and we are glad we are married. I think you know Ellen Matherig. She helped me (in the Temple) I do like her. Tomorrow morning we are all going home. I want to see you and mother and all the folks. Give me love to all the folks, **Clarissa Olsen**.

At the **General Semi-Annual Conference** held in **Salt Lake City in Oct.** **president Wilford Woodruff** presented a **Manifesto** before the conference in relation to polygamy, in substance as follows: That since the Supreme Court of the United States has decided that the Anti-Polygamy Bill is **constitutional**, he intended to obey the law and advised all the Latter Day Saints to do so. He said he had sought diligently to know the mind and will of the Lord concerning what course the Saints should pursue with regard to this matter, and the spirit manifested to him that it is the mind of the Lord that the Saints should **obey the law of the land**, etc. This **Manifesto** was **received** by the **Unanimous** vote of the Conference. As I have not the conference minutes at hand, I will copy an Editorial in the Juvenile Instructor by Pres. George Q. Cannon, published Oct. 15 under the heading of "Topics of the Times":

The exciting topic among us today, I suppose is the Manifesto issued by President Woodruff concerning plural marriage. No doubt this will give rise to widespread discussion, and it may be that some difference of opinion will exist in regard to it. It is a grave matter, and calls forth deep thought upon the part of all true Latter Day Saints. This is an instance which illustrates the constant necessity of men and women living so as to have the Spirit of God in their hearts that they may know for themselves concerning the correctness of doctrine which may be taught or the propriety of steps which may be taken. We are compelled, if we would progress as we should do, to live in this manner. Nothing can be clearer to people of experience in the Church than the truth of the words of the Lord through the Prophet Isaiah, that, "as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." We cannot measure by our human wisdom and foresight the purposes of the Almighty. The ways that we might think would lead to success might only result in disaster. And on the other hand, the ways that we would perhaps esteem injurious might be most beneficial. God has taken care of His work thus far and His promise is that He will continue to do so. The record which the Latter Day Saints have made in relation to this principle has not been lost upon the world. it is one of which none need feel ashamed. We have contended for our right to obey this principle as long as it has been wisdom or necessary to do so. We have protested in the strongest way possible to us, against any interference with this part of our religion. We have employed the best legal talent that we could get to defend

**P. 234** upon constitutional grounds. There is nothing in this direction that could be done which we have not done, as we have been filled with anxiety to make our record a complete one. In addition, hundreds have gone to prison, and in doing so have testified to the world that they were sincere, that they believed the command concerning plural marriage to be from God, and the course which they pursued was prompted by conscientious motives. How easy it would have been, if our practices had been based upon lust, to have renounced this doctrine and then followed the ways of the world, against which but little objection would be raised. The object, as it has been understood among us, in the Lord revealing plural marriage, was to save the race from the destructive influences that are sweeping over the earth like a flood. it was for the purpose of raising up a righteous seed unto

the Lord; to have a pure people, among whom virtue and chastity would be honored and preserved; to have a society where women would be pure and uncorrupted, and where man would be expected to conform to as high a standard of virtue as women. The nation has said that this system of ours cannot be tolerated, that it is a foreign feature in its civilization, and it must be abolished. After taking all these measures to make our views known, and to vindicate ourselves against the charges which have been so industriously circulated against us, the time has come when, in the mind of the Lord, it is proper for us to come forward and announce to the world that we are ready to submit to the decision that has been made and to conform to the law that has been enacted against us. The nation now has to bear the responsibility. We have done our duty, and, I believe stand acquitted before the Lord. I have the best of reasons for believing that He has accepted of the sacrifices of the people for this principle, and now says, "it is enough, leave it now with the nation, and it will be for me to judge it." What is there that we could do that has not been done? It is true, we might have gone forward and become martyrs; persisted in carrying this principle out in utter defiance of all that this

**P. 236** Government or nation could do. We might have gone so far as to have our Temples taken from us; our property both church and private confiscated; and our leading men incarcerated in prison and perhaps killed, and the people subjected to a great many woes. But the Lord has not led His servant, whom He has placed to guide this people, to take such a course. His Spirit has prompted every step that has been taken. His mind and will has been sought for diligently, and it has been communicated freely to His servants. In this late important step, also, the Lord has been appealed to, and He has shown the path to be pursued. The results are with Him. He will bring them about to suit his own purposes. As to the Saints, especially to the women and children, I feel that all will be right. God has seen the offerings of His people. He knows their hearts, and the purity of the motives which prompted them in their actions; and he will sustain and comfort them, and in His own due time will give them the promised reward. Probably at no Conference for a long time has the Spirit of the Lord been poured out in greater power than at this Conference Which has just passed. The Elders who spoke did so with great plainness, and their teachings were accompanied by the Power of God. No one could be present and hear the instructions without feeling, if he had the Spirit of the Lord, that they were from God. There was a testimony accompanying that which was said that carried it home to the hearts of the people. it seemed necessary that should be the case, because of the character of the business to be transacted. If there had been but little of the Spirit present, and the meetings had been cold and lifeless, the action of the Conference would not have been so satisfactory, and many would have gone away doubtful in their hearts as to the propriety of that which had been done, But there was great unanimity shown in all the proceedings, and there never has been a gathering of the Church of larger numbers and more union than at this recent Conference.

This Manifesto is a surprise to many, both in the Church and out of it. It came as a clap of thunder out of a clear sky to our enemies. They have been loud in proclaiming that if the Mormons would abandon polygamy they would be protected in their religion the same as other denominations. But since the Mormons have

**P. 237** publicly declared that they will obey the law, cease to practice polygamy, they are not satisfied, but say the Mormons are not sincere, it is only a ruse to keep from being disfranchised, etc. Thus the anti-Mormons make plain their hypocrisy. They do not want the Mormons to abandon that principle, as it leaves them without an excuse to carry on their evil designs with regard to disfranchisement in order to get control of Utah Territory by obtaining all the offices, etc. But I suppose they will conjure up something else in order to keep up their warfare. I sent my brother David the Deseret News containing the conference proceedings among other items. I also wrote him a letter. The latter part of Nov. I received a letter from him acknowledging the receipt of the papers, from which I extract the following: "I received the papers you sent me, and am glad the Mormons leaders have made up their minds to abolish the practice of polygamy. And if they do that in good faith, I do not see what objections anyone can have to them, as long as they do not violate any laws of our country, and if they are endeavoring to do the will and follow the example of our Savior, I do not see any reason why they should not have as good a right to be called Mormons or Latter Day Saints as we have to be called Methodists and receive the same protection from the Government."

**Dec. 2 [1890].** My son Charles L. arrived here today to spend the winter with us. I am very glad he has come. He has never had the privilege of being with me much, and has had a hard time in supporting his mother and her children she has had by Elliott and Davis.

**Dec. 24.** I received a few lines from my brother George as follows:

Ypsilanti, Dec. 18th 1890

My Dear Brother Warren: After so long a time and delay I will start your book towards home, and write you a few lines. When I received your letter I had been having the "grippe" for about five weeks. It took 15 lbs. off me that I could well spare, for I weigh 162 now. David was here last month - he is very well. We intended to

start for Indianapolis, Indiana tomorrow, but Guy is very sick with the Typhoid Fever, so we may not go. Frank our youngest son lives there. He is employed as an Attorney for the Lake Erie and Western Railroad

**P. 238** Co. so he sent us passes from Ypsilanti and return. He said they have a young attorney they wanted us to see the smartest youngster yet born you know. I am very much obliged to you for the loan of the book (The Foote Genealogy). I have just received a letter from Charles saying Guy is better, so we will go (to Indianapolis) Love to your family. Please accept our love and thanks for your letters, Geo. L. Foote.

**On the 26th** I received a **letter** from my brother **David**. He writes that he has been on a visit to his daughter's at Ann Arbor, and to our brother George at Ypsilanti. He says Ann Arbor has a population of about 10,000 and is a pleasant place to live in. The College is in a flourishing condition with about 2,500 students. After stating that George and his wife were going to Indianapolis to spend the Holidays, etc. he writes as follows: "I received a letter from Clara yesterday, dated Dec. 14th. She writes they are all well. She likes living there, but wants her Father and Mother to live near her home. How natural it is for children when they leave the home of their parents to make one of their own, to feel lonely, and a desire to live where they can see and advise with their friends, especially their parents. And it would be nothing strange if Clara have some lonely hours, and longs to see her dear mother, but as the duties of their new home come to occupy her mind and time she will find it a pleasure to make home as happy a place as possible. I think she will endeavor to do her whole duty as a wife and abide in the love of God, and he will give her grace to overcome all the ills of life and reward her finally with eternal blessedness with all the Redeemed in His Kingdom."

Not hearing anything of **Franklin Allen** since he left Salt Lake I wrote on the 15th inst. to **his half sister, Helen Riser** to learn what had become of him. I received the following answer:

Centerville, Cal. Dec. 20th 1890

**P. 239** My Dear Cousin Warren: Your welcome letter is at hand. I received it tonight, and also one from Bertram, Ill. telling us of the **death of** my dear brother **Franklin**. He died on the **16th** of the present month of jaundice and inflammation of the liver. He came here to see us last summer the 20th of Aug. and stayed about five weeks with us. He gained about twelve pounds while here. He went from here to Los Angeles to Caroline Weeks; and left for home on the 13th of Oct. He wrote to me after he got home - said he was feeling pretty well, but tired. He said he was going to visit all his children this winter. He had started for that purpose and was at his eldest daughter's in the northern part of Iowa when he died. He said when going to the station when he started for Caroline's (I went to the station with him) "Helen don't never give up Mormonism." He wanted to see you very much. Well cousin he has got a little the start of us, we don't know how much. I hope we will all meet beyond the river. Four of our children have gone. Our eldest son was buried 19 months ago today. I was coming from his grave tonight when the letter came bearing the sad news of Franklin's death. We are well as usual now. We have had very bad colds. I could scarcely speak above a whisper for four weeks, but for the past week am much better. I will close for this time, hoping to hear from you soon. Kind regards to all, From your Cousin, Helen.

My nephew Franklin Allen was the **second son of my eldest sister**. He was born the 15th day of April 1818 in Dryden, Tompkins Co. N.Y. We have been associated together the greater part of the time until he left Utah in 1857. I think he was baptized into the Church in Mo. He was ordained an elder at the same time I was on the 5th of June 1842. On Sunday, Oct. 27th 1844 we were both ordained Seventies at Nauvoo under the hands of pres. Joseph Young and Henry Jacobs. At Council Bluffs he enlisted a volunteer in the Mormon Battalion, went as far as Santa Fe, was taken sick and stayed with others till spring and then went to Salt Lake Valley in Capt. Brown's Co. and returned to the Bluffs the next fall. In 1852 he moved to Utah and worked at milling. He became very much dissatisfied and darkened in his mind, and on the 13th of April 1857 started with his family back to the states. He and his wife are now dead and his children are all out of the Church. He never had his endowments. I shall have occasion to refer to him again, so will close this sketch.

## CHAPTER 14 - 1891

**P. 240 Jan. 2 [1891].** I wrote a letter to my brother George.

**Jan. 8.** I received a **letter from my nephew Frank L. Foote**, my brother **George's son**. As it is the first that he ever wrote to me, I will copy it entire. He is Assistant Attorney of the Lake Erie and Western Railroad Co. Residence at Indianapolis, Ind. Indianapolis, Ind. Dec. 31st 1890

Dear Uncle Warren: 1891 is so nearly at hand that I cannot let it pass without fulfilling a pleasure long promised myself, is that of writing to you. Father and Mother are spending the Holidays with me and seem to be very well for them. Father says you are keeping the family history, so I will add my might. Dec. 22nd 1888 I married Melvina A. Long of Locust Point, Ottawa Co. Ohio. We have as the only issue a boy three months old Jan. 12th 1891. He is a "dandy" (not to be recorded). Vi, as I call my wife is my second. I had no issue by my first. I passed through Salt Lake City June 29th 1889, and tried to find my cousin, who as I was told had gone home to Glendale. I should have taken a trip to visit you, but time was too short. I went though to Portland, Oregon, and returned via the Northern Pacific R.R. You will observe that I am second in command of the legal department of a large railroad. Should I ever pass near you again, will surely visit you. I will answer any letters you may be kind enough to write. Father and Mother send love - they return to Ypsilanti the 2nd of Jan. I will send you our baby's photo as soon as we get them. His name is Edgar L. Foote. L is for Lane or Long either. Yours most truly, F. L. Foote

I learned from my niece, Augusta Tanner that Franklin Allen stopped a few days with his old acquaintance **Washington Lemmon**, when he was there on a visit, so I wrote to Lemmon to ascertain what Frank's feelings was with regard to Mormonism. The following is **his answer**:

North P.O. Salt Lake Co, Utah Jan 12, 1891

**P. 241** Mr. Warren Foote, Dear Brother: I received your kind letter this morning and thought to answer at once, but my advanced age 84 2 years scratching through the world has affected my nerves that my writing can but bear the title of scribbling, but perhaps you may be able to read it. I am glad to hear from you and yours, and from my old friend, Frank Allen, but sorry to hear of his demise, as I was just beginning to look for a letter from him. While here he and I talked often upon the subject of Mormonism. He seemed to be as firm in the faith as far as he had went, or understood, as he ever was, until it came to polygamy. He said that was what caused him to leave this country. But in conversation with his neighbors back there on religious subjects, he could see that Mormonism was ahead of anything that they had. He did not feel that he was really cut off from the Church, as he had not really apostatized nor committed any special crime. Now from this you may see the substance and run of his conversation. He said his family were all in fair circumstances and as he was not able to work he would try to enjoy himself by visiting -his relatives and friends. He seemed very sorry that he missed seeing you and family. Myself and wife are old and feeble - our family in common health. I close with my best respects. Washington Lemmon.

I would be glad to perform the ordinances in the Temple for Franklin Allen and will try to if I should have the opportunity. If I should not, I want some of my sons to attend to it. Probably rebaptism would be necessary for him and his wife then endowed and sealed.

**Jan. 24.** This is my wife's birthday - 62 years old. My daughter Nancy's baby has been very sick for several days.

**Jan. 25.** Nancy's baby died this morning. She takes it very hard.

**Jan. 26.** The funeral was held at Homer Bouton's house today.

**P. 242** I received a **letter** from my nephew **Darius L. Clement** and will make a short extract as follows: Our daughter Elizabeth died on the 11th of Sept. Last in Mexico, at the first Mormon Settlement after leaving New Mexico called **Diaz**. She took sick with a fever and died after a few day's sickness. Her sister Nancy was with her. They had chosen and accepted that portion of their religion which they were not permitted to practice except as exiles in a foreign country. We have been aware that many deaths and hardships have resulted from this cruel, persecution but little did her parents dream that it was destined to make them feel its heavy hand. They went there with Bro. F. G. Williams and his family, traveling by Rail to Deming, N.M. From there to Diaz by team and wagon, through rain and stormy weather. Their health was affected by being thus exposed, and Nancy was very sick with the same fever (a kind peculiar to that country) but was slowly recovering when her sister

died."

My son David has been very sick with something like the pneumonia and has not been able to work any all winter, but he is now recovering.

**Feb. 8 [1891].** I received a letter from my daughter Olive Beebe. All well. The wind blows cold from the north. I also received a letter from brother George. They were well.

**Feb. 16.** It snowed and rained all day. I answered my daughter Olive=s letter.

**Feb. 18.** A short time ago I wrote to **President Geo. Q. Cannon**, asking him some **questions with regard to the office of Patriarchs**. I received his answer as follows:

Salt Lake City Feb 12th 1891

Elder Warren Foote. Dear Brother: I have received your communication of Jan. 28th asking me certain questions concerning the duties of a Patriarch, you having been selected and ordained to fill that office. I had your letter read to Presidents Woodruff and Smith, and our views are given herewith. Your first question is: "Have they (the Patriarchs) the authority to seal up to eternal Life? Yes, they have this authority, it being their province to bless the people and to seal upon them the blessing of eternal life, or, as we express it, "seal them up to eternal life". You ask, "is it their duty to visit the wards in the stakes to which they belong and bless the saints, or shall those who desire blessings come to them"? Both. They have the right to visit the wards of the Stake and to bless the people as the people may desire; not however, to force their blessings upon them, but if the people desire them to officiate in their office as Patriarch, it is quite proper for them to do so, and it is also quite proper for the people to come to them. Both of these methods are right and may be adopted to suit the convenience of all concerned. You ask: "Are the Patriarchs a quorum by themselves or do they belong to the High Priests Quorum"? They belong to the High Priests Quorum and should meet with them. They are not recognized as a distinct quorum in the Church, though I have always felt that the presiding Patriarch should call the Patriarchs together and instruct them in their duties. If this were followed up, it would lead, sooner or later, to the organization of the Patriarchs in a more compact form than they ever have been yet. The office of a Patriarch is a most important one. In the days of Father Joseph Smith and of Hyrum Smith, those who held the Patriarchal office were side by side with the Presidency of the Church. For this office to be honored as it should be the man who bears it must magnify it with dignity, and when it is thus magnified it becomes a power in the Church. Patriarchs according to our view, should stand side by side with the Presidency of the Stake. That the Prophet Joseph viewed it as an important office was very evident; for I heard him say myself that he plead with his father to bestow the Patriarchal office upon him, but his father said it was his brother Hyrum's right to hold it. Trusting that these answers will be satisfactory to you, and with kind regard to yourself and family, I remain Your Brother, **Geo. Q. Cannon**.

P. 243

The foregoing makes the duties and callings of a Patriarch more plain than anything I have before seen. In fact I have never before seen anything with regard to that office and calling, only it is the general understanding they are to give Patriarchal blessings. I feel that it is a very sacred office and calling to lay hands on the head of a person and bless them in the name of Jesus Christ, and sometimes I feel to shrink because of my imperfections, but still I desire to magnify every position I am called to in the Holy Priesthood.

P. 244

**On the 6th** inst I wrote to the Postmaster at Grotton, N.Y. to ascertain if Jonathon Bowkes was still living. He answers, he is.

**Feb. 19.** I received a **letter** from my niece, **Mary E. Muma** today. It is dated Feb. 9th 1891. After writing about her family and relatives there, she writes as follows: "There are two or three Mormon students, from Utah in College here (Ann Arbor Mich.). One a young lady by the name of Lee from Salt Lake City, is to give a talk to the Ladies' Union on Salt Lake City, another week. I shall endeavor to hear her and also to meet her. Perhaps she may know of you. I should be very glad to have you write to me my auntie's experience, or anything else you choose to write me. I enjoyed your papers on the fall of Adam and Eve, and other papers, and often wished that I had some like them. I have been reading a wonderful book this winter called the "Millennium Dawn." It is in two volumes - the first called the "Plan of the Ages" The second, "The Time at Hand." I have been wanting to get it to send it to you. (the one I have is borrowed). I think you would enjoy reading it, for it contains so many of your ideas. It is written by Charles T. Russell. When Father was here last fall he read it, and was greatly interested in it. It is certainly a remarkable book. I will try and get it for you. He thinks we are living in the last days - that the times of the Gentiles are closing, and that the Millennium began in the year 1874, and that the

harvest will close in 1914. He says the Lord's day or the day of wrath has already begun and surely the times do indicate it, for was there ever a time when Politics were so mixed up, and business men seem confused, and are wondering how things are going to turn out. And then the question of Capital and labor seems to become more and more difficult to settle."

**Feb. 23 [1891].** The Thermometer is 4 degrees below zero at 6 o'clock this morning.

**P. 245 Feb. 25.** It has been very stormy. Snow is two feet deep on the level.

**Feb. 28.** I answered Mary E. Muma=s letter. Continues stormy.

**Mar. 8.** For the past three mornings the thermometer has been down to 14 above zero. Quite warm in the afternoon.

**Mar. 13.** I received a letter from brother David dated March 5th. He mentioned the book that his daughter wrote about, and thinks it is a wonderful book. In a letter I wrote to him in Jan. I mentioned that I had a notion to write and give him my views on the subject of the Second Coming of Christ, as there is quite a stir among the clergy of the various sects. In this letter he says he wishes I would do so.

**Mar 14.** I got a letter from Andrew Olsen. He writes that Clara has been sick, but is now about again.

**Mar. 24. Daniel H. Wells** died at one o'clock this afternoon. He was President of the Manti Temple, and was formerly second Counselor to President Brigham Young. He is a descendant of Governor Wells who married Nathaniel Foote's widow, as stated in the Foote Genealogy.

**Apr. 6.** I have been engaged in **writing** upon the subject of the **Second Coming of Christ** in accordance to the wish of brother **David**. I have finished it and mailed it today. The following is a copy.

Glendale Apr. 6th 1891

Dear Brother David: In compliance with your wishes, I will give you my views as regards the Second Coming of our Lord and Savior, Jesus Christ. I look upon it as a very important subject; one that interests not only the living, but the dead also. Our Lord in speaking of his second coming to his disciples says "Watch therefore, for ye know not what hour your Lord doth come" (Matthew 24 Chap 42 verse). Again Mark 13th Chap. 37 verse, "What I say unto you I say unto all watch." Now according to Mark he spake these words to Peter, James and John. But says Jesus, "What I say unto you I say unto all Watch. What does he mean by this word All? it is evident he means all those who believe in his words, both the living and the dead. We cannot suppose that he thought that the persons whom he was then addressing would be living in the flesh until he came in the clouds of heaven with all his holy angels. He certainly knew that their spirits must pass behind the veil to the world of spirits. But they must continue to watch and pray whether in the body or out of it until he would come in the clouds of heaven; "Lest coming suddenly he find you sleeping. @ Now I am aware that the

**P. 246** various denominations interpret the saying of our Lord "Be ye also ready for in such an hour ye think not, the Son of Man cometh," to mean the hour of death. It was always a mystery to me, how they could construe these words of our Savior to mean any such thing. It has no reference to death whatever. If that was his meaning he must be coming every minute, day and night. I think this Sectarian notion is about exploded. The fact is, that those in the spirit world who have come to the knowledge of the gospel are watching and praying for his coming with intense anxiety. What for? That their spirits may again be united with their bodies, and come forth from their graves to meet their Lord and forever be with him. "All the knowledge and revelations and commandments given to us by Jesus Christ our Savior, are given to our Spirits precisely as though we had no body at all, and those principles that will save our spirits will save our bodies also. The words of eternal life are given to us in view of no eternal dissolution of the body or tabernacle." (Joseph Smith) If our spirits give heed to the commandments of God, our bodies become sanctified and cleansed and prepared to come forth from the grave in the morning of the first resurrection, or the coming of our Savior in the clouds of heaven. if you will read the 24 Chap. of Matthew, you will notice that as Jesus sat upon the Mount of Olives, his disciples asked him three questions. "Tell us when shall these things be? and what shall be the signs of thy coming and of the end of the world? He answers the first question concerning the destruction of Jerusalem, and foretells the awful destruction and calamities that should befall the Jews and Jerusalem, and according to Luke 21st Chap, the Savior says: "And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. The next question is "What shall be the sign of thy, coming: Jesus answers: (when the times of the Gentiles be fulfilled). AThere

- shall be signs in the sun and in the moon, and in the stars, and upon
- P. 247** the earth, distress of nations with perplexity, the sea and the waves roaring. Men=s hearts failing them for fear, and for looking after those things coming on the earth; for the powers of heaven shall be shaken. And then shall they see the son of man coming in a cloud with power and great glory." Now says Jesus: "And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh". Whose redemption? "You my disciples whose bodies have slumbered so long in the dust, the time draws nigh when your spirits and bodies will be reunited, and your redemption made perfect." I will now quote from a revelation given through Joseph Smith by this same Jesus who spoke the foregoing words to his disciples before his crucifixion and is a correct statement of those words. After repeating his prediction concerning the destruction of Jerusalem, and the scattering of a remnant of the Jews among all nations, he says, "But they shall be gathered again, but they shall remain until the times of the Gentiles be fulfilled. And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men=s hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound, And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel, but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men. And in that generation shall the times of the Gentiles be fulfilled. And there shall be men standing in that generation that shall not pass until they shall see an overflowing scourge, for a desolating sickness shall cover the land. But my disciples shall stand in holy places, and shall not be moved, but among the wicked, men shall lift up their voices and curse God and die. And there shall be earthquakes, also in diverse places and many desolations, yet men will harden their hearts against me, and they will take up the sword one against another. And when the light shall begin to break forth, it shall be with them like unto a parable which I will show you. Ye look
- P. 248** and behold the fig trees and ye shall see them with your eyes, and ye say when they begin to shoot forth, and their leaves are yet tender, that summer is now nigh at hand. Even so shall it be in that day when they shall see these things, then shall they know that the hour is nigh. And it shall come to pass, that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man. And they shall see signs and wonders for they shall be shown forth in the heavens above and in the earth beneath, and they shall behold blood and fire and vapors of smoke. And before the day of the Lord shall come the sun shall be darkened, and the moon be turned into blood, and stars shall fall from Heaven, and the remnant shall be gathered into this place, and they shall look for me and behold I will come; And they shall see me in the clouds of heaven, clothed with power and great glory with all the holy angels, and he that watches not for me shall be cut off. But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept shall come forth to meet me in the cloud, wherefore if he have slept in peace blessed are you, for as ye now behold me and know that I am, even so shall ye come unto me, and your souls shall live, and your redemption shall be perfected; and the saints shall come from the four quarters of the earth. Then shall the arm of the Lord fall upon the nations and the Lord shall set his foot upon this mount, and it shall cleave in twain and the earth shall tremble and reel to and fro, and the heavens shall shake, and the Lord shall utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that laughed shall see their folly and calamity shall cover the wicked, and the scorner shall be consumed and they that have watched for iniquity shall be hewn down and cast into the fire. And then shall the Jews look upon me and say "What are these wounds in thine hands and in thy feet? Then they shall know that I am the Lord, for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up; I am Jesus that was crucified. I am the Son of God. Then shall they weep because
- P. 249** of their iniquities; then shall they lament because they persecuted their King. And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection, and it shall be tolerable for them, and Satan shall be bound that he shall not have place in the hearts of men." Now I want it understood that the foregoing quotations are the words of Jesus Christ, that he spoke to them as he sat upon the Mount of Olives; as given by himself by revelation to his servant Joseph Smith March 7th 1831. We are told that when the times of the Gentiles are come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of Christ's gospel. This light is the Book of Mormon, in which the fullness of Christ's gospel is plainly made manifest as taught by himself to the branch of the house of Israel on this continent after his resurrection. Also the restoration of the Melchizedek Priesthood, conferring the authority to administer in the ordinances of the fullness of Christ's gospel, that whosoever will receive it may be prepared for his second coming. But the Gentiles do not receive it because they perceive it not, and they turn their hearts from the light because of the precepts of men. And in the generation that is living when the light breaks forth the times of the Gentiles will be fulfilled. Now this light burst forth in the year of our Lord 1830, or rather was publicly proclaimed that year, and if we reckon the generation spoken of as beginning that year, we find 61 years of the generation have passed away. But I think we should reckon at least ten or fifteen years previous to 1830, because persons must have

come to years of accountability to be able to perceive the light. I think we may safely say that 75 years of the generation have passed away. Now the question is, How many years constitute a generation as understood by the ancients. We can form a little idea of the number of years that the Savior called a generation when speaking of the destruction of Jerusalem. He told his disciples that that generation of Jews should not pass away until Jerusalem should be destroyed. That city was destroyed in the year of our Lord 70. But many of the Jews who were contemporary with Jesus lived many years after that event. But I

**P. 250** believe it is generally supposed that the number of years constituting a generation in the meaning of the ancients are 100. Taking this number for a generation and reckoning from the year 1815, it leaves 24 years yet to complete it. I believe that that is not far out of the way. Christ will come at the beginning of the seventh thousand years. if we had a correct chronology of the age of the world we could tell the year very nearly when he will come with power and great glory. He came in the flesh in the meridian of time, which must have been in the year of the world 4000. The seventh thousand years is the Millennium, after which Satan will be loosed a thousand years, then will come the new heaven and new earth. The signs that were to precede our Savior's second coming are plainly visible to those who are looking forward for that day. We see the nations distressed and perplexed. The laboring classes throughout the world are clamoring for better wages, that they may be able to keep spirit and body together. We see them combining together among all nations and arraying themselves against the rich who are grinding them down to starvation. We see secret societies organizing on every hand, for the overthrow of all existing Governments, causing great perplexity to the rules of the nations. We see the sea and waves roaring and heaving themselves beyond their bounds. We behold the cyclones, the tornadoes, the floods, causing death and destruction on every hand - the robberies, the murders, whoredoms, and in fact all manner of abominations and wickedness. There are destructions by fire, by railroad accidents and by shipwrecks, etc. But what we now behold are only the beginning of sorrows. Wars, famines, pestilences, earthquakes, great hailstorms and many other plagues are yet in store for the inhabitants of the earth before the Savior comes in the clouds of heaven. There is much to be accomplished before that day comes. The Jews are to return to Jerusalem and rebuild that City. The ten tribes are to be brought from the north country. The remnants of Jacob (our Indians) must be brought to the knowledge of their fathers, as contained in the Book of Mormon and receive the gospel which will cause them to flourish in the wilderness and blossom as the rose. The City of Zion is to be built up in Independence, Jackson Co, Mo. and many other important works are to be accomplished before the great day of the Lord shall come. Notwithstanding our

**P. 251** Savior has so plainly foretold the signs that should precede his second coming, the wicked will give no heed to them, but will account for them on what they call natural principles, and will say such things have happened before, "and when the last great and grand sign of the Son of Man shall appear in heaven, they will say it is a comet." And they will continue to eat and drink, to buy and sell, to plant and build, to marry and giving in marriage. But the Lord says to his Saints, "Take heed to yourselves, lest at any time your hearts are overcharged with surfeiting and drunkenness, and cares of this life and so that day come on you unawares, for as a snare shall it come on all them that dwell on the face of the whole earth. Watch therefore and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." In the foregoing I have briefly given you my views and belief as I at present understand the subject concerning the second coming of Christ, or the great day of the Lord. But will he not come and visit his Saints on the earth and teach them many things before he comes in the clouds of heaven to take vengeance on the wicked? He has nowhere said he would not. He visited his ancient Saints many times after his resurrection and ascension to his Father. In the first Chapter of Acts, 3rd verse, it is stated that, "He was with them forty days speaking of things pertaining to the Kingdom of God." We have no record of what the things were that he taught them during those forty days. I suppose that they were the mysteries of the Kingdom of God which were not, to be taught publicly to unbelievers, but only to his faithful Saints who were prepared to receive them. We know not how many times the Savior has visited the earth since his resurrection. Joseph Smith solemnly testifies that when he was in his fifteenth year (AD 1819) while engaged in secret prayer, he saw a pillar light exactly over his head above the brightness of the sun, which descended gradually until it fell upon him, and when it rested on him he saw two personages whose brightness and glory defy all description, standing in the air. One of them spake to him calling him by name (and pointing to the other)

**P. 252** said, "This is my Beloved Son, Hear Him." By this we learn that both the Father and Son visited the earth on that occasion. On the third day of April 1836, in the Kirtland Temple, after being engaged in solemn silent prayer; Joseph Smith and Oliver Cowdery saw the Lord standing upon the breastwork of the pulpit, and under his feet they saw a paved work of gold in color like amber. His countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah saying, "I am the first and the last, I am He who liveth, I am he who was slain, I am your advocate with the father" etc. There are other occasions on which the Lord has visited his Saints in this last dispensation, and will yet visit with them many times in the future, before he comes in the clouds of heaven. If it was necessary that he should visit his Saints

after his resurrection, and for the space of forty days teach them the things pertaining to the Kingdom of God, and this after being with them during his ministry on earth, how much more necessary it is that he should manifest himself to his saints in this last dispensation, or the dispensation of the fullness of times, and teach them the things of the Kingdom of God, that will pre pare them for the great day of the Lord. What is there unreasonable or inconsistent with this doctrine. Surely the work to be accomplished in the dispensation of the fullness of times is much greater than the work of the former day Saints. This work cannot be accomplished without the revelations of Jesus Christ to teach them the things of the Kingdom of God pertaining to this dispensation. These things cannot be found out by the learning and wisdom of Man. Jesus must come himself or send his angels and teach his servants the things of the Kingdom. He will come himself when necessary. We pray for the Kingdom of God to come. What man or set of men is there among all the professing Christians that knows how to organize that Kingdom when it does come? There is no one. It cannot be done without the revelations of Jesus Christ. Now there has been quite an excitement regarding the Indian Messiah. Some of the indians solemnly declare that they have seen Jesus Christ and he has taught them certain principles. This may be so, or it may not. But who is prepared to say that he did not manifest himself unto

**P. 253** them? They are a branch of Israel, his chosen people, and their ancient prophets have predicted that the Savior would manifest himself to them in the latter days. God has set his hand to recover, or gather the remnants of Jacob, and his chosen people Israel from their long dispersion and to bring them to the knowledge of their redeemer, that they also may be prepared for the great day of the Lord. And the Lord will show forth great and mighty works in accomplishing this great work of gathering. In fact, the mighty works which will be performed will be so much greater than the miracles wrought under the hands of Moses in delivering the Children of Israel out of Egyptian bondage, that it will no more be said, "The Lord liveth that brought up the children of Israel out of the land of Egypt, but the Lord liveth which brought up and lead the seed of Israel out of the north country, and from all the countries wither I had driven them, and they shall dwell in their own land" (Jeremiah 23rd Chap. 7 & 8 Verses). At a General Conference held at Nauvoo, April 6th 1840, Apostle Orson Hyde was called to go on a mission to Jerusalem to dedicate that land for the gathering of the Jews. Having arrived at Jerusalem after suffering great hardships, on the morning of Sunday Oct. 24th 1841, he went up on the Mount of Olives, and dedicated and consecrated the land for the gathering of Judah's scattered remnants. He also erected a pile of stones there as a witness, and also one on Mount Zion, according to a vision given to him previous to leaving Nauvoo and the predictions of the Prophet Joseph Smith upon his head. Soon after this a few of the Jews began to return. In Oct. 1872 George A. Smith, First Counselor to Pres. Brigham Young, and Lorenzo Snow, one of the Twelve Apostles, with two or three others were sent on a mission to Jerusalem to further dedicate that land. They arrived there on the 25th of February and on the 2nd of March 1873, they held solemn worship on the Mount of Olives, and further dedicated the land of Israel for their gathering from the four quarters of the earth, no more to be scattered. Since that time the gathering has increased from year to year. The persecution of the Jews in Russia is causing thousands of them to turn their

**P. 254** eyes towards the land of their fathers. it is very plain to be seen that the Lord is beginning to fulfill the words of the Prophets, and to restore Israel to their own lands, to build up the waste places thereof and prepare for the day when the Savior shall set his feet on the Mount of Olives as predicted in the last chapter of Zachariah, which prophecy will be fulfilled when the Savior comes. We are living in a very important age of the world. it is near the close of the sixth thousand years, or the sixth of the Lord's days. Tomorrow, speaking after the manner of the Lord will be the great Sabbath of rest - the Millennium of a thousand of our years, when Satan will be bound - when Christ will reign with his Saints on the earth and teach them the things of the Kingdom of God, that they may be prepared for the great and last change - the new heaven and new earth wherein dwelleth righteousness. "And the tabernacle of God will be with men, and he will dwell with them, and they shall be his people and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more pain for the former things are passed away." And the Saints shall enter into their final and eternal rest and exaltation; being heirs of God and joint heirs with Jesus Christ. O how necessary it is for us to know that we have entered into the strait gate and that we are traveling in the narrow way that leads to eternal life. There is but one road that leads to that glorious state - one Lord, one faith and one baptism; while the other road is broad and admits of many faiths, many creeds, and notions of men; many faiths and many baptisms. May we be wise and be found among those who have entered in through the straight gate, is the desire of Your Affectionate brother, **Warren Foote**.

**Apr. 14 [1891].** My son Charles L. went to herd sheep for Thos. G. Smith & Sons. He has been with us all winter and has enjoyed himself well. May the blessings of the Lord abide with him.

**Apr. 17 [1891].** It was rainy and drizzly all day. I am preparing to go north with my wife, and do some **work in the Manti Temple** and then visit our relatives and friends in Salt Lake County and other places, if our

**P. 255** health will permit. I have written to my nephews Darius L. and Thomas A. Clement to meet us at Manti and do some Temple work for our dead such as adoption, etc. I received a letter from Thomas saying that he would meet me there and Darius also.

**May 10.** The weather is cool and disagreeable, and our health not very good, but we are getting ready to start north on the 14th, as I have notified my Nephews that we would.

**May 14.** We loaded up so as to start after dinner. My wife was taken with a severe pain in her side a little before Noon, and continued to get worse, so we thought it would be very unwise to undertake the journey, and we gave it up, and the weather was cold and disagreeable.

**May 15.** My son George was going to Aurora, Sevier Co. to take himself a wife, so after we gave up going, he started today.

**May 18.** My wife is better, but quite poorly yet.

**May 21.** It rained all day, and snowed at night.

**May 22.** There is one and half inches of snow this morning. It is a very good thing for us that we gave up our journey. It has been cold and stormy all the time since the 14th.

**May 27.** My son George A. and Leanah Belle Jones were married today at her father's house near Aurora, three miles south of Salina. Leanah's mother's name was Alice Beebe before she married John Jones. She is sister to Oscar Beebe, my daughter Olive's husband. My daughter Olive and her mother were present at the wedding.

**May 28.** I sent my resignation as postmaster to the P.O. Department.

**May 31.** I wrote a letter to my cousin Helen Riser, Centerville, Cal.

**June 1.** it snowed and was squally throughout the day. The citizens of Utah are dividing on party lines, and organizing Democratic and Republican Clubs. The People's Party has disorganized, but the Liberal, or Anti Mormon party still holds out although many are leaving it and joining the other parties, most Democratic. The Quarterly Conference will be held in the Glendale new meeting house. it is not finished, but will be very comfortable for the occasion.

**June 6.** Bro. **Edward Pugh** and daughter and Bro. Carroll came and stopped with us this morning to attend the conference. The High Council met at 2 o'clock P.M. There was no business of importance before it.

**P. 256**

**June 7. Conference** commenced at 10 A.M. None of the Apostles were present. President **E. D. Woolley & Counselors**, with the High Counselors, Bishops and Counselors were on the stand. The meeting house was crowded to its utmost capacity. The preaching was very good.

**June 8.** Conference continued today. My son George got home about noon bringing his wife. After the close of the afternoon meeting, the Kanab Brass Band came up and gave me a serenade. It was very entertaining.

**June 9.** Bro. Pugh started for home. The weather was very fine for conference.

**June 19.** I received a letter from my grandson Warren Cutler stating that his mother was very sick with a pain in her side and wanted me to send word to his father, which I did by the mail carrier.

**June 20.** Morton C had moved up to his ranch over the divide. He came down late tonight, so as to start early in the morning.

**June 21.** I concluded to go with Morton to Fredonia at 5 P.M. it is about 34 miles from Glendale and about 7 miles south of Kanab. We found Artemisia much better, and was up, about house.

**June 22 [1891].** The wind blew very strong from the southwest all day. it is a level country to the south and southwest and the wind has full sweep. it would be a fine farming country if there was plenty of water.

**June 23.** Artemisia is so much better, we concluded to return home. We started at 11 A.M. and arrived home at

8 P.M.

**June 24.** We commenced cutting our lucern - first crop.

**July 2.** George and his mother started for Fredonia with buckboard.

**July 4.** Sister Swapp died this morning. There has been a great preparation to celebrate today, but in consequence of her death it was abandoned. She has been failing for sometime.

**July 5.** Sister Swapp's funeral took place at the meetinghouse. Elder James Leithead, myself, Silas Harris, Robert E. Robinson and John L. Carpenter were the speakers. She was buried by the side of her husband in Glendale Cemetery.

**July 12.** A committee was elected after meeting to get up a program for the 24th celebration. I was one of the number. We met at Silas Harris' house and made out a very good program.

**July 24.** The celebration passed off very well. George and his wife went to Panguitch Lake to see the celebration there, which is expected to be a great affair - horse racing, etc.

P. 257

**July 27.** It was showery on the mountains yesterday and rained a little here today. I got a **letter** from my brother **David** today. I will copy some of it: Flint July 21st 1891

Dear Brother Warren: I have delayed writing to you so long, it seems quite a task to commence a letter, but the longer I put it off the harder it seems, but I will try it. My health is quite good at present, and my friends here are all well as usual. I returned last Wednesday from a visit to Ann Arbor and Ypsilanti. My daughter has been quite sick for several weeks, but is gaining nicely now, so that she is able to be about the house and I think will come through all right. Ann Arbor is a very nice place to live. I sometimes wish I had went there with them. The city is about the size of Flint, a population of about 10,000 with a good farming country around it. It has a College supported by the State and has a high reputation abroad, and this last year just closed it had about 2500 students in attendance, which represented almost every nation; which makes it the headquarters for education in the State, and is the county seat, which makes it a desirable place to live. They have electric street cars in the city and steam cars that run from that place to Ypsilanti, a distance of about nine miles - for 10 cents a trip each way. They go through in about 20 minutes. I found George and his wife in usual health. I think George holds his age better than his wife does. She is not very well, and is liable to drop off at anytime. I asked George if he would take a trip with me to Salt Lake; he said he would like to, but he had not the money to go with. I think if he would go, I would like to meet you there. I would like to make the trip once more and also go with you to your home. I have always been sorry I did not go with you when I was there. I received your letter while I was at Ann Arbor, and was glad to learn that your health was better, and I hope you and your wife will be able to make your visit north as you intended. You wrote that your son George had taken to himself a wife. Please give him my best regards, and tell him, my prayer is that he and his wife may have a long and happy life here on earth, and finally a blessed Eternity on the other shore. I received your letter with your belief on the Second Coming of Christ and have read it carefully, and think it

P. 258

is what is taught in the Bible. I took it with me to Ann Arbor and left it with my daughter. She was well pleased with it ... I send love and my best regards to your wife and children, and also to yourself. I remain your affectionate brother, **David Foote**.

About the 28th of June I wrote the following letter of condolence to Warren M. Johnson, who is living at Lee's Ferry, Arizona. The letter explains itself:

Warren M. Johnson, Dear Brother: A short time ago, I read in the death column of the Deseret News of the death of one of your little sons, and last Tuesday as I came through Kanab, brother Samuel Haycock informed me that you had lost two of your daughters, and another one was sick. Today I heard that she had died also. I feel to deeply sympathize with you and Sister Johnson in your terrible bereavement which has fallen upon your household. May a double portion of the Spirit of our Heavenly Father rest upon you in this the hour of your great affliction, and help you to feel that all is well with your beloved ones. The Lord has taken them from this world of trouble, no doubt, for a wise purpose, and their salvation is sure. O how thankful I feel to the Lord our God, that I have been permitted to live in the day when the fullness of the gospel is revealed, making known to us the great and precious promises with regard to ourselves, and our dead relatives, and our beloved ones whom the Lord has seen fit to take from us in their infancy and youth. We shall receive them again in the resurrection Morn, with beautiful immortalized bodies - no more death, no more sorrow and weeping, but forever living and

learning in the Celestial Kingdom of our Father and God. The knowledge which the Lord has revealed to us through His prophet, Joseph Smith, should comfort us, and reconcile us to all his providences, and enable us to bear up under all the troubles and trials of this probation. Brother and Sister Johnson, again I ask the Lord to bless you, and inasmuch as I am called and ordained to bless the Saints, I bless you in the name of the Lord Jesus Christ, and say unto you be comforted, for the Lord has not forsaken

**P. 259** you, but he loves you, and will bring you off conquerors and crown you with eternal lives in Celestial glory, where you will reign a King and Priest to God forever. I have never had to mourn the loss of so many children all (you might say) nearly at one time; but out of eighteen I have only ten left. Of twelve sons I have only 5 left, but of all I have been called to part with, my dear son who was stricken down in an instant was the most severe trial of all. He was such a noble kind boy. To part with him so sudden it seemed as though I could not be reconciled. But when I looked upon his smiling countenance as he lay in his coffin, his spirit seemed to whisper to me, "Father, all is well, I am happy." I felt to be resigned to the will of the Lord.

In reply to the foregoing letter I **received** the following:

Lee's Ferry Arizona Aug. 16th 1891

Warren Foote, Dear Brother: Your very kind and welcome letter was received a very long time ago. I was surprised at receiving it, for I had no idea that any of my friends would take the trouble to write me during my affliction. Rest assured that I shall ever feel grateful to you for the words of comfort your letter conveyed to us. It seemed almost as though God had forsaken us, and that he had turned a deaf ear to our fasting and prayers and anointing and administering the ordinances of the gospel to the sick, for it was all of no avail, and four of my dear children are now lying in their graves. It is a fearful blow for us, for you know that ever since I heard the gospel, I have tried as much as the average of our brethren to live up to the principles thereof. I have tried to pay my tithing, obey the Word of Wisdom, attend to family devotions, and teach my children correct principles, and God promised if we would do so the destroyer should pass by us. There are unseen influences around us here, that are trying to cause me to lose faith in God, and to make me feel that there is no use for me to continue to pray, for He will not hear my prayers - that there is no use for me longer to obey the Word of Wisdom or anoint with oil and lay on hands to rebuke disease, for the promise that when we do so

**P. 260** they will recover does not apply to us. When I look around and see others that do not pay their tithing in full, - use tea and coffee, tobacco, strong drink, etc. do not attend meetings only once in a while, do not have family prayers, etc. and they are blessed with their families in health, and a plenty of this worlds goods to allow them to live at ease; it is hard indeed, for me to see the hand of God in the death of my children, and especially, after obeying the call of the Priesthood in coming out here, and for sixteen years, having one of the hardest missions that was ever the lot of a member of this Church to perform. You can imagine how I feel, as you know how I have tried to live, and the implicit faith I had in the gospel, and the promises of God to those who tried to be faithful. However, I do not feel that way only at times, for there are other spirits or influences around us that say to me, that God is the Father of the spirits of my children, and that He loves them as well as I do, and that He knows infinitely better than I do what is best for them and us. God said that "He would have a tried people in the last days," and those who desire to do right will have to pass through greater trials than those who are not trying to reach the highest glory. Bro. Foote, I feel well, when I look at it in the above light, and especially when I think of the influences we felt when my children died. It did not seem like death, and even when they were breathing their last, we could not feel bad, there was such a heavenly influence in the room. And also the looks of the children after death - almost a smile on their lips. I never saw anyone look as beautiful as they did after death. Joseph Stewart was here when Minda died, and several times he remarked, "She is as pretty as a doll." I know they are happy now and I hope I shall not give way to the spirits of evil, but that I may live so that bye and bye I can go and dwell with them. I can assure you, however, that it is the hardest trials of my life, but I set out for salvation, and am determined through the help of my Heavenly Father to hold fast to the iron rod, no matter what trials may come upon me. I have not yet slackened in the performance of my duties, and hope and trust that I shall have the faith and prayers of my brethren that I may

**P. 261** live so as to receive the blessings, you having authority, have placed upon my head. I often think how much better off I am today than when I lived on the Muddy, with no one but myself to look after, and I feel to thank God for all this. May God bless you Brother Foote in all your labors, Yours in the Gospel, **Warren M. Johnson.**

Bro. Johnson started from his home in New Hampshire to go to California. He took sick and was obliged to stop in Utah at Farmington, Davis Co. There he heard the gospel, and embraced it and came as a missionary to the Muddy and labored there faithfully until those settlements were broken up, when he came with the St. Thomas branch of the Church to Glendale and taught school both on the Muddy and in Glendale, also the Sabbath school. He was called by the Authorities of the Church to go to Lee's Ferry and take charge of that ferry on the

Colorado River, it having fallen into the hands of the Church. He was strict in observing the laws of the gospel and in obeying the counsel of the authorities of the Church.

**Aug. 14 [1891].** I received a letter from my niece Emily Hunt. They are all well.

**Sept. 30.** I received a letter from my son-in-law Andrew Olsen. He writes that Clara has a boy, born the 22nd of Sept. All well. My son Charles L. who has been working in this region, started for the north (near Vermillion) where his mother lives. He took about 800 lbs. of apples.

**Oct. 4.** It is very cold this morning - froze ice 1/2 inch thick. It has ruined all the late peaches. I got a letter from Olive Beebe. She has moved to Mountain Ranch where her husband is working.

**Oct. 5.** I answered Olive's letter. The weather is warm again.

**Oct. 20.** My son George was ordained an elder under the hands of Bishop R.J. Cutler and John L. Carpenter, JLC officiating.

**Oct. 21.** I received a letter from my brother David. He is well as usual. My son George started for Manti with his wife to get their endowments in the Temple and be sealed.

**Nov. 1.** My son Homer commenced herding sheep for Cutler & Sons at \$35.00 per month.

**Nov. 3.** I received a letter from my son Charles. He is going to work at the Mountain Ranch this winter.

**P. 262 Nov. 15.** My son George got home from Manti. They received their endowments on the 4th of November and were sealed the same date.

**Dec. 1.** The weather is very fine for this time of the year.

**Dec. 4.** It snowed about three inches and turned cold.

**Dec. 6.** The thermometer down to 6 above zero. The quarterly Conference has convened in Orderville. I did not attend. It is too cold.

**Dec. 8. Apostle John Henry Smith** made a Republican speech here today. He charged everything bad in our Government to the Democrats and everything good to the Republicans. He is a fanatic in politics. He made many very erroneous statements about the Democrats, which we older ones knew was false, but some of our young men swallowed as law and gospel. He is losing his influence as an Apostle with many in the church.

**Dec. 17.** I received a **letter from** my brother **George** and as it is the beginning of a correspondence between him and me with regard to the authenticity of the Book of Mormon, I will copy it:

Ypsilanti, Dec. 9th 1891

My Dear Brother Warren: I know I have been a very, very negligent brother, but I will try to reform, and you will please excuse and pardon me for the past. We two old people are as well, and perhaps better physically than most people of our age, for which we feel very thankful to our Heavenly Father. We would be alone, but for six student girls rooming with us, which has a tendency to keep us young in spirit; and they are good girls, which makes it pleasant. Brother David was here two weeks ago and stayed two weeks here and Ann Arbor. He was very well and gets around as well as usual, and I think is enjoying life. There is no reason why he should not, he gets \$36.00 pension every three months, and has a good home and money ahead. Frank S. Foote, our youngest son, lives at Indianapolis, Ind. He is a Railroad Attorney for the Lake Erie and Western Road. He had a vacation of ten days the first of last Aug, so he came home with a pass, and took us back with him. We had three weeks of very pleasant visit. They have a boy baby, then ten months old very bright and healthy, who was great company, and Frank has a very lovely, healthy, and educated wife. I have just received letters from my sons Charles E. and George E. from Detroit. They are well. Mary Ann says I had better write another page of this sheet, so I will ask you if you are as fully in the faith of Joseph Smith as ever.

**P. 263** I remember when I was a boy, I read the Mormon Bible. I then thought it quite an interesting novel. So I borrowed Mary Muma's and undertook to read it. I found it so different from what I expected, I gave it up in disgust. I never saw so much absurd nonsense in a book before. I can't believe you take any stock in that book,

for, so far as you have expressed your belief in our Bible they are correct. I think you believe in the divinity of Jesus Christ, and that he is the Son of God, and I have no doubt you have been born again - born of the Holy Ghost. I hope and trust you and yours are all well. Now I shall expect a letter from you. Love to yourself and family, Your brother **Geo. L. Foote**.

**Mary Ann (George's wife)** wrote a few lines on the same sheet as follows:

Dear Brother Warren: George has asked me to write, so I will say this: I am surprised at the indifference we manifest about writing. George thinks he cannot write very well, so puts it off. Of course, I feel like writing to a stranger, I often wish we were better acquainted, and we might have a better acquaintance if no more. I admire the spirit of your letters and like to read them. Do you ever have your family all at home at one time now, or are they scattered? We may have our three boys and their families at Christmas, making only nine. Ever yours, Mary Ann.

**Dec. 21 [1891].** I wrote an answer to the foregoing letter, and told my brother I firmly believed that Joseph Smith was a Prophet of God and that the Book of Mormon was an authentic record, etc.

**Dec. 24.** It is very cold this morning. The thermometer is one degree below zero.

**Dec. 25.** Thermometer is a zero this morning. George started for Cutler's sheep herd (at the Buckskin Mountain) to take Homer's place. There is a great deal of horse racing and gambling among the people, and the little boys have got the spirit of it, and are betting their nickels if they have any. Some who are holding the Priesthood are setting the example, and except they repent, they will have much to answer for. Gambling is increasing to an alarming extent, not only in this Stake, but in many others.

**P. 264 Dec. 28.** Three inches of snow fell last night. it is clear this morning and the thermometer is two degrees above zero.

**Dec. 31.** it has snowed again, and is now about ten inches, and weather cold. My son Homer got home from the sheep herd, just at night, cold. Another year has passed away. The Lord has been very merciful to me and my children in sparing our lives, for which I feel to thank Him very much. O Lord, I pray thee in the name of Jesus to forgive us all our past sins, and enable us to live more devoted to Thy cause in the future, that we may overcome and be saved in Thy Kingdom. Bless Thy faithful Saints, that they may have power to build up thy Kingdom preparatory for the coming of thy Son. Bring to naught the plans, and devices of the enemies of Thy Saints, which they are concocting for the overthrow of Thy Church. Give unto Thy servants great wisdom and understanding, that they may counsel Thy Saints in righteousness, and may Thy people dwell securely in the midst of these mountains whilst thy judgments shall pass over the nations. And when Thy set time comes to redeem Zion may Thy saints be prepared and sanctified and purified, that they may be worthy to build the Holy City, the New Jerusalem, and the Temple Therein upon which Thy glory shall rest. And may Thy Zion on earth be prepared to meet Thy Zion from above, even Enoch and his City which thou didst take to Thyself and hast reserved it in the Heavens until the day of righteousness when Thou wilt restore all things to this earth and make it perfect as in the morn of creation, and Thy saints shall possess it forever and ever. When Thy tabernacle shall be with men on the earth, and Thou wilt wipe away all tears; and sorrow, and death be known no more. May I, with all whom Thou hast given unto me be prepared, sanctified, and purified from all sin, that we may be accounted worthy to dwell with Thy Saints on the redeemed earth in the presence of our Redeemer, being heirs of God and joint heirs with Jesus Christ our Savior, to whom be glory forever and ever, Amen.

129  
**CHAPTER 15 - 1892**

**P. 265 Jan. 1 [1891].** This is a clear and cold New Years day and sleighing good.

**Jan. 5.** My grandson **Warren Rudolphus Foote** (my son **David's eldest son**) married **Ruth Elizabeth Maxwell**, and her brother **James Maxwell** married **Elizabeth Anderson**. The wedding was at Swain M. Anderson's house. There was quite a number of guests among whom was myself and wife. The marriage ceremonies were performed by Moses David Harris, Justice Of the Peace, after which an excellent dinner was served. The weather is mild and snow melting.

**Jan. 7.** This is fast day. I attended and felt constrained by the spirit to speak very pointedly against gambling on horseracing, etc. Bro. Leithead followed on the same subject. Some of our young elders and the little boys are perfectly infatuated with that spirit. They do not stop for the Sabbath day even, and this wickedness is winked at by the bishop and teachers. Some of the elders go to meeting after winning a few dollars on the Sabbath, and partake of the sacrament, and I suppose thank the Lord that they were so lucky as to win. Kanab is as bad as this place. The President of the Stake lives at that place, but he takes no step to put down the growing evil. Some says that he and one of his counselors even encourages it. In spiritual matters Kanab Stake is in a bad situation, and I am constrained to lift up my voice against this great sin.

**Jan. 16.** I received a letter from Darius Clement, in which he proposes to do some work in the Manti Temple for our dead relatives if I will send him some names. This I will gladly do. I have been so worked up about the gambling here, that I resolved to write to **Pres. Geo. Q. Cannon** on the subject. Accordingly I wrote the following lines:

President George Q. Cannon, Dear Brother: I notice in the Juvenile Instructor of Jan. 1, 1892, under the head of "Editorial Thoughts" some one has asked, "if raffling and games of chance when the purposes to be accomplished are good, are justifiable and proper?" In your answer you refer to lotteries as well as raffling, and very briefly point out the evils these practices lead to, and in conclusion you say: "This is a disposition that should not be encouraged among Latter Day Saints, and especially with our children. For these reasons raffling is not a good practice and should not be encouraged among us." I am sure that every Latter Day Saint who is in the possession of the Spirit of the gospel will agree with you. But if raffling and lotteries are not to be encouraged among the Latter Day Saints, what about gambling or horseracing? I want to inform you that

**P. 266** betting on horse racing is carried on in this region to a very great extent by boys from ten years old up to Elders and Seventies, and even is indulged in, and encouraged by some high in authority in this Stake. Would not an article from your pen on this subject in connection with raffling and lotteries be in order? I believe it would benefit the readers of the Juvenile Instructors, especially the rising generation. Now I do not write this for publication, but merely to call your attention to what I consider a great and growing evil in our midst. If you think it wisdom to publish an article on gambling and horse racing, etc. please do so, as I think it will have a tendency to check this growing evil. Your brother in the gospel, **Warren Foote**.

In response to the foregoing letter **President Geo. Q. Cannon** published the following article, in the third No. of Vol. 27 of the Juvenile Instructor Feb. 1st 1892 under the heading of "Editorial Thoughts."

An Esteemed correspondent writes us upon a subject which we have mentioned in our columns previously, viz. raffling and lotteries. He agrees with us in the sentiments we expressed on that occasion and feels sure, he says, that every Latter Day Saint who is in possession of the Spirit of the gospel will also agree with them. But he asks us if raffling and lotteries are not to be encouraged among the Latter Day Saints, what about gambling on horse racing, etc.? He makes the statement that betting on horse racing is now carried on in the region where he lives, to an alarming extent; that boys from ten years old up and even Elders and Seventies indulge in this practice. He goes so far as to say that every little boy almost that can raise a nickel bets with other boys, and he asks, who can blame them when they see men holding the Melchizedek Priesthood and men high in authority, too setting the example? Evils of this character grow upon people almost before they are aware of it, where they commence to indulge in games of chance, in raffling, in lotteries and other methods of that kind, by which with a little risk sometimes quite a reward is obtained. Card playing is a practice that leads very frequently to betting and gambling. Those who yield to this claim that it adds interest to the game to have a little stake put up, and justify themselves for doing this by that kind of excuse. Such a practice is exceedingly dangerous, especially to young persons. When it is indulged in for any length of time the

**P. 267** excitement of play becomes necessary to them and they are not happy if they have any leisure time, unless they are gratifying that feeling. No one accustomed to card playing feels easy in company no matter how interesting

the conversation may be, if there is an opportunity to indulge in that amusement. They crave the excitement which it brings, and especially if to the card playing is added the putting up of stakes. Horse racing is another form of the same passion; for it really becomes with many people an overmastering passion. And gambling in these different ways becomes as necessary to the enjoyment of those who follow it as the use of liquor does to the man who has acquired the habit of drinking. Our correspondent says that prominent men in the Stake where he lives indulge in the practice of betting on horse racing. Such persons should be called to an account for such conducts; for the Church of Jesus Christ of Latter Day Saints, as we understand its doctrines and its requirements, does not sanction such conduct in its members; and if a test were brought before any of its councils, such men would either have to stop the practice of betting or lose the fellowship of the Saints. Not only do they violate the rules of the Church, so far as they themselves are concerned, but they expose themselves to censure and condemnation because of the example they set to younger people. No good can result from any such habit, and we trust all the readers of the juvenile instructor will most carefully avoid anything that would lead them to betting in any form, or indulging in any kinds of games of chance. This is a gambling age, and the spirit of gambling presents itself in many forms. Not only is there betting upon cards and running horses, but much money is bet on the fights of pugilists, and of birds and animals; and it also finds vent on stock exchanges where stocks are bought and sold. In some parts of the country mining stocks are bought and sold on speculation to such an extent that it has almost become a mania that has taken possession of all classes of society. This is particularly the case, we are told, in some parts of California. In the east the gambling in stocks is carried on to such an extent that fortunes are made and lost in a very short time. Men who are in possession of large fortunes sink to destitution and beggary through the losses they incur in their

**P. 268** stock operations. All this is wrong. It leads to the worst of evils, and its pernicious effects are felt throughout society. The same results are witnessed in other lands, but probably not to the same extent as in the United States. We cannot use too strong language in warning the young and old of our community against indulging in this spirit; for it not only endangers property, but it leads to even more serious consequences and is liable to destroy the soul of man. If any man, therefore, has been guilty of betting in any form, we hope he will forsake the evil practice and do all in his power to restrain and entirely bring to an end the practice among the young people who are growing up around him.

This article from the pen of Pres. Geo Q. Cannon caused quite a flutter among the people of this place and they wondered who had been writing to him about the gambling here. Some laid it to me and some to Brother Leithead. But it had the effect to check the evil in a great measure, especially with those having authority in this Stake of Zion. It brought the subject home to them so powerfully, that they had to acquiesce in the truths set forth so plainly.

**Feb. 1 [1891].** Rainy and drizzly all day - snowed about two inches in the night.

**Feb. 3.** My son Homer C is 21 years old today, so our youngest has obtained his majority.

**Feb. 24.** E. D. Woolley, President of Kanab Stake, and his Counsellors met with the people of this ward, and first held a meeting with the brethren in which his counsellor stated among other things, that he had bet on horse racing but had repented sometime ago; and he rather excused himself saying that it was quite an expense to fit up a horse for running, etc. After this, immediately the people generally assembled, and the bishop and his counsellors were presented before the people to be sustained or rejected. There were none who voted in opposition, but quite a number did not vote at all. There is quite a feeling among the people against Bros. Woolley and Seegmiller on account of horse racing, gambling, etc.

**Feb. 29.** Elder Andrew Jensen was here getting the history of this Ward. I gave him much information with regard to our settling here and also our history of the Muddy Mission. The weather has been mild and the lucern begins to look green.

**P. 269** **March 3.** It is raining a little and the weather is mild. March comes in like a lamb.

**March 10.** My son Homer started for Cutler's sheep herd to relieve George.

I received a **letter** from my **brother George** which I will copy: Ypsilanti, March 3, 1892  
My Dear Brother Warren: I realize it is time I answered your kind letter. We have been quite well since I wrote you, excepting Mary Ann has had the grippe the past eight weeks; but is now nearly well of it. Our family are all well. I received a letter from Brother David a few days ago - he was very well. I think you wrote me that you

are a believer in the Book of Mormon. It has been, and still is, a wonderment to me how you can adopt as God's work such nonsense, which nowhere has any divine sanction or Spiritual power or energy in it excepting what is copied from the Bible, and without that it would be a weak silly novel, ie, that is the way I look at it. It has introduced one of the most wicked and barbarous customs that has been introduced in this generation. Had it not been for the Bible and the Christian Churches, and our civil government, the Mormon Church would today, under the influence of the Mormon Bible, be an autocratic government; yet you believe in the Mormon Bible and Mormon Church notwithstanding the terrible influence polygamy and the Danites have exerted upon the Mormon Church through the influence of one autocrat. And that autocrat became immensely wealthy out of the labor of the poor deluded members of the Church, and all this you have been eye witness to. I will give you the historical facts concerning the origin of that wonderful Gold Bible; taken from "Our First Century" published in 1876, written by R. H. Devons. I have had the book ever since it was published. It contains 1,007 pages. I quote, "Of the many oracular predictions indulged in by trans-Atlantic wiseacres concerning the future of American history, not one of them has had so accurate and remarkable a fulfillment as that made by Robert Southey, the great English poet and historian in 1829, "The next Aaron Burr who seeks to carve a kingdom for himself out of the overgrown Territories of the Union, may discern that fanaticism is the most effective weapon with which ambition can arm itself; that the way for both is prepared by that immorality which the want of religion naturally and necessarily induces. Were there another Mahomet to arise there is no part of the world where he would find more scope, or fairer opportunity

**P. 270** than in that part of the Anglo-American Union into which the older States continually discharge the restless part of their population, leaving law and gospel to overtake it if they can; for in the march of modern civilization both are left behind." This prophecy was uttered long before even the name of Mormon had been heard in the west. I suppose you know the fact that the Rev. L. Spaulding wrote a novel of the same character and using the same names as are used in the Mormon Bible, and the same descriptions in the entire work. Lest you may not have read the testimony of a number of individuals under oath, I will quote one Mr. Miller, Mr. Spaulding's business partner. "I have recently examined the Book of Mormon and find in it the writings of Solomon Spaulding from beginning to end, but mixed up with Scripture and other religious matter, which I did not meet in the Manuscript Found. Many of the passages in the Book of Mormon are verbatim from Spaulding, and others in part. The names of Nephi, Lehi, Moroni, and in fact all the principle names are brought fresh to my recollection by the Gold Bible." Now there can be no question, but that the Rev. Mr. Spaulding wrote a romance on the same subject as the Mormon Bible in 1812. He afterwards moved to Pittsburg where he died in 1816. His manuscript remained in the printing office a long time, and this office Rigdon was a workman. There is the best evidence, therefore, that the so-called Mormon Bible had for its basis the matter contained in Mr. Spaulding's work. Remember, this prophesy of Southey was uttered in 1829, and the Mormon Book in 1830. You will notice that this prophecy was published one year before the Mormon book. And Ridgon's conversion was in 1830. He, however, at first had no open communication with Smith. From the time of Rigdon's conversion, the progress of Mormonism was wonderfully rapid, he being a man of more than common cunning and capacity. A transcript of one of the plates was given to Professor Charles Anthon for inspection. He states it to be a kind of singular scroll, consisting of all kinds of crooked characters disposed in columns and had evidently been prepared by some person who had before him at the time a book containing various alphabets, Greek and Hebrew letters, crosses and flourishes; Roman letters inverted or

**P. 271** placed sideways, were arranged and placed in perpendicular columns; and the whole ended in a rude delineation of circle, divided into various compartments, decked with various strange marks, and evidently copied after the Mexican Calendar given by Humbolt, but copied in such a way as not to betray the source." Now I have copied enough to show you what has gone into history in regard to the Mormon Bible, and Mr. Spaulding's Manuscript Found, and that both were produced by the same author. I should have felt worse for you, had I not been assured from your letters that you were a believer in the Lord Jesus Christ as the Savior of the world, and I do not believe that a belief in the Mormon Bible will debar you from an entrance into the Kingdom of Heaven. We send our love to you and family, your affectionate brother **Geo. L. Foote**.

After receiving the foregoing letter I resolved to write an epistle **to my brother** on the subject of the **authenticity of the Book of Mormon**, and my belief with regard to the gospel as revealed by the Lord through Joseph Smith. I will copy it here, although I did not send it to him until the 6th of April:

Dear Brother George: In your letter of March 3rd 1892, which I received on the 10th of March, you write as follows: "I think you wrote to me that you are a believer in the Book of Mormon," etc. Yes, I wrote that I was, and I will now say further, that I believe it to be an authentic record of the ancient inhabitants of this continent, and that this ancient record which was engraven on plates of gold was committed to Joseph Smith by the hand of Moroni, the last of the prophets of the Nephites who hid them in the earth about the year of our Lord 421. And

that Joseph Smith; being called of God, translated that portion of the plates containing the Book of Mormon by the gift and power of God by means of the Urim and Thummim which was hid up with the record. You say it is a wonderment to you how I could adopt as God's work such nonsense, which nowhere has any Divine sanction or Spiritual power, or energy in it, except what is copied from the bible, etc. I must confess that it is a wonderment to me to learn how blinded your mind is through priestcraft and prejudice that you cannot see anything good or any spiritual power or energy in the teachings of those great prophets and

**P. 272** teachers who lived among the Nephites. I ask you to divest yourself of prejudice sufficiently to read the 11th Chapter of Alma, beginning at the 21st verse, and continue on through the 12th and 13th Chapters, and see if you cannot discern some spiritual power and energy. Compare Amulek's and Alma's preaching with the preaching of the Sectarian preachers of today, and see which has the most spiritual power of light and truth. Again, read the words of King Benjamin contained in the 2, 3 & 4 Chapters of the Book of Mosiah. There are many other passages in the Book of Mormon I could refer you to, but this will suffice. if there is no divine sanction in the teachings contained in those chapters referred to, then there is no divine sanction to any teaching ever taught to mankind since the Creation. They teach mankind to practice holiness, virtue, honesty, humility and charity. They teach that mankind must have faith in Jesus Christ, and become pure and holy if they expect to be saved in His Kingdom. You say the Book of Mormon has introduced one of the most wicked barbarous customs that has been introduced in this generation. I suppose you mean plurality of wives. This proves to me that you have not read the book or you would not make such a statement, because the book does not anywhere sanction polygamy, but actually forbids the Nephites to have more than one wife (See the 2nd Chap of the Book of Jacob) Now instead of the Book of Mormon introducing polygamy, you will find that the Jewish record called the Holy Bible, which you and all Christendom profess to believe to be the word of God, has introduced in its teachings to this generation the practice of polygamy, as practiced by men whom God acknowledges as his servants anciently. I have yet to discover one sentence or word where God ever condemned it either in the old or new testament. Again you say: "Had it not been for the Bible and Christian Churches and our civil government, the Mormon Church would today, under the influence of the Mormon Bible, be an autocratic government; yet you believe in the Mormon Bible and Mormon Church, notwithstanding the terrible influence of polygamy and the Danites have exerted upon the Mormon Church, through the influence of one autocrat, and that autocrat became immensely wealthy out of the labor of the

**P. 273** poor deluded members of the Church; and all of this you have been eyewitness to." George, I am astonished to learn, that after all I have written to you in my former letters, that you are so ignorant and blind with regard to the acts and history of the Mormons. I am almost forced to believe that you are willfully ignorant. It is true, I have been an eyewitness and an ear-witness to the doings and acts of the Mormon Church since 1838, and consider myself competent to testify truthfully with regard to them. Now with regard to the Christian Churches and the civil government, what kind of a spirit have they ever manifested towards the Mormons? As an eyewitness I testify that they have ever since 1838 sought to destroy them. They have mobbed and robbed them and murdered many and caused them untold suffering all these long years, and would have utterly destroyed them from the face of the earth had they not been restrained by the God of Heaven. He has said that His Church and Kingdom would never be destroyed or taken from the earth again. So you can understand that the devil and his angels are fighting the Mormons in vain. When, and on what occasion have your Christian Churches manifested the spirit of Christ toward the Mormons? When have they manifested the least sympathy for their sufferings? The priests in their pulpits, by their lies and false statements, have fanned the flames of intolerance and bigotry in the masses of the people and urged them on to persecute and destroy the Mormons root and branch. And this you call Christianity! Now, with regard to polygamy, I will merely say: Any person who says they believe the Bible, and then condemns plurality of wives, do not show themselves to be very consistent. After all I have written to you concerning Danites, you are still harping upon that old worn-out scarecrow. I have stated time and again to you and David, that no such order ever existed in this Church, and such an order or organization as has been represented to exist in the Mormon Church for the purpose of murder and bloodshed, is contrary to all the revelations and doctrines given to the Latter Day Saints. The revelation plainly says, "No murderer can be saved in the Celestial Kingdom of God". I will now examine your statement with regard to the "Autocratic government under the influence of the Mormon Bible. @ You will find

**P. 274** if you read the book, that the government of the Nephites was a democratic republic, just as liberal as our own government. All were protected in their rights and beliefs. No union of Church and State. I suppose you refer to Brigham Young as the Autocrat that became immensely wealthy. What do you know about that man? Nothing only what you have learned by his enemies. I have seen him, and heard him talk many times and upon different topics and have conversed with him. And I testify to you that he was no Autocrat, but was a kind and fatherly man, and always had the welfare of the people at heart. He always impressed upon the people the necessity of becoming self-sustaining and himself set the example by establishing various manufactories for the good of the people. And in all his teachings he set forth the necessity of being pure, virtuous and upright in their

dealings, and charitable to all, if they expected to inherit the Kingdom of God. That he became wealthy off of the labors of the poor I deny. He was a great financier, but I never heard of his oppressing the poor, but he often administered to their necessities. Now the only Autocrats I have ever known in Utah, have been sent here by the Presidents and Senate of the United States. They are clothed with the Autocratic power of absolute veto. No matter what measures are enacted by our legislatures for the good of the Territory, if they do not agree with his views and notions, he is sure to veto them. A governor by the name of Murray, a bigot who was governor some ten or twelve years ago, vetoed nearly all the bills passed by that legislature even including the appropriation bill, and Utah had to get along two years without money to pay her officers. Our last Legislature appropriated \$50,000. for the Worlds Fair, and because they appointed the men to see to the expenditure of this appropriation instead of letting the governor appoint them, he vetoed the bill. Consequently Utah is, as a Territory, debarred from participating in the great Fair. Does this not show who the Autocrats are in Utah? And yet it is said we live under a free government!

- P. 275** I want to say to you, that I have never seen the time yet in Utah that I dare not speak my mind freely on any topic without fear, favor, or affection in spite of any terrible Danites. Now with regard to the historical facts concerning the origin of the Book of Mormon which you quote. Your first quotation from R. M. Devons does not convey anything to my understanding with regard to the origin of the Book of Mormon, and it is not clear to me what you wish me to understand by Southey's prophecy or his saying: "were there another Mohamet to arise, there is no part of the world where he would find more scope, or fairer opportunity than in that part of the Anglo-American Union into which the older States continually discharge the restless part of their population, leaving laws and gospel to overtake it if they can, for in the march of civilization both are left behind." if I rightly understand what you mean by this quotation it is this: That Joseph Smith was the next Mohamet that arose, and that Brigham Young as his successor led his followers into the western unsettled territory of the Union leaving laws and gospel behind with the intention of establishing an independent government. If this is your meaning, I will reply to it as follows: Through persecution our Puritan Fathers were forced to leave Old England and seek a country where they could worship God according to the dictates of their consciences, but they did not leave law and gospel behind, neither did they leave the love of government from whence they came, but continued their allegiance to that government. They suffered untold hardships in their new home. Now in like manner the Mormons were driven from their homes, through the influence of Sectarian bigots, (the same class who drove our Fathers from England) And the only place to go to was the Great American Desert. Every State in the Union had denied them an assylum. What could they do? if they stayed in the States there were nothing before them but death and destruction, consequently the only alternative left them was to leave the abode of what you call civilization, but what I call savages, and seek an assylum among the uncivilized inhabitants of the desert, but did they leave law and gospel behind? 0 no, they took both with them, also the love of their country, as their Pilgrim Fathers did, and on arriving in Salt Lake Valley, which was then Mexican territory at that time, they hoisted the stars and stripes and soon after
- P. 276** sought to be admitted to the Union of States. Does this look like seeking to set up a government independent of the United States? I think not. There never was such an idea entertained for one moment of forming an independent government. But we did desire to enjoy the liberty in common with other citizens, for which our fathers fought and bled. Now what has been the result of this great movement of the Mormons?' Their success in subduing this desert country, after enduring much suffering and hardship, has opened up for settlement this whole mountain region, and the desert now blossoms as the rose, and cities and villages and hamlets and orchards now deck these once barren valleys. Cattle and sheep by the thousands adorn the hills - corn and wheat fill the granaries and the poor, do not suffer for food. Schools, Academies, Universities and Colleges abound, and manufacturers of various kinds are established. Is this the work of a Mohamet? Of a narrow contracted set of bigots without law or gospel? Surely not. But it has all been brought about through the light and blessings of the gospel of the Son of God and in accordance with the predictions of the ancient prophets. Temples are reared to the name of the Most High, and people are flocking to them to perform the ordinances for the living and the dead. I now come to the Spaulding Story, and "the testimony of a number of individuals under oath" including the testimony of a Mr. Miller, Spaulding's business partner" who you say testifies as follows: "I have recently examined the Book of Mormon and find in it the writings of Solomon Spaulding from beginning to end, but mixed up with scripture and other religious matter, which I did not meet in the Manuscript Found. Many of the passages in the Book of Mormon are verbatim from Spaulding, and others in part. The names of Nephi, Lehi, Moroni, and in fact all the principle names are brought fresh to my recollection by the Golden Bible." Now in order that you can see how Miller has perjured himself I will send you a copy of the identical "Manuscript Found" printed from a verbatim copy made from the original, now in the possession of pres. James H. Fairchild of Oberlin College, Ohio. This was copied by Mr. L. S. Rice (in whose possession the Manuscript was found) before he gave it to Pres. Fairchild, and he gave permission to
- P. 277** the Deseret News Co. to publish it with the distinct agreement that it should be printed and published exactly as

he had copied it. Now I want you to read it and see if you can find a name or passage in it that sounds like any name or passage in the Book of Mormon. They are no more alike than Robinson Crusoe is like the New Testament. Now if you have any doubts about this being a true copy of the "Spaulding Story" you can easily ascertain the truth of it by writing to Pres. James H. Fairchild, Oberlin College, Ohio. Now as regards Sidney Rigdon's having anything to do in connection with the Book of Mormon and the Spaulding Story, his own testimony is that he never saw the "Spaulding Story." The Book of Mormon was published in the beginning of the year 1830. Sidney Rigdon never saw one until the following October. Oliver Cowdery, Parley P. Pratt and Ziba Peterson, who had been sent from Fayette, Seneca County, New York, on a mission to the Indians West of the State of Missouri, stopped at Kirtland, Ohio where they found Rigdon and quite a large church of Campbellites, over whom Rigdon presided as pastor. They tarried here some days preaching to them. They presented Rigdon a Book of Mormon which was the first he ever saw. Rigdon, and many others of his Church believed and were baptized. The following December Rigdon visited Joseph Smith at Fayette, N.Y. which was the first time they ever saw each other. You quote Professor Anthon's statement about his interview with Martin Harris. I will give Martin Harris' testimony in his own words as follows: "I went to the City of New York and presented the characters which had been translated (by Joseph Smith) with the translation thereof to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I showed him those which were not yet translated, and he said they were Egyptian, Chaldaic, Assyrian, and Arabic, and he said that they were true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and the translation of such of them as had been translated was also correct. I took the certificate and put it in my pocket, and was just leaving the house, when he called me back and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an Angel of God

**P. 278** had revealed it to him. He said "Let me see that certificate." I took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there were no such thing now as administering of Angels, and if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, "I cannot read a sealed book." I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation." Thus Professor Anthon fulfilled the words of Isaiah as recorded in the 29th Chapter, 11 & 12 verses of his prophecy. Martin Harris, the author of the foregoing statement, was one of the three witnesses whose testimony you will find in the forepart of the Book of Mormon. He was severed from the Church in Far West, Caldwell County, Mo. and remained in the States until 1870 when he came to Salt Lake City being 88 years old, and at a general conference the following Oct. he bore a faithful testimony to the truth of the Book of Mormon, and on his death bed at the age of 92 he bore the same testimony. Oliver Cowdery was also severed from the Church in Far West, Mo. He settled at Richmond, Mo. In Oct. 1848 he came up to Kaneshville (now Council Bluffs City) and was rebaptized, and at a conference held on the 21st of Oct 1848 at the same place, at which I was present, he bore a strong testimony to the truth of the Book of Mormon, the most of which he wrote from the words of Joseph Smith as he translated them from the plates. He died March 8, 1850. David Whitmer was also cut off from the Church at Far West, Mo. He settled in Richmond, Mo. where he died a few years ago. All his life he testified that the Book of Mormon was a true record, and on his deathbed he called his family and friends around him and gave then his final testimony saying, that an Angel of God, having in his hands the plates from which the Book of Mormon was translated, exhibited them to him and Oliver Cowdery, turning the leaves one after the other. Now these persons are the three witnesses whose testimony is recorded in the Book of Mormon. Neither of them ever denied this testimony in all their lives; even when they were out of the Church. Neither did any of the eight witnesses. They all testified till the last, that they had seen the plates and the engraving thereon. If they had testified to a falsehood, don't you think some one, or

**P. 279** more would have recanted especially on their deathbeds? Again, all the late discoveries in Mexico and Central America, and in other places go to establish the authenticity of that Book. What earthly object could Joseph Smith and the eleven witnesses have in palming upon the world as true, a record like the Book of Mormon, if it was not true? What could they possibly gain by it? Do you think that Joseph Smith would have endured all he did for the sake of deceiving the world just for the fun of it? Would he have given himself up to go to Carthage, knowing he was going to the slaughter - never to return to Nauvoo alive? A deceiver never would have had the courage to do that. That man was continually harassed by people of all grades, from the sanctimonious priests to the lowest of the rabble, from the time that he related to a Methodist priest (during a great revival of religion in Manchester, Ontario Co. N.Y. when he was in his 15th year) an account of the vision he had seen, until he was murdered in Carthage jail. Would a deceiver have endured all this persecution? Now this Methodist preacher to whom he related his vision, I suppose was our Uncle George Lane. His answer to Joseph was, that it was all of the devil, there were no such things as visions or revelations in these days - that all such things had ceased with the Apostles, and there never would be any more of them. I will quote Joseph Smith's own words with regard to

those times as follows: "I soon found however that my telling the story had excited a great deal of prejudice against me among professors of religion and the cause of great persecution, which continued to increase, and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me and create a hot persecution, and this was common among all the Sect, all united to persecute me. it has often caused me serious reflection, both then and since, how very strange it was that an obscure boy of a little over fourteen years of age and one too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to create in them a spirit of the hottest persecution and reviling. But

- P. 280** strange or not, so it was, and was often cause of great sorrow to myself. However, it was nevertheless a fact that I had had a vision. I have thought since, that I felt much like Paul when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light and heard a voice, but still there were but few who believed him. Some said he was dishonest, others said he was mad and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise, and though they should persecute him unto death, yet he knew, and would know until his last breath that he had both seen a light and heard a voice speaking to him, and all the world could not make him think or believe otherwise. So it was with me. I had actually seen a light and in the midst of that light, I saw two personages, and they did in reality speak unto me, or one of them did, and though I was hated and persecuted for saying that I had seen a vision, yet it was true, and while they were persecuting me and reviling me, and speaking all manner of evil against me falsely for so saying, I was bold to say in my heart: Why persecute for telling the truth? I have actually seen a vision, and who am I that can withstand God? Or why does the world think to make me deny what I have actually seen? For I had seen a vision, I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it, at least I knew that by so doing I would offend God and come under condemnation." Does the foregoing sound like the words of a deceiver? Would deceivers endure being chained together and thrust into foul and loathsome prisons suffering hunger and thirst, being offered human flesh to eat, being surrounded by howling demons in human shape continually threatening them with death and insulting them with the vilest language their filthy tongues were masters of? Does it strike you that a deceiver would endure being torn from his wife and children, with the muzzle of a gun pointing towards him, and endure all the foregoing named insults for the mere pleasure of deceiving the people without any prospect of any earthly reward? Now let your better judgment prevail, and consider the foregoing questions in all seriousness and candor without prejudice. Now
- P. 281** I will ask you: On whose testimony does the so-called Christian Churches base their belief that Jesus Christ was actually resurrected from the dead? Of course you will say, his disciples. Well they were his followers, and interested witnesses were they not? Can you find any record that Jesus ever showed himself to an unbeliever after his death, excepting Paul? I cannot and Paul instantly became a believer. Now the Jews as a nation did not believe the testimony of Jesus' disciples, but said his disciples stole away the body of Jesus by night in order to deceive the people, and thus they recorded it in their history, and the Jews believe it to this day. Is there a person now living among all the Christian Churches that can truthfully say that they know that Jesus did actually come forth from the sepulcher a living body? is there one among all the so-called Orthodox Churches that can testify that they have seen him? No doubt you will answer No, but we believe the testimony of Peter, James, John, Paul, and others who say they saw him and heard him talk after he arose from the dead." Now you are willing to believe those persons who lived 1800 years ago, when in fact you do not know that any such persons ever lived at all. You will say that it is recorded in history that they did live. Yes, but it is recorded in the Jewish history that the disciples stole away the body of Jesus and that he never arose from the dead at all. Now how are you going to find out the truth of this matter? You are willing to believe Peter, James and John men who lived so long ago, but you are not willing to believe men who have lived in our day, who have most solemnly testified that they saw the plates of gold from which the Book of Mormon was translated. Some of these men also testify that Angels have Ministered to them, and that Peter, James, and John, the same apostles whom Jesus ordained when he was on the earth, came to them and placed their hands upon their heads, and ordained them to the Apostleship, and they also testify that Jesus Christ the Savior is alive, and is enthroned on the right hand of his Father. Is it not just as consistent to believe the men whom we have known as it is to believe men who lived 1800 years ago? But the Saints of God have a more sure and
- P. 282** abiding testimony than the testimony of man. The Savior says, if any man will do the will of him that sent him, he shall know of the doctrine whether it be of God or whether he spoke of himself. Again John says, "if we receive the witness of men, the witness of God is greater." What is the witness of God? It is the Holy Ghost - the Spirit of Truth" whom the world cannot receive, because it seeth him not, neither knoweth him" sayeth the Savior. A person must be born of the water, and then through the laying on of hands by one ordained to that

authority they are entitled to the gift of the Holy Ghost (See the 19th Chap of Acts, 6 verse). You will find it recorded in the 13th Chap, 8 verse of the Hebrews that "Jesus Christ is the same yesterday and today and forever." if he is the same, the ordinances of his gospel must be the same. It takes the same ordinances of his gospel to save a person now as it did in the days of Paul. If we ever expect to become heirs of God and joint heirs with Jesus Christ, we have got to become as pure and holy as he is. It is through the ordinances of the gospel, faith, repentance, baptism, and the gift of the Holy Ghost that we become the sons of God, and as John says in his first epistle 3rd Chap, 2nd & 3rd verses "Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure." The Savior says, "Be ye perfect as your Father in Heaven is perfect". Paul says, "Let us therefore as many as be perfect ... let us walk by the same rule, let us mind the same thing." Again he says to the Thessalonians "Therefore brethren stand fast and hold the traditions which ye have been taught, whether by word or by our epistle." What were those traditions? Faith, repentance, baptism, and the laying on of hands, through which ordinance comes the baptism of the spirit or Holy Ghost. These were the first traditions they were taught. The Holy Ghost will guide into all truth, and Paul says, "No man can say that Jesus is the Lord but by the Holy Ghost". And he also says "And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles then the gifts of hearings, helps, governments, diversities of tongues.@" How long were they to

**P. 283** continue in the church? "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of fullness of Christ." Have all the professed Christian sects come to the unity of the faith? If so, why is it that we hear of so much revision of creeds? Have they come to the knowledge of the Son of God, unto a perfect man, etc? Their contentions among themselves show otherwise. Then why, if they are the Church of Christ, do they not have Apostles and prophets, etc. Now from the fact that these officers and gifts do not exist among the various denominations must prove to every candid person that they are not the Church of Christ. it proves that they have departed from the traditions that Paul told the Thessalonians to hold fast, and are preaching another gospel of man-made creeds. Now Jesus Christ has, through the instrumentality of Joseph Smith restored his gospel, and established his Church with all its ancient officers and traditions, and conferred the authority upon his servants to officiate in all the ordinances thereof, the Holy Ghost bearing witness to those who obey. The Holy Ghost bears testimony to my spirit that this is true. My dear brother, I do not want you to worry or feel bad about me. I have, through the blessings of my Heavenly Father, obeyed all the ordinances of the gospel of Jesus Christ, and am ready to give an answer to every man a reason of the hope that is in me. By the grace of the Lord Jesus Christ, and by his assistance I am striving to overcome the evil propensities of my nature. I am not seeking for the riches of this world, but for the riches of eternity. I am striving to do unto others as I would have them do unto me. I have not attained unto perfection, but I am trying to follow on in the strait and narrow path that leads to that blessed state, that I may become worthy to be a joint heir with Jesus Christ, and inherit eternal life. I feel to thank my Heavenly Father that he has given me the privilege to live in the flesh, in the period of time when he has restored the fullness of the gospel to the earth, and conferred the Holy Priesthood upon men, authorizing them to administer in the name of Jesus Christ in all ordinances pertaining to the gospel. I thank Him for the light of truth by which I was in my youthful days led to investigate this gospel and to embrace the same. I thank

**P. 284** him for the Holy Ghost which opened up my understanding of the Holy Scriptures and His revelations to man, given for their salvation and exaltation, and above all I thank my God for the revelation of His will in our day making manifest many important truths which have been hid from the world through the apostasy spoken of by his ancient Apostles, which Paul characterized as the "man of sin." I also thank the Lord that he has given me strength to endure persecution and privation for the gospels sake, and He has lengthened my days on earth, and granted me the privilege to enter into His holy Temples and receive the ordinances for myself, and for a portion of my relatives who have died without the knowledge of the fullness of the everlasting gospel. You may think that this is all fanaticism, but I testify to you that they are the true principles of the gospel, and through which ordinances only, we can be exalted in the Celestial Kingdom of our God, through the redemption of the Lord Jesus Christ, to whom be glory and honor forever. I remain your affectionate brother, **Warren Foote**.

**In answer** to the foregoing epistle I **received the following:**

Ypsilanti, May 31st 1892

Dear Brother Warren: Your more than welcome letter and epistle were duly received, also Spaulding's Novel. I am very much obliged to you for them. You must have put in a great deal of time and labor in the defense of Mormonism, and it is well done. They, (the Book of Mormon and Spaulding's Novel) are quite as near alike as black and white. How anyone could testify to a similarity of the books I can't imagine, and I do not believe they did. But whence came the Mormon Book is a question difficult to explain. No one can except the originators. I am not prepared to believe its own statement of its origin. if there is any consolation to you to believe in it, there

may be value in it to you, but **to me it is worth no more than any novel**. We are usually well, but evidently nearing the other side. We have had a good deal of cold rain this spring, and a late spring. Our relatives are well in Michigan so far as I know. I send you today my photograph. We send to you and family our best wishes and love. Your brother, **Geo. L. Foote**.

## CHAPTER 16 - 1892

**P. 285** I thought it best to record the correspondence with brother George in relation to the authenticity of the Book of Mormon, etc. all together, so those who read it will better understand it.

**March 14 [1892]**. My son George A. got home from Cutler's sheep herd, tired of the business.

**March 17**. The Relief Society of Glendale celebrated their jubilee at the meeting house. I was called on for a ten minute speech. Bishop Cutler, James Leithead, and others spoke their ten minutes. There was a dance at night. The jubilee meetings were general in all the wards. I received a letter from my nephew D. S. Clements. He has been working in the Manti Temple for our dead relatives.

**March 25**. The weather has been cold, and chilly winds. Wrote to Bro. David the 20th.

**March 28**. it snowed and blowed all day.

**The 29th** it was clear and snow all went off.

**March 31**. Clear in the forenoon and snowed in the afternoon and turned very cold.

**April 1**. It is clear this morning, and the thermometer is down to 16 above zero.

**April 2**. Snowed all day. Apr 3rd snow is about one foot this morning. It is clear and the snow settled to about four inches.

**April 5**. I got quite a lengthy letter from my niece Augusta Tanner. She has been sick with the grippe, but is well again. Very stormy there.

**April 9**. I received a letter from my son Charles L. He is working for Salina Stock Co.

**April 10**. My son George's wife had a baby girl born at 6 o'clock in the afternoon.

**April 20**. It is cold and stormy. I wrote to my niece, Mary Muma.

**May 1**. In accordance with a **proclamation of the First Presidency of the Church** proclaiming the first day of May as a general fast day, to be observed in all the wards, the people of this ward generally observed it. The fast is for the purpose of **thanking and praising the Lord for softening the hearts of our enemies**, so the work on the Temple in Salt Lake City could be continued and the cap-stone laid, which was accomplished on the sixth day of last month, with great ceremonies and rejoicing. It was estimated that more than 40,000 people witnessed the proceedings. it was 39 years ago that the corner stones of the Temple were laid. President Woodruff wants it completed by next April so it can be dedicated. It was unanimously voted at the Conference to do so, and \$100,000. was called for by donations for this purpose. This donation was called for at these fast meetings which was responded to very liberally.

**May 3**. it rained all day, and on the 4th it was cold and squally.

**May 5**. it froze last night some, but did not hurt the fruit here.

**P. 286** **May 7**. My son Homer C. came home from the sheep herd, snow blind and sick. He has had a hard time herding during the past stormy weather and the lambing time. He came very near being lost in a snow storm one night.

**May 9.** We commenced planting corn, and finished planting four acres the 11th.

**May 12.** Commenced planting potatoes, and finished the 13th. It snowed in the forenoon.

**May 15.** George took a load of household goods up to Morton Cutlers ranch for T. Talbot, and Homer went up with him to herd again. I wrote to my daughter Olive.

**June 2 [1892].** George and I commenced raking the crust off our corn which was doubled up under it. it is very windy. George found a swarm of bees clustered on the ground. The wind blowed so hard that they had to alight. We took up a hive and got them into it and brought them home.

**June 4.** There was frost this morning which killed nearly all the fruit in Glendale.

**June 5.** I went to the **Quarterly Conference at Orderville.** President Woolley, Richard Robinson, John Rider, and Edwin Cutler were the speakers.

**June 6.** Went to Conference again. The Bishops gave their reports of the wards. They were not overly good, or very bad. The people are not living up to their privileges. President Geo. Q. Cannon's article in the juvenile Instructor on gambling has checked that practice to a great extent, but the people seem to be asleep. The sabbath meetings are poorly attended, and there is not much spiritual life.

**June 10.** There was a strong wind from the southwest yesterday, and it snowed a little this forenoon. it is a very backward season.

**June 11.** George went up Lydia=s Kanion and found another colt dead. This makes three killed by Cougars this season. He came home after Strychnine, and went immediately back, and seeing a fresh track leading into a thicket, he tried to set the dog on it, but he would not follow it, but ran around the thicket, when the Cougar ran out, and ran up a tree. George shot him behind the left shoulder ranging towards the neck. The Cougar then straightened up a little so George could see his head when he shot him in the back of it. He fell to the ground dead. George brought it home on his horse. it weighed 160 lbs. and measured a little over 7 feet its nose to the end of tail. My son David went home to his ranch sick. He has been working with Nils Levanger on the New store.

**June 12.** Nearly everybody in town came to see the Cougar.

**June 14.** David is so sick up at his ranch that he sent his boy down for me just at dark. I got up there about 11 o'clock and found him some better, but still very sick. He coughed a great deal through the nights.

**June 16.** David is better and I came home in the afternoon, nearly worn out.

**P. 287 June 17.** I received a letter from my nephew D. S. Clement dated June 12 1892. I extract the following: ... "As to politics, Fairview is having a good share with the rest. Representatives of both parties have been here lately holding meetings, and the voters are taking their choice and joining the party that suits them. So far there are about two Democrats to one Republican. I can't account for my political likes and dislikes, but like you, I'm a Democrat and have always leaned in that direction. I don't know how it is in other places, but here the division on party lines has developed a state of things very suggestive; and when I get my name listed with the Democrats, I shall feel that I am in as good company as I deserve, at least, and be glad that the moneyed aristocracy, saloon-keepers, and the uncongenial element generally, are pretty much on the other side. As to politics driving religion out of people, I think that applies to men who have not much, if any, religion to start with. I think they are the kind that are making the most disturbance, the most excitable, intemperate, and unfair in their political talk. There are extremists in both parties, but I believe the Republicans can beat the Democrats in that particular."

My daughter Nancy has been very sick with the same disease that David is sick with, I think it is the grippe. She is slowly recovering, but continues to have a terrible cough.

**June 20.** It is very warm. This afternoon the thermometer was 93 in the shade.

**June 21.** We commenced cutting our lucern - first cutting.

**June 24.** David sent for me to go up to his ranch and bring him down to his house in Glendale. I went up and fixed a bed in the wagon (he is so weak that he cannot sit up much) so he could lie down and he endured the ride very well. His wife and youngest children came down with him. His son Warren R. and his wife are living in his house.

**June 26 [1892].** David and Nancy are both gaining slowly. David's wife and children went up to their ranch and I stayed nearly all day with him and my wife and I took dinner with Dolphy and wife. George and his wife went to meeting and had their baby blessed.

**June 27.** David is able to walk out a little. The thermometer was 100 in the shade at 3 P.M.

**8th** Thermometer 96 at 5 P.M.

**June 29.** We finished hauling in the lucern - had 12 large loads.

**P. 288 July 1.** My son Homer had to come home from the sheep herd to help get up the lucern. He went back to the herd today. It is clear and a pleasant breeze.

**July 4.** There is no celebration in Glendale today - dull times.

**July 6.** There was a nice rain in the forenoon, which was very much needed.

**July 13.** I watered my orchard and lucern.

**July 14.** My son Homer came home from Sheep herd quite unwell.

**July 21.** I received a letter from my niece Augusta Tanner. They were well.

**July 23.** I got a letter from my granddaughter Mary Bouton, who lives in Salt Lake City. She has been on a visit to Clarissa's home at Grantsville. She writes that Clara wants to come and make us a visit, etc. I wrote to Mary B. that if Clara could come to Salina, that George would go there and bring her here, and we would send some money to her for the railroad fare.

**July 24.** There is no meeting here today. My wife and I went to Irene Cutlers and took dinner.

**July 30.** Commenced cutting our grass. The weather is very warm and dry.

**Aug. 5.** We got our hay into the barn without getting it wet. I received a letter from my cousin Helen Riser. She and family are well.

**Aug. 6.** We commenced cutting our second crop of lucern. Rained a little in the P.M.

**Aug. 10.** We got a telegram stating that Clara would be in Salina the 9th Inst. I am **75 years old today**. It does not seem possible, but so it is.

**Aug. 13.** We got all our lucern hay into the barn in very good condition.

**Aug. 14.** My son George started for Salina after Clara. His wife went with him to visit her parents at Aurora, and will stay with them till fall.

**Aug. 24.** I received letters from my daughter Olive Beebe and my brother David. Olive writes that she has another boy born the 18th of July last. All well. David writes that his health is very good for one of his age (80) and if it is as good next year he thinks he will be able to come to our Golden Wedding.

**Aug. 27.** George and Clara arrived. We are very glad to see her and her nice boy.

**Aug. 31.** Apostles F. M. Lyman and A. H. Lund came here and preached in our new meeting house. They were well pleased with the house.

**Sept. 1.** I attended fast meeting and at four o'clock P.M. started with Morton Cutler for Fredonia to see my daughter Artemisia, and to attend conference at Kanab. We camped at the head waters (9 miles above Kanab).

**Sept. 2 [1892].** We arrived at Fredonia at 1 P.M. and found my daughter and family well.

**Sept. 3.** We came up to Kanab to attend Conference. Apostles Lyman and Lund were present and gave us good preaching. I stayed over night with Brother Cram.

**Sept. 4.** I attended conference again. Apostle Lund spoke on the subject of infidelity in the forenoon, and F. M. Lyman spoke on the same subject and various others in the afternoon and gave much good instruction. The Conference was well attended. After the meeting I blessed Edward Pugh's wife. I took supper with

**P. 289** brother Samuel Haycock and stopped at night with Bro. Cram.

**Sept. 5.** I returned home. Bro. James Leithead has been sick about two weeks. He has had very sleepy spells, and it has been difficult to awake him. He fell asleep last Friday night and is still asleep.

**Sept. 6.** Bro. Leithead awoke a short time and fell asleep again. Towards night he awoke again and took some food, being very hungry.

**Sept. 7.** Leithead is awake today, but is very weak and very hungry.

**Sept. 11.** I have **received a letter** stating that a Miss Lucy A. Brainard of Hartford, Conn. is going to **revise the Foote Genealogy**, and bring it down to date. She has obtained copies of the records that I sent to D. William Patterson and wants them brought down to date and made complete, so I have concluded to write to my relatives and obtain complete family records of father's posterity and compile them for her. For this purpose I wrote to my brothers David and George for their records today. Bro. Leithead continues to improve.

I received a letter from Darius S. Clement stating that he had got a letter from his cousin, **Mary Sperry**, who is his father's sister's daughter. Her father's name is **Amasa Carr**. After her mother died her father married Lovisa Foote, Uncle Simeon Foote's daughter. By her he had 7 children namely, Emiline, Edwin, Stafford, Orin, Adaline, Lovina and Hattie. The youngest three were born in Mt. Vernon, Posey Co. Ind. Lovisa Foote Carr died 15th Nov. 1877. She was born 12th Nov. 1805. She first married her cousin Charles Clauson, her father's sister's son (Loly) and had one son, Moses Foote Clauson, who is the person I have often mentioned in my journal. Charles and Lovisa parted, after which she married Carr. Moses F. Clauson was brought up by his grandmother, Loly Clauson, whose second husband was Josiah Richardson. Charles Clauson died in Jackson, Mississippi in 1859.

**Sept. 16.** My son George, and his mother and Clara went to Fredonia to visit Artemisia Cutler. I went as far as Kanab and stopped with Bro. Cram. I went to Kanab for the purpose of obtaining subscribers for the book entitled "Columbus and Columbia."

**Sept. 18.** I attended meeting and spoke a short time, after which Brother Richard S. Robinson occupied the time. After meeting I blessed a son and daughter and daughter-in-law of Bro. Zadock Judd.

**P. 290**

**Sept. 19.** My wife, son and daughter came up from Fredonia and stopped with Sam Haycock where I stayed with them over night. I have 9 subscribers.

**Sept. 20.** We returned home - Had a very good visit.

**Sept. 27.** My daughter Irene Cutler had a son - born at 3 o'clock this morning.

**Sept. 29.** We finished cutting and hauling our corn. Had 21 large loads. Weather warm.

**Oct. 7.** We hauled the last of our third crop of lucern hay. Had 7 loads.

**Oct. 12.** George was expecting to start for Salina with Clara, but her baby is sick and it is a cold north wind. She has been here much longer than she expected to stay, but we could not go until we got our hay and corn secured.

**Oct. 13.** George started today. He will go clear through to Grantsville with Clara.

**Oct. 20 [1892].** My son Homer and I finished digging our potatoes. Had about 70 bushels.

**Oct. 28.** We finished gathering our apples. Had a light crop. Commenced raining in the P.M.

**Oct. 29.** It rained all night and some today. Bro. Leithead is so as to be about again.

**Oct. 30.** Politics is all the talk now throughout Utah. A delegate is to be elected to represent this Territory in Congress. The people have divided on party lines, Democrats and Republicans. Frank Cannon is the Republican candidate, and Joseph L. Rawlins is the Democratic. Both have been raised in the Church, that is, their parents are Latter Day Saints, but Rawlins does not profess to belong to the Church. Cannon is a son of Geo. Q. Cannon. He was here a short time ago and delivered a political harangue, extolling the Republican party to the highest pinnacle, and attributed all the prosperity of our nation to that party, and blamed the Democratic party for all our troubles and persecutions and all the evils that have come on the United States. The protective tariff is the main issue between the two parties, and he contended that protecting the manufacturing industries increases the wages of the laboring classes, and makes money plenty. And if the Democrats come into power they will abolish the protective tariff and bring poverty and distress and ruin generally throughout the United States, and especially in Utah. The men who are in the sheep business here swallowed all his nonsense as law and gospel. Tonight Charles W. Penrose formerly editor of the Deseret News, and Mr. Sargent of Panguitch addressed the people in Glendale on Democracy. Penrose showed up Democracy in its true light, proving the falacy of Cannon's charges against that party, and also proved the extravagance and corruption of the Republican party. They are the only Democrats who have visited us, while

**P. 291** the Republicans have had a great many meetings, and they have created much hard feelings between those who were once intimate friends, and what the end will be I know not, but it is certain that except some of them repent they will go overboard; who would have thought a few years ago, that such a state of things could have existed among the members of the Church of Christ? We have always been taught to be united, but we are far from it now. Apostle John H. Smith and Jos. F. Smith - with other radical Republicans, charge the persecutions of the Latter Day Saints in Missouri and Illinois to the Democrats; also the martyrdom of Joseph and Hiram Smith, when all those who passed through those persecutions know that politics had nothing to do with it. We all know that it was a religious persecution urged on by the priests of the various sects. The mob was composed of all parties both religious and political. Joseph Smith himself declared that he did not charge any political party as such, with our persecutions. But our Republican friends say that President Van Buren might have sent the army into Missouri and placed the Saints back on their lands. Had he undertook to do so he would have exceeded his authority, and made himself liable to impeachment, and besides, the soldiers would have sympathized with the Missourians, and matters would have been worse than before. This was proven when Governor Ford of Ill. called out the Militia of that state and went to Carthage. He placed a guard of the Militia around the jail to protect Joseph and Hiram, but as soon as he was gone, the mob came, and the guard dispersed without any attempt to protect the prisoners, thus permitting the mob to accomplish their infernal deed. I know that the spirit of mobocracy was rampant in Illinois at that time, and am satisfied that none of them would have fought for the Mormons. Were the Militia all Democrats? By no means. The Democrats barely had a majority in that state at that time. The Whigs were nearly in the ascendancy. This I know because I voted there, but voted the Democratic ticket, as did all the Mormons. The Republican party have been enemies of the Mormons from the beginning. They have always had an anti-polygamy plank in their platform since they became a party, and have sought to destroy the Latter Day Saints by enacting oppressive and unconstitutional laws, bringing distress and suffering upon the Saints, and then to cap the

**P. 292** climax they robbed the Church of all its property and have sought with all its might to disfranchise the members of the Church, and bring them in bondage to their enemies. Not being content in robbing the Church they wanted to rob the individual members of their homes and send them adrift into some other country as they have done heretofore. But thank God they have not as yet had the power to accomplish their wicked designs. How a Latter Day Saint can subscribe to and join such a party is more than I can comprehend, but so it is.

**Oct. 31.** We received a letter from George stating that Clara is very low with the Typhoid Pneumonia. She was taken sick the night she got home. The weather was very disagreeable and stormy before she got home and she took cold.

**Nov. 1.** We are very much cast down, and anxious to get another letter from George.

**Nov. 2.** We got another letter from George informing us that Clara is better. Thank the Lord for it.

**Nov. 5 [1892].** We got another letter from George informing us that Clara is a great deal better. This removes a great burden from our minds, and we give God the glory. Bowmen and E. D. Woolley had a political meeting here tonight. They repeated the same old Republican story, and predicted all sorts of disaster if Joe Rawlins is elected delegate, and praised Frank Cannon and made him out to be a little Republican God in saving the Mormons from being disfranchised last Congress through his influence with Republican Senators. They begged the people to vote for Cannon intimating that it was the counsel of the Authorities of the Church. Now we know that President Woodruff and his counsellors have published publicly that they wanted the people to vote for the party of their choice, and that they did not desire to dictate in politics in anywise. I will say here that the Republicans nominated Benjamin Harison for President again at their Convention last May and the Democrats nominated Gover Cleveland for that office last June. Both parties are sure of electing their candidates, the Republicans in particular.

**Nov. 6.** There was a meeting at the meeting house. Pres. Woolley preached. He does better in the pulpit than on the stump.

**Nov. 7.** The Democrats had a caucus and nominated precinct officers. The County officers were nominated some time ago by both parties. The Democrats do not expect to elect their county ticket, but they wanted to show the Republicans that they are not dead. The Kanab Republicans had published in the papers that the Democrats would not be able to get up a ticket in Kane County. The Republicans in Glendale made quite a splurge tonight. Some ten or twelve of them had a torch procession with a lot of little boys trailing after them through the streets, after which they built a campfire and harangued the boys until a late hour of the night. They are all Republicans because of the tariff on the wool. They have predicted a great victory for their party, and the overthrow of the Democrats.

**P. 293**

**Nov. 8.** This is a general election day throughout the U.S. One hot-headed idiot Republican made a fool of himself in Glendale in his harangues, saying that Republicans have good houses, and Democrats live in log houses. I counted up and found more Republicans in Glendale living in log houses than Democrats. One of their speakers living in Kanab (Bowman) has stated that he could always tell a Democrat by his surroundings. They were the poor and ignorant. This Bowman is a member of the High Council in Kanab Stake. This shows the feelings they have towards their brethren who are Democrats. This feeling is manifested throughout the Territory. The Democrats cannot stand such insults and keep their mouths shut.

**Nov. 9.** News was received today that Cleveland had swept the Country like a tidal wave, and that Rawlins has 2805 majority in Utah. The Republicans in Glendale have tumbled from their lofty pedestal they occupied last Monday night. They do not show themselves on the streets. O how great is the fall! In one day their proud boastings have come to naught. How humiliated they must feel. No wonder they want to keep out of sight. Although the Democrats are few in number in the County, they go forth with heads erect, and broad smiles on their faces. The vote in Kane County was as officially counted as follows: Glendale for Rawlins 17; for Cannon 24. Georgetown for Rawlins 3, for Cannon 7; Johnson for Rawlins 1, for Cannon 10; Kanab for Rawlins 12, for Cannon 49; Mt. Carmel for Rawlins 6, for Cannon 21; Orderville for Rawlins 5, for Cannon 33; Pahreah for Rawlins 4, for Cannon 1, Upper Kanab for Rawlins 9, for Cannon 21. Total for Rawlins 57, for Cannon 166. Glendale precinct is about evenly divided. Two Democrats was not registered, and two or three were not at home.

**Nov. 14.** My son George got home about midnight last night with his wife. All well.

**Nov. 16.** We got a letter from Andrew Olsen. Clara is so as to walk about the house.

**Nov. 17.** My son Homer and I went to Kanab and took 400 lbs apples to Bro. Cram for which he paid me \$8.00 in county orders. We stopped with him overnight.

**Nov. 18.** I delivered the subscription books amounting to \$44.00. Stopped with Bro. Pugh tonight.

**P. 294 Nov. 19.** We returned home where I found a letter from my nephew Charles E. Foote containing his family

record. Bro. Cram came here and put up with us.

**Nov. 25.** Bro. E. Pugh stopped with us last night. The weather has been pleasant.

**Dec. 4 [1892].** The Quarterly Conference convened at Orderville. It looks like a storm. I did not go.

**Dec. 5.** It stormed some last night and is quite cold today. I went down to conference.

**Dec. 7.** We got a letter from Clara. She is nearly well again, for which we thank God.

**Dec. 11.** Cold north wind. I have made a good cupboard for George and today they moved themselves in the south room of my house.

**Dec. 18.** I went to meeting and occupied a little time in talking, followed by the Bishop.

**Dec. 20.** My son George, with L. Ramsey started east for the Colorado River to find a place to winter our horses. It was cold last week - thermometer down 11 above zero.

**Dec. 23.** I received a letter from Jonathon Bowkes's daughter by his third wife. She writes that her father died 23 Nov 1891, aged 94 years. She lives at the old place, Grotton, N.Y.

**Dec. 24.** Homer and I have been husking our corn for the past three days. Rained this P.M.

**Dec. 25.** This is Sunday. it rained very much last night, and it is warm and foggy this morning. In the afternoon it cleared off warm.

**Dec. 29.** George got home today. He did not find any place to take the horses. Every place where there is water is occupied. It turned cold this afternoon.

**Dec. 31.** Another year has passed. Thousands have died with the Cholera in Europe & Asia. The judgments of God are being poured out upon the nations, and the signs manifested as the Savior predicted would be before his second coming. Many of the Elders of the Church of Jesus Christ of Latter Day Saints are preaching the gospel to the various nations, warning them to prepare for the great day of the Lord and the coming of our Lord. But very few, comparatively, heed the warning, and it is like the gleaning of grapes when the vintage is done. How true is the saying of our Savior, "Straight is the gate and narrow is the way, which leadeth unto life and few there be that find it."

## CHAPTER 17 - 1893

**P.295 Jan 1 [1893].** This is a very pleasant day. I went to meeting. Counsellor Thomas Chamberlain of the Stake Presidency addressed the meeting, after which a call was made for subscriptions to finish the meetinghouse.

**Jan. 2.** As News years day came on Sunday, the folks had their celebration today. I feel quite ill - have taken cold.

**Jan. 10.** I received a letter from my nephew Darius S. Clement. He has been sick, but is around again. He asked some questions about his father, who died in Dryden, Tompkins Co. N.Y. in 1842. I gave him the information he asked.

**Jan. 12.** I wrote to my brother George L. My son George's child has been quite sick. The weather continues dry and pleasant. I received a letter from Jonathon Bowkes daughter by his third wife in answer to the one I wrote to her the 23 of last month. I asked her if her father had three wives. I thought he had but could not remember distinctly. It is to be remembered that his first wife was my sister Nancy who died 5th Dec. 1823. By her he had two children namely, Irene and Albert. He then married Sally Snider and had two sons by her - John and Harrison. His third wife's name was Emiline Powers. By her he had four children Nelson, Arvilla, Martin Vanburen, and Sarah Diana. His third wife was the daughter of Jacob and Rothe (or Ruth) Powers. She is dead.

**Jan. 17.** I settled my tithing today and paid up as follows: Cash \$5.00, flour \$6.00, Corn 2.78 Total \$13.78. There is considerable sickness among the children in Glendale - one death, Archibald Swapp.

**Jan. 20.** I wrote to my brother David, and nephew Darius S. Clement.

**Jan. 28.** My son George shot a Cougar which measured 7 feet from snout to end of tail. I received a letter from my niece Augusta Tanner dated 18th inst. She writes that my brother George's son Charles and his wife and daughter and son, from Michigan made her a visit the Sunday after Thanksgiving. Charles' wife, son and daughter are going to California. He returned to Michigan. Augusta says they are very nice sociable folks. They wanted to see me very much.

**Jan. 31.** It has been snowing a little occasionally, but last night and today it rained and took the snow all off. I received a letter from my daughter Olive's eldest son, who is 14 years old. He writes a very good letter. They are all well. He says they have named their baby Louis Warren. They live at Emery, Emery Co, Utah.

**Feb. 3.** My son Homer C is 22 today - was two weeks old when we left the Muddy.

**P. 296 Feb. 7.** The Thermometer has ranged from 18 to 20 above zero the last three days.

**Feb. 22.** I received the following **letters from** my beloved brother **George L. and his wife** dated Feb. 13<sup>th</sup>:

Ypsilanti 502 Ellis Street, Mich.

My Dear Brother Warren: It is a long time since I wrote to you, for which I plead most guilty. I do not know why I do not write to you oftener, for I like very much to get a letter from you; and you are so good to write if I do not. I have been very much afflicted with the sciatic rheumatism in my hip and leg, so that I could not walk for about three weeks. I now have it in my shoulders and arms, but very much lighter; otherwise I am very well. Mary Ann is quite well for her age, and the amount of work she does. As for Thomas Clement owning a farm (in Dryden) I think his father never gave him a deed for it. It was a part of his father's farm. The old man was a hard customer. I do not know why Betsey came to live with father awhile, but I think it was on account of the abuse of old man Clement. David was here in Dec. He is very well - much better than he has been for years. My grandchildren seem not inclined to get married. Do you intend to have a Golden Wedding? If so what are the conveniences to get to your home. How far are you from the Railroad, and what is the conveyance from it to your home? Or can you have a family gathering at Salt Lake? If so, I would like to meet you at that place. My son, Frank, said he would get me a pass. I would like very much to see you and your family at your home, but it must be a tiresome ride after leaving the R.R. I would like you to inform me all about the route from Salt Lake to your home. We are having the coldest winter here for many years. We have had about two feet of snow, and as good sleighing as I ever knew from before Christmas and it is good yet, but if this thaw holds on it will soon be spoiled. I think it will be unusual for three brothers to have their Golden Weddings. I did not expect we

brothers would live to such an age, especially you and David, yet you both may outlive me, especially David, though I have generally been so healthy. The grippe used me very hard - it reduced me 25 lbs. Which I have never recovered, from 175 to 150. Give my love to your family, Your most affectionate brother, **George L. Foote**

- P. 297** Dear Bro. Warren: We are always so glad to receive letters from you, they are so full of interest, so nicely and correctly written. How do you keep your penmanship so fine and nice? I wish George could write so good a hand. David writes very well too. He made us a long visit in Dec. He is enjoying good health, and is looking fine in his old age. He might have married again, but was a little afraid to venture. George wants to visit you and the friends in Utah next summer but it looks doubtful now. I would like it if we had means and could both go. I am kept at home the most of the time with my girls who have rooms with us. We are quite near the 'State Normal School' located in Ypsilanti. There are about 1000 students, graduating every year nearly 200. These go as competent teachers into nearly every State in the Union. Seven of the young ladies room with us. I do not board, as my age will not permit. Love to you and yours, **Sister M. A. Foote**

With regard to what my brother George writes about Thomas Clement and Sister Betsey, his wife, I will say in explanation, that Darius S. Clement, their son, wrote to me asking if his father ever owned a farm in Dryden. He wrote that the first he remembered of his father he was running a sawmill and he could not see how he could have raised his family without a farm. I told him that according to my recollection he lived on a farm, or land that belonged to his father expecting the old gentleman would give him a deed for it. After he had cleared off a portion of it and got it under cultivation, I think that there arose some difficulty between them, and his father refused to give him a deed, but gave the land to a younger son. The old gentleman was a very cranky old fellow. Darius' father broke himself down in his younger days with hard work clearing off land, etc. and several years before Darius was born was not able to do anything but light work. He died of Consumption in 1842. Darius' mother (my sister) done a great deal of weaving, and with the help of the elder girls raised their family, but they saw hard times.

**Feb. 23 [1893].** My son Homer returned from Fredonia. It has been clear weather, but cold nights. The thermometer this morning was 18 above zero.

**Feb. 27.** Thermometer 8 above zero. I wrote to my cousin Moses F. Clauson.

**March 1.** March has come in clear and cold. Thermometer this morning 18 above.

**March 9.** It has been storming the most of the time since the 5th. Snow now 14 inches.

- P. 298** **March 10.** Snow is 16 inches and thermometer 10 above zero.

**March 13.** This is the coldest morning this winter. Thermometer 4 above zero. About this time I received a letter from cousin **Moses F. Clauson's** wife informing me that her husband was **dead**. He died in the evening of the 24th Dec. 1892 of a cancer on his side, which he had endured over three years, causing him much suffering. He left his business in very good shape; as he expected the cancer would cause his death. He had considerable property, but no children. He and I were very intimate in Illinois. When a very small boy his grandmother (my Aunt Lowly Richardson) took him to bring up. He was born the 8th of Oct 1821. He was about 17 years of age when we were driven from Missouri. In 1840 he got a job of driving stage from Columbus to Naples, 45 miles, and in the fall I took his place while he went on another route for the Finch Brothers. In the fall of 1842 we were both working for father Myers, and on the 13th of Nov. I baptized him into the Church of Jesus Christ of Latter Day Saints, the first one I ever baptized. At a Quarterly Conference held at Burton in the Freedom Branch 5 Dec 1842 he was ordained an Elder. In 1844 or 45 he went up into Iowa where I lost track of him until 1874 or 1875 I learned he was married and was living in Salem, Iowa. I wrote to him and from that time on we corresponded occasionally. His wife informs me that she never knew that he ever belonged to the Mormon Church and they had lived together almost 39 years. He did not become an enemy to the Church. His wife writes that in 1884 or 5 he joined the Congregational Church, but soon had his name taken off again. She belonged to that Church when they were married and does now.

**March 17.** I received a letter from brother David. His health is very good. He writes that their Methodist Church is burnt. Cost \$3,100.00.



**April 6.** This is the first day of the dedication of the Salt Lake Temple. A very disagreeable southwest wind prevails here.

**April 9. Sunday.** This is the day appointed for the Kanab Stake to attend the Dedication services in the Temple. I would like to be there. Quite a number have gone from this stake.

**April 10.** I sowed three acres of oats in Lydia's Canion. Snowed in the afternoon.

**April 16.** I attended meeting and was called to speak and was followed by Bro. James Leithead. My wife's health is very poorly.

**April 20.** Received a letter from brother David. He writes that a Cyclone passed through the business part of the City of Ypsilanti last night (Apr. 13) demolishing everything in its track. It put out the electric lights and left the city in darkness. Damages could not be estimated till daylight.

**April 27.** Got a letter from my daughter Clarissa from which I learn that they have concluded to move to Glendale. They are well.

I received a letter from Darius S. Clement which I will copy:

Fairview, Apr. 16th 1893

Dear Uncle: I and Lovisa and Jesse went to **Salt Lake City** on the 3rd inst. We came home on the 11th and found your welcome letter of Apr. 4th which had been received on the 8th. We took in the two days **conference** which was very crowded. We managed to get seats near and in front of the stand every meeting, by taking our dinner, and being at the gate before 9 o'clock A.M. and keeping our places during intermission, - a 7 hour confinement, but were well paid, and I like to see and hear plainly, and partake of the spirit by which the speakers are inspired. It was a feast of good things. On the 6th the storm began and continued with snow and rain, in a more or less disagreeable way for a week or so. While those going through the **dedication services** on the 6th were waiting on the street at the gate, the wind raised and some rain fell, making them dusty and wet before getting into the **Temple**. Nearly every day afterwards the streets were mud and slush. During almost the entire day the wind raged fearfully. I heard it said that President Kimball had prophesied that when the Temple was completed the elements would roar. it seemed bad that the enjoyment of such a grand occasion should be marred by such unfavorable weather. Easton and his wife went through Friday the 7th at the evening session. We all went expecting to stay and go through on the 15th. Learning that a few from our place, who could not well wait so long, were getting permission to go in, we thought we would try. On Sunday the 9th P.M. we went to the west gate of the Temple Block. Three men were on duty, and each one going in was required to show their recommend. These were exchanged in the Tabernacle for tickets which had to be shown at a gate between the Tabernacle and the Temple. We had no trouble in passing, but had to wait till the last on account of it not being the day allotted to us. There were three hundred or four hundred more admitted at this session than the hall would hold conveniently, so the seats were all taken before we got in. Lovisa got a seat beside the stand at the west end of the Hall. I and Jesse went to the east end and occupied the steps by the upper stand, in plain sight and hearing of the speakers. After the **dedicatory prayer**, which was offered by **Apostle Teasdale**, **President Woodruff** spoke of the work of redemption being carried on by the Prophet Joseph and others among the inhabitants of the spirit world; preaching to, and preparing them for the work done for them here. Hosts of the departed were being gathered to participate in the dedication of this Temple. **President Cannon** noted the wonderful success attending the great work of human redemption that is being performed on this side of the veil. He referred to his mission to the Sandwich islands, and talked in their own language to a number of the natives of those Islands who were present. Standing at either end of this spacious Hall, and viewing the vast congregation - the galleries, walls, and ceiling decorated in the finest art, and when, at the close of the services, the word Amen was spoken, in an instant the whole

**P. 301** interior was illuminated by hundreds of electric lamps, which encircled the Hall like a string of sparkling diamonds, a picture of surpassing beauty was presented. To pass through and view the different rooms and scenery in this building and witness the dedication ceremonies, is grand and impressive beyond the power of words to describe. I thought how much happier I should have been if Uncle and Aunt could be present. I fully expected to see Thomas, but was disappointed. The weather being so bad, and having to be constantly guarding myself from taking cold, and getting sick, we thought it best to try and get through and go home. And in doing so it gave a chance for Orin and Albert and his wife to go through on the 15th in our places. They took the train on the 14th and just got back today. Love to all. From your Affectionate newpeweph Darius S. Clement.

**P. 302**

**April 30 [1893].** This has been a very disagreeable month - cold and backward spring.

**May 1.** Today Homer A. Bouton started to move his family to Salt Lake City, having sold out here. He has been wanting to move there for years. Now he has gone I hope he will be prospered and contented. He will only go as far as Salina himself. His family will go from there by rail. He will return here to close up his business.

**May 10.** I received the following **letter** from my brother **George & his wife:**

Ypsilanti May 2nd 1893

My Dear Brother Warren: I regret to be obliged to write to you that I am **not well enough to go to Utah**. I have the Lagrippe again, and rheumatism in my shoulders and arms so I cannot get my coat on alone, so I dare not undertake it, as much as I would like to be with you on that occasion. To attend the fiftieth year anniversary of the three brothers would be a very happy and desirable and uncommon thing to do. I have never heard of, or known of the like. And besides I very much wish to see you and have a good brotherly talk with you and become acquainted with your wife, and know my nieces and nephews. I think it would be a happy remembrance of my life. But such is life. This is a world of disappointments. But I hope we may all meet in that better land. Love to yourself and family, Your loving brother **Geo. L. Foote**.

**P. 303** Dear brother and sister and all friends at Utah: I am very sorry that it seems an impossibility for us to meet you on so interesting an occasion as the fiftieth anniversary of your marriage. So few come to that much desired period, and more especially would it be happy to meet, remembering that the three only brothers should have attained to such an age, and lived to see their children grown to maturity and with the same wife and mother. Truly the lives have fallen to us in pleasant places for which we praise and give thanks to our Heavenly Father. I cannot wish for you a diamond wedding; for it might be attended with too much feebleness to be enjoyable. Besides, long life is not so much to be desired, as a well rounded life full of faith and good works. Wishing we might be with you, and you a happy time, and many happy days in the future, I am with love, your sister, **Mary Anna**.

**May 11.** We finished planting potatoes. It is very hot this afternoon. Not well, took cold.

**May 22.** I went up to Reuben Jolley's sawmill and settled up with him and gave him a bill of lumber to saw. I am going to build an addition to my house for a kitchen which will be 17 feet by 20. I intend to do the carpenter work.

**May 25.** I got a letter from brother David. He has given up coming to Utah.

**June 4.** I went to our Quarterly Conference at Orderville. President Woolley presided. Had very good preaching, but nothing new in particular. Bro. Woolley gave a brief account of the Dedication of the Temple, etc.

**June 9.** Went up to R. Jolley's sawmill and got a load of lumber with Homer. We got a letter from my son-in-law Andrew Olsen and Clarissa. They are well and write that they will be ready to move here in August.

**June 11.** My sons George and Franklin, Oscar Beebe and John Jones got back from the Buckskin Mountains, where they have been to work digging for mines. They think they have found some paying mines, mostly copper and have made some claims. I doubt about them amounting to much.

**June 13.** Homer and I went for another load of lumber. Franklin started for home. I had a long talk with him about his mother.

**June 24.** We commenced cutting first crop of lucern. it is very windy and dry.

**June 30 [1893].** This is the hottest day so far this summer, 90 in the shade at 3 P.M.

**July 1.** Finished hauling our first crop of lucern. Had 12 big loads

**July 4.** Independence Day was celebrated here by speeches, recitations, songs and horse racing. My son

David's wife had a son born 4 o'clock A.M.

**P. 304 July 5.** I got a letter stating that my daughter Artemisia Cutler, living at Fredonia is sick. This morning my wife started, with Morton B. Cutler, to see her. Fredonia is 32 miles from Glendale.

**July 7.** Morton Cutler returned with Artemisia and her family. She will stay with us for some length of time. She is a little better than she was.

**July 14.** We received a letter from our daughter in Grantsville. She writes that her husband, Andrew Olsen and his sister will go to Salt Lake City, and be at the Temple on the 8th of August. My son Homer and I will try to meet him and go to Grantsville with him, as they will be ready to move.

**July 15.** George and Homer started out to hunt the horses, and got those we want to go on our journey with. The weather is very warm and dry.

**July 18.** George and Homer got home, and brought the horses for our journey.

**July 20.** Been taking out honey and fixing up the bees for my absence.

**July 26.** We have been very busy getting ready to start north. I wrote to Clarissa.

**July 27.** My son Homer and I started at 10 o'clock A.M. for Salt Lake. We drove to Morton Cutler's ranch, and stopped overnight with him.

**July 28.** We started 1/2 past 7 in the morning, and arrived in Panguitch a little past 5, and put up with Alfred Riding. We have to get our horses shod here.

**July 29.** Got our horses shod this morning, which cost \$4.00. Started at 10 A.M. We drove to the upper end of Circle Valley and camped at Kettleman's place.

**July 30.** We paid 25 cents for hay and 30 cents for some fresh beef. Started 7 1/4 o'clock. We arrived at Clinton Thompson's, Marysvale at 4 P.m.

**July 31.** it rained this morning and brother Thompson wanted us to stop till the rain was over, but it broke away a little at 9 o'clock, so I thought we would start, as I wanted to get to Richfield that night. We had not drove over 3/4 of a mile when it commenced raining again. It rained till we got over the Monroe Hill, but we kept dry. We nooned at Monroe, and then drove to Richfield, and stopped at Almira Lewis' house. She had gone to Salt Lake but her children were there. I found that she and her husband had parted.

**Aug. 1.** We bought 270 lbs of oats for \$2.00 and drove to Willow Bend and nooned. The road from Richfield to this place is very rough, being cut into ruts, but no dust. Drove to Salina and stopped with Geo. Gates.

**Aug. 2.** Started at 1/2 past 7 and drove to Gunnison and nooned. It is very still and warm. We camped at dark at a little creek 20 miles south of Nephi.

**Aug. 3.** Passed through Nephi 1/2 past 2 and drove to the Poplar Row Stables 10 miles north of Nephi and camped for the night.

**P. 305 Aug. 4.** Hay for horses 25 cents. Started 1/2 past 6. Passed through Payson at 11 and drove across the wide flat and nooned at the big ditch. Then drove to **Provo** and put with **Widow Young**. Her son-in-law John Foote (Timothy B. Foote's son) lives close by. I had a long talk with him with regard to the Foote Genealogy and the persecutions in Missouri.

**Aug. 5 [1893].** We drove to Dry Creek near Lehi and nooned, and arrived at John Tanner's about sundown. Found all well.

**Aug. 6.** Bro. Tanner took me to Union to see Marion Brady and family. We found Marion just starting for meeting so we went with him. It was a Sunday set apart for the Mutual Improvements Society. Marion B. being

Counsellor to the bishop introduced me to him. After singing and prayer, the bishop arose and said that one of the old citizens of Union was present, and he would like for the brethren to grant me the privilege of occupying a short time as he would like to hear from me, which they granted. I arose and very briefly gave an account of my labors since I left Union and bore testimony to the work of the Lord. I did not recognize but 5 or 6 of my old neighbors present. But after meeting, several of those who were boys when I left there, came and shook hands with me. I went to Bro. Brady's and took supper with them, and had a good talk with Sister Richards, our old neighbor. She is quite feeble. Bro. Tanner went home after meeting, but sent his girl with his cart after me just at dark. I feel well to meet with old friends.

**Aug. 7.** Bro. Tanner's son Horace took Homer and me to Murray, where we took the electric street car for Salt Lake City. After considerable trouble we found the house where Homer Bouton was living and found my daughter Nancy in bed, having lately been confined. Her daughter Mamie is living in another room of the same house. She also has a baby girl about a week old. Nancy's baby is a girl. Having learned by Augusta Tanner that Helen Riser and husband were in the City, I went to find them. I found where they were stopping but they had gone out some place. I left word that I would call tomorrow. I went back to Homer Bouton's and stayed over night.

**Aug. 8.** My son Homer and I went up to the Tithing Yard and found Andrew Olsen and his sister there. They will go through the Temple tomorrow. From here we went to see my cousin Helen Riser. We found them at her husband's niece. Helen looks somewhat aged, but I could see that she had some of the looks of her youth. She said that I did not look as old as she expected to see me. We have not seen each other since the spring of 1847 when her father left Kanesville for Salt Lake Valley which is 46 years. She looks very much like her grandmother, my aunt Lowly Richardson. As they were going to start for their home at 2 o'clock, we had only about an hour and an half to chat, which we improved. They live in Centerville, Alameda Co. Cal. I took dinner with them, and then we went back to Homer Boutons and soon after took the street car for Murray. We got back to John Tanners about 3 o'clock P.M. Then Augusta and I went over to Isaac's and spent the remainder of the afternoon.

P. 306

**Aug. 9.** Homer and I went with our team to the City and stopped at H. Bouton's and in the afternoon went to the Tithing Yard and found Andrew Olsen. He said he wanted to start for Grantsville as soon as his sister came out of the Temple. We agreed to meet at the Jordan Bridge. We went back to H. Bouton's and harnessed up and started for the bridge, and had just finished watering the horses when Andrew drove up. He took the lead and drove like fury, but we kept up with him. We passed Garfield Beach after dark, 20 miles from Salt Lake City. The buildings were lit up with electric lights, which looked very beautiful. We arrived in Grantsville just at midnight, 40 miles from S.L. City which we drove in seven hours. My daughter Clarissa was overjoyed to see us.

**Aug. 10.** This day **I am 76 years old.** I did not get much sleep last night, and feel very dull. Grantsville looks like a very dry place. Water is scarce.

**Aug. 11.** I feel quite poorly. There was a wind storm this afternoon. The atmosphere was full of dust - could not see but a short distance. It lasted 1 1/2 hours, then cleared off.

**Aug. 12.** We have got Andrew's business all settled up and will start homewards tomorrow. I sold my daughter's cow for 18 dollars.

**Aug. 13.** This is Sunday. We got started about 9 o'clock and drove to a place 15 miles from S.L. City and fed ourselves and team. it is showery all around us and ahead of us. Looks like a heavy shower over S. . City. The rain kept ahead of us, but not rain much on us, but made the road slippery and muddy. We got to H. Bouton's place just before dark. There was a heavy shower here.

**Aug. 14.** Andrew and I purchased today, through H. A. Bouton who had deal with Zions Cooperative Mercantile Institution the following goods: 5 lbs. of C.B. tea \$1.50; 2 sacks of D.G. Sugar \$13.80; one Western Washer \$4.90, two cases coal oil \$4.80; one steelyards 65 cents; Apple parer 60 cents; twenty lbs wire nails (20's) 80 cents; ten lbs 8 penny nails 40 cents; five lbs 6 penny nails 20 cents, all amounting to \$27.65. We got these articles at wholesale prices. We bought a number of things at other stores. We started for

P. 307

Cottonwood 1/2 past 4 and arrived at Isaac Ferguson's a little before sundown (10 Miles).

**Aug. 15 [1893].** After breakfast, I went to John Tanner's and went with him to Union and called to see Sister Griffiths, who has lived a widow these many years. Her husband died in Union, about the year 1859. We had a good chat about Temple work, etc. I took dinner with Augusta after which she started on a journey to see her children at Snake River, Idaho. I made a short visit at my old friend, Willis Smith's. He and his wife are in comfortable health. I returned to Isaac's and stayed over night.

**Aug. 16.** We started for home. We called at John Tanner's and found a letter there from my wife at home. It was dated Aug. 2nd. She stated that our son George and wife were sick. George had a very bad attack of the Cholera Morbus, a few days after we left home, but was some better when she wrote. This made me feel very anxious to get home. We drove to Pleasant Grove and put up with my old partner David Adamson.

**Aug. 17.** I found Bro. Adamson and family well. He and his sons have changed their flouring mill to a rolling mill and are doing good business. As he was going to Provo with a load of flour I rode with him, and we had a good long talk about old times, and various subjects. I found him to be a strong Democrat. At Provo he treated me to some Soda Pop. When we bade each other good bye, we drove to Payson and put up with my old Muddy neighbor, Ammon Nebeker.

**Aug. 18.** My son Homer and I took breakfast with Bro. Nebeker and started at 7 o'clock. We drove to Mona and nooned. Drove to Nephi where we purchased 50 cents worth of bread, and 30 cents for beef and 95 cents for oats. We then drove to Levan where we arrived some time after dark.

**Aug. 19.** We paid 90 cents for hay for our five horses. We drove to Gunnison and stopped with an old gentleman named Ticket, a very clever man.

**Aug. 20.** Our bill for hay was fifty cents, 40 cents cheaper than at Levan. We arrived at Salina a little before noon, and stopped with Andrew Olsen's brother-in-law. His sister and family were very glad to see him.

**Aug. 21.** They are holding **Quarterly Conference in Salina**. I took supper with **George Gates** last evening. **Apostle John Henry Smith** and **Seymour B. Young** were at the supper. Clarissa was quite sick last night, but is better this morning and wants to start on the journey for home. We bought 80 lbs oats for 80 cents and started out at 10 A.M. There was quite a shower as we passed Willow Bend which made it muddy for 3 or 4 miles, then the road was dry but quite rough. At Richfield we bought 250 lbs of oats for \$2.00 and then drove central. Cleared off good.

P. 308

**Aug. 22.** Paid 60 cents for hay last night. We started at 7 o'clock, drove 5 miles to Monroe where I bought 6 lbs. soda for 50 cents and 45 cents worth of beef which was excellent. Nooned at foot of Monroe Hill. When we got near to the Sevier River we learned that the bridge was gone at Marysvale, so we had to turn and go down the river about 2 miles to a bridge at the head of the kanion. This road took us through Smithville, where I bought a can of axlegrease 35 cents. We stopped at D. Clinton Thompson's place for the night.

**Aug. 23.** We drove to City Creek where I paid 60 cents for 4 or 5 loaves of very poor bread which we could scarcely eat. We bought 75 cents worth of hay at Kettleman's and drove up about a mile above the bridges and camped.

**Aug. 24.** We drove to Hillsdale and stopped with our old Muddy neighbor Wellington Wilson. Hay was scarce here, but we found some and a stable at last.

**Aug. 25.** Paid 75 cents for hay. There has been so much about here, there is not much grass cut. We drove to Castle Creek and nooned. We arrived home at 7 o'clock P.M. and found all well. We have traveled 700 miles since July 27. I have enjoyed this journey very much. I felt that the hand of the Lord was over us, and directing all things for our good, for we were prospered in all our affairs, and accomplished all we went to do. Many were crying hard times, and the Republicans are charging the Democrats with all the trouble. Goods in Salt Lake are very cheap, and the merchants are anxious to sell off at cost, so as to raise money to meet their liabilities. Many of the laboring class are out of work, and suffering for the necessaries of life. Property of all kinds has depreciated in value, and there are no sales for cash. Many who went into speculation two or three years ago will be broken up. Some are hopelessly in debt. O how happy are those who have lived within their means and owe no debts. They can smile at what many are calling hard times. If our young men and women, and in fact many who are middle aged had passed through what their parents have who first settled this country, they would

call these good times, as there is a plenty in the land to sustain life. Money only is scarce. I think it is a good thing that the Lord has put on the brakes, and checked the headlong speculation and extravagance of his people. It will humble them, and cause them to stop and reflect. The mission of the Saints

**P. 309**

**Aug. 27 [1893].** Sunday. I went to meeting and being called to speak, I gave a brief account of my journey, and observations of times and things in the north.

**Sept. 2.** We finished hauling in our second crop of lucern. Showery round about.

**Sept. 3. Quarterly Conference** is being held at **Kanab. Apostle Lyman** is there. I did not attend. I wrote letters to my brothers David and George and daughter Olive Beebe, and Nephew Thomas A. Clement.

**Sept. 8.** I went up to Jolley's sawmill and got a load of lumber.

**Sept. 10.** I went to meeting, after which I wrote to my niece Augusta Tanner.

**Sept. 12.** I went up to Jolleys shingle mill and got 4000 shingles for which I paid 70 lbs. of honey and 80 lbs. of apples.

**Sept. 16.** My son George's wife had a daughter - born 20 minutes past 10 o'clock A.M.

**Sept. 25.** I have been planning for the addition to my house. The cellar is dry and George and A. Olsen commenced to lay the cellar wall today.

**Oct. 1.** It froze ice 1/4 inch thick last night. I went with Bro. Cram to Orderville to meeting. I was called to speak first. As the cry of hard times is on the lips of most everyone I felt to speak on that subject. I showed wherein the people had been very extravagant, and going into debt, thereby bringing themselves into bondage, etc. I exhorted them to live within their means, and produce their necessities themselves, as we used to, etc. Bro. Cram followed on the same subject. The Saints gave good attention, and we all felt the sweet outpouring of the Spirit.

**Oct. 2.** It froze again last night. Thermometer 26 this morning. I received letters from H. A. Bouton and from Thomas A. Clement. They were well. I have commenced work on the frame of my house.

**Oct. 30.** I received a **letter from brother David.** His **health is not as good** as it has been. My son George's wife has taken a cold and is very poorly. Mr. A. W. Ivans of St. George, who is the Democratic Candidate for Kane and Washington Counties (17th District) for Representative to the Legislature was here last night, to talk Democratic principles. Bowman of Kanab was present, and after Ivans was through he spoke on Republicanism, and blamed the Democrats for the hard times and everything that was bad. Ivans replied and refuted Bowman in his statements which caused great applause from Democrats.

**P. 310**

**Nov. 7.** This is election day. There were 44 votes polled in Glendale, 23 votes Democratic; 21 Republican. The Republicans have large majorities in the other Precincts in Kane Co. I am working on my house every day.

**Nov. 11.** A cold north wind has been blowing for three days. Leanah, George's wife is very bad. Her mind is affected. She is weak and nervous.

**Dec. 1.** Bro. Cram came over and brought two panel doors for me - will make two more.

**Dec. 2 [1893].** Conference is being held at Orderville, I did not go down. I have got my kitchen enclosed, all but doors and windows. My son David is helping me. Leanah has been quite smart, but is worse again.

**Dec. 3.** Bro. Pugh and wife took dinner with us, and Bro. Cram is here also.

**Dec. 6.** Leanah is very much deranged. She does not realize what she does.

**Dec. 8.** We killed our hogs. One weighed 350, one 240, and one 228. My son has concluded to take his wife to her father's place and see if the journey won't do her good. His mother will take care of his little daughter, Alice, and David's wife will take the baby while they are gone.

**Dec. 10.** George started today. His wife does not realize where they are going or that anything is the matter with her. It is a very sad affair.

**Dec. 12.** Homer and I built our stove chimney yesterday and today for the kitchen.

**Dec. 25.** This is a dreary Christmas. It commenced storming yesterday. Snow this morning 3 inches. My son David and daughter Clarissa are both sick. I got a letter from George. His wife is better, for which we thank the Lord.

**Dec. 27.** It snowed all day yesterday and is one foot deep today. Cleared off cold. David and Clarissa are both better. I received a short letter from brother David's son, Albert E. He writes that his father has been confined to his room for the last two weeks with a cold, but was much better when he wrote.

I also received the following letter from a Grand Nephew living at Milan, Illinois:

Milan, Ill. Dec. 20th 1893

Mr. Warren Foote, Glendale Utah, Dear Uncle: I am thinking of taking a trip to California this winter, and on my way I should like very much to make you a call if it would be possible to do so. Would you be kind enough to write and let me know if it would be convenient for me to see you, and which railroad I should take to see you? I am your sister Melinda McLean's grandson - am the youngest son of her youngest daughter, Helen Johnson. Mother and I called on Mrs. Charles Hunt and family of Moline, Ill. last week, found the folks all well. Mrs. Hunt said she would write and tell you about my trip. My folks are all well at present. I expect to leave home about the 10th of January 1894 and should like to stop at Salt Lake 1 or 2 days. Please let me

**P. 311** know if I have any relatives at Salt Lake or not. I am your Grand Nephew, **George H. Johnson.**

I answered the foregoing letter and told him how he could find my daughter Nancy in Salt Lake City, also where he could find Augusta & bro. I got a letter from my son George. He writes that his wife is very much better and is in her right mind again, and wants to come home. Another year is gone, a year of trouble and distress, and much suffering among the laboring classes. Nearly all kinds of business came to a standstill such as improvements, buildings, etc. Money is withdrawn from circulation and hoarded up by the Capitalists, Bankers, etc. Men's hearts are failing them for fear, and confidence is gone, among the nations. Thousands of the laboring classes are clamoring for bread, and many are at the point of starvation. What the end will be, I know not. Blessed are those who have lived within their means, and are out of debt. Many of the saints have been extravagant and gone into debt, and now cannot obtain money to meet their obligations. Wool is very low and this makes it very hard for sheep raisers. They have heretofore made a great deal of money and bought many things that they could just as well have done without. Now they are flat, and many merchants are going to the wall - broken up.

This is very briefly the situation of the world as the old year dies.