

AUTOBIOGRAPHY

OF

WARREN FOOTE

VOL. 3

JAN. 1, 1894

TO

DEC. 31, 1901

CHAPTER 1 – 1894

P. 1 Jan. 1. [1894] I have been nearly down sick of a cold which has been a general complaint. The weather has been clear and cold since last Wednesday. The Thermometer was 16 degrees above zero this morning. Last Saturday morning it was 10 above. The coldest morning yet.

Jan. 3. I got a letter from my son George. He writes that his wife is getting well, for which we thank the Lord, who has answered our prayers. To him be all the glory and honor forever.

Jan. 4. Snow is two inches deep this morning. I wrote to my son George.

Jan. 5. It is clear and the Thermometer is at zero this morning.

Jan. 6. Thermometer is at zero this morning.

Jan. 7. It is one degree below.

Jan. 8 & 9. The thermometer was 8 degrees above each morning, and the 10th 7 above.

Jan. 13. I got a letter from my son George dated Jan. 8th 1894. He writes:

Dear Parents: I received your welcome letter the 6th inst. and was very glad to hear from you, and that you were all as well as you are. We are suffering from colds here, but are able to be about, Leanah has been getting along splendidly until yesterday she was not so well, but seems better this morning. I have been giving her Woods Sarsaparilla, and Miles Restorative Nervine. Well I hope and pray that she will get well, and that soon, for it is wearing me out - not only myself but you at home as well. I will not undertake to describe my feelings for I would make a failure of it..... The people in this place appear to be very poor, and I think there are more poor people here than in our Valley. Well I will not write any more this time. My love to all, and may the Lord bless you with health and strength is my constant prayer. Your Son Geo. A. Foote.

Jan. 17. I received the following letters from my brother George L. Foote and his wife, which are the last they ever wrote to me.

Ypsilanti Jan. 8th 1894

P. 2 Dear brother Warren: I presume you will be glad if not surprised to get a letter from me after so long a time. I have no other excuse but mere neglect of duty, and I am ashamed of it. This New Year finds me very well excepting the rheumatism in my arms. Mary A. is not very well. I had a letter from brother David last week, which said he had been having the La Grippe which made him deaf, but was getting better of it. We were up to Mary Muma's last week, they were well. I was glad to hear by the way of David that your health is better than usual. I am glad that you write to me if I do not to you, and thank you for the description you gave of your long journey, and for the paper that gave the description of the building of the Mormon Temple.

I suppose you are having hard times as well as we are, It seems to be all over the world. I think it is largely the saloons that causes it. we are having a mild winter, though we had excellent sleighing for about three weeks in December.

I notice there is a prospect of Utah becoming a state. I shall be glad to hear from you often, and I think I will answer each one. Our love to you and family. Your brother Geo. L. Foote

Dear Brother Warren: I am quite ashamed of George as well as myself, that our correspondence is so often interrupted and by us. I am glad however that you do not forget us, but are so good and prompt with your letters, for we enjoy them so much. There is little prospect of our meeting in this life--but Oh! the life beyond is so full of hope, immortality and eternal life. Who knows but we shall shake glad hands on the other shore? God grant it. Your Sister

My Dear Uncle: Father kindly offers me space to write you a few lines in his letter to you. Though I never received a letter from you, I have always been interested in your letters to father. I often see Uncle David and his children at Flint. I should like very much to see and know you, and your family, though I am afraid I never shall. Kindly remember me to your whole family. Ever Your Nephew Geo. E. Foote

These last few lines are from my brother Georges son.

Jan. 18 [1894]. I received a letter from my son-in-law H.A. Bouton. They have had the La Grippe, but were well again. He writes very kindly.

Feb. 3. My son Homer C. is 23 today. It is clear and cold. Thermometer 4 above.

Feb. 4. Cold wind. I answered H.A. Bouton's letter and also wrote to my brothers David and George. Joseph Burch lectured here last night to the young folks, which I learn was quite interesting.

Feb. 5. I received a letter from my son George. His wife is much better and wants to come home and take care of her children.

Feb. 6. I do not feel well today. Wrote to my son George.

P. 3 Feb. 10. My son George returned home this forenoon with his wife. They were glad to meet with their dear little ones again. It was a great pleasure to us to see Leanah in her right mind again. To our Heavenly Father be all the honor and praise. He has been very merciful and has heard the many prayers in her behalf. May His blessings abide with her. It commenced snowing in the night, (last night) and continued the most of the time through today. At night it was 8 inches deep.

Feb. 11. The wind blew hard from the north all last night and drifted the snow.

Feb. 16. Four inches of snow fell today.

Feb. 17. Cleared off last night, and this morning the thermometer is one degree below zero. I received a letter from H.A. Bouton with regard to some business. They were all, and it is a general time of health in the city.

Feb. 25. Sunday. I went to meeting and was called to the stand. I said the general topic among the people is "Hard Times". The trouble is, when money was flush, many went in debt for things that they could have got along without,-- things that were unnecessary. But I suppose they thought the time had come, as had been prophesied, that the Lord would pour out blessings and the saints should be the richest of all people, and now they could gratify the pride of their hearts, and the lusts of their eyes. I suppose they argued with themselves like this. "There is neighbor A, he has a fine carriage, and an organ, fine states-made furniture &c. - now I am as able to have such nice things as he is, for my wool will bring in the cash, far above the cost of producing it, so I am not going to be out done by neighbors A and B." They had forgotten the word of the Lord through his servant Joseph, saying, "Beware of pride lest ye become like the Nephites of old". Now the Lord in His mercy has humbled the people by cutting off the stream of gold and silver, and many are at their wits end to know what to do to meet their obligations. They feel about as poor as the poorest. Now the only way to make times better, is to live within our income, produce all we possibly can for our consumption, buy nothing but what you can pay for right down, and then you will feel free and not be in bondage to any person. Blessed are those who have so lived in the past - What is called "hard time" now does not effect them much.

P. 4 Feb. 27. I received letters from my brother David and one from Guy C. Foote, my brother George's grandson; which brought me the sad news of the death of my brother George, which I will copy.

Ypsilanti Michigan Feb 17th 1894

My Dear Uncle Warren: Little did I think when some three years ago I wrote to you, that my next letter would be the bearer of such sad news as this one is.

Grandpa died last Thursday morning at 30 minutes past one o'clock, (the 15th inst.) of congestion of the lungs and head.

I was alone with him at the time, the rest having retired shortly before. He passed away like one going to sleep, and without pain. Your letter under date of the 4th inst. was received and read to him. He expressed great satisfaction that you were as well as you are, and also that your family were so too. Grandma is in a very dangerous condition, and we have little hope of her long surviving him. She seems indifferent as to whether she recovers or not. I will write you at greater length in the near future, soon as I have more time.

Uncles Frank, and Geo. E. are here, as is my father. We look for Uncle David tonight. With kind regards to you all from us all, I remain your affectionate Nephew Guy Chas Foote. P.S. Funeral Sunday at 2 p.m. will send Ypsilanti papers. @

The following letter is from brother David.

Ann Arbor Mich. Feb 19th 1894

P. 5 Dear Brother Warren: I received your very welcome letter dated Feb 4th on the 12 inst. and on **the 15th** as I was about to write to you, I received a Telegram from Ypsilanti, saying, **George died** that morning, and the funeral would be on Sunday. It was sad and unexpected news to me as I supposed him to be in good health from a letter I had from him dated Jan. 11th, but he was taken down with congestion of the lungs and died very suddenly. I was at the funeral yesterday, and came to this place this morning. When I left there Mary Ann, his widow was very low, and think she will follow George very soon, which will be a great blessing to her as she has been quite helpless for a long time, and it would be difficult for any person to take the place of George in taking care of her, and she thinks her work is done here and is anxious to go. I will stay here a few days to see how Mary Ann gets along, and then will go back to Flint, and write more when I get home. My health is quite good at present, nearly or quite as good as it was before my last sickness. But I realize that time with me is drawing to a close, and I hope to meet with loved ones on the other shore, where sickness and sorrow, pain and death are felt and feared no more. From your loving brother David Foote.

With brother David's letter came the following from his daughter.

My Dear Uncle Warren; Father has just been writing to you and wished me to add a word or two. It is a long time since I have written to you. It is not because I do not want to, for I love to get letters from you, and prize those that I already have very much. Father has written about Uncle George and Auntie. It was very sudden though Uncle has been feeble for a long time, ever since he had the Grippe a year ago, and Auntie has been ailing a great deal lately. We expect any hour now to hear of her death. They think she has had another stroke of Apoplexy, and also has pneumonia. You know she had apoplexy ten years ago, and ever since that time has been a great care to Uncle, and I don't know what she would do without him if she should get well.

Father seems quite well for a man of his age, though he was quite sick a short time ago, and we feared that he would not recover. My family are all as well as usual at present. My daughter May is principal of the high school at St. John's, in this State, and seems to be very successful in her work. She likes it very much and it seems to be giving good satisfaction. She graduated from this University last year. She had never had any experience at teaching, but she stood so high in her studies here that they were willing to take her without any experience. She has studied a half year towards her masters degree, and expects to come back sometime and finish it. She is a thorough Christian and has a faculty of exerting a good influence over her pupils, especially the young men, and I hope she is going to, with the Lord's help, do a great deal of good in the school.

My oldest son is here to finish his course in College. He is taking Electrical Engineering. My younger boy is in the high school. He thinks he does not care to go to College, but is anxious to get to work for himself. Maud and Anna are at home with me.

P. 6 My husband is still in the Insurance business, but it is very dull and has been for the past year. You see my children are not any of them married. My girls do not seem to care much for the boys, but I hope some day they will find someone worthy of them, for I believe in marriage. I wish you would write to me, and I will try to do better in the future. Your affectionate niece Mary E. Muma.

The news of Brother George's death was very unexpected to me. To think that he, who has always been so robust and healthy should fall a victim to disease and death, while I should be spared, (who have always been subject to sickness more or less,) looks somewhat strange, when I look at it naturally. But I know that my life has been preserved by the mercy and power of my Heavenly Father, for I have been on the brink of the grave, as it were many times, since I

tabernacled in the flesh. I am satisfied that I was chosen to come on earth to do a certain work for my ancestors and relatives, who have died without the knowledge of the gospel. Therefore Satan has many times tried to destroy my life and to prevent me from accomplishing the work. But Glory be to the Lord my God, whose hand has been over me for good, and has enabled me to do much work in his holy Temples for the redemption of my progenitors, and their posterity. And if the Lord will continue to spare my life, I will see that the ordinances for the dead are performed in a House of the Lord, for my dear brother George and his wife, that they may have part in the first resurrection, and occupy, or take his place, in my father's family in the Great Millennium with all his brothers and sisters, our father standing at the head.

March 1 [1894]. I went to Kanab with bro. James W. Watson to attend our quarterly Conference. It is a very pleasant day. We arrived at Kanab at 4 p.m. I stopped with brother Cram and his wife.

March 2. I went to the High Council meeting, but as I could not hear much that was said I did not stay long. I then went to the Post Office and got a money order of \$3.50 to send to A.J. Root to pay for the gleanings in Bee Culture which I have been taking for several years. It was a very windy day, - blowing from the southwest.

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March 3. Conference commenced at 10 a.m. presided over by Pres. E.D. Woolley. We had none but local speakers. No Apostles present. Cold and wind today and snowed in the afternoon. I took dinner with bro. Samuel Haycock, and supper with brother E. Pugh, and staid overnight with bro. Cram.

March 4. The snow is four inches deep this morning. Conference continued today. It was cold and squally all day and the house cold and uncomfortable. I did not enjoy the Conference much it was so disagreeable. The house was quite open, - not being finished inside.

March 5. We started for home at 9 a.m. we had to face a cold wind crossing the sand ridge towards Long Valley, but was quite pleasant after we got into the Valley. We arrived at home at 5 p.m.

March 6. I wrote letters to A.J. Root, H.A. Bouton & Augusta Tanner.

March 11. I went to meeting and assisted in administering the Sacrament.

March 12. I sent all the Family Records of the Footes that I have collected to this date, to Miss Lucy A. Brainard, Hartford, Conn.

March 17. It lightened and thundered last night and rained some and this morning there is 4 inches of snow, but it disappeared before night. I received a letter today from Guy C. Foote, giving a full account of his Grandfather's death, and also his Grandmother's who died on Monday the 19th about 3 o'clock afternoon, four days after her husband's death. The following is a copy of the letter.

Detroit Mich. 232 W. Fort St

March 5th 1894.

My Dear Uncle Warren: When I wrote you concerning Grandpa's death, I expected to be able to write more fully ere this, but Grandma's death following so soon after has kept me more than busy. The first intimation we had that grandpa was sick was a telegram from grandma on the 11th of Feb., requesting father to go to Ypsilanti. He went that afternoon, returning the following Wednesday, and the next day, he, and I went to Ypsilanti, and found grandpa to all appearance much improved, and perfectly conscious, but not inclined to talk much, as it seemed a great effort. He recognized us all, Wednesday night about eleven o'clock he seemed to be resting much easier then when we reached there in the afternoon, and did not care for ice (which he had called for almost continually up to that time,) as usual. Father went to bed about one o'clock Thursday morning leaving me alone to watch Grandpa, George E. having retired at midnight. At 25 minutes past 1 o'clock Thursday morning I gave grandpa some ice and sad down

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with only a curtain between his bed and my chair. I noticed no change, except that he was not breathing so hard as formerly, and I was in hopes he was going to have a refreshing sleep, which indeed he was, one from which he never was to awake. At 1:30 o'clock I looked behind the curtain and he had expired without pain: It seemed so good that he should die, as he had lived, quietly. I called father and Uncle Geo. E. and his wife, and we consulted on the advisability of waking grandma, but decided to let her get the much needed rest, which lost sleep restored was giving her. At 7 o'clock father and George E. told grandma the sad news, and it seemed as if from that minute she had lost all desire to live, and laid down to die. Grandma saw grandpa as he was on the bed, and then went to her room, and to bed, from which she never arose. She was unconscious a portion of the time, but I think was perfectly conscious at the time she passed away, although she could make no reply to anything said to her. I am of the opinion that if it had

not been for the stroke of apoplexy, she had more than ten years ago she would have recovered from her last illness. As in grandpas case, she caught a severe cold, ending in congestion, from which however she had about recovered. It was a sad blow to us all to have to give up the dear ones, but death must come to us all at sometime and it is a great satisfaction to know and feel that they have gone to a better place. The hub around which we have all revolved is broken, and the place that we have all called home can no longer be ours.

I have enjoyed reading some of your letters to grandpa and should like very much to keep up the correspondence with you that his death might close.

With love and best wishes to you all, from us all, I am your affectionate Nephew, Guy Charles Foote.

March 19 [1894]. I have been quite bad with the diarrhea for two days, some better tonight. Snow began to fall towards night. Wind southwest.

March 20. Snowed a little all day. I got a letter from Augusta Tanner. She writes that several old people had died about the Cottonwoods, among whom is Sister Richards our old neighbor. Augusta and family are well.

March 21. Snow is about 4 inches, and snowed again this P.M. I wrote a letter to a cousin Emery L. Case Harwinton Conn. and Emily Hunt, Moline, Ill.

P. 9 **March 22.** It is clear and cold this morning. Thermometer at six o'clock A.M. is 12 degrees above zero and snow six inches. I wrote to my nephews Darius L. Clement and Warren McLean. I received a letter from my sister Melinda's daughter's son, Geo. H. Johnson. The following is a copy.

Salt Lake City, March 17th 1894

Dear Uncle Warren: You will probably remember receiving a letter from me the latter part of last December; and when answering it requested me to write you from Salt Lake City, which I will try and do now. I arrived here yesterday evening, March 16th at 9 o'clock P.M. Will stop over Sunday and attend meeting at the Tabernacle tomorrow afternoon. I called on both Mr. and Mrs. Joseph Felt and also Mr. and Mrs. Homer Bouton today. They were all very kind to me. I have seen a large part of the city today although the weather has been quite disagreeable, it snowed the most of the day, which makes it very and muddy under foot. I think this city is a very beautiful place, and it is arranged in such a simple and beautiful way.

I have had a very pleasant and prosperous trip through the south and west. I left home the 22nd of Jan. and traveled directly south through Iowa, Missouri, Kansas, Indian Territory, Texas, Wyoming, New Mexico to California. I stopped in Southern California near Los Angeles about three weeks; one week at Holister, two weeks at San Jose, one week at San Francisco at Mid Winter Fair, and there here to Salt Lake City. I am not prepared to describe my trip in detail now, as it would take almost a book to describe it, although I have seen many great sights to me, while traveling on my trip.

Your daughter here, Mrs. Bouton was telling me, that you have a record of the Foote family back for several generations. I would like to know in what shape you have it, and what it would cost me to receive the same, as I would like very much to have it if possible. I regret very much, and was very sorry to hear of Uncle George's death which I had not heard before today when your daughter told me. I should like very much, if you and your wife could make us a visit in Illinois this coming summer or at any time that it would be convenient for you to,

I should also like very much to receive your photograph of both you and your wife some time in the near future.

P. 10 You will pardon me for asking so many favors, but if there is any way that I may be able to repay you I should be very glad to do so. I hear from home every week, and father and Mother have both been very sick with La Grippe this winter but am pleased to say that they are all well at present.

I will close by thanking you for your kindness in directing me to my cousin here. I remain your Nephew. Geo. H. Johnson.

March 23 [1894]. I answered the foregoing letter and sent it to his home, Milan, Rock Island Ill.

March 25. Brother John Brown, who was once my neighbor in South Cottonwoods Ward and subsequently bishop of

Pleasant Grove, called on us, and took dinner with us today. We went to meeting and bro Brown addressed the congregation. He has very poor health and is now on his way home. He has been stopping through the winter with his brother-in-law; Taylor Crosby at Kanab. He was ordained a Patriarch in Kanab.

March 26. I received a letter from Homer A. Bouton, and it being the last that he ever wrote to me I will copy it entire.

Dear Father: Your welcome letter of the 6th last came safely to hand, - was glad to hear from you again. And was glad to hear of your good health all around, and especially of the recovery of Geo.'s wife. We hope it will be permanent. We have not answered your letter sooner, but waited until Mr. Johnson, your nephew came. He arrived here last Friday evening, came over to our house Saturday. The same day Joseph Felt showed him through the Coop Store, and some other points of interest. Sunday I took him upon Ensign Peak or nearly there, and had a good view of the city, and surroundings. We also went to the meeting in the Tabernacle in the afternoon, after which we spent the balance of the day and evening, and took supper at Lillie's house. He was well pleased with his visit here, as he so expressed himself.

He continued on his journey Sunday evening at 9:40 by way of the D.&R.G. Railroad.

P. 11 Joseph Felt answered a great many questions, regarding the Temple and its uses. He had quite a desire to go into the Temple. He also a great many questions with regard to the doctrines of the Saints and in one way and another Joseph preached him a good long sermon. Lillie's husband gave him a Compendium to take home with him. He was very liberal in his views and ideas, and seemed to be rather religiously inclined, and quite conversant with the Bible, - in fact, he is a very nice gentlemanly and unassuming young man, his visit leaving a good impression with us all; and the memory of his visit will not be forgotten for a long time. I will have tell you of an incident that happened in connection with his visit. On Sunday our folks, and Mamie all went up to Lillie's. Mamie's husband took out Willie with him on the street car to give him a ride, and bring him to Lillie's, and when he got off the car he thought Willie was off, also, the car being crowded, he did not notice till he got to the house, and when Mamie saw him coming without Willie, she was considerably excited. But Will and Mamie went right back and found him all right, as Willie had told the Conductor who he got on the car with, so he kept him till Will came back for him. But Nancy was excited as Will did not know whether he had been left on the car or got off. But Willie did not cry or make any fuss at all, but told the conductor he wanted Will Wixey..... This leaves us all well. Trusting this will find you all the same.

I remain your Son, Homer A. Bouton.

March 27. I sowed about three acres of wheat. Got a letter from my grandson Franklin Beebe, my daughter Olive's son, the following is a copy.

Emery, Emery Co., Utah
March 19th 1894

Dear Grandfather; Thinking you would like to hear from me, I will try and write to you, although I have not got much news to tell you. It has been some time since I wrote to you. We have nice weather here now. Father and Uncle Charles are plowing and getting in their crops. I have stopped going to school for this term. I have learned a great deal this winter, We have a good teacher, but still I am a poor writer, but I may learn to write some time, I got very good credit for my lessons, from the teacher. I got up to 90 in all my lessons, excepting Hygiene, and grammar. For History I got 95; for reading 93, for drawing 90, for arithmetic 90, writing 93, Geography 92, Grammar 88, Spelling 90. Our teacher's name is Seth Allen. Uncle Franklin is working at the sawmill up the Muddy Kanion. I cannot think of anything more to write, so I will stop. Give my love to all. Write soon. From your grandson, Franklin Beebe.
April 1. I attended meeting in Glendale Meeting house.

April 8 [1894]. I wrote to brother David and to Guy C. Foote. I also attended meeting.

P. 12 **April 14.** I received a letter from Emery L. Case, a second cousin living near Harwinton Conn. The birthplace of my father. As there is a difference of one year in father's reckoning of his birth, and in the Foote Genealogy, I asked him in my letter to go to Harwinton and examine the Town records and see if the record agrees with the Foote Genealogy. He writes that he had done so, and found it is the same as it is in the Genealogy. Consequently I must think that father was wrong and was one year older than he supposed he was.

April 20. There has not anything unusual transpired to my knowledge since the 14th. I received a letter today from my nephew Darius L. Clement, who attended the last annual Conference in Salt Lake City. He gives quite an account of the teachings, with regard to sealing of children to parents &c.

I will make an extract from his letter which is dated Apr. 11th 1894. "We (Louisa & I) took grub and bedding along and stayed at Tithing place - had a good room with bedstead &c. No charge or expense. The charge of railroad for round trip from here to Temple Block and back, for both of us was \$6.20. We got near the stand in the Tabernacle, at every meeting. All the discourses and subjects were interesting and full of good instruction to Latter Day Saints. But the main feature and the most important to them was the revelation concerning the work for the dead. The practice hitherto followed of adopting a family of one name, into a family of a different name would cease from this time. From now on the plan would be strictly adhered to of sealing son to father right along up in regular line or order of lineage.

P. 13 President Cannon followed and showed how an increase of union, order, and general good results would come from this new order of things. The old way had a tendency to divide the people into separate families, tribes, and kingdoms, encouraging a spirit of ambition and rivalry. No doubt many of the aged among his listeners noticed how vividly his talk brought up recollections of earlier days in the Church, when he referred to the strife and anxiety of some to get men, women and children into their kingdom regardless of others rights, to add to their power and glory. Like a flash I was reminded of what I often used to hear Uncle Isaac say about claiming Mother and her children to be his in his kingdom to reign over through all eternity. I have long since learned to have no fears about that, and have also learned to forgive, because he, like others, knew no better. He naturally included these erroneous ideas, and notions that prevailed at that time. Probably it was the kind of a man that he was, that influences me. I could not reconcile my feelings with the idea of coming under his rule and dominion. I have talked with my folks and with Temple workers on the subject. They said we must all be brought into the covenant in that way. I wished to be adopted or sealed to my father, and he to his father and so on. But this could not be done, or forefathers were not in the Church, and their descendants who received the gospel in the flesh could only be brought into the covenant by the branches being cut off from the natural tree, and being grafted into an unnatural one. I never felt to oppose, and say, I will and I won't, but to quietly wait for the further light and knowledge to be given, which seemed so necessary. President Cannon said this would also be honoring our fathers. Some men, - and even among those high in the Church, - Apostles, have felt that it would degrade them to be sealed to a common man such as their fathers may have been. In tracing our Genealogy; instances may appear where our ancestors have committed wrongs, and sinned in greater or less degree. They would be judged according to the light they had, their motives and the circumstances surrounding them, and be redeemed in due time. where any was found to be murders, such would be left out - nothing could be done for them. President Woodruff also spoke on the sealing of wives to husbands. More care will be exercised in giving wives and unmarried women, their rights and preferences. Bro. Pyper, - employed at the Tithing Office, gave me an item in his experience. His father, a good man, died without a chance to hear the gospel. His mother was living and in the Church. He counseled with the proper authorities. The case was under consideration for some time, being made a matter of prayer. The outcome was, that she was sealed to Pres. Daniel H. Wells.

P. 14 In conversation with David H. Cannon, President of St. George Temple, I said, there had been a great deal of work done that would have to be undone. He said this work would be attended to only as cases were brought to the attention of the proper officers of the Temples, by persons individually concerned. He said a meeting had been appointed for the Presidents of Temples to meet with the First Presidency to get instructions. To many of us the question will arise in our minds; Why does the Lord permit things to go on in a wrong or loose way, where the dearest rights and tenderest feelings of the human heart are involved. Answering for myself, I think that He had a wise purpose in it. What has been revealed on this subject in the past has been sufficient for our condition, and capacity to understand. Having our agency, and having to gain knowledge and wisdom by repeated trials and mistakes, He has left us in a measure free to act and see what we would do. It has not gone so far that things cannot be righted without serious consequences. It shows that the people are making progress. They have arrived at that stage in their advancement where they can be trusted with more knowledge, and receive, and be governed by stricter laws and regulations, without-flying all to pieces. I believe that greater spiritual power, and blessings from now on will be enjoyed, by all who are earnestly engaged in this glorious work of human redemption. I believe that you, as well as myself; and in fact all who are interested, will feel relief and comfort, now-that doubt is removed and the true way pointed out. When President Woodruff made this announcement it went to the hearts of the people with a convincing power, that he spoke by inspiration the mind and will of God. The marked manifestations of approval in that crowded assemblage of people showed that a burden was being lifted from the hearts of the Saints, and a cheering and comforting spirit was taking its place..... From your affectionate Nephew Darius S. Clement."

The revelation of the Lord through President Woodruff on the subject of sealing children to parents, brought a great

relief to my mind. I never could understand the practice of adopting persons of one family into another, thereby robbing parents of their children. Elijah was to turn the hearts of the fathers to their children, and the children to their fathers, not to some other person's father. The word of the Lord through Prest. Woodruff agrees precisely with the mission of Elijah. Circumstances have prevented me from doing anything with regard to adoption, and I am very glad of it, now I can have it done right, and the way I have always thought it should be.

April 22 [1894]. I went to meeting and was called to speak to the people. I spoke on the subject of adoption, and felt to rejoice, that the Lord had given further light and knowledge on that law. I was followed by bishop Cutler on the same subject. His views were the same as mine.

April 25. I finished watering lucern in the field and commenced watering orchard and lucern in town. The ground is very dry.

P. 15 April 27. The wind blows cold from the southwest. It froze last night. Finished watering lucern. Commenced snowing towards night.

April 28. Snow is about six inches. Nearly all melted before night.

May 3. I went to fast meeting and blessed my son George's baby, named Delilah.

May 4. I wrote to my niece Mary Muma, my brother David's daughter.

May 13. Went to meeting and assisted in administering the Sacrament.

May 15. It snowed for about one hour then cleared off. I am not well, have a cold.

May 17. I received a letter from my daughter Nancy Bouton, They have bought a brick house in the fourth ward Salt Lake City, 161 West 7th South Street.

May 18. I received a letter from brother David. He writes; "My health is very good for one of my age. If I take good care of myself I may live a few years longer, but I hope to be ready when the message comes to call me hence to meet our loved ones in that bright world above, where sickness, sorrow, pain and death, are felt and feared no more."

May 21. George drove ten head of our steers over to Kanab Creek to sell.

May 22. He went over there again and sold them to James Andrus for \$104.00.

May 24. I sent the check for the steers to Homer A. Bouton to get it cashed and send \$100.00 to the National Bank of Utah, Ogden, to pay two notes to \$50.00 each which we gave to pay David's debt for bundle of cloth.

May 25. We finished chimney to George's house in Lydia's Kanion.

May 27. Sunday, I went to meeting, and was called to the stand. I was impressed to speak very plainly with regard to the wickedness, and disobedience of the rising generation in this ward and other places.

May 30 [1894]. My wife took a severe pain in left side, and is very bad.

May 31. My wife is bad this morning but got better towards noon. George moved into his house in the Kanion. I feel quite poorly -rheumatism in my back. It rained some last night and this morning.

June 2. I went to Orderville to attend Quarterly Conference. I took dinner with bro. Harmon. After meeting attended the Democratic County Convention to elect delegates to Territorial Convention to nominate Territorial officers.

June 3. Went to Conference again. The main subjects were round dancing and card playing. The instructions were good and timely.

June 4. I wrote to Darius S. Clement & to Geo. Gates.

June 12. I saw some ice this morning, The weather very cold for the season.

June 14. Andrew Olsen and Clara, moved into the south room of my house to live by themselves. My family consists now of three of us.

June 15. We commenced cutting our first crop of lucern. It is rather light,

June 24. The past week has been cold with frost in some places.

P. 16 **June 30.** We received a letter from Harry Bouton bringing very sad news which was very unexpected. The following is a copy.

161 W. 7 South St. Salt Lake City
June 26, 1894

Dear Grandpa: We have very sad news to write you. Father died here yesterday at 3:30 P.M. with accute obstruction of the bowels. He was sick a week. He took sick a week ago last Sunday, and died yesterday, and the funeral will be held tomorrow at 3 o'clock at the meeting house in this ward. It gave us an awful shock. We did not expect it so, soon. We will write more particulars soon. Write soon - From Your Grandson.

Harry W. Bouton

This was very shocking news to us, and to the people of Glendale. It was so unexpected. Our daughter is now a widow with a family of five (5) children, the youngest not quite a year old. May the Lord comfort their hearts, and give my daughter strength to endure her sad bereavement. Homer had his life insured for \$2500.00 which I suppose will be paid. There is also considerable due him here from Harrises.

July 1. I was quite sick last night - took a sweat, and feel some better today. The weather is very sultry - Thermometer 92 in the shade. I wrote a letter to Nancy Bouton, and plead her to try and bear up under her sudden bereavement, and the Lord would help her.

July 4 & 5. I watered the orchard and lucern, which nearly wore me out, July 7. The thermometer this afternoon is 93 in the shade.

July 15. The anuel Sunday School Conference commences here today. Brother Geo. Reynolds, and Griggs, of Salt Lake City were here in the interest of Sunday Schools. They gave some good instructions. The Meeting House was full to overflowing. I sat on the stand in the forenoon in a draft from the window, and took a severe cold. I went in the afternoon, but felt so bad I soon went home and to bed, and took a thorough sweat. Charles Pugh and John Rider Jr. with their girls stopped with us during the Conference. Many were over from Kanab. It is some showery roundabout, and a little here,

July 16. I feel better this morning but did not go to meeting. The house was crowded again today. There was quite a shower in the afternoon.

July 17 [1894]. The conference closed last night, but many stopped today to run horses. It seems that, they cannot have a conference with out horse racing. I received a letter today from Mamie Wixey (H.A. Bouton's daughter) which gives the particulars concerning her fathers death. I will copy it so as to keep it on record.

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Salt Lake City, July 2, 1894

Dear Grandma and Grandpa:

You have, no doubt, received Harry's letter telling you of our sad bereavement. The blow was so sudden, and so heavy it seems to have stunned us all. It seems as though Papa must come back, and if only he could have told us what to do, but he did not say one word. It seems as though he cant be dead. He said right from the first he was not going to live, but we could not think he was going to leave us. If only he could come back for a minute it would seem so much easier, just long enough to even bid us farewell. However hard, though, we must say, God knows best, and He knows it is hard to say, and realize it in this case. There is so much Papa could have done, but he must have had a better, - nobler work beyond. He is with our little Louie now.

He was taken sick two weeks ago yesterday, and it seems as though he sunk so fast we had not time to realize it. A week ago yesterday he had two gentlemen come in and walk him around and he thought it did him so much good. He asked for them just a few minutes before he died. He did not want to leave us, and tried so hard to rally. I think few people pass from this world so easily. There was not even the quiver of an eyelid. His breath kept coming shorter, not in gasps, but just as naturally, until it seemed to be drawn from his mouth. He did not struggle one bit.

Ma was very sick Saturday and yesterday, but is a little better now. When I think Papa never will come back, it just seems as though I cant stand it, - then think what Mama's feelings must be. Aunt Lillie, Josie and I went up to his grave yesterday. Ma was not able, and it did not seem possible that it was Papa lying there. At the funeral his casket was literally covered with flowers, and they were piled on top of each other. His grave was completely covered without the pieces we brought back to have photographed. We will send you one of the pictures in a few days. Brothers F. Merrill, W.D. Owen, Geo. Q. Cannon, R. Hillam, J.H. Felt, and Bishop Sperry of this (the fourth) Ward, spoke at the funeral. I feel as though I will always love Bro. Owen for the way he spoke. Every word went right to the heart. I will write again in a few days. Give our love to Clara and Andrew, and all the folks, and accept a big share yourselves. Your Granddaughter, Mamie.

P. 18 July 21. I received a letter from Nancy Bouton, and will make an extract.

Salt Lake City July 13, 1894

Dear Father and Mother:

It is with a very heavy heart I write these few lines, but I feel that I must try and do the work Pa left undone. Oh! How lonely we are without him. Oh! I wonder why he had to go: the blow is so heavy, I was very sick for nearly two weeks after he was taken, but I must bear up for the sake of the children. You think father that he might have lived with the same treatment he had there, (when he had that bad attack in Glendale) he had almost the same, The Doctor had me give him injections, and he did all he could to save him. But the passage from the stomach to the bowels seemed to be entirely closed up. The doctor thinks it started while working at his trade, (you know he was a hatter in Connecticut,) and ever attack made it worse. Then, I feel sure inflammation set in as soon as he was taken sick. It seems so hard to have to turn my mind to business so soon, yet it has to be attended too at once..... Every thing has to be made over to me. Bro. Jenkins, (who was formerly bishop of this ward,) who lives just across the street is going to help me.

He is well informed in every thing of that kind, He takes such interest in us ... I would like to tell you more, but I cannot this time. Give our love to all. Your loving daughter Nancy.

She asks me in this letter to look after their affairs here in Glendale. James Smith, living here, has over 2,000 sheep rented of H.A. Bouton. and there is considerable other unsettled business to attend to here. It is going to be quite a job to get things settled up, I am entirely ignorant of his business affairs here, for Homer never told me any thing about his business when he lived here. I knew no more than a stranger.

Aug. 1. Congress has passed an enabling act, for Utah to become a State, and today Governor Caleb West issued his proclamation to elect delegates next Nov. to get up a constitution for the future State of Utah.

These Delegates are to meet next March, and Congress gives them sixty days to frame a Constitution, and has appropriated \$30,000.00 to defray the expenses. The Constitution is to be received or rejected by the Citizens at the general election to be held the first Tuesday after the first Monday in Nov. 1895. There will be great times of rejoicing at Salt Air and other places. This Act come through the Democratic Party.

P. 19 Aug. 3 [1894]. My daughter Clarissa Olsen had a son, born this morning 25 minutes before 7 o'clock. I wrote to Nancy Bouton this morning.

Bishop Royal J. Cutler died at 10 o'clock tonight. He has been sick for some time. He had the Diabetis.

Aug. 5. Bro, Cutler's funeral was held at 2 o'clock P.M. President Woolley and his Counsellors, Bishops Esplin of Orderville, and McDonald of Ranch and many from Orderville were present. The house was crowded full. Bro. Woolley and counsellors and others made very consoling remarks.

Aug. 7. It has been showery, and our grass is cut and lying in the swath. We raked it today and hauled two loads in

forenoon. It then rained, and stopped our hauling. It will be badly bleached.

Aug. 9. We finished cutting our wheat, (about 3 acres). It is quite heavy and very smutty. I could not get any Vitriol to put on the seed.

Aug. 10. I am 77 years old today. It is very clear and good hay weather.

Aug. 11. I received a letter from my daughter Nancy. They are middling well.

Aug. 12. My son Homer came home from herding sheep for Cutlers Bros. He has been herding since last spring at \$30.00 per month.

Aug. 13. It is cool nights and hot days. I did not work much today.

Aug. 18. Received a letter from Nancy dated the 14th inst. She writes that she received the insurance money. (Homer's life insurance) the day before. They are all in usual health now.

Aug. 21. Received a letter from bro. David. He is in very good health for his age. It showers just enough every day to keep the hay wet.

Sept. 1. Conference convened at Kanab. I did not go. It continues showery.

Sept. 3. Apostle F.M. Lyman was at the conference, and M.D. Harris was set apart as bishop of Glendale Ward. John L. Carpenter first, and Edwin Cutler second counsellors. I received a letter from my son Franklin's wife. They have another boy, born the 5th of June 1894.

Sept. 7. We thrashed our wheat today, - had 72 bus. very smutty.

Sept. 9. At the meeting this afternoon, Stake Counsellor Thomas Chamberlain presented David Harris to be sustained or rejected as bishop of this Ward, and John L. Carpenter, and Edwin Cutler as his Counsellors. They were all sustained, but rather reluctantly by some, as some thought bro. Harris was rather too easy going for a good bishop.

Sept. 29. My wife, Clara, Andrew, and myself started for Fredonia to visit our daughter Artemisia Cutler. We arrived there about sundown.

Sept. 30. We found our daughter and family well. Today is Sunday and the wind blows terribly from the west. I rained a little in the afternoon.

P. 20 Oct. 1. It cleared off last night and froze ice nearly one half inch thick. I took a severe cold last night and was quite sick, but better today. In the afternoon we drove up to Kanab and stopped over night with Sister Cram, Bro. Cram is not at home. It is quite cold and disagreeable.

Oct. 2 [1894]. It is frosty this morning. We started for home where we arrived 1/2 past 5 P.M. We did not have a very pleasant trip, it was such disagreeable weather.

Oct. 3. I received a letter from Harry Bouton. He writes that Mamie is very low with pneumonia. The rest of them are well.

Oct. 9. In a letter I received today, Nancy writes that her daughter Mamie is getting better. She was very low, and the Dr. had about given her up, but through the blessing of the Lord she passed the crisis. Nancy writes that she has paid for her place, and all the debts that Homer was owing. Darius Clement was there attending Conference.

Oct. 17. Finished digging potatoes - had a light crop - 45 bus.

Oct. 18. Some rainy today. I do not feel very well.

Nov. 6. This is general election day. The two parties are striving for the majority in the Constitutional Convention. It passed off very quietly here.

Nov. 19. My sons George and Homer started for Panguitch with two loads of apples (36, two bushell sacks full, - weighing about 2,900 lbs) to trade for grain.

Nov. 24. My sons returned today with about 70 bus wheat and 100 lbs. flour, besides getting some store pay. Some of the wheat is a little frost bitten.

Nov. 29. This is Thanksgiving day. Meeting was held at the meetinghouse. Edwin Cutler was the first speaker, - followed by myself. Then a recitation by Miss Ericson, (our School teacher) and lastly James Leithead spoke. At night there was a picnic, songs, recitations &c. I did not attend.

I received a letter from Nancy written the 27th of Oct. containing the following lines which was sent to her by some one.

A precious one from us has gone,
A voice we loved is stilled
A place is vacant in our home
Which never can be filled.
God in His wisdom has recalled
The boon His love has given;
Although the body slumbers here,
The soul is safe in Heaven

I received a letter from my son Franklin dated Nov. 20, 1894.

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Dear Father: After so long a time I write you a few lines to let you know how we are getting along. We are all in middling good health and hope this will find you all enjoying the same blessing. It keeps me rustling to get bread and clothes, but the prospects seems to look better for the future. I don't feel to complain as long as we have our health. The weather is nice. Father don't feel bad because I do not write oftener. You know the last talk I had with you was about Mother's affair. I kept putting off having a talk with her, hoping that she would say something on the subject. On the first of last June I asked her which of the three men she intended to belong to in the future. She said to Davis. I tried to show her the great mistake she would make, but she would not see it. She said she would rather have a lesser glory and live with him and his, than live with you and yours. But she would like to have all her children. I told her that could not be. She said that she and Davis was going to get married over. I told her what the consequences would be and she could blame no one but herself. I talked plain and she knows what she is doing. But for Charley's sake I think it would be a God's blessing. He has had a hard row to hoe. I think if that is her choice we had better let her go. Davis will make her miserable, not happy. Let me hear from you soon and often. Your Son J.F. Foote

After writing to me, and making a confession, (see Page 164 second volume.) and getting baptized into the Church again, and assuming my name, I think it is very strange that Franklin's mother should take such a course again and that too knowing that Davis was cut off from the Church in St. Johns Arizona for adultery since he left her. He got a widow woman with child, and also ruined her daughter. Now he has come back to Emery, and Maria is going to take him back again. Sure "The dog has returned to his vomit and the sow that washed to her wallowing in the mire."

Dec. 1 [1894]. The Quarterly Conference convened at Orderville. It is quite cold. I did not attend the Conference.

Dec. 2. My sons George and Homer have been on a deer hunt. They returned today with six deer. Homer shot three times and killed three deer. Conference closed today.

Dec. 4. We took a grist of 41 bushels of wheat to mill, and I went over and ground it, as bro. Broadbent wished me to do so. He is miller now.

Dec. 6. Commenced snowing, and snowed all day.

Dec. 8. Snow was 8 inches yesterday. Rained a little today and settled it to 4 inches.

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Dec.10. I wrote my grand daughter Mamie Wixie in answer to a letter she wrote to me dated Nov. 25th, in which

she writes that they are all well.

Dec. 19. It has been cold since the 10th but today it rained some and at night it rained hard after which the wind blew a gale for a short time and then cleared off.

Dec. 22. It is warm and pleasant, - snow all gone in the Valley.

I received a letter from Darius L. Clement. The following is an extract.

Fairview Dec. 16th 1894.

..... I attended the Fair on Friday and the Conference on Saturday (in Salt Lake City) and Sunday, and enjoyed both very much. One who has not been to fairs of late years, can hardly conceive of the extent, and proportions to which they have now grown, in the abundance, and excellence, and almost endless variety of the articles exhibited. I spent the time from 9 o'clock A.M. till dusk with a great deal of interest and profit, and found that one day was not enough time for one who is sufficiently interested to see it all." He staid, while in the City with my daughter Nancy. He says, It was with a feeling of satisfaction that she told him of her success in finally getting her City home paid for, and he says he noticed that she shows good judgement in the management of her affairs, - economy in spending means and carefulness to avoid going in debt &c.

Dec. 27. We killed our hog today, which weighed 350 lbs.

Dec. 29. It has snowed the most of the time for two days. It is now 10 inches.

Dec. 31. The weather is mild and Cloudy but does not storm.

Another year has passed away, and took its thousands to the tomb, and among the number is my beloved brother and his wife, and my son-in-law Homer A. Bouton, the beloved husband of my daughter Nancy. My Brother George and his wife, have lived honorable lives, but could not perceive the light of the gospel as restored to earth again by the Heavenly Messengers, and confirmed by the Father and the Son. If the Lord spares my life I will see that the ordinances for the dead are performed for them, for I feel assured that they will embrace the truth in the spirit world. I think that our earthly father will look after them and preach the gospel to them. I believe they will be brought forth from the grave in the first resurrection with all of fathers family. So may it be. My son-in-law was cut off in the prime of life for some cause, probably for a wise purpose. The Lord knoweth, and we must be reconciled.

CHAPTER 2 - 1895

P. 23 Jan. 1 [1895]. It is clear and pleasant. My son George came down from the kanion to spend New Years with us.

Jan. 3. This fast day. I fasted and went to meeting and assisted in blessing four infants. One of them was my daughter Clarissa Olsen's son, which I blessed and gave him the name of Alfred.

I received a letter from Salmon D. Case who lives in New Haven Conn. He is a grandson of my uncle Darius Foote, and son of his daughter Aurelia, who married Gaylord Case of Tinsbury, Conn. He is assisting Miss Lucy A. Brainard in revising the Foote Genealogy. He wants to get the name of grandmother Foote's Mother's name. This is something that I do not know. Her father's name is Uzal Barker of Waterbury Conn.

Jan. 4. A Ward Conference was held here tonight. I did not attend.

Jan. 6. It snowed yesterday and some today, and is now one foot deep. It is clear and cold. Thermometer before sunrise 14 above zero. My sons George and Homer started this morning to take their horses to Mt. Trumbull range to winter.

Jan. 8. The Thermometer is 13 degrees above zero this morning.

Jan. 13. Do not feel well - did not go to meeting.

Jan. 14. I settled my tithing, and paid \$15.63. George and Homer came home about noon. Snowed in the afternoon.

Jan. 17. It has been snowing the most of the time for three days. It is now 15 inches. My wife has been quite sick since the 14th - is better today.

Jan. 20. Stormy, and I did not go to meeting.

Jan. 24. My wife is sixty-six today. It has been cloudy and stormy for two weeks. It cleared off tonight, cold.

Jan. 25. The Thermometer this morning is 6 above zero.

I received a letter from my son Charles L. They are well. I also received one from my daughter Nancy Bouton. Her daughter Mamie Wixey has a son born Jan 14th 1895 at 9 A.M.

Jan. 29. My son George and I went to Kanab, and staid over night with Bro. E. Pugh. We went to get the writings, or contract of Alonzo L. Stewart about the rent of my daughter' s sheep. He was not at home.

Jan. 30. I gave bro. Pugh's daughter, Emily Vilate, a Patriarchal Blessing. We then went down to Fredonia to see my daughter Artemisia. We found her and family well, and very glad to see us.

Jan. 31. We returned to Kanab -'n the afternoon, and I stopped with bro. Cram. There was not much snow at Fredonia and Kanab.

P. 24 Feb. 1. We returned home today. It is pleasant days but cold nights. Snow is about 1 foot deep in Glendale, and very solid.

Feb. 12. I received a letter from my daughter Olive Beebe and her son Franklin. They are well. They are having a hard winter there & much snow.

Feb. 19. I wrote to my brother David and D. S. Clement. I received photos of my sons J. Franklin and Charles L. and daughter Olive Beebe, all on one card, for which I am very thankful, as I have never had Charles.

Feb. 22. The schools here celebrated Washington's Birthday. I did not attend.

Feb. 25 [1895]. It snowed eight inches last night, and today.

March 3. The Quarterly Conference commenced at Kanab yesterday and closed today. I did not attend. None of the Apostles were there.

March 4. As a sequel to the conference, there is horseracing and gambling at Kanab. Pres. Woolley and his Counsellors, encouraging it by their presence.

March 7. I got a letter from my grand daughter Mamie Wixey. She writes that her mothers family has the measles, and it is quite sickly in Salt Lake City, and a very muddy time.

March 16. The citizens of Glendale celebrated the 24th anniversary of our entering this valley from the Muddy Settlements, particularly St. Thomas, which is 24 years ago today. Had a very sociable gathering.

March 17. I attended meeting, and was called to speak, and the Spirit rested on me.

March 24. Bros. Chamberlain H. Esplin and Charles preached to us today.

March 31. It froze quite hard last night, and injured the young lucern.

April 4. I fasted and attended fast meeting after which I wrote to my niece Augusta Tanner.

April 14. Southwest wind and some snow squalls. Did not go to meeting.

April 21. Plums, pears, and Apricots, are in full bloom. They are having very warm times in the Constitutional Convention, over Women Suffrage and Bounty. I think the women will gain the day.

April 22. I wrote to my grandson Franklin Beebe, and received a letter from my daughter Nancy Bouton. The unsettled state of her husband's business when he died makes it very hard for her. He sold his capital stock in the Glendale Co-operative Store to John R. Harris but through the press of business in winding up his affairs with the store he forgot to transfer the stock on the book to Harris. The Stock amounts to \$1038.00 for which Harris gave his note, with his father's and brother's names signed to it as security. John Harris was in the store all this time clerking and learning to keep the books and yet did not call Homer's attention to that matter and see that the transfer

P. 25 was made. Thus it run for a year and they never mentioned it to Homer, who supposed the transfer was made, and then the following winter after his death they refused to pay any more than \$600.00 for the stock without they were compelled to by law. Their excuse is, they say, the stock has depreciated that much since they bought it. This is the advantage they are taking of Nancy because Homer forgot to transfer it on the book. The Harris brothers hired David Harris to go to Salt Lake City in the dead of winter to get Nancy to discount their note \$438.00 and take \$600.00. Nancy's attorneys refused to do this, saying it was too much to discount. D. Harris then went to Lawyer Powers and stated his side of the case, and Powers agreed to take the case in hand for \$200.00 in case Nancy sued the note. Thus showing that they had rather pay a lawyer \$200.00 besides their other cost than to pay it to Nancy on the note, thereby robbing the widow and the fatherless. Nancy finally agreed to take \$600.00 if paid within 60 days. Others are taking advantage of her in settling up their indebtedness to her husband causing her a great deal of trouble. I don't know how she stands it as well as she does. I pray the Lord to sustain her through it all.

April 28. Bro Silas Harris invited me to go to Graham Ward (Ranch) with him. He has an appointment to preach there as a Home Missionary. I concluded to go with him, It was quite pleasant when we left home, but before we got up there the wind began blowing cold from the Southwest, and finally blowed up some snow squalls, which made it very disagreeable. We took dinner with bishop G. McDonald, and then drove up to the schoolhouse. The people of this ward live in a scattered condition, and the congregation was small, only about 25, including some small children. I was invited to speak first. The congregation had just sung the hymn commencing "Joy to the world the Lord will come". This hymn gave me a text, and by the help of the Spirit I portrayed before them in my feeble way, what a glorious time it will be to the saints, who are able to survive the coming of our Lord, when the curse will be removed from the earth, and in the language of the Poet, "No more shall sin and sorrow reign Nor thorns infest the ground" &c. I endeavored to impress upon the saints the importance of living righteous and holy

P. 26 lives, that we may be accounted worthy to participate in all these blessings, and eternal life in the Celestial

Kingdom. Harris followed, after which Heber Cram made a few remarks, followed by bishop McDonald. Although the congregation was small the spirit of the Lord was with us. It was quite cold returning home facing the wind.

3rd. Although it snowed a little yesterday we commenced planting corn today.

May 2 [1895]. A drizzling rain in the forenoon and at noon quite a shower.

May 3. It rained last night so as to wet the ground good.

May 8. I received a letter from brother David and some Family Records of two families of Foote's living in Flint. They are descendants of Nathaniel Foote the settler. I have to arrange them and send them to Miss Lucy A. Brainard to go into the revision of the Foote Genealogy. On the 6th my son Homer started to herd sheep for John Smith at \$30.00 per month, to get some money to pay our taxes for this year, and for other purposes. We, (my wife and I and son George are thinking of going to Salt Lake City the latter part of summer to do some work in the Temple, and visit our daughter and relatives.

May 30. This month has been cold with some snow and frost which has killed the beans and squash vines and cut the corn to the ground.

June 1. There is a hard frost this morning, and all tender vegetables killed.

June 5. We cut our lucern in the orchard so we could spray the trees. It is rather light.

June 7. Sister Pugh and brother John Rider's daughter of Kanab, and Sister Byron Roundy of Upper Kanab and brother Cram, stopped with us. They have come to attend the Quarterly Conference to be held here.

June 8. Conference commenced at 10 o'clock A.M. The meeting house was full to overflowing. The speakers this forenoon were D. Seegmiller, in forenoon W.T. Stewart and Allen R. Cutler in the afternoon. - Subjects mostly mortality &c. This day is the fifty second anniversary of myself and wife's married life.

June 9. Professor Woolf occupied the forenoon at the Conference on the subject of the History of Christianity and the claims of the Roman Catholic Church to a succession of the Priesthood from the Apostle Peter &tc. His discourse was very interesting. He proved the fallacy of their claims. In the afternoon the General and local authorities were presented to the saints to be sustained or rejected. They were unanimously sustained. The people from the other wards seemed to enjoy themselves well.

June 17. We finished cutting our lucern in the valley.

June 19. We sprayed our apple trees for the first time. Couldn't get materials before.

P. 27 June 20. My granddaughter Irene Cutler was married today to her fathers Cousin Fredrick Cutler. Myself and wife, son George and wife and Andrew Olsen and wife, and several of the neighbors were invited. Bishop M.D. Harris married them. All then partook of a bounteous dinner.

June 26. This is the hottest day so far this summer. Thermometer 92 in the shade.

June 27. A heavy thunder shower passed over Glendale between 10 and 11 o'clock last night, with hail which has bruised the young apples very much. The lower part of the town was flooded from the east hills.

July 4. This is fast day. There is no celebration in Glendale.

July 15. Silas Brinkerhoff's house in Glendale was burned with all in it. They were left with no clothing only what is on them. They were away from home when it took fire. They stop with his mother.

July 16. I sent some family records to Miss Lucy A. Brainard.

July 24. There is no celebration of Pioneers day in Glendale.

July 28 [1895]. Sunday, I gave Patriarchal Blessings to two of Brother Thomas Chamberlain's sons, and then went to Orderville with S. Harris and preached to the saints there, we stopped with bro. Carling, and before we left there I bestowed a Patriarchal Blessing upon Lucy Chamberlain, sister to the two boys I blessed in Glendale.

July 29. I received the following letter from brother David.

Flint July 22nd 1895.

Dear Brother Warren: I received your letter dated June 30th and was very glad to hear from you, and learn that you had received the papers I sent you of the Foote Family records.

I am feeling better than I did when I wrote you from Ann Arbor. We are having the worst drought that has ever been known in Michigan, as far as Genesie Co. is concerned. The hay and wheat crops are almost a total failure, and if we do not have rain soon, all other crops will fare the same fate. Business is dull and many people are out of work, and it looks as though we were going to have a hard winter for poor folks.

You write that you are making calculations to go to Salt Lake about the first of August, and would like to meet me there. It would be a great pleasure to me to meet you once more in this life, but I should much rather meet you at your home. I have often regretted that I did not go home with you when I was at Salt Lake. But it would not do for me to undertake such a journey at my advanced age alone. If you make the trip please remember me to all our

P. 28 relatives.

I often think of my trip to Salt Lake, and the very pleasant visit I had with your son (George) and daughter. (Clarissa) but I trust we shall ear long have a glorious and happy meeting with all our dear friends and relatives on the other shore to spend a blessed eternity in the paradise of God.

In your sketch of the life of father, it reads that Laura, our oldest sister died Oct. 17th 1824. I think it should be 1823. My recollection is that she died before Grandmother did. I went to work at the trade the 17th day of April 1824; and Grandmother died while I was at Mr. Hurds. It was the first coffin that was made after I went to work there, and Laura died while I was at home the fall before. You look it over and see if I am not correct. I have put off writing this letter so long, I am afraid you will not get it before you go to Salt Lake. I do think we ought to write oftener as we are the only two of our family left, and suppose we write at least once a month. I remain your affectionate brother David Foote.

I received a letter from my daughter Nancy, the same day I received the foregoing from brother David. It is mostly on business matters with James Smith and the Harris trouble.

Aug. 1. We commenced cutting our second crop of lucern and are preparing to start for Salt Lake as soon as possible.

Aug. 4. I answered brother David's letter, and wrote to my son Franklin.

Aug. 10. I am 78 today. I watered lucern and corn all day. - Very tired.

Aug. 13. I took out honey yesterday and today. I have taken this season so far 600 lbs strained honey besides as much as 100 lbs comb, honey.

Aug. 14. We have all things ready to start for Salt Lake in the morning.

Aug. 15. Myself and wife, and George and his wife, and two children started on our journey at one quarter to 8 this morning. The weather is fine. We drove about 25 miles and camped in the little town of Asay.

Aug. 16. We arrived at Panguitch at noon and took our diner and fed the horses. In this place I purchased a light pair of shoes for \$2.60 and a paper of tea to use on our journey, a can of Axle grease, 8 horseshoes and horseshoe nails, all amounting to \$1.70. In the afternoon we drove to Joseph Kesler's and camped for the

night. Kesler and his wife were our neighbors in St. Thomas Nev. Mosquito's bad.

Aug. 17 [1895]. Hay for our horses last night 25 cents. We started half past 7 o'clock and drove to Geo. Beebe=s

P. 29 where we stopped to noon, and shoe the horses. Beebe is my son George's wife's half uncle and a blacksmith. Geo. got the horses shod, and we started on at 3 o'clock and drove to Clinton Thompson=s where we arrived at 8 P.M. Sister Thompson was overjoyed to see my wife, whom she has not seen for about 19 years. She once worked for us when we lived at the Cottonwood mill.

Aug. 18. I sold bro. Thompson some dried apples for \$2.50. We drove to 40 miles northeast of Richfield and stopped over night. Weather continues fine.

Aug. 19. Hay last night 25 cts. and 15 lbs oats 15 cents and five cents for bread. The people down here are engaged in harvesting and haying. There is a great amount of grain in this valley, and it looks well. We arrived at John Jones= place about 11 o'clock, where Geo. left his wife and children to visit while we are gone to Salt Lake. After dinner we drove to Salina and put up with bro. Geo. Gates.

Aug. 20. We bought 100 lbs of oats for one dollar, and started about 8 O'clock and drove to Mayfield and nooned. This whole valley is covered with wheat and presents a beautiful sight. I bought two lbs beef at Salina for 15 cents. We passed through Manti at 5 P.M. and drove 2 miles north of Ephraim and camped for the night. Lucer for horses tonight 15 cents.

Aug. 21. We passed through Spring City, Mt. Pleasant, and arrived at Darius S. Clement's place (Fairview) a little after noon. Found them all well, and glad to see us, after not seeing each other for 24 years. Joseph W. Bouton arrived here just at night. He came on his Bicycle to Indianola and by rail to this place. He came all this way to meet us.

Aug. 22. We had intended to stay a day or two in Fairview and visit our old friends and neighbors who used to live in Union, but when I awoke this morning and was thinking the matter over, I was suddenly impressed by the Spirit to start right on for Salt Lake, so as to get there in time to commence work in the Temple next week. There some to be baptized for, and if it was not done next Tuesday it would throw us out of a week's work. When I arose, I told my wife and son that we would continue our journey today. And when I explained to them they all thought it was best to do so. We started a little past 8 and drove down town and purchased 50 cts. worth of chopped barley and drove to Indianola, Thistle Valley, and nooned, Joseph Bouton is returning home with us. At this place a man wanted to ride to Thistle Station with us, for which he paid George 25 cents. We drove about 4 miles below Thistle Station and camped.

P. 30 Aug. 23. The road in Spanish Fork Kanion is very rough. We paid 25 cts for hay last night. We arrived at Provo at noon and stopped with sister Young, Jacob Young's widow. The son-in-law John Foote lives close by and we all took dinner with him and family. We had some conversation with regard to Temple work for the Foote Family. He has not done anything for the dead in his branch of the family, and there has not been any thing done for them only what his Aunt Lucia and I did in the St. George Temple 17 years ago. He is called to go on a mission next spring (or this fall, I forget which). In the afternoon we drove to Pleasant Grove and stopped with my old partner David Adamson. He is in very poor health. They were especially glad to see my wife.

Aug. 24. We arrived at John Tanner's about 2 P.M. and found Augusta badly crippled with Rheumatism. They were pleased to see us, and Augusta soon got out of bed, John told her if he was her he would get up if he had but one leg. (The rheumatism was in her legs.)

Aug. 25. This is Sunday. We arrived at our daughter Nancy's place in Salt Lake City about 11 o'clock, and found all well. It was a glad meeting, but we realized that there was a vacancy in the family, - a familiar face was missing: - no more to be seen in Mortality. Nancy was almost overjoyed to see her father and Mother, after the severe trials she had passed through. She looks careworn. George took our horses back to John Tanner's to keep in his pasture while we are in the City. He returned tonight on the street car.

Aug. 26. I went up to the Temple and handed in some names to be baptized for. I had but a short time to prepare the lists of names as they had to be handed in by 9 o'clock A.M. I made out list of 4 men, and 4 women. Namely, my brother George L. Foote and his wife, my brother David Foote's wife, Levi Davis and

his wife, and my wife's two brother-in-law's, Richard Simmons, and Ignatius Simmons, and my wife's sister Mary Myers, wife of Richard Simmons.

Aug. 27 [1895]. My son George A. and daughter Nancy went up to the Temple and they were baptized for the foregoing persons. There were a great many baptized.

Aug. 28. I was endowed today for my brother George Lane Foote and my daughter Nancy was endowed for Mary Anna Gillette his wife, and my son George was endowed for my son John Ammon Foote.

Aug. 29. My son George was endowed for Ignatius Simmons, and my daughter Nancy was endowed for her aunt Delilah Myers, wife of I Simmons, and my brother George L. Foote and his wife, and I. Simmons and his wife were sealed, my son and daughter being proxy for endowments and sealings. I found in going through the ordinance of

P. 31 endowment yesterday that my hearing was so bad that it made it very difficult, so I have concluded to give it up and let my son and daughter do this work.

I had an interview with President Lorenzo Snow with regard to getting father Myers second anointing. I had a recommend from President John Taylor which bro. Silas Richards had obtained for me about 11 years ago, but my wife was taken very sick before we could attend to it, and this is the first opportunity we have had to attend to it. He said it would be all right.

I then went to the office of the First Presidency, where I found Presidents Woodruff and Cannon. Although bro. Cannon had not seen me for several years he knew me and said he was glad to see me. My business was to see bro. Cannon (he being acquainted with Homer A. Bouton.) with regard to H.A. Bouton's and wife's second anointing. He spoke to Pres. Woodruff about it, and bro. Woodruff told his Clerk to write a recommend; and then he signed it and gave it to me to hand to Pres. Snow. I had a very pleasant interview with them. President looks much older than he did when I saw him six years ago. When I left the Temple I did not think of going to the President's Office at that time. When I came to the corner of the street I was impressed by the Spirit to go up the Juvenile Instructor Office. Here I inquired if President Geo. Q. Cannon was in the office, and was told that he had just gone up to the President's Office. I was impressed to go right up there which I did, and found them at leisure, and had a good opportunity to talk with them, and was successful in getting a recommend.

Aug. 30. This is the day that **President Lorenzo Snow** appointed to attend to our **second anointing for father and mother Myers, and H.A. Bouton and my daughter Nancy's**, so we all repaired to the Temple, and in due course of time we were ushered into the anointing room and the ordinance was performed by Pres. Snow. I was proxy for father Myers, and Homer A. Bouton, and my wife was proxy for her mother, and our daughter was anointed for herself. My son George was endowed for Obed Foote my father's uncle. After George came through the Vail, the following sealing of children to parents was attended to, beginning with my family. All my children by my wife Artemisia S. who are dead and our son Geo. A. and daughter Nancy Bouton, who are the only living ones present. The others will have to be sealed hereafter. Namely: David, Mary Irene Cutler, Artemisia Cutler, Clarissa Olsen, and Homer C. Foote.

P. 32 My father's and mother's children were all sealed to them excepting my brother, David, who is still alive. Then my father's and mother's children were all sealed to them. This is as far as I could go, because all the children of my progenitors back to Nathaniel Foote the Settler had not been endowed, that is, the female portion. When I worked in the Temple at St. George, this order of sealing children to parents, who were not in the Church was not revealed, So I left the females of the Foote families, who had married men of other names to be baptized and endowed by their husbands kindred. But since the revelation on sealing children to parents has been received, I find the correct way is, to do the work right through a family male and female then have them sealed to their parents. I am thankful I have been able to do as much as I have, and may the Lord spare me to do more, I have now passed through the ordinance of second anointing four times. Once for myself, once for my father, once for my father-in-law and once for my son-in-law, My wife has been anointed three times, Once for herself, and once for my mother and once for her Mother.

Aug. 31. Saturday. I purchased a bill of goods of Z.C.M.I. for myself and one for my sons-in-law Andrew Olsen.

I received the following letter from my brother David.

Flint Aug 21st 1895.

"Dear Brother Warren: Your very welcome letter dated Aug. 4th was received on the 12th. I suppose you are having a good time visiting at Salt Lake. I wish it had been possible for me to have met you with your wife and children, but as this could not be, I trust your trip will add much to your enjoyment, both in spirit and health, and I think the same God in whom you have for years past been trusting, will not leave you comfortless in your old age, but will keep you and yours to the end; and then will receive you and yours in mansions He has gone to prepare for those who love Him. With regard to your family record; I think our sister Laura must have died in 1823, I remember well that I attended the funeral at the place you described towards the Little Lake, and that was before I went to Mr. Hurd's. And I was living at home when Sister Nancy died, but I do not remember anything about the date of her death. But I am quite sure that her son Albert Bouker came to our house to live while I was at home. I remember Nancy very

P. 33 well when she was married and left home, and I went with father and mother once in a cutter to visit her at her home. With regard to our sister Laura's daughter Lucinda Allen, I remember playing with her at our home. She must have been about my age. Her death was caused by the Hooping Cough. They supposed she had got about over it, when one day, while at play she began to cough, and could not get her breath. I do not remember anything about the date of her death. I think if you will change your record of Laura's death to Oct. 17th 1823, it will be according to my recollection, as I am sure she died before I went to Mr. Hurds to live which was on the 17th day of Apr 1824 ----- I do not know but I am rather late in writing this letter for you to get it at Salt Lake, but I hope not.

Give my love to all our relatives, there. Tell them I look back with pleasure upon the visit I had with them while there, and the many tokens of love and friendship received from them for which I shall ever cherish the warmest feelings of love and gratitude.

Give my love to your wife and children, and write soon, as I will be anxious to hear from you, I remain your Affectionate brother David Foote"

Sept. 1 [1895]. I went and hunted up Oliver Bess, a son of my Cousin Laura Bess. After considerable inquiry I found him at 131 Rio Grand Avenue. I did not know him, nor he me. He looks quite old as well as myself.

Sept. 2. This is what is called Labor Day; and there is to be excursions to Salt Air, Garfield Beach, and other places, We have all concluded to go to Salt Air, that is, Nancy and her family, Wm. Wixey and family and myself, wife, and son George. The fare on the cars for the round trip is 50 cents. We left Salt Lake City about 2 o'clock, P.M. and arrived at Salt Air in half an hour. (20 miles.) The Pavilion is built a mile out in the lake and the cars run right up to it. It is a very large building, and must have cost a great deal of money. There is a string of buildings running south a short distance from the Pavilion and then east, for bathing purposes, or rather dressing rooms for bathers. There was a large crowd there, estimated to be 5000 or 6000; all bent on pleasure, and continually on the move in every direction. Some were listening to political harangues, some bathing in the lake, some eating lunches, drinking lager beer. Some eating candies, nuts &c.

There is every thing here to tempt the people to spend their money. Towards night we all, that is our party went up into the dancing room and sit down, so as to witness the lighting of

P. 34 the electric lamps around the large room. While sitting there, a lady came to me and asked my age. I told her 78, she then asked my wife her age. She said she was looking for the oldest married couple present, who would draw a prize. She said she thought we were the oldest and wanted us to go with her to the Music Stand and take a seat, until she looked further. She soon came back and said we were the oldest ones she could find. There were prizes for several other purposes. After some music and dancing, my wife and I were invited to step up on the stand, when an elderly gentleman presented us to the vast crowd, and said he had the honor to present before them the oldest married couple present who had been married 52 years. At this announcement, there was terrible shouting and clapping of hands. As I stepped off the stand a reporter of the Salt Lake Tribune stepped up to me and asked my name, and the next morning, Mr. and Mrs. Warren Foote's names appeared (among other prize winners,,) drawing the first prize as the oldest married couple. The prize proved to be a box of laundry soap, of 100 cakes. We left the Pavilion at half past 8 and arrived at the Depot at 9, and got home at 10 o'clock P.M. We had a very interesting time, and got well paid for the trip.

Sept. 3. My daughter and I went up to the Temple, and she was baptized for 11 of our relatives. Several hundreds were baptized for today.

Sept. 4. My son George was endowed for Joseph Foote, 5th cousin, and Nancy was endowed for Mary Todd wife of Obed Foote. After which they acted proxy for the sealing of the following persons:

My son Warren Foote jr. and Clarissa Gates, daughter of Geo. and Mary Gates, My son John Ammon Foote and Lois Foote. My brother David's son, David Burns Foote, and Thankful Foote, Obed Foote, and Mary Todd. Obed Foote is my father's Uncle.

Sept. 5 [1895]. George was endowed for my Nephew Franklin Allen, Nancy for her Aunt Rebecca Myers Allen and had them sealed. I have now had the work done for them that they would not do for themselves.

Sept. 6. George was endowed for Robert Foote 5th Cousin, and Nancy for her Aunt Nancy Foote, my Sister who married Jonathan Bouker. This ends our labors in the Temple for this time. We have accomplished a very good work, and taken quite a load from my mind, but not as much as I wished to. 19 have been baptized, 13 endowed and 7 couple sealed, and three families sealed to parents.

P. 35 In the afternoon I blessed my grand Daughter Mary A. Wixey's baby and gave it the name of Homer John. I received a letter from my Nephew, Darius S. Clement informing me that his mother, (my sister Betsey,) was endowed the 27th of March 1889 in Manti Temple Louisa Kelsey Clement, proxy. I also received a letter from brother George Gates informing me that my sister Clarissa, (his first wife) was endowed the 5th of Sept, 1888 in the Manti Temple Marcia Gates Waters, proxy.

Sept. 7. George went out to John Tanner's last night after the horses and wagon, and returned this forenoon. We then loaded up, and at 5 o'clock P.M. bade Nancy and her children good bye and started for John Tanners where we arrived at half past six P.M. Harry W. Bouton is going home with us. Bought \$1.00 worth oats.

Sept. 8. We, with John and Augusta went over to my Nephew Isaac Ferguson's and made them a visit. They have a family of 13 children, - all alive.

Sept. 9. We all went over to Marion Bradys, at Union and had a fine visit.

Sept. 10. Augusta Tanner has concluded to go with us as far as Fairview and make her cousin Darius Clement a visit. We started for home some after 8 o'clock. The wind began to blow from the south soon after we started, and before we got to Sandy it blew a gale, and when we came to the State Road, the dust was blinding. Sometimes we could not see the horses heads. It blowed square in our faces till we got to the canal south of Absabom Smith's place; where we nooned. I never experienced such a time with dust before. At this place the road turns southwest and the dust flew sidewise and was not so bad. After we got around the Point of the Mountain it was much better. We drove to Pleasant Grove, and stopped with David Adamson.

Sept. 11. We started about 8 o'clock and drove to Bullock's place between Provo and Springville and nooned. When we arrived in Springville we thought it best for my wife and I and Augusta to take the cars to Fairview, 45 miles. We purchased our tickets, \$1.90 apiece and 5 minutes past 4 and arrived at Thistle Station in 30 minutes, where they stopped for 20 minutes. We arrived at Fairview at 20 minutes past 6. I walked up to Darius's place (1 1/2 miles) and he sent a carriage down for my wife and Augusta, but it was after dark before they got up there. It was somewhat Chilly and my wife took cold. George and Harry drove about four miles into Spanish Fork Kanion and camped.

Sept. 12. Darius took his horses and carriage, and us and his wife down to his niece, Nancy Cox to make her a visit. She is a daughter of my niece Mary Irene Clement Sanders. Nancy married Walter Cox, son of Orville Cox. They live about a mile south of Fairview, and seem to be in very good circumstances. We had a good visit but was

P. 36 somewhat marred by the indisposition of my wife from the effects of the cold she took last night. Soon after we started for Darius' home she was taken with a pain in her side, and became very severe before we got there. She immediately laid down on a bed, and Augusta applied a bag of hot salt and gave her some hot drinks which eased the pain and she rested pretty well through the night. George and Harry arrived a little after dark.

Sept. 13. My wife is better this morning, but is quite weak. I think she will be able to start homewards tomorrow. I went down town with Darius, to see brother Lysander Terry. He was not at home but I had a chat with his wife Levey, and invited them to come up to Darius' tonight and see us. Towards night they drove up and spent the evening with us. I should not have known him had I met him any where else. He looked at me and said that this can't be Warren Foote. I told him that it was what was left of him. He said my voice was natural, but my face was not. It has been over 30 years since we saw each other. We were then

in the prime of life - hair dark, now we are gray and old age very visible in our countenances and actions. We spent the evening in talking over old times - in crossing the plains, and of the things that transpired in our companies &c. I was the Captain of 100, and he was Captain of the first fifty. We were one in our councils, and was in harmony all through our Journey across the plains, and finally located in Little Cottonwood Ward, afterward called Union, and his house was next to mine in the Fort. And in our military organization he was a captain and I a major. Thus we were intimately associated together for a number of years, and in a civil capacity we were associated as intimately, I was justice of the Peace and he was Constable at one time. He moved to Fairview about the year 1861 or 62.

Sept. 14 [1895]. My wife thinks she is able to travel this morning, so we concluded to start out. We bade Darius and his family and Augusta Tanner good bye, and proceeded homeward at a quarter to eight. We went as far as Spring City and nooned. It is a fine day - wind north. In the afternoon we drove through Manti and tried several places to get hay for the horses over night, but could not. About two miles from Manti we met a young man with a load of hay

P. 37 and succeeded in getting 25 cents worth of him. There being a little stream of water close by, we camped for the night. It was now after sundown.

Sept. 15. We started at 7 o'clock and drove to a little stream five miles south of Mayfield and nooned. It is quite warm. My wife has improved in health. The road is badly cut up; the ground being so dry, and a clayey soil, makes it rough traveling. We arrived at Salina about 4 o'clock P.M. We stopped at Geo. Gates a short time, where we found a letter from my son Homer, informing us that all was well at home, which was good news. We drove about three miles out to John Jones' place and stopped over night. George's wife and children was down to Aurora stopping with her sister. George went down there and staid all night.

Sept. 16. George came back to Jones' early this morning, and said he had concluded to leave his wife with her sister during the coming winter, but he would go home with us and after the falls' work was done he would come back. We drove down to Aurora and left his wife's trunk and some other things with her and then, at 10 o'clock A.M. proceeded homeward. We camped at night at the Lisonbee place, three miles north of Monroe.

Sept. 17. Today we drove to Clinton Thompson's where we arrived a little before night, and had a very pleasant little visit with them.

Sept. 18. It looks somewhat rainy round about the mountains. We started at half past seven. It rained a little on us before we got to City Creek town. It rained more ahead of us, and when we came to Circle Valley the road was quite muddy. We nooned at Whitakers. Soon after starting from here, a quite a shower came on to us for a short time. We drove through Circle Valley, and as we got to the last house before entering the Kanion, there was a heavy shower coming up so we thought it best to stop, and get into the Camp House. We had no more than got the horses into the stable, and another cover on the wagon than it began to pour down. The rain lasted about 20 minutes, and then cleared off. It was now about four o'clock, but we concluded to stay till morning, as it is 8 miles through the Kanion. About sundown,, my grandson W.R. Foote drove up with his family, on his way to Manti to get their Endowments, and be sealed after which they were going to Emery in Castle Valley on a visit They stopped with us all night.

Sept. 19. It is clear this morning. We paid 25 cents for hay. we started at 8 o'clock. The road through the Kanion was somewhat muddy but not bad. The wind arose about 10 o'clock and blew a gale from the South, full in our faces till we got to Bear Creek, where we nooned. The afternoon was more pleasant. We drove to 8 miles southeast of

P. 38 Panguitch and stopped with H.A. Bouton's aunt Amanda Dibble. It is quite chilly tonight.

Sept. 20. We took supper, and breakfast with sister Dibble, and started about 8 o'clock. The wind arose again today, and blew fearfully from the South. We nooned at Sawyer's place, then continued homeward. We got to the divide at four o'clock, the wind still blowing furiously. George drove very fast down the Kanion, and we arrived at home at 7 o'clock, and found all well, and are glad to be at home again. our trip to Salt Lake has been quite satisfactory, although our labor in the Temple prevented us from visiting many of our old neighbors.

Sept. 22. I went to meeting and gave a brief account of our journey to Salt Lake City, - labors in the Temple, and other matters. The weather is cold, and some frosts. Our corn cut and hauled.

Sept. 29. We have got our last crop of lucern all cut and ready to haul.

Oct. 8. Our hay is all in our barn, and in excellent order.

Oct. 9 [1895]. Political matters are at fever heat throughout the Territory. There are two Democratic speakers here tonight, sirs Coffey and McDaniels. The last named is a candidate for Judge for this District. There was quite a full house. They proved a great many facts, with regard to the course pursued by the Political Parties.

Oct. 19. George, Homer, and Harry Bouton, have had a week's hunting, but did not get any venison. I have been drying apples. Weather fine. Dug the potatoes last week, Had about 150 bushels, and very good ones. Last night Frank J. Cannon, Uebet M. Wells and - Allen, Republicans were here, talking politics. They blamed the Democrats for the hard times, and all the misfortunes that have befallen the people. They have a Band traveling with them, so as to excite the people to come out to hear them. I did not attend the meeting. Old brother Esplin of Orderville died this morning.

Oct. 20. It rained some by spells throughout the day. I do not feel well. Brother L.J. Hopkins' daughter, Julia died in Provo today. She was going to school there. As soon as bro Hopkins heard that she was sick, he and his son John started for Provo, but she died before they got there. She had the Pneumonia.

Oct. 25. Brother Hopkins returned today with the body of his daughter.

Oct. 27. Julia Hopkin's funeral was held in the Meeting house. A few from Kanab, Orderville, and Ranch attended. The house was full, and a large concourse followed the corpse to the grave.

Oct. 30. Brother Kokerhance died at Thomas Chamberlain's house near the Orderville Woollen Factory. I was at

P. 39 the Factory the 28th and he was at the loom weaving. He said he was not well, and complained of his head and chest. He is a weaver and has worked their the most of the time since the factory has been in operation. He was buried at Orderville.

Nov. 1. I received a letter from my daughter Nancy. She is worrying about Harry.

Nov. 3. It rained and snowed last night, and snowed nearly all day, and then commenced freezing towards night. We have only about 1/3 of our apples gathered, and many of the folks have not gathered any.

Nov. 4. The thermometer is down to 14 above zero. It cleared off in the night. The apples and pears are all ruined for keeping but will make cider.

Nov. 5. This is Election day. Party spirit is running high throughout the Territory. The election passed off quietly here. The Democrats have two majority in this Precinct. There were two Republicans and one Democrat who voted against the Constitution. Two of the Twelve Apostles have used their influence for republicans.

Nov. 7. I have lost about 150 bushels of apples. There never has been such a cold freezing spell at this time of year, here before, since we have been here. I have many times let my apples hang on the trees later than this.

Nov. 12. It clouded up and rained a little at night and then turned to snow.

Nov. 13. Snow is about three inches this morning, - wind North and quite cold.

Nov. 17. I wrote to my daughter Nancy. A great many children are down with the measles. There are no meetings.

Nov. 18. George sold the place in Lydia=s Kanion to Thomas Chamberlain for \$300.00 and his pickets he had cut and hauled out for \$40.00.

- Nov. 20.** George started for Aurora, and Harry Bouton went with him going home.
- Nov. 29.** The weather is very fine, warm and pleasant. Oscar Beebe and his wife and children, arrived here this forenoon, also my son Charles L. They have been down to Virgin City with flour to trade for dried fruit &c. my daughter Olive's health is very poor. She took cold on the road to Virgin City and was quite sick there a few days. I was very glad to see them.
- Nov. 30 [1895].** It snowed some last night, but all melted today.
- Dec. 1.** There are so many sick with the Measles that meetings are discontinued. The weather is clear, and nights quite cold.
- Dec. 2.** My daughter Olive was quite sick last night, but is better today. Oscar and my son Charles are very anxious to get home, but they will have to stay until Olive gets better. I received a letter from my son George A. He arrived at Aurora the 25th Nov. and found his family well. Harry Bouton went home the next day.
- Dec. 3.** My daughter Olive thought she would be able to ride so they started for home this morning. She has not
- P. 40** taken much comfort with her visit, she has been so ill, but she says she has had the privilege of seeing her father once more. May the Lord bless her and her children, and spare her life to raise her family is my prayer.
- Dec. 7.** Our Quarterly Conference convened today at Orderville.
- Dec. 8.** Conference continues today. I did not attend. The weather is cold.
- Dec. 11.** I received a letter from Nancy Bouton. She writes that Harry got home the 26th at night. They were all well but her daughter's baby, who is very sick. I sent Nancy about 50 lbs honey and her mother sent her 15 lbs butter by Harry, for which she is very thankful.
- Dec. 13.** We killed a very fat beef. I have been very busy taking out honey.
- Dec. 16.** It snowed two inches last night. Cleared off cold today. I got a letter from George. They are all well.
- Dec. 17.** The thermometer is five degrees above zero, - the coldest this winter.
- Dec. 18.** Thermometer 14 degrees above zero. I purchased a suit of clothes for \$11.00.
- Dec. 21.** I got a letter from my son Franklin's wife and his son Jacob. She writes that Oscar Beebe and family got home the 10th inst. Olive's health is very poorly. She, and her little girl, Mary Irene were sick all the way home. The rest of our folks there are well as usual.
- Dec. 24.** It is a very cold north wind. Thermometer at 4 P.M. 20 above zero.
- Dec. 25.** This is a cold Christmas morning. Thermometer 6 degrees above zero.
- Dec. 28.** I got another letter from George. They were all well. Brother J.W. Watsons sickly son died last night. He has been sickly a long time.
- Dec. 29.** I attended the funeral of bro. Watson's boy, quite a full house.
- Dec. 30.** The Thermometer is six degrees above zero this morning.
- Dec. 31.** As the poet P.P. Pratt says:

"Another year has rolled away,
And taken thousands to the tomb,

Its sorrows and its joys are fled,
To hasten on the general doom."

I feel thankful to my Heavenly Father that my life has been preserved so that I have had the privilege to enter into the Salt Lake Temple with my wife Artemisia S. son George and daughter Nancy and officiate in the ordinances for dead relatives, and my desire and prayer is that I may live to see much more work done for them.

CHAPTER 3 - 1895

P. 41 I have often had reflections on the practice of women who are sealed to husbands for time and all eternity marrying again after their husbands are dead. According to the Revelation on the Eternity of the Marriage Covenant, I can't understand how they marry again without breaking their covenant with the dead husband. In the Juvenile Instructor of March 15th 1895 there is a question asked by some one relating to this subject, which gave me an opportunity to ask brother George Q. Cannon for some explanation with regard to that subject. Hence the following correspondence on the subject,

Glendale Kane Co. Utah Apr 3, 1895

President Geo. Q. Cannon, Dear Brother:

In the Juvenile Instructor, No. 6 of March 15th 1895, a question is asked if it is permissible for a woman who has been sealed to her husband (who is dead,) to be married by a bishop? Then another question is asked; "Can she do so without breaking her covenant which she made when in the Temple"? Your answer is: "A widow can be thus married if the man is a member of the Church without breaking any covenant that she made in the House of the Lord."

Will you please explain the following, which I copy from the Revelation on the Eternity of the Marriage Covenant, 41th verse, "And as you have asked concerning adultery, 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 hath committed adultery and shall be destroyed."

Now what are the meaning of the words, "holy anointing," in this case? Again 63rd verse. "But if one, or either of the ten virgins after she is espoused, shall be with another man she has committed adultery and shall be destroyed" &c. Now there is no proviso made here that if the man dies, she is released from this law during her lifetime, which binds her to her husband, and gives her the privilege to marry another man. In the sayings of the prophet Joseph Smith, recorded in The Compendium Page 280, we read as follows: "All things whatsoever God of his infinite wisdom has seen fit and proper to reveal to us, while we are dwelling in mortality in regard to our mortal bodies,, are revealed to us in the abstract and independent of affinity of this mortal tabernacle, but are revealed to our spirits precisely as though we had no bodies at all and those revelations which will save our spirits, will save our bodies. God reveals them to us in view of no eternal dissolution of the body or tabernacle."

P. 42 Is not this everlasting covenant between a man and woman made in view of no death, or dissolution of the body or tabernacle"? In view of the foregoing quotations, how can a woman be with another man without breaking her covenant between her and her husband who is dead, inasmuch as this covenant is made without any proviso with regard to the dissolution of the body?

If the husband's death releases his wife from this covenant during the rest of her mortal life, why did not the Lord make this proviso in the revelation? Is not the case similar to an elder going on a mission for a number of years, leaving his wife at home? He certainly would not expect her to marry another man during his absence. And as the same sociability which exists among us here, will exist among us there, (see Sec. 130 2nd verse Doc. & Cov.) it seems to me his feelings will be about the same as they would be here.

Your Brother in the Gospel Warren Foote.

To the foregoing I received the following reply.

"Office of the First Presidency of the Church of Jesus Christ of Latter Day Saints, Salt Lake City Utah. Apr 11th 1895

Elder Warren Foote, Glendale, Kane Co.

Dear Brother: President Geo. Q. Cannon has handed me your letter of 3rd inst. With regard to the question you there raise, I believe I can best answer it by repeating a maximum of the Roman Catholic Church on disputed points, that, "The practice of the Saints is the best interpretation of the Scriptures." So in this case. The remariages of widows has never been regarded by the men holding the Sealing blessings of the church,

(so far as we can gather from their teachings,) as being contrary to the revelations of the Lord. President Brigham Young did not oppose such alliances "and as you are doubtless aware in some cases encouraged them. Your Brother, Geo. Reynolds."

The following is my reply to Bro Reynolds:

Glendale Apr 24th 1895

Elder Geo. Reynolds, Dear Brother:

Yours of the 11th inst. in answer to my letter to President Geo. Q. Cannon is received. In reply, you say that you believe you can best answer it by repeating a maximum of the Roman Catholic Church on disputed points. "The practice of the Saints is the best interperation of the scriptures." So in this case" &c. I cannot hardly agree with you

P. 43 in this statement. Let me refer you to the law of adoption. We are all aware that President Young, Kimball, and many of the Twelve Apostles, and many others in the Church, have had hundreds adopted to them who were not their descendants, or even blood relations. Now the Lord has revealed to His Servant Pres. Wilford Woodruff that, that practice was not correct, but every person must be adopted to their own father. Now because President Young and others practiced the first named plan of adoption, does that make the practice correct? I think not. I do not think that the Lord has changed His mind with regard to the principle of adoption. Elijah was to turn the heart of the fathers to their children, and the children to their fathers, not to some other person's father. The practice to be pursued in accordance with President Woodruff's instructions, makes the practice accord with the mission of Elijah; while the former does not.

Again, when the doctrine of baptism for the dead was revealed to the prophet Joseph, the people were so anxious to do something, that they could not wait for the Lord to give full directions with regard to that ordinance, but went immediately and were baptized in the Mississippi river, men for women, and women for men. They ran before they were sent. Now it seems to me that the practice of marrying widows who have been sealed to their husbands for time and all eternity is open to grave doubts, without further revelation on that subject, in addition to what is revealed in the revelation on the Marriage Covenant. The two passages quoted from the revelation on the Marriage Covenant, are expressed in positive language, the meaning of which cannot be misunderstood, excepting the words, "and I have not appointed unto her by the holy anointing," What is to be understood by that sentence is not clear to my mind. This is why I asked the question of Pres. Cannon, to learn if the Lord had given further instruction or revelation on the subject.

I have been connected with the Church since 1837 and have seen some things practiced by the saints since that time that proved not to be correct. But when the Lord speaks through his servant - who stands at the head of his Church,

P. 44 that ends all dubiety and uncertainty in all matters. When points of doctrine are not made clear by the revelations of God, all is uncertainty, and one man's opinion is about as good as another. All men are liable to err, and I do not expect perfection in the practice of the Saints until the Lord sends, "One mighty and strong who will set in order the house of God," (see Sec. 85 Doc. & Cov.) I remember of reading a sermon of Pres. John Taylor's delivered, I think before Pres. Young's death. He touched upon the subject of widows being married for time after their husband's death. I cannot repeat his words, but the substance was this. He thought it would be more satisfactory to meet a wife in the spirit world, or the resurrection, knowing that she had been true to him, and had never known any other man, and their affections would be greater and their happiness more perfect. I think this certainly would be the case if our feelings will be the same there, as they are here.

Your Brother in the Gospel,
Warren Foote.

I did not receive any reply to the foregoing letter.

CHAPTER 4

- P. 45** This Chapter I shall devote to answering the following question. Is our Lord and Savior Jesus Christ; and father Adam, one and the same person?

I have heard a brother who is an High Priest in the Church of Jesus Christ of Latter Day Saints, express himself as believing that the Lord and Savior Jesus Christ and Father Adam are one and the same person. His argument was this: "That as Adam is, or will be the God of this earth, he came here to do the works that he had seen his father do, that is; To organize an earth and people it, and by partaking of the forbidden fruit brought death; not only to himself, but to all his posterity, also, to every living thing on the earth, and banishment from the presence of his Father. He being the transgressor, should in justice be the person to redeem the world from the effects of his disobedience, by offering up his life, and shedding of his blood upon the cross, thus atoning for his transgression in the Garden of Eden, and by the power of his resurrection, bring to pass the resurrection of the mortal bodies of all his posterity," He thought it would be unjust to call another person to be sacrificed to atone for his (Adams) transgression.

Now, as I cannot find anything in the Revelations of God to man, either ancient or modern, to sustain such a doctrine I shall endeavor to show my reasons for my unbelief in the same. In the first place I will say, that those who are conversant with the scriptures and revelations of God, and especially those who have received their endowments in the Temples of the Lord; cannot but understand that, Jehovah, who is Jesus Christ, and Michael, who is Adam, are two distinct personages. They were commanded by Elohim, the Father of our Lord Jesus Christ, to go down and organize an earth.

Abraham says in his writings, as recorded in the Pearl of Great Price, (page 62, small edition). Now the Lord had shown unto me Abraham, the intelligences that were organized before the world was, and among all these were many of the noble and the great ones, and God saw these souls that they were good, and he stood in the midst of them, and he said, these I will make my rulers; for he stood among those that were spirits..... And there stood one among them

- P. 46** that was like unto God, and he said unto those who were with him; We will go down for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell, and we will prove them herewith to see if they will do all things whatsoever the Lord their God shall command them, and they who keep their first estate shall be added upon, and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate, and those who keep their second estate shall have glory added upon their heads forever and ever. And the Lord said Who shall I send: And one answered like unto the son of Man, Here am I, send me. And another answered and said, Here am I send me. And the Lord said I will send the first. And the second was angry, and kept not his first estate, and at that day many followed after him."

Now we understand from other scriptures, that the personage mentioned, who stood in the midst of those spirits was Elohim, the Father of all those spirits, and it was He who was presiding in that Council, and asked, Who shall I send: and the first who answered was the son of Man, Jesus Christ. And the second was Lucifer. Where was Elohim going to send them; and on what business? He was going to send them down where there was space and organize an earth for those spirits to dwell on after obtaining a tabernacle of flesh and bones. For Abraham says further, "And the Lord said; Let us go down, and they went down at the beginning, and they organized and formed the heavens and the earth." Now, who were they that went down to organize the heavens and the earth? The Lord has revealed through His prophet Joseph Smith that they were Jehovah and Michael or in other words, Jesus Christ and Adam. Who was Jehovah or Jesus Christ? The answer will be found in Section 38 Book of Doctrine and Covenants, as follows. "Thus saith the Lord your God, even Jesus Christ the Great I Am, Alpha and Omega, the beginning and the end, the

- P. 47** same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven before the world was made. The same which knoweth all things for all things are present before mine eyes. I am the same which spoke and the world was made, and all things came by me." &c. Again the Lord says in the 93rd Sec. 21st verse: "And now verily I say unto you, I was in the beginning with the Father and am the first born." Now it may be asked, Who was the second person who offered himself and was rejected. The answer will be found in the Pearl of Great Price page 14 (Small Edition) "And I the Lord God spake unto Moses saying, That Satan whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me saying, Behold I, send me, I will be thy son and will redeem all mankind that one soul shall not be lost, and surely I will do it. Wherefore give me thine honor. But behold my Beloved Son, which was my Beloved and Chosen from the beginning Said unto me, Father thy will be done, and the glory be thine forever." We have seen that Michael

was with and assisted Jehovah in the organization of this earth, and it must be supposed that he had a perfect knowledge of the purposes for which it was organized, and that he would take up his abode on it with Eve his wife, and commence organizing fleshly tabernacles for those spirits who were in the Grand Council spoken of by Abraham. The next we learn about Michael is, that he is placed on the earth, and has passed through a state of forgetfulness, and his name is called Adam, and he is placed in the Garden of Eden to dress and keep it. "And I the Lord God said unto mine Only Begotten, that it was not good that the man should be alone" &c. (Pearl of Great Price page 13 Small Edition). Now here we learn that Elohim, the first person, is talking to Jehovah or Jesus Christ the second person, about Adam the third person, consequently Adam cannot be Jesus Christ. Again, page 17th (New Edition) after Adam and Eve had eaten of the fruit of the tree of knowledge of good and evil the Lord says, "And I, the Lord God said unto mine Only Begotten, Behold the man has become as one of us to know good and evil" &c. It seems to me that these quotations show positively that there were three distinct persons named. But I will continue this subject further, After Adam and Eve were driven from the garden of Eden, they called on the name of the Lord, and they heard his

P. 48 voice from the way of the garden of Eden speaking unto them, and they saw him not for they were shut out from his presence. And he gave unto them commandments that they should worship the Lord their God and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord. And after many days an Angel of the Lord appeared unto Adam saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the Angel spake saying: This is a similitude of the sacrifices of the Only Begotten of the Father, which is full of grace and truth, wherefore thou shalt do all that thou doest in the name of the Son" &c. (Pearl of Great Price small Edition page 18).

I will now quote from the sayings of Enoch (See page 32 Pearl of Great Price Small Edition) "But God made known to our fathers that all men must repent. And he called upon our father Adam by his own voice, saying I am God; I made the world and men before they were in the flesh. And he also said unto him, If thou wilt turn unto me, and harken unto my voice, and believe and repent of all thy transgressions, and be baptized, even in water, in the name of my Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven whereby salvation shall come unto the children of men, ye shall receive of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask it shall be given you. And our father Adam spake unto the Lord, and said, Why is it that men must repent and be baptized in water? And the Lord said unto Adam, Behold I have forgiven thee thy transgression in the Garden of Eden. Hence came the saying abroad among the people, That the Son of God hath atoned for original guilt wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

And the Lord spake unto Adam Saying; Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is

P. 49 given unto them to know good from evil; wherefore they are agents unto themselves, and I have given unto you another law and commandment. Wherefore teach it unto your children, that all men everywhere must repent, or they can in nowise inherit the Kingdom of God, for no unclean thing can dwell there or dwell in his presence, for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten, is the Son of Man, even Jesus Christ, a righteous Judge who shall come in the meridian of time. 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 ye are justified, and by the blood ye are sanctified, therefore it is given to abide in you; the record of heaven the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things, that which knoweth all things, and hath all power, according to wisdom mercy, truth, justice and judgment. And now behold I say unto you, This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the Meridian of time. And behold all things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: All things bear record of me. And, it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water and was laid under the water, and was brought forth out of the water. And thus he was baptized; and the Spirit of God descended upon him

P. 50 and thus he was born of the Spirit and became quickened in the inner man. And he heard a Voice out of

heaven, saying, Thou art baptized with fire, and the Holy Ghost. This is the record of the Father and the son, from henceforth and forever, and thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity. Behold, thou art one in me, a son of God; and thus may all become my sons, Amen."

After Adam had been baptized by water and the Holy Ghost we read on page 19 as follows: "And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying, Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh, I shall see God.

And Eve, his wife, heard all these things and was glad, saying, were it not for our transgression we never should have had seed and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient."

From the foregoing quotations, I think it can be plainly seen, that Adam was taught that, it would be through the atonement, which would be made by the Only Begotten Son, Jesus Christ, and not himself; who should come in the meridian of time, and be born of a woman, with flesh and blood, who; having power to lay down his life, and take it up again, thereby conquering death, and also bringing to pass the resurrection of the dead, clothing the Spirits who have dwelt in mortal bodies, with bodies immortal to live forever, for all eternity.

When the Lord made known to Adam and Eve the plan of their redemption; that a Redeemer would come in the meridian of time and redeem them from their awful fallen condition, and bring them back into the presence of their Father,, clothed again with immortal bodies; what joy and gladness must have filled their hearts, They; who had come on the new Earth with immortal bodies, and having the privilege of associating and conversing with Elohim, and Jehovah face to face, and for transgressing an eternal law, they had become mortal, and driven from the

P. 51 beautiful Garden, and the presence of the Lord, having the sentence of death pronounced upon them, not knowing of any way of redemption, where by they could be restored to the presence of their Lord, and their bodies restored to immortality again, and after lamenting, and brooding over their sorrowful condition for many days, and probably years, - Behold, an Angel of the Lord is sent to them with the glad tidings, that there was a way prepared for them, whereby they could be redeemed, and brought back into the presence of the Lord with immortal bodies; and the promise of eternal lives. No wonder that Adam in the great joy that swelled his bosom, burst forth in praises to God, saying, "Blessed be the name of God, for because of my transgression my eyes are opened and in this life I shall have joy, and again in the flesh I shall see God." It was not said to him; that after the death of his mortal body, his Spirit should, in the meridian of time take another body, born of a woman, and suffer death again to redeem himself, and his posterity, thereby atoning for his transgression in the Garden of Eden. Nothing of the kind; But he was told that this redemption would be brought about through the blood of the Only Begotten who should come in the meridian of time, even Jehovah, Jesus Christ, who is Elohim's Firstborn.

Now I will digress somewhat from the main subject, and look into father Adam's family affairs:

The civilized world, those who profess to believe the Bible, say that Cain was Adam's firstborn and Abel his second. The Lord has revealed through His Prophet Joseph Smith, that this is a mistaken idea, In the writings of Moses, as the Lord has given them through Joseph Smith it seems that as soon as Adam and Eve were driven out of the Garden of Eden, they began to have children. We read on page 18 Pearl of Great Price* as follows: "And it came to pass that after I, the Lord God had driven them out that Adam began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as I, the Lord had commanded him. And Eve, also, his wife did labor with him. And Adam knew his wife, and she bare unto him sons and daughters, and they began

P. 52 to multiply and replenish the earth; And from that time forth the sons and daughters began to divide two and two in the land, and to till the land, and to tend flocks and they also begat sons and daughters."

It seems that during this length to time, the only thing that the Lord required of them was; that they should worship the Lord their God and offer the firstlings of their flocks, for an offering unto the Lord. For as yet the plan of redemption was not made known to them. Adam had not been baptized, and ordained to the Holy Priesthood. For on the same page on which the foregoing is recorded, we read as follows: And after many days (signifying a great length of time as we comprehend it,) an angel of the Lord appeared unto Adam, and asked him, Why he offered sacrifices unto the Lord? Adam's answer shows that he was entirely ignorant why he done so, and his only reason was, Because the Lord had commanded him. Now bear in mind, that this visit of the angel took place a long time after Adam was driven out of the Garden of Eden, and he had had many

sons and daughters born unto him. This view of the subject is fully confirmed I think, from the commandment he received after the angel revealed to him the plan of redemption, or the gospel. Enoch, in speaking on this same subject says.

* Bear in mind that all my quotations from the Pearl of Great Price is from the Small Edition.

"Therefore I, (the Lord) give unto you (Adam) a commandment to teach these things freely unto your children." (Pearl of Great Price page 33)

Moses says that "Adam and Eve made all things known unto their sons and daughters. (That is the plan of redemption and the gospel of Salvation.) This commandment was given to Adam after he was baptized and ordained to the Holy Order of God (See pages 34 and 35 P. of G.P.) As Adam taught his sons and daughters the plan of Salvation; the redemption to be made by the Only Begotten Son of God; Satan came among them, saying: I am a son of God, and commanded them, saying; Believe it not, (that is; the words of their father Adam) and they believed it not, and they loved Satan more than God. But Adam ceased not to call upon God, and Eve also his wife. And Adam knew his wife, and she conceived and bare Cain, and said, I have gotten a man from the Lord, wherefore he may not reject his words." (Pearl of Great Price page 20) Eve thought surely that Cain being born after they had obeyed the gospel, and Adam had had the Priesthood conferred upon him, would give heed to their teachings and. **P. 53** obey them. But it appears that the influence of his older brethren were greater than his parents, for he hearkened not to them, but says, "Who is the Lord that I should know him"? "And Adam and Eve mourned before the Lord, because of Cain and his brethren." As a further proof that Cain was not Adam's firstborn; it is stated on page 21; "And it came to pass that Cain took one of his brother's daughters to wife, and they loved Satan more than God." A brother younger than himself and Abel; could not have had a daughter old enough to become his wife. It appears Moses' only intention, in his writings contained in the Bible was to give the genealogy of Noah's ancestors, and to trace the descent or line of the High Priesthood from Adam to Noah. He incidentally gives a little history of Cain, because he slew his righteous brother Abel.

After the death of Abel another son was born to Adam, named Seth. "And Adam glorified the name of God, for he said, God hath appointed me another seed instead of Abel, whom Cain slew." (Page 25.)

Thus we see that the designs of Lucifer were frustrated, for it seems his object was, in getting Cain to kill Abel, to destroy all the sons of Adam who would not obey him (Lucifer) and thereby prevent the continuation of the Holy Priesthood that God had conferred upon Adam. The record says (Page 25) "And God revealed himself unto Seth and he rebelled not, but offered an acceptable sacrifice, like unto his brother Abel. And to him also was born a son, and he called his name Enos. And then began these men to call upon the name of the Lord, and the Lord blessed them, and a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God, to write by the spirit of inspiration, and by them their children were taught to read and write, having a language which was pure and undefiled. Now this same Priesthood, which was in the beginning, shall be in the end of the world also. Now this prophecy Adam spake as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God." After giving an account of Cain slaying his brother Abel, Josephus says: "He, (Adam) had indeed many other children, but Seth in particular. As for the rest it would be to tedious to name them." In the note at the bottom of the page, it says: an old tradition says Adam had 33 sons and 23 daughters, making 56 children.

CHAPTER 5

- P. 54** In resuming the subject concerning Jesus Christ and Adam, I will continue my investigations of the revelations of God through his prophet Joseph Smith and others.

In perusing those revelations we learn that Jesus Christ being the First Born Spirit of our Heavenly Parents, our Father endowed him with great knowledge and power, and authorized him to go forth into space and organize planet after planet, and in connection with his Father hold jurisdiction and authority over them and their inhabitants.

Let us bear in mind that Jesus Christ performed all these mighty works before he tabernacled in a body of flesh and bones. To prove this I will quote from the Book of Ether 3rd Chap commencing at 4th verse. The brother of Jared had prepared 16 small stones, and went to the top of the mount, and presented them before the Lord, and cried Unto Him saying: "And I know, O Lord, that thou hast all power, and can do whatsoever thou wilt for the benefit of man; therefore touch these stones, O Lord, with thy finger, and prepare them that they may shine forth in darkness, and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we cross the sea. Behold, O Lord, thou canst do this. We know that thou art able to show forth great power, which looks small unto the understanding of men.

And it came to pass that when the brother of Jared had said these words, behold the Lord stretched forth his hand and touched the stones, one by one with his finger, and the veil was taken from off the eyes of the brother of Jared and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear, And the Lord saw that the brother of Jared had fallen to the earth; and the Lord said unto him, Arise, why hast thou fallen? And he said unto the Lord, I saw the finger of the Lord, and I feared lest he should smite me, for I knew not that the Lord had flesh and blood. And the Lord said unto him, Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so, ye could not have seen my finger. Sawest thou more than this? And he answered, Nay; Lord shew thyself unto me. And the Lord said unto him, Believest thou the words which I shall speak? And he answered, Yea, Lord, I know that thou speakest the truth, for thou art a God of truth

- P. 55** and canst not lie. And when he had said these words, behold the Lord shewed himself unto him, and said, Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I shew myself unto you. Behold I am he who was prepared from the foundation of the world to redeem my people. Behold I am Jesus Christ Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh."

The foregoing is positive proof that Jesus Christ had performed all the mighty works of creation while he was yet only a spirit without flesh & bones. Again it appears certain that he is not a son of Adam according to the flesh, For the Lord God Almighty said unto Moses; "And I have a work for thee Moses, my son: and thou art in the similitude of mine Only Begotten; and mine Only Begotten is, and shall be the Savior, for he is full of grace and truth; but there is no God beside me, and all things are present with me for I know them all." (Pearl of Great Price, 1st page.)

Again; President John Taylor, in his book of Mediation and Atonement; Chapt. 18 page 136 speaking of Christ as the Son of God, says, "He, in the nearness of His relationship to the Father, seems to occupy a position that no other person occupies. He is spoken of as His well beloved Son, as the Only Begotten of the Father--does not this mean the only begotten after the flesh? If he was the first born and obedient to the laws of His Father, did He not inherit the position by right, to be the representative of God, the Savior and Redeemer of the world? And was it not His peculiar right and privilege as the first born, the legitimate heir of God, the Eternal Father, to step forth, accomplish and carry out the designs of His Heavenly Father pertaining to the redemption, salvation and exaltation of man? And being Himself without sin, (which no other mortal was) He took the position of Savior and Redeemer, which by right belonged to Him as the first born. And does it not seem that in having a body specially prepared, and being the offspring of God both in body and spirit, He stood preeminently in the position of the Son of God, or in the place

- P. 56** of God, and was God, and was thus the fit and only personage capable of making an infinite atonement."

Thus we see that Jesus being the Son of an Immortal Being, His body was not subject to the curse of the Fall,

as all the sons and daughters of Adam are, but He inherited from His Father life within Himself. Hence He had "power to lay down his life, and take it up again." It seems that His blood which He inherited from his mother, was the only corruptible portion of His body, and that all ran out of his veins when he was pierced, when on the cross.

Now, let us consider some of the Mighty works of the Only Begotten of the Father which He performed long before He was born of Mary at Bethlehem, and appeared as a man on earth.

In Section 88, Book of Doctrine and Covenants, in speaking of the planets, the sun, moon and stars; the Lord says;

"Unto what shall I liken these kingdoms, that ye may understand? Behold these are all kingdoms..... Behold I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field to dig in the field. And he said unto the first, go ye and labor in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance. And he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance. And also unto the third, saying, I will visit you. And unto the fourth, and so on unto the twelfth..... Therefore unto this parable will I liken all these Kingdoms, and the inhabitants thereof, every kingdom in its hour, and in its time, and in its season, even according to the decree which God hath made."

By the foregoing we understand that there are twelve planets or kingdoms at least, which the Almighty God the Father, and His Son Jesus Christ have organized, and caused them to be inhabited with human beings.

I will now quote from Moses' record in the Pearl of Great Price page 4. After Moses had had a struggle with Satan and was delivered from him, we read as follows:

P. 57 "And it came to pass that when Satan had departed from the presence of Moses, that Moses lifted up his eyes unto heaven, being filled with the Holy Ghost, which beareth record of the Father and the Son; and calling upon the name of God, he beheld again His glory, for it rested upon him, and he heard a voice, saying, Blessed art thou Moses, for I, the Almighty have chosen thee, and thou shalt be stronger than many waters, for they shall obey thy command, even as if thou wert God, and lo, I am with thee even - unto the end of thy days, for thou shalt deliver my people from bondage, even Israel my chosen. And it came to pass, as the voice was still speaking, he cast his eyes and beheld the earth, yea, even all the face of it, and there was not a particle of it which he did not behold, discerning it by the Spirit of God. And he beheld also the inhabitants thereof, and there was not a soul which he beheld not, and he discerned them by the Spirit of God, and their numbers were great, even as numberless as the sand upon the sea shore. And he beheld many lands, and each land was called earth, and there were inhabitants on the face thereof. And it came to pass that Moses called upon God, saying, Tell me I pray thee, why these things are so, and by what thou madest them? And behold the glory of God was upon Moses, so that Moses stood in the presence of God, and he talked with him face to face, and the Lord God said unto Moses, For mine own purpose have I made these things. Here is wisdom in me. And by the word of my power have I created them, which is mine only Begotten Son, who is full of grace and truth. And worlds without number have I created, and I also created them for mine own purpose, and by the Son I created them, which is mine Only Begotten.

And the first man of all men have I called Adam, which is many." We are plainly informed in these quotations, that, God the Father, and His Son Jesus Christ have organized worlds without number and placed an Adam on each of them to people them. If this is so, how can Jesus Christ be all these Adams! The Lord says positively: The first man of all men have I called Adam, which are many. Now all these Adams must have passed through the same experience that our father Adam did. They were placed on those planets immortal beings, - they partook of the fruit **P. 58** of the tree of knowledge of good and evil and became mortal, or fell from immortality to mortality, that they might have seed and people those planets with mortal bodies, the same as our father Adam, and Mother Eve did on this planet. The spirits who were sent to take tabernacles of flesh and blood on those planets must be the children of our Father in Heaven, and they must be redeemed, from the fall of their first parents precisely as our first parents, and their posterity are redeemed, through the blood of the Only Begotten of the Father. For the Lord said to Enoch, speaking of Zion, a New Jerusalem which is to be built; "Then shalt thou, and all thy City meet them there, and we will receive them into our bosom, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be mine abode, and it shall be Zion which shall come forth out of all the creations which I have made." Pearl of Great Price page 44. From this we learn that, not only the pure in heart who have lived on this earth will meet there, but the pure in heart from all the creations which God the Father, by His Son Jesus Christ; His Only Begotten, the Redeemer of all, has made. Some may say; There is not room

enough on this earth to hold the Zion of all the creations of God. Who knows what the size of this planet was in the beginning, or morn of its Creation? Who knows the number and size of those portions which have broken off? Enoch's City was taken away, and who knows the extent of territory taken with it? We know not how many portions the Lord has taken away, but all will be restored again, and this earth will become as it was in the morn of Creation. The Lord says in the 88th Section verses 25 and 26, Book, Doctrine and Covenants, - "And again, verily I say unto you, the earth abideth the law of a celestial Kingdom for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it." John the Revelator says: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." (Rev. 21 Chapt. 1st verse)

It is estimated that the seas cover about two thirds of the earth's surface at the present time. If this was all land, and **P. 59** the mountains were all plains, and the barren deserts made into fruitful soil, what a vast host the earth might sustain with its present size.

Now, I stated that the Only Begotten, - Jesus Christ is the redeemer of all His creations, to prove this, I will quote from the "Doctrine and Covenants 76th sec. beginning at the 40th verse. "And this is the gospel the glad tidings which the voice of the heavens bore record unto us That he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world and to cleanse it from all unrighteousness. That through him all might be saved, whom the Father had put in his power, and made by him. Who glorifies the Father, and saves all the works of his hands except the sons of perdition, who deny the son after the Father has revealed him." From the foregoing we learn that God the Father gave to his son Jesus Christ power to save all the works of his hands excepting the sons of perdition. Now, was it necessary that Jesus should be born of a woman on each planet and be crucified there on to redeem them? I do not think it was. The Lord told Enoch, that "among all the workmanship of His hands, there has not been so great wickedness, as among his brethren." I have heard it reported that Joseph Smith said on a certain occasion, that this world was the wickedest of all the creations of God, for, no other people would crucify their God. Also, that this earth is the lowest of all the creations of God. It seems that at the fall of Adam (as it is called) this earth fell with Adam below all other worlds. Paul says that Jesus descended below all things, that he might rise above all things. Hence it was necessary that he should be born on this planet, to be crucified, and shed his blood to redeem not only this world, but all his creations.

We read on the 43rd page of "The Pearl of Great Price as follows:

"And it came to pass that Enoch cried unto the Lord, saying; When the Son of Man cometh in the flesh shall the earth rest? I pray thee, show me these things. And the Lord said unto Enoch, Look; and he looked and beheld the Son of Man lifted up on the cross, after the manner of men, and he heard a loud voice, and the heavens were veiled, and all the Creations of God mourned, and the earth groaned, and the rocks were rent" &c. If all the Creations of God

P. 60 mourned, they must have known what was transpiring to cause them to mourn. The inhabitants of other worlds must have known that the Son of God was expiring on the cross, - they must have known that he had been born of woman on some planet, and would be slain, and by the shedding of His blood would redeem all the workmanship of his hands. There is no doubt, but what the gospel had been preached to them, and the plan of redemption made known to them as well as to the inhabitants of this earth. Else how could the pure in heart of all the creations of God meet with the Zion of Enoch and the New Jerusalem, as heretofore related? How could they associate together if they had not been taught the gospel, - if they had not kept the same law, - if they had not been cleansed, and sanctified by the blood of Christ? It would be impossible for them to inherit the same kingdom if they had not been taught, and kept the laws of that kingdom. Now the Lord made known to the Nephites or the children of Lehi on this western hemisphere, by a sign given unto them, the exact time of the birth of Christ and also the exact time that he expired on the cross. Could He not do the same to the inhabitants of His other planets? How was this intelligence conveyed to the other planets, or Kingdoms, as the Lord calls them in the Doctrine and covenants? The prophet Joseph Smith says, in his history as published in the Deseret News, Vol. 4 No. 20, "Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fullness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters. He (the Lord) held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fullness as those who are resurrected from the dead. Translated bodies cannot enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions. Jesus Christ went in body after His resurrection to minister to translated and resurrected

bodies." The following is a quotation from, "The Meditation and Atonement" by President John Taylor, page 77. "It would appear that the

- P. 61** translated residents of Enoch's City are under the direction of Jesus who is the Creator of worlds, and that He, holding the keys of the government of other worlds, could, in His administrations of them select the translated people of Enoch's Zion, if he thought proper to perform a mission to those various planets, and as death had not passed on them they could be prepared by him, and made use of through the medium of the Holy Priesthood to act as ambassadors, teachers, or messengers to those worlds over which Jesus holds the authority." I have previously quoted from Sec. 88 Doctrine and Covenants concerning the twelve kingdoms, the following: "Therefore unto this parable will I liken all these kingdoms, and the inhabitants thereof; every kingdom in its hour, and in its time, and in its season, according to the decree which God hath made." That is; each kingdom or planet, and the inhabitants thereof are blessed with the visits, and presence of their Creator and Redeemer, in their several times and seasons.

Jesus said to his disciples after his resurrection, "All power is given unto me in heaven and in earth." (Matt. 28, 19) From the foregoing it is evidently shown that Jesus had the authority and power to commission the citizens of Enoch's Zion to go on missions to other worlds. Now, as Jesus Christ holds the keys of salvation to all the worlds of His creation and the inhabitants thereof, it seems to have been decreed in the Grand Council held with regard to the organization of this earth, and the selection of a Redeemer &c, that a certain number of father Adam's posterity should become so pure and sanctified, that they would attain to the keys and power of translation through the keys of the Holy Priesthood, which would place them above the power of Lucifer, and all sickness, pain and miseries, which abound in this world since the fall of Adam. Hence Enoch, the seventh from Adam was called and ordained to hold the presidency over those who attained to this Holy estate, and in order that they might have a place of residence, a portion of this earth was sanctified, and prepared for this purpose, and in process of time was broken off and separated from the earth, and was taken up into heaven, there to remain until the earth is purified and sanctified to as great a degree as that portion of it was, upon which the City of Enoch now stands, when that portion

- P. 62** will descend from heaven with the Zion of Enoch, and again be united with the earth. Then the Zion of the New Jerusalem, and the Zion of Enoch will be united and as the Lord said to Enoch, "They will fall on our necks, and we will fall on their necks and kiss each other." Now, Enoch was ordained to the Holy Priesthood by father Adam when he was 25 years old, and was 65 when Adam blest him, and as he was journeying among the people the Lord called upon him, and gave him a mission to preach the gospel to all the people, except the people of Cainan. "And he went forth and cried in a loud voice to all the people, (except the people of Cainan) to repent and be baptized in the name of the Only Begotten, even Jesus Christ a righteous Judge who should come in the Meridian of time, and ye shall receive the gift of the Holy Ghost." The Lord says "This is the plan of Salvation unto all men, through the blood of mine Only Begotten who shall come in the Meridian to time." And again, we read on the 43rd page Pearl of Great Price. "And the Lord said unto Enoch Look, and he looked and beheld the Son of Man lifted up on the cross, after the manner of man, and he heard a loud voice, and the heavens were veiled, and all the Creations of God mourned" &c. We are further informed that the "Lord showed unto Enoch all things, even unto the end of the world" &c. My object in referring to these quotations, is to show that Enoch and his people were well qualified and prepared to become messengers, and missionaries, to the inhabitants of other worlds, and preach the gospel to them, and inform them that a Redeemer was prepared, even the Only Begotten of the Father who would be born of a woman on this earth, and be rejected by the wicked, who would lift him up on the cross and slay him, thereby shedding his blood to atone for their first parents transgression, and on the third day would arise from the dead having power to burst the bands of death, thereby bringing to pass the resurrection of all people on all planets under His jurisdiction.

In order to come to a more perfect understanding, (although our powers of comprehension are very limited indeed) of the Power, Majesty, and Glory of our Lord Jesus Christ; I will quote from the fifth Lecture in the Doctrine and Covenants, as follows:

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"There are two personages who constitute the great, matchless, governing, and supreme power over all things, by whom all things were created and made that were created and made, whether visible or invisible, whether in heaven, on earth, or in the earth, under the earth, or through the immensity of space. They are the Father and the Son. - The Father being a personage of Spirit Glory and power, possessing all perfection, and fullness; the Son who was in the bosom of the Father, a personage of tabernacle, made or fashioned like unto man, or being in the form and likeness, or rather, man was formed after his likeness, and in his image, he is also the express image and likeness of the personage of the Father, possessing all the fullness of the Father, or the same fullness with the Father, being begotten of him, and ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name, and is called the Son because of the flesh, and descended in suffering below that which man can suffer, or in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But

notwithstanding all this he kept the law of God and remained without sin, and also that by him, a righteous judgment might come upon all flesh, and that all who walk not in the law of God may justly be condemned by the law, and have no excuse for their sins. And he being the Only Begotten of the Father, full of grace and truth, and having overcome, received a fullness of the glory of the Father, possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one, or in other words, these constitute the great matchless governing and supreme power over all things, by whom all things were created, and made that were made, and these three constitute the Godhead and are one."

Now after reviewing, and carefully considering all that the Lord has revealed to His Saints in the revelations, from which I have quoted, it seems to me that there can be but one conclusion, and that is this. The Lord Jesus Christ being the First born of the Father, His Father gave Him power and authority to organize all the worlds or planets or at least, all those that belong to the same order of our earth which are governed by the great planet Kolob, as shown

- P. 64** to Abraham; (See Pearl of Great Price page 59) and also gave him power to place an Adam and Eve on each of them, and those Adams and Eves having immortal bodies of flesh and bones, had to become mortal, in order to prepare tabernacles of flesh and blood for the spirits of the sons and daughters of his Father, who had kept their first estate, to dwell in on all these earths, and also, gave him power to lay down his life and take it up again, thereby bringing to pass the resurrection of the dead, and restoring the bodies of those Adams and Eves to immortality and eternal lives again. And also to change the mortal bodies of all their posterity to immortal -- redeeming them from the effects of the fall, or transgressions of their first parents, And all those Adams are made Princes over all their posterity, and rule, and reign over them throughout all the Eternities. And our Lord and Savior Jesus Christ will reign, under His Father, over all, thereby becoming King of Kings, and Lord of Lords.

I will now quote from the revelations of God concerning our Father Adam. "Three years before the death of Adam, he called Seth, Enos, Cainan, Mahalalel, Jarod, Enoch, and mathusalah, who were all High Priests, with the residue of his posterity who were righteous, unto the Valley of Adam-ondi-Ahman, and there bestowed on them his last blessing. And the Lord appeared unto them, and they rose up, and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam and said unto him, I have set thee to be at the head, - a multitude of nations shall come of thee, and thou art a prince over them forever." (Doctrine and Covenants, Sec. 107. Verse 53) The prophet Daniel says, (7th Chap. 9th & 10 verses) "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool, his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him, and

- P. 65** the judgment was set, and the Books were opened." Where is the place, where the Ancient of Days will set? (See Doctrine & Covenants) "Adam-ondi-Ahman, because, said he, it is the place where Adam shall come to visit his people, or the ancient of days shall sit, as spoken of by Daniel the prophet." (This place was called Spring Hill, in Davis Co. Mo.)

In Section 78 Doc. & Cov. 15 verse, the Lord says: "That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman who hath appointed Michael your prince, and established his feet, and set him upon high, and given him the keys of Salvation under the direction of the Holy one, who is without beginning of days or end of life."

At a General Conference held in Salt Lake City, Oct. 1854. President Brigham Young delivered a very interesting discourse, in which he said that Adam was the father of our spirits as well as the father of our bodies, and was our God. I was present, but did not take any notes of his discourse, and cannot now give any of his reasons or arguments to substantiate this doctrine. He did not say that Adam was Jesus Christ, our Redeemer. Now this query arises in my mind: If Adam is the father of our spirits, and Jesus Christ is our eldest brother, how can he be the Father of Jesus Christ in the flesh? There is positive proof in the revelations of God that Adam died. If he died, how could he beget Jesus Christ, before he was resurrected from the dead? According to the scriptures, Jesus Christ was the first resurrected being on this earth, and by his having power to lay down his life and take it up again, he brought to pass the resurrection of the dead, and all the righteous saints, who had died before his crucifixion were resurrected at that time. Adam having died, must have been among those who were resurrected; and he must have existed as a spirit from the time of his death until the Lord Jesus was resurrected. Consequently he could not have been the Being who cohabited with Mary. A Spirit cannot beget a being of flesh and bones.

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As I have never seen any revelations with regard to this doctrine, I must confess that I do not understand it,

therefore I will drop this subject, trusting that it will all be made plain in the own due time of the Lord. Moses says, in the 29th Chap and 29th verse of Deuteronomy, "The secret things belong unto the Lord our God; but those things which are revealed belong to us and our children for ever." We have a right then to discourse upon the subjects which the Lord has revealed to his saints through His Only Begotten, and His servants the prophets, but beyond that we cannot go with any certainty, neither is it our privilege to do so.

Now as regards the doctrine advanced by President Young, that Adam is our God. I think we can understand that, from the foregoing quotations, The Lord says, He has appointed Michael your prince, and established his feet high, and given unto him the keys of salvation under the direction of the Holy One." The Lord also said unto Adam, "I have set thee to be at the head, a multitude of nations shall come of thee, and thou art a prince over them forever." Therefore, I consider this the same as to say that he is a God over his posterity forever.

In Section 76 Doctrine and Covenants, verse 56, in speaking of those who shall come forth in the first resurrection, the Lord says; "They are they who are Priests and Kings, who have received of His fullness and of His glory and are Priests of the Most High after the order of Melchizedek, which was after the order of Enock, which was after the order of the Only Begotten Son of God; wherefore, as it is written; They are Gods even the sons of God. On a certain occasion the Jews took up stones to stone Jesus, because he being a man, made himself God; Jesus answered them saying; "Is it not written in your law, "I said ye are Gods? If he called them Gods unto whom the word of God came and the scripture cannot be broken: say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest because I said I am the son of God. (St John 10th 34, 35 & 36 verses.)

Now Adam being made a God over all his posterity, so likewise all his sons who attain to the Celestial Glory, and have entered into the law of Celestial Marriage will become Gods over all their own posterity. In Sec. 132 verse 20 Doc. & Cov. The Lord says: "Then shall they be Gods, because they have no end, Therefore shall they be from everlasting to everlasting because they continue, then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power and the angels are subject unto them.

CHAPTER 6

IS THE EARTH HOLLOW?

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Having noticed an article in the Desert News of late, by some person, who advocated the theory that the earth we inhabit is hollow, I have searched the Bible, and Josephus' writings to ascertain if there is anything in the Scriptures to sustain such a theory. The following is the results of my investigations:

From Josephus' Discourse concerning Hades, it is evident that the Jews believe that, that place was located in the earth. He says; "Hades is a place in the world not regularly finished; a subterraneous region, wherein the light of this world does not shine, from which circumstance that in this region the light does not shine, it cannot be but there must be in it perpetual darkness. This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them temporary punishments agreeable to every ones behavior and manners ... For there is one descent into this region at whose gate we believe there stands an archangel with a host, which gate when those pass through that are conducted down by the angels appointed over souls, they do not go the same way, but the just are guided to the right hand and are led with hymns sung by the angels appointed over that place, unto a region of light in which the just have dwelt from the beginning of the world..... But as to the unjust, they are dragged by force to the left hand by the angels allotted for punishment, no longer going with a good will, but as prisoners driven by violence, to whom are sent the angels appointed over them to reproach them and threaten them with their terrible looks, and to thrust them still downwards. Now these angels that are set over these souls drag them into the neighborhood of hell itself, who, when they are hard by it continually hear the noise of it and do not stand clear of the hot vapor itself, but when they have a near view of this spectacle as a terrible and exceeding great prospect of fire they are struck with a fearful expectation of a future judgment and in effect punished thereby." So much for Josephus' discourse.

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In examining the Bible I find that many of the prophets speak of a pit, and they generally refer to it as being down, as follows: Job 17th chap 16th verse. "They shall go down to the bars of the pit, when our rest together is in the dust."

The first verse of the 28 Psalm: "Unto thee will I cry, O Lord my rock, be not silent to me, lest if thou be silent to me I become like them that go down into the pit." Psalms 36th 3 verse "O Lord thou hast brought up my soul from the grave, Thou hast kept me that I should not go down to the pit"

Isaiah 14 chap. Speaking of the overthrow of Babylon, says 13th verse "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne, above the stars of God.... I will ascend above the heights of the clouds, I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." Ezekiel prophesying against Tyres, says: (26th 20th) "When I shall bring thee down with them that descend into the pit with the people of old time, (referring probably to the people who were disobedient in the days of Noah, as mentioned by the Apostle Peter) and shall set thee in the lone parts of the earth, in places desolate of old with them that go down to the pit." Isaiah 24th 22 verse. "And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in prison, and after many days they shall be visited." The Lord in showing to Enoch in vision, the people who rejected the gospel preached to them by Noah, says to Enoch "But behold these which thine eyes are upon, shall perish in the floods, and behold I will shut them up, a prison have I prepared for them." The Lord in speaking by the mouth of the prophet Isaiah of a certain person, (doubtless meaning Jesus Christ) says: "I the Lord have called thee in righteousness and I will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles: To open the blind eyes, to bring out the prisoners from the prison and them that sit in darkness out of the prison house." (Isaiah 42-6 & 7 The Apostle Peter says: For Christ also hath suffered for sins, the just for the unjust that He might bring us to God, being put to death in the flesh, but quickened by the spirit, By which he also went and preached to the spirits in prison" &c referring to those who were disobedient in the days of Noah. (Sec 3rd 18, 19, 20 ver. 1st Peter)

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These are the same spirits that the Lord told Enoch that he would shut up in prison (see Pearl of Great Price) and he here confirms the words of Peter by saying, "Wherefore he suffereth for their sins inasmuch as they will repent in the day that my Chosen shall return unto me, and until that day they shall be in torment." Now Peter gives us to understand that while the tabernacle of our Lord was resting in the sepulchre, his spirit was preaching to the spirits in prison. Now, the question is, where is that prison located?

It seems to me that Jesus himself has told us definitely where the location is. He says, as recorded in Matthew 12th chap. 40 verse; "For as Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth." Jesus certainly could not here have had reference to his body of flesh and bones, for that was on the surface of the earth, in a tomb which was easy of access by the living, and while on the cross, he told the thief that, "This day shalt thou be with me in Paradise." He did not say that he should be with him in the sepulcher. As Jesus told the Jews that he would be in the heart of the earth, the thief must have went there also. Now if Jesus was preaching to those spirits in prison during those three days and nights, the prison must have been in the heart of the earth. Webster's definition of the word heart, is "the part nearest the middle or center, the part most hidden and within, the inmost or most essential part of any body or system." According to this definition the heart of the earth must be the center of it. The pit spoken of in the scriptures being located in the center of the earth, explains another mystery that I could never understand, which is this: How is it that a pit could be bottomless? In the 9th chapter of Revelations the Apostle John says; "And the fifth angel sounded and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit, and there arose a smoke out of the pit as

P. 70 the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit." In the 20 chapter we read as follows, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon that old serpent, which is the devil, and Satan and bound him a thousand years, and cast him into the bottomless pit and shut him up" &c.

Now if the bottomless pit is located in the center of the earth it is very evident that it must be bottomless, (and topless to as for that matter) for there is neither top or bottom to the center of anything. Now is not the bottomless pit the same place that Josephus mentions in his discourse on Hades. He says: "In this region there is a certain place set apart as a lake of unquenchable fire." In another place he calls it "Hell itself." John the Revelator calls it a lake of fire and brimstone. He says; "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever."

Now if the prison or pit is in the earth there must be an opening or passage way from the outside or surface of the earth leading into that region. Josephus says, "There is one descent into this region, at whose gate we believe there stands an Archangel with an host" &c. But the lake of fire which he calls "Hell itself" he intimates is closed up, and there is no one in it, nor will be until the final judgment, but the wicked are in a place adjoining it where they can continually hear the noise and feel the hot vapor. If Josephus is correct, then that place is locked up, and will remain so, until the Angel to whom was given the key, as related by John the Revelator, unlocks it. when such a dense smoke will come out of it that the sun and the air will be darkened. What other place can this smoke come from, except from the bowels of the earth?

There are several other passages of scripture referring to going down into the pit, and taking all together, it would seem that the evidence is strongly in favor of the earth being hollow.

Since writing the foregoing I have found an Editorial in the sixth Volume of the Times and Seasons page 792, a paper published in Nauvoo, dated Feb. 1st 1845 Edited by Apostle John Taylor W.W. Phelps Assistant Editor. whether the editorial was written by Bro. Taylor or W.W. Phelps I do not know. It reads like Phelps' writings. As

P. 71 the editorial is somewhat in line of the subject that I have been writing upon, I will copy it. What occasioned the editorial remarks was a description of the Lake of Sodom, or Dead Sea taken from Bannister's Survey of the Holy Land as follows: "This mysterious water was anciently called the "Sea of the Plain" from its being situated in the great plain of Jordon; and the Salt Sea; from the extreme saltiness of its waters; the East Sea, because it lay eastward of Judea, and in contradistinction from West or Mediterranean Sea. It is designated by Josephus and the Greek and Roman writers, Lacus Asphaltitis, that is, the bituminous lake, on account of the vast quantity of bitumen with which its waters are impregnated. Its more frequent modern appellation is the Dead Sea, from a tradition that nothing can live in the vicinity of its Saline and sulphurous waters, - This has been disproved by the testimony of several modern travelers, particularly Maundrell, Chateaubrian, and Stephens. This lake, which is about 70 miles long, and from ten to twenty broad, occupies the southern extremity of the Valley of Jordon, and covers what was once the Valley of Siddim, a rich and fertile valley, in which stood five cities, commonly called the cities of the plain, namely, Sodom, Gomorrah, Admah, Zeboim, and Zoar; the first four of which were destroyed by fire, while the latter was preserved at the intercession of Lot. This mysterious lake is described as a sea of molten lead, bounded on either side by a range of lofty and barren mountains. A perpetual silence hangs over it, not a wave or

ripple disturbs its surface; its shores are seldom traversed by any footsteps of the wild Arab, not a boat or vessel of any description has ever been know to cross it from the time it engulfed the guilty cities of the plain to the present day; not a bird builds its nest or pours forth its strains of melody within the precincts of this doleful region, and a few dry and stunted shrubs are the only vestiges of vegetation to be seen in its vicinity."

The following is the Editor's comments in the foregoing, "Who can read the foregoing without thinking that hell is in the midst of the earth? But, says the learned clergy, hell, like heaven is "beyond the bounds of time and space." In reply, let us observe, that is an opinion without proof, whereas Moses says: "For a fire is kindled in mine anger

P. 72 and shall burn unto the lowest hell, and shall consume the earth with her increase and set on fire the foundations of the mountains." Shure enough "hell" is in the midst of the earth, and when Sodom and Gomorrow were destroyed they sunk down to hell, and the water covered up the unhallowed spot. Jude knew this when he wrote: "Even as Sodom and Gomorrow, and the cities about them in like manner, giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Nor is it less apparent that Ezekiel was ignorant of the location of hell, when he was relating the great return of Jacob from his captivity; and Sodom and other rebellious cities or churches, from their captivity in hell, when he left such marvelous prophesying at this: "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."

Restoration! What will the sectarian world do when "hell delivers up her dead?" And the sea delivers up her dead, and all are judged according to their works? Somebody will see the cross of Christ, and Carthage jail, as well as some other notorious places. No wonder we have earthquakes, hot springs and convulsions in the earth: if the damned spirits of six thousands years, ante-deluvians, Sodomites, Egyptians, Apostate Israel, and mobbers of Babylon, which have gone down into the pit quickly act like their fellow servants of this generation. No wonder the earth groans and is in pain to be delivered, as saith the prophet. But we will stop: for the wisdom of God is past finding out. "Inhabitants in the sea," in the earth, and under the earth; prisons for disobedient spirits in the regions of space, and "outer darkness" prepared for hypocrites, where they can weep and wail and gnash their teeth, after

P. 73 they receive the ungodly resurrection! The mystery of God! - Towns covered up with lakes, and cities hid with seas; and death a person, and hell a person, and both now reigning in the midst of their dark abodes: and finally will ride upon the earth on pale horses! with power, and kill and starve the wicked to recruit their dominions; and then after all yield to a just judgment and go into the lake which burns with fire and brimstone:"

The foregoing agreeing so well with what I have written with regard to the location of "hell", or the "pit", - the "prison house" as it is variously called in the Bible, I thought I would copy it, believing also, that it may be interesting to those who may hereafter read this book.

To the foregoing might be added the case of Dathan and Abiram, as recorded in the 16th chapter of Numbers; as follows:

"And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of my own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that those men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them. And the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They and all that appertained to them went down alive into the pit, and the earth closed upon them: and they perished from among the congregation."

CHAPTER 7 - 1896

P. 74 Jan. 1 [1896]. It is a very pleasant day. Our neighbor John Hyatt celebrated his 85th birthday tonight with dancing, songs, recitations &c. I was present till half past ten, and had to take the floor for one dance in order to satisfy the crowd. It is over 20 years since I joined in a dance.

Jan. 4. President Cleveland has said that he would issue his proclamation today, declaring Utah admitted into the Union of States; which he did.

Jan. 6. This is Inauguration day in the State Of Utah, to install the State Officers by taking the oath of office. Acting Gov. Richards has issued a proclamation recommending it to be kept as a holiday. They will have a great time in Salt Lake City. The people of Glendale observed the day by firing of guns in the early morning, - meeting at 2 P.M. Speeches songs &c and a dance at night. My health is so poor I could not attend. Heber M. Wells, son of Lieutenant Daniel H. Wells, Nauvoo Legion, a Republican is the first Governor of the State of Utah. The Republicans have a large majority in the State Legislature who will enact the first laws of the State.

Jan. 20. I settled my tithing which amounts \$20.60. My son Homer's to \$7.30. My son George's \$5.30. My health has been very poorly.

Jan. 30. Nothing has transpired worthy of note since the 6th inst. I have received several letters and answered them. My Grandson, Warren R. Foote, left here with his family to go on a visit to see his mother and brother George who are living in Safford Arizona; the latter part of last Dec. I received a letter from him today which I will copy:

"Safford, Graham Co. Arizona Jan 22nd 1896

"Dear Grandfather, Grand Mother & family:

I will write you a few lines to let you know that we are all well at present, and hope this will find you the same. We had a good trip down here - no storm on the road. Well Grandpa this is a good country for those that have got places. The Valley is 45 miles long and from 4 to 5 miles wide that can be farmed. I like this country pretty well now, but I don't know how I will like it in the summer, they say it is awful hot. It seems like spring to me now. They can raise

P. 75 anything here and get a good market for it. One man raised a sweet potato that weighed 36-1/2 lbs. He sent it to California. They can raise two crops of potatoes here in one season. Irish potatoes are two cents a pound here. We are living at mother's now. We will move to ourselves in a week or two.... I said that we are all well, but I have been poorly since I had the measles. Love To one and all. From your Grand Son Warren R. Foote."

I will say that my Grand son had the measles in Oct. last and was very sick for a few days.

I also received a letter today from my little grand daughter Mary Irene Beebe. As it is the first letter she ever wrote I will copy it.

"Emery, Emery Co. Utah, Jan. 23rd 1896.

"Dear Grandpa: I thought I would write you a few lines. Ma and I was sick all the way home. I was sick about three weeks after I came home; and Ma has been sick in bed ever since. She is getting better now, so she can sit up. They say she has had the fever, but she thinks she could eat some of your apple butter if she had it. All the rest are well. Give my love to all. This is the first letter I ever tried to write. Write soon."
She forgot to sign her name.

For the account of the visit they had been making me see page 39. In a letter I received from my son Franklin and his wife written the 27th inst I learn that there has been a great deal of sickness in Emery where they live. Mostly Typhoid fever. He writes that he and his family have escaped the sickness.

Feb. 1. I received a letter from my son Franklin and wife. They are well and the sickness in Emery has abated.

Feb. 3. Homer C.s (my son) birthday - is 25. Snowed 3 in last night.

Feb. 22. Nothing has transpired worthy of note during the last three weeks. There are no storms yet and the ground is very dry.

My health has been poor since New Years, I took a cold the night of Bro. Hyatt's party and have not been well since. My son George and Beason Lewis of Aurora arrived here today. Lewis came to look at my place, in view of trading places with me. He had proposed to trade with George if he liked this place. We went by his place last year when we went to Salt Lake. I was very willing to trade, as I think it would be a good bargain. He has a good stone house

P. 76 and about 60 acres of land all together. 20 acres in lucern. Homer wants to go and see the place before we trade. I received a letter from Nancy Bouton. Her children have all had the measles, She has had her hands full taking care of them. They are all well now.

Feb. 24 [1896]. Lewis started home; leaving the impression that he would trade.

Feb. 25. My sons J. Franklin, Charles L. and son-in-law Oscar Beebe arrived here today, and tonight my five sons are present. I never expected to see them all together again on earth. Charles and Oscar are going down to Virgin City to trade bacon and flour for fruit and wine. Franklin will stay here.

Feb. 26. Charles and Oscar went on today, they expect to be back in 7 days.

Feb. 27. Sowed wheat, (4 acres) The weather is fine.

Feb. 29. I received a letter from my nephew Warren McLean who still lives near Dryden N.Y. He writes, they are all well there now. His sister Harriet Augusta died the 17th day Dec. 1893, very sudden - was sick two days. He has two other sisters living in Dryden. He is 62 years old.

March 1. Cold west wind. I did not go to meeting.

March 4. Snowed all day and in the morning of the 5th snow is 12 inches deep, but the weather is clear and snow settled some.

March 7. My sons Franklin and Homer are not well, - have signs of coming down with the measles, but dont know how they got them.

March 8. Charles and Oscar drove in after dark. They have been gone 12 days. Charles came down with the measles the second day after leaving here. He does not know where he got them Franklin and Homer must have caught them of him before he left here. The measles are out on them today.

March 9. Charles got along with the measles first rate they are stopping here today, thinking that Franklin will be able to go along home with them tomorrow.

March 10. George started for Aurora today. Homer being sick could not go with him. Charles and Oscar started for home. Franklin is to sick to go with them. He and Homer is sick in bed.

March 13. Franklin and Homer have been very sick but are better today.

March 14. Both are able to go about the house. Clara=s two children have the measles too but are getting better. I wrote to Franklin's wife.

P. 77 **March 20.** I got a letter from George. He says that Lewis has backed out of trading places. So that has fell through with. It is all right. H. B. M. Jolley ex Bishop of Mt. Carmel died today. He has been sick a long time. My health is poor. My wife got nearly worn out waiting on the boys day and night. They are out and about now.

March 27. Franklin started for home today. He is going to Salina with L.M. Anderson. It looks like it is fixing for a storm. I hope he will not take cold. After Franklin was gone I got a letter from his son Charles; stating that Franklin's children were down with the measles but were better.

March 29. I wrote to my brother David and my grandson Franklin Beebe. April 1. Cold wind. Thermometer this morning was 16 degrees above zero.

April 13 [1896]. I got a letter from Franklin's wife. She said Franklin got home the 2nd inst. Their baby is very sick--has had the measles and pneumonia. She tells how my son Charles got the measles. He was at a party the night before he started for this place, and there was a young man there coming down with them but did not know it was measles, and in less than 15 days every family in town but 4 had them.

April 18. The weather is cold. Thermometer is down to 14 above zero.

April 24. Received a letter from my son W. B. Foote's wife Ruth from Safford Arizona they are well, but Dolpa's brother George's wife is not well.

April 26. George arrived here today. Homer started to herd sheep for Jim Smith today.

29th George helped me plant some potatoes today.

May 1. Andrew Olsen has been Shearing sheep. He got home today.

May 4. George started for Aurora today.

May 8. The ground is white with snow, and on the 10th it snowed by spells all day.

May 31. May has been a cold backward month. I have received several letters from my daughter Nancy and my son George, and others, but they contain nothing of interest to record, and my labors have been as usual.

June 1. It is Clear and dry. John Smith, our neighbor's Son started on a mission. I received an invitation to attend the Commencement Exercises of the Moline High School, Class of 1896, May 28, 1896, Moline Ill. This invitation is from Myrtle Adeline Hunt, my sister Irene Ferguson's grand daughter, and daughter of Emily Hunt. She is a member of that class. As the time is past I think I will not go.

June 4. George and Nancy Bouton, my son and daughter arrived here last night at 11 o'clock and Bro. E. Pugh came tonight and stopped with us. Nancy is having difficulty with the Harrises about paying for the stock in the Glendale Cooperative Store, that her husband sold to them, which amounted to \$1038.00.

P. 78 The stock was not transferred to them on the company's book, being clearly an oversight of H.A. Bouton's and a neglect of the Harrises in not seeing that it was not transferred. This stock, \$1038.00 was included in a note that John Harris gave H.A. Bouton for his house and lot &c. They paid the note all but the \$1038.00 and because the stock had depreciated since they bought it they refused to pay that amount for it and it not being transferred to them, it left a loophole for them to crawl out. They knew that it had not been transferred a year before Homer died but said nothing about it till after he had been dead 8 or nine months. Then in February they send M.D. Harris to Salt Lake to see Nancy, and he offered her \$600.00 in full payment of the note, and told her that it was all they would pay her, and they would stand a lawsuit before they would pay more. As Nancy would have to come to Beaver to prosecute a lawsuit, and hire lawyers &c, She agreed to take the \$600.00 if they would pay it within six months, They failed to pay in that time, and Nancy, in thinking over the transaction became convinced that the Harrises, took advantage of Homer's death to swindle her out of \$438.00 because they had had plenty of time to notify H.A. Bouton about the transfer before he died. She wrote to me several times, asking me for counsel what course to take. I finally advised her to go to the First Presidency and state the case to them exactly as it stood. This she did, and they wrote to President to have the case investigated here. I was notified, as her agent to write a charge against the Harrises to present to the High Council. I had written to Nancy to come if she could and attend the Council, and make us a visit. This is why she came.

June 6. Conference convened at Orderville, and George and Nancy and I went down expecting the case would come before the Council after meeting, which it did. After a great deal of talk they decided that they

could not try the case without Nancy would agree to abide the decision of the Council, as the estate was in Probate and Nancy was under bonds as Executrix of the estate. I told them that she could not make such an agreement as it would deprive her of her right of appeal to the First Presidency, but she would agree to abide the final decision of the Church. But they would not listen to that, and finally dismissed the case without any investigation.

P.79 I afterwards had a private talk with Alonzo Harris as he was the most interested in the Co op Stock, and showed him that Nancy had it in her power to cause them a great deal of trouble and expense, as she still held the note, and knew of lawyers in Salt Lake City who would be glad to get it and prosecute it without costing her anything if she lost the case. I told him he could settle it now by giving her his note for \$100.00 payable in one year with 10 per cent interest. He said he would think it over, and let me know in a few days. Accordingly a few days before Nancy was going to start home, he came up and agreed to give his note as I had proposed. I wrote the note and took it to his house for him to sign, which he did, then I gave him the old one. So ended that affair after so much trouble and perplexity. The course the Harrises took with Nancy, in waiting till after Homer died before they said anything about the transfer, makes it look rather bad, and as though they could take the advantage of her inexperience in such matters, which they could not have done with Homer.

Having read a letter published in the Deseret News, stating that a Company had been organized in Gunnison for the purpose of making a reservoir in Nine mile Creek in Sanpete Co. and making a canal to bring the water so as to cover all the land east of the Sevier River in the region of Willow Creek, I had written to George to go and look at the land, and see what the prospect was about water to irrigate it &c. Accordingly he went to Gunnison and saw the Secretary of the Co. and learned of him all about their plans and the prospects for water. George found that all the land had been taken up, but the Secretary told him that a Mr. Chew living at Willow-Creek had two claims of a quarter section each, one he had taken up under the Homestead Act, and the other under the Desert Land act; and he thought he would sell the one he had taken under the Desert act, which he said was a choice piece of land. George went and saw Mr. Chew who said he would sell his claim on it for \$2.00 per acre. They went and looked at the land and George liked it very much.

P. 80 Chew finally agreed to take \$200.00 for his claim cash down. As George was expecting to come to Glendale with Nancy, he got Chew to agree to hold it for him for-two weeks before he gave him a final answer about taking it. When George came and told me what he had done, and gave me a description and situation of the land I decided at once in my mind that it was the best thing we could do, to take up with the offer, and get a home for George and Homer, and myself if we concluded to sell out in Glendale.

George agreed that if I would pay half of it (\$100.00) he would homestead the quarter Section and let Homer and me have half of it. Although Homer was not here to consult with, I felt strongly impressed by the Spirit to do so. I borrowed \$100.00 of Morton Cutler and gave to George to pay for my share, so he wrote immediately to Chew that he would take the land, and to hold it for him till he got home.

June 14 [1896]. George started for home. Nancy will stay here for two months or so. She has three of her children with her, namely, Homer, Willie, and Pearl. The weather is very hot. Thermometer 92 in the shade at 5 P. M.

Jun. 23. Homer C. came home from herding sheep for James Smith.

Jun. 30. We have got our second crop of lucern hay all in barn. I received the following letter from my son George A.

"Aurora June 22nd 1896.

Dear Father: I have got the land all right. I was very busy last week. I came down here (from Glendale) in three days lacking two or three hours. I took one day in looking over the route of the Canal, and site for the reservoir, ground &etc. I am very well pleased with the prospect. It is a safe investment. The cash expenses will be light;--the buying of the reservoir site is about all the cash outlay. The estimate cost of construction is \$10,000 or \$12,000. It is quite a big job, but there is a good thing in sight. I understand that it is something like this. About 25 cents in cash on every \$5.00 you subscribe for, or say, I take \$500.00 in the Company's Stock or Stock in the canal it would mean \$25.00 in cash, or there about. The rest can be paid in labor on canal an reservoir. Now, I say it would be a good investment, even if one did not own any land, because one could turn his labor into cash, with a chance for it to rise in value in time. We attended to the business, (that is, Mr. Chew and myself) in Manti last Saturday. We went up on the train. Mr. Chew canceled his Desert entry on the quarter section and I filed a Homestead right on it. The 160 acres is all good land and every foot of it can be cultivated. The same man that sent me to Mr Chew, sent others also, but he would not talk with

them until he was through with me. When
P. 81 Mr. Chew and I were looking over the land, there were men after the chance to buy his claim on it. But I have it now and will go to work getting out logs for a house as soon as I get back from S.L. City. There are some coming from Manti and getting in on the chances. People in Manti told me that it was all right, and Gunnison was coming to the front. I feel tired out with constant traveling. I just reached home yesterday from the business. Family all well. Your Son Geo. A. Foote"

Jul. 4 [1896]. Myself and wife, A. Olsen and family, and Nancy Bouton and children went up to my son David's ranch to spend the Fourth. We had a pleasant time.

Jul. 5. I wrote to my son Geo. A. and Darius S. Clement in answer to his, which I received June 29th. He wrote that he and family were well.

Jul. 7. Had a fine shower a little before noon,--the first this summer.

Jul. 8. Not hearing anything from my brother David since I was in Salt Lake City nearly a year ago, I wrote to his son Albert to learn what was the matter that his father did not write to me, about this date I received the following letter from him.

Flint Mich. July 7th 1896.

My Dear Uncle; Your letter of June 29th just received, and I hasten to reply. Yes, Father is alive, and for him, quite well. He called at my house yesterday P. M. and told me that he was going to start for Ann Arbor this morning to visit sister Mary. (Mrs. Muma) I am surprised at his negligence in writing,--had supposed that he kept up a regular correspondence with you, as he has occasionally showed me letters from you..... I will forward your letter to father with instructions that he write to you at once. All the people in this part of the country are enjoying their usual good health. This part of Michigan and, I guess the whole State, has been particularly favored this year, crops of all kinds being excellent, especially fruit. Harvesting of grain is at its height just now. I occasionally see cousin Charlie Foote. He, with Charles Muma, and other gentlemen, have organized a Life Insurance Co. in Detroit. They think they have got a good thing, but I don't know, it would seem to me that the times are too hard just now for a venture of that kind. They will be all right though after McKinley is elected. My wife joins me in kind regards, to yourself & relatives in Utah. Your affectionate nephew Albert E. Foote.

P. 82 Jul. 12. We all went to my son-in-law, Morton Cutler's and took dinner.

Jul. 15. It rained nearly all last night and this forenoon. I went to Orderville with Thomas G. Smith for a witness in the arbitration case with regard to water rights in this valley. It was the three settlements Glendale, Orderville, and Mt. Carmel, who first appropriated all the water in the creek, while those who afterward settled at, and near the head claimed a share of the water. They have been using it for 15 years or more, notwithstanding the settlements named have protested verbally and in writing every year when water was scarce, but had never went to law about it. The arbitrators were--Bowman, W. T. Stewart, and Taylor Crosby, all of Kanab.

Jul. 16. Went to Orderville again, and testified that in June 1885, as Chairman of a meeting of delegates from the three settlements, I did, in accordance with the decision of that meeting, notify by writing, the people of Ranch Precinct to cease taking water from the Creek for irrigating purposes. The arbitrators decided in favor of the three settlements but it required the approval of the district Judge to make the decision binding, it had to lay over till the court was held in Kanab, which will be in Sept. (The Judge did not give his decision till the following Jan. when he refused to approve the arbitrators decision.) I was opposed to this arbitration in the beginning. My argument was, that we owned the water, and it had been so decided by the Church officials, and the Selectmen of Kane Co. and the only way to settle the question now, was to prosecute the Ranch people by taking the law for it. I said that if we agreed to arbitrate it, it was tacitly admitting that we had doubts about our full rights of ownership of all the water. I said it would be like arbitrating with a person who claimed a portion of our land for which we had lawful deeds for. It looks to me that one would be as foolish as the other.

Jul. 17. I got a letter from George A. He and his family went to the City to see the great Carnival there on the 4th. He says they had a splendid time.

Jul. 23. It has been raining a great deal the last few days. I wrote to Geo. A.

Jul. 24. I attended the celebration here today. The speakers were James Leithead, John Brimhall, and Silas Harris. Also songs recitations and comic speeches. In the afternoon, foot races by men, women and boys.
P. 83 **Running wheel barrows** at a mark by the women blindfolded, the winners were given prizes in these contests.

Jul. 26. The funeral services for Apostle Abraham H. Cannon are held in Salt Lake City today at 2 o'clock P. M. The authorities of the Church have sent out requests to all the Wards in Utah and other places to hold funeral services in all their places of worship at the same hour. I went to meeting and was called to speak. In my remarks I spoke with regard to the labors of the elders in the Spirit world. I said I believed that they were organized there the same as they are here, in quorums &etc and sent on missions to preach to the spirits in prison, and furthermore, as the spirits repented and received the gospel, they were organized into societies, similarly to our wards here, with presidents &etc. but they cannot advance in full fellowship until some person on this side of the veil has been baptized and confirmed for them. Then they become full members in the Church, the same as we do here. But the work for them does not stop here. Some one in the flesh must be ordained to the Melchizedek Priesthood for the males, then all both men and women must receive their endowments by proxy, then they are prepared to enter into a greater degree of glory and exaltation. This is the condition of the spirits as I understand it according to the revelations of God through his prophets in our day and generation.

Jul. 28 [1896]. My daughter Nancy settled her difficulty with the Harrises by having a talk with Alonzo by himself who gave her his note of \$100.00 payable in one year at 10 per cent. This closes that difficulty, but does not fully satisfy Nancy, but it is the best she can do, without going to law. I advised her to accept of the offer.

Aug. 2. I went to meeting and spoke a short time.

Aug. 6. I received a letter from my son George A. There has been terrible showers in the Sevier Valley and has ruined a great deal of lucern hay, as, much of it was cut and not stacked, and some stacks were spoiled. All the streams were flooded, and considerable damage done.

Aug. 10. I am 79 today. I received a letter from my daughter Olive Beebe today which contained a necktie for a birthday present. Sister Hyatt died this morning about 7 o'clock, of the dropsy.

Aug. 15. Nancy Bouton begins to feel anxious to go home and we are working hard to get ready to take her to Salina, where she will take the cars.

P. 84 **Aug. 15.** Homer and Andrew Olsen has cut and hauled about 18 acres of lucern this week. I hired C. Johnson to help four days.

Aug. 17. We stacked our wheat. It is very warm and sultry. I received a letter from my nephew D. S. Clement. All well.

Aug. 20. Homer went up to David's Ranch and sold nine yearlings and one two year old for \$110.00. It rained last night and today.

Aug. 21. I paid Morton B. Cutler the \$100.00 I borrowed of him to help George buy the claim on the quarter section he has Homesteaded. Homer and I and Nancy and her three children started for Salina at eleven minutes past ten o'clock A. M. We drove up to Ranch Schoolhouse and nooned. I rained quite a shower before we got there. We then drove to Hatch Town and stopped at Aaron Asay's. It is quite cold and damp,-- we slept in barn on hay.

Aug. 22. Started about 8 and drove to within about 3 miles of Panguitch and nooned. In the afternoon we drove to Whitakers and camped.

Aug. 23. We paid 25 cents in apples for pasturage for horses. We drove to Circleville and bought 50 lbs of oats for 75 cents, one can of chipped beef, and one can of tomatos 40 cts. I sold 50 lbs of apples for \$1.00 Hay for horses at noon 10 cts. It rained a good part of the afternoon. We arrived at D. C. Thompsons at 8 o'clock P. M. and camped.

Aug. 24. I let bro. Thompson have a sack of apples for oats, I also paid him apples for hay. Apples are very

scarce this year. Spring frost killed all the blossoms in the Sevier Valley. We drove to near Elsinore and nooned, and then drove to Richfield and stopped with my niece Almira Lewis. There was a terrible flood in Richfield yesterday. Water ran down the streets like rivers, The road south of town is very muddy.

Aug. 25. We arrived at George's place two or three miles south of Salina a little before 1 P.M. and found all well, but I don't feel well.

Aug. 26 [1896]. George took Nancy and me in his light wagon to Salina Station and Homer followed with our team and stopped at G. Gate's. Nancy got aboard of the cars at a quarter to 11 A.M. and was off for home. George and I drove to bro. Gates where we took dinner, after which we and Homer drove out to George's Homestead (.7 miles north of Salina and looked over the land. We left well satisfied with it, and think it will make good homes when the water is got to it. It lies with a gradual descent to the Northwest.

Aug. 27. George has got his house logs on the ground, and we laid the foundation logs, and the sleepers. The

P. 85 house will be 18 feet by 23.

Aug. 28. We fitted in the sleepers in the forenoon, and went to Gunnison in the afternoon, and had a talk with the secretary of the Canal Co. George took 100 shares in the canal, at \$5.00 a share, \$25.00 of it cash. The balance can be paid in labor. It rained while we were at Gunnison.

Aug. 29. We worked at the house till noon and then came back to Salina and bought 1500 lbs of flour for the Glendale Co-op Store, and 150 lbs for ourselves at \$1.30 per hun. While George and Homer were loading the flour, I went to bro. Gates to see how he was and bid him goodbye. He is very low and cannot endure much longer. He has been bedfast a long time. After they got the flour loaded, Homer started for George's place, (where he was then living) and George and I went to the R R Station to get some freight, that we had ordered from Salt Lake City which consisted of two sacks of sugar and leather for A. Olsen. We got to George's house just before sundown.

Aug. 30. Sunday. I blessed George's baby, Lillian, and at noon Homer and I started for home. We drove to Richfield and stopped with Almira Lewis. She has apostatized from Mormonism and joined the Presbyterians.

Aug. 31. When we arrived at Elsinore we took on 500 lbs freight for S. M. Anderson, then drove a short distance and nooned. We drove from here to Clinton Thompson's where we arrived about 9 o'clock, found all abed.

Sep. 1. We started at 1/2 past 8 and drove to the ford of the river and nooned. Then drove to the upper end of Circle Valley and camped. Fine day.

Sep. 2. Today we drove 11/2 miles east of Panguitch and stopped for the night. Homer is sick with a cold, and has a fever tonight. I gave him a good dose of Cayenne pepper which caused him to sweat freely in the night.

Sep. 3. Homer is much better this morning, and able to drive, and I feel much relieved, and thank the Lord for it. I was quite worried last night. We thought we would drive to Ranch today but when we got there, as it was not quite sundown we concluded to drive on home where we arrived a little after 9 o'clock, and found all well.

Sep. 4. The road down the Kanion is very rough and we got badly jolted up, and this morning we feel about worn out. We unloaded our freight at the Co-op Store and rested the rest of the day.

Sep. 6. I wrote to Nancy Bouton. Homer and I are feeling better.

Sep. 9. I wrote to George A.

Sep. 11. Last night I was taken with a violent attack of the Cholera-Morbus, which run me nigh down. Towards

P. 86 night I took a dose of Chamberlain's "Cholera and Diarrhea Cure which checked it. I then took some Caster Oil to work it off, but it seemed to lodge in my stomach and I had to take some pills to work that off. I am

very weak and cannot sit up.

Sep. 12. I feel very weak and bad,--cant eat any kind of food, and that which I crowd down comes up again. The fact is, I am very sick.

Sep. 13. Sunday. I can not eat anything yet. I feel nearly wasted away.

Sep. 14. I ate a little this morning, but had to throw it up again. Towards night I took a little cornmeal gruel which staid on my stomach. This is the first food for four days. I am very poor,--nothing but a skeleton. If I had been in a Cholera country I should think that I had an attack of the Cholera. My legs cramped, and my flesh all ran off through the discharge from my bowels; just like the Cholera.

Sep. 15 [1896]. The little food I ate today staid down, and it tastes a little more naturally, and I feel that I am getting better.

Sep. 16. I feel a little stronger today. Bro. Owens called in to see me.

Sep. 17. I was very restless the forepart of last night, but slept better the after part. I am gaining strength slowly, and appetite better.

Sep. 21. I feel to thank my Heavenly Father for my deliverance from the power of the destroyer once more, and hope he will preserve my life to finish the work he gave me to do on the earth. I wrote to my daughter Olive Beebe, and son George, and sent him \$10.00 to pay him for my share of his expenses in Homesteading.

Sep. 23. I received a letter from my son George and answered it today. I also received one from Nancy with regard to her sheep, which are rented to Alonzo Stewart. I hear that he is selling many of the ewes, and he has not paid any rent yet. The prospect is that Nancy will suffer a great deal of loss this year by Stewart's dishonesty. Her sheep have been a continual worry to me. I believe I will copy my son George's letter to show how he is struggling to make a home of his own.

Aurora Sept. 20th 1896

Dear Father: I received your ever welcome letter of the 9 inst. on the 15th, as I was coming home from work. You write that you and Homer were quite sick on the road home. I cannot describe the feelings I had a few minutes

P. 87 after you left here. I went to bunching hay for Mr. Forsye and finally worked it off, but it was certainly a distressed feeling. I paid for house rent, and then finished the week working on the thrashing, and the next week I put my house up to the joists, and worked for, and paid for a ton of hay. I put the logs up alone. I came home last Tuesday the 15th sick with Cholera Morbus, caused by drinking water from the reservoir. There are others who had to quit work also on that account. I will start back to Homestead this evening and haul my hay, and put up a large tent and move down this week. One Mr. Norfelt will help me with the rafters, doors and windows. I am told that up 12 mile Creek, (the stream that flows through Mayfield) I can buy lumber for \$8.00 per thousand, cash down. I think I can make a trip in two days. You need not worry about our living in a tent. If I cant fix it comfortable I will give up the idea. Shingles are \$1.60 per thousand. Ever praying for your happiness and welfare I remain your loving son, Geo. A. Foote.
P.S. Address all letters to Axtell, Sanpete Co. Utah G. A. F.

Sep. 25. Haskell Jolley of Mt Carmel came up to see me, about buying Nancy's Sheep. I sent a telegram to her to learn if she would sell them. Stewart is acting so dishonest with them I thought she had better sell them for fear she would loose them all. Stewart has no property, so she cannot get any damages from him.

Sep. 28. We had our wheat thrashed today. Had 94 bus. machine measure which would amount to 103 bus. by weight. This grew on 3 1/2 acres.

Sep.29. I got a telegram from Nancy telling me not to sell the sheep. Oct. 1. We cut our last crop of lucern. It is light.

Oct. 5. Got our hay all hauled in barn. Homer is working hard to get ready to go to help George to work on the canal through the winter.

- Oct. 10.** I got a letter from George. His neighbor is going to live in Salt Lake City and George will move into his house until he gets his own ready to live in. This is better than living in a tent. I have got a letter from Nancy Bouton. She writes that she has rented her sheep to Frank Atwood and her son Joseph for one year. They will be here soon after them and take them to the Desert to winter. This will take a great burden off of me.
- Oct. 15.** Joseph W. Bouton, my grandson and F. Attwood arrived here. They are after the sheep. It has been quite rainy for some time, but is clear now.
- Oct. 16. Homer went with Joseph and Attwood to Kanab to get the sheep.
- Oct. 19 [1896].** Homer returned from Kanab. A. Stewart has not got the sheep ready to deliver them.
- P. 88** **Oct. 22.** I received a letter from George A., He wants Homer to be sure and come and work with him on the canal. No frost here yet.
- Oct. 24.** Homer is hunting the horses in the mountains. He is gathering them up to take them out near Short creek to winter. Some frost this A. M.
- Oct. 25.** I attended meeting. Not many present as usual.
- Oct. 27.** It rained all day in this valley and snowed on the mountains.
- Oct. 31.** Bro. Leithead and Company have been at work all summer and fall putting rollers in their mill. It is a costly job to get the Machinery, and haul it from the railroad and set it up. They have got it read for grinding and we today had 3 1/2 bus. ground, from which we got 1000 lbs flour and 500 lbs bran & shorts.
- Nov. 3.** I wrote to Nancy B. and sent to her \$30.00 that I owed her. Joseph Bouton and Frank Attwood have succeeded in getting 2138 sheep of A. Stewart. As the sheep had been all sheared when Stewart got them of Smith he contended that he had a right to deliver them sheared, but he would take 15 cents a head for the wool on their backs, and let them have them without shearing. Joseph and Attwood accepted the offer, and finally settled up with him for the sheep satisfactorily to them. But Stewart still owes Nancy \$115.00 cash for the rent this year, but as it has taken all his property to make the number of the sheep good Nancy will not be able to get anything more from him. She has done much better than some others here who rented their sheep. Some have lost as much as a thousand dollars or more. We have raised about 120 bus of potatoes this year.
- Nov. 6.** It is cold this morning. Thermometer 21 degrees above zero. Homer has got all the horses together at last,--has spent several days.
- Nov. 8.** I went to meeting. Very few present. Br. Seegmiller a Stake Counsellor and I done the talking. I got a letter from George yesterday. He has been very bad with the piles and could not work, but is better now.
- Nov. 10.** I overdone myself yesterday, and have got a lame back today.
- Nov. 13.** I received a letter from Nancy B. Her son Harry is at work running a Street Car. She does feel very well towards Jim Smith & D. Harris.
- Nov. 20.** I got another letter from Geo. A. yesterday. He has had a very bad time with the piles, but is much better now,--has been using saltpeter. Homer and Andrew have got up our winter's wood--7 large loads. I got a letter from Joseph W. Bouton they are near Beaver with the sheep. His mother wants me to write out the contract between her and Joseph W. and F. Attwood about the sheep. She lets them have them for one year without rent, but they must pay all expenses for running the herd and taxes, and deliver her the same number at the end of the year with the wool on, that is, not sheared in the fall.
- P. 89** **Nov. 22.** I went to meeting and spoke a short time, also wrote to Nancy and George.
- Nov. 23.** Homer started to drive the horses off to the winter range below the Cane beds about 25 or 30 miles from here-southwest.

Nov. 25 & 26. It rained all day. 26th cleared off in the night. This is **Thanksgiving day**. The wind blew up cold towards night. Homer got home. I got a letter from my brother David which I will copy.

Flint Mich. Nov. 19th 1896

"Dear Brother Warren: I will make one more effort to answer the many letters you have written to me, and hope you will forgive me for my negligence, and I will try to do better in the future. My health has not been as good for the year past as usual, but I find I am able to help myself better than the most people of my age. We have had a very pleasant summer and fall, and crops of all kinds are abundant so that apples and potatoes seem almost a drug in the market. It is very hard times here, caused by so many manufacturers shutting down, causing so many laborers to be without work. I had a very pleasant visit at Ann Arbor last summer. I left Flint July 7th and returned Aug. 15th. I was at the wedding of my daughter's youngest daughter, Anna Estelle; who was married to Mr. Rice Aner Beal Aug 12th. They have gone to keeping house in Ann Arbor. He is clerk in a Bank, and has the reputation of being a young man of good habits, and stands high in the esteem of the Bank Managers. My son-in-law Charles Muma and family moved to Detroit last Sept. Their two boys were at work there so they thought they had better move there, so the boys could board at home, as what it would cost to board them would nearly keep the family. My folks in Flint are all in usual health. For the last two years my hearing has failed so that I cannot understand much that is said in common conversation. I hope you will answer this soon. From your affectionate brother. David Foote."

I received a letter from my niece Augusta Tanner giving the particulars of her husbands sickness and death. He took sick the 3rd of May and died the 9th of Sept at 7 o'clock and 45 minutes in the morning. I believe that I will

P. 90 copy the letter in full.

South Cottonwood Nov. 17th 1896

"Dear Uncle and Aunt: I received your welcome letter some time ago, but did not feel like writing, and when I got more settled so I could write, Rachel, (Nathan Tanner's wife) was taken sick, and I was there, and could not get time to write till now. You must excuse me for not writing sooner. I was thankful for your letter. You wanted to hear about John. He took sick the 3rd day of May and died the 9th of Sept. at 7 o'clock and 40 minutes in the morning. He laid on the ground and got a cold on the first of May, and had Erysipelas in his right foot and ankle which pained him all through his sickness. I think we told you when you were here about him being thrown out of his cart not long before you came here. He fell on his head, and when he was sick it affected his mind a great deal, though he knew every one, but when he talked he would get lost and wandered from the subject he wanted to talk about. His second son by his first wife, came and stayed with him till he was buried. We had to stay by him all the time, night and day, and have a big light all the time. I could not manage him all the time, so I wrote to his son, and he came and stayed with me all through his sickness. John would not take any medicine, and I thought his son could get him to take some, but he would not take it from any one so we had to let him have his own way, though it was hard to see him suffer so long. My children could not all come to see him, though they all saw him in less than a year. My son Warren came to his funeral, and three of his oldest sons were here. Three of his oldest sons and three of mine were pall bearers. We laid him away beautifully and he looked happy and satisfied. His Casket cost \$55.00 and had such nice heavy trimming which made it look rich..... My son Horace was married the 6th of last Jan. to Madie Knudsen daughter of Rodolph Knudsen..... I will say goodbye and God bless you both, and give you health and strength that we may meet here again on earth. This from your loving Niece. Augusta Tanner.

P. 91 **Nov. 30 [1896].** We have killed two fat hogs and a two year old beef. Homer will take one hog and half of the beef with him for his and George's use this winter. The weather is quite mild again.

Dec. 3. Homer started for Axtell to work on the canal this winter. David's son Willie will live with us and do the chores and go to school. I received a letter from my nephew D. S. Clement. All well.

Dec. 5. I got a letter from Nancy B. They are all well now.

Dec. 6. The quarterly Conference commenced at Orderville. I did not attend.

Dec. 8. I wrote to Nancy the 6th, and D. S. Clement today, and sent him some names to be baptized for in the Manti Temple, which he well attend to.

Dec. 13. My wife took a severe pain in her left side last night and is unable to get out of bed this morning and I have to get breakfast.

Dec. 14. My wife is some better and is able to sit up some. Weather clear & pleasant. I received a letter from my son Homer as follows:

Axtell Dec. 9th 1896

"Dear Parents: I arrived here today for dinner: All well. I had a pretty cold trip coming down. We bought some hay this afternoon for \$3.00 per ton. George Gates died yesterday. He will be buried tomorrow. George and I are going over to the funeral. I stayed at Andrew=s sister's place last night. Their baby has been sick but is better now. I sold the dried apples and green ones for the money, except one sack of green ones I traded for oats. My expenses were \$2.50. George moved into his house last Sunday. It is a good house for a log one. It is getting late, so I will stop writing for this time, hoping that this will find you all well. Write soon. From your loving son. H. C. Foote."

Geo. A. writes in same letter, dated the 10th. "As Homer has not sealed this letter I take the opportunity to inform you that we have attended George Gates' funeral and will mail this at Salina. Geo. A. Foote"

Dec. 15 [1896]. I wrote to my sons Geo. and Homer.

Dec. 17. My wife is about house again. I wrote to my brother David.

Dec. 25. My wife and I ate our Christmas dinner all alone. It is very lonesome without our son Homer. The weather has been very fine since the 17th. The young folks in Glendale are enjoying themselves wonderfully.

Dec. 28. I received a letter from Nancy B. They are all well.

Dec. 29. My son David has been building a house down on his farm and moved into it today, which makes it look

P. 92 at his old house. I received a letter from my son Homer. I will copy.

Willow Creek Dec 25th 1896

Dear Parents: We received your ever welcome letter the 15th inst. and was sorry to hear that mother is not well, but hope that you are all well now. We are all well here. I hope father and mother that you will enjoy good health this winter, and take good care of yourselves. I wish you a happy Christmas. We have been finishing the stable today. They had some doings at the schoolhouse, and invited us, but we had too much work to do, and could not go. We are getting ready to go to work on the canal. We cant get our scrapers till next Tuesday. There was only one in Salina, and they had to send for another one. They will cost us about \$19.00. The train of cars is passing south now. They pass about 11 A. M. and 8 P. M. Flour is \$2.00 per hun. and wheat 65 cts per bushel. Oats 75 cts per hun. George sold the gray mare I brought down for \$25.00 in cash to an eastern man in Salina. Horses are not worth much here. You wanted to know how far it is to where we will have to go to work on the canal. We will camp by the Railroad Depot, near Gunnison, about 8 or 10 miles from here. The weather is fine since I have been here. Steer calves are selling for \$10.00 per head here now. I have not bought any shares in the Highland Co. yet, and Geo. and I think we had not better buy any more now, but wait till next summer. There is an assessment now of \$8.00 on a hundred shares, and George's money was all gone when I got here. We paid the assessment the other day. George thinks that 160 shares is enough for us. It will take all our money to keep us going this winter. Well I will close for this time, hoping that this will find you all well. Write soon and tell us all the news. Love to all. I remain your loving son. Homer C. Foote."

Dec. 31. It clouded up last night and snowed about two inches and cleared off again. Thus ends 1896. The Lord has been very merciful unto us as a family, and spared our lives, and we have been sustained both with food and raiment, for which I feel to thank and praise Him, and I ask a continuation of His blessings to us, until we accomplish all the work we came on the earth to do, and help us to purify, and sanctify ourselves that we may be prepared to receive our exaltations in the eternities to come, with all the faithful saints, and the Israel of God.

CHAPTER 8 - 1897

P. 93 Jan. 1 [1897]. Clear and cold. Thermometer this morning 16 above zero. I wrote to Nancy B. in answer to a letter I received a few days ago. I also wrote to my sons Geo. and Homer.

Jan. 14. It commenced raining towards morning of the 11th and at daylight turned to snow, and on the 13th it snowed some all day. This morning snow is about 10 inches. It cleared off and warm this afternoon. I got a letter from George. They commenced work on the canal the 5th inst. They make \$3.00 a day each. George is 37 today.

Jan. 19. I received a letter from my nephew D. S. Clement. He writes that his brother Thomas has sold his place near Plain City, Weber Co. for \$2900.00 cash, and has settled at Menan, Fremont County, Idaho and was getting well fixed.

Jan. 24. This is my wife's birthday - 68 year old. I went to meeting.

Jan. 27. Thermometer is down to 10 this morning. Clouded up and chilly.

Jan. 31. My son David was taken with a severe pain in his left side a few nights ago and is threatened with pneumonia but seems some better today. I have received several letters from my children and grandchildren. They are all in usual health.

Feb. 1. I received the following letter from my son Homer.

Highland Canal Jan. 26th 1897

"Dear Parents: After so long a time I think I had better write and let you know how things are going on here. It has been stormy and snowed about six inches, but we have worked all the time, and so far have made about \$100.00. I think I will work until about the middle of Feb. and will then prepare to return home about the first of March. It costs quite an amount of money to live here this winter as grain and flour has taken a rise... You wanted to know how I like this place. I can tell you better when I see you. I have had a cold for a month passed but I am better now...It is clear and cold now. I have not got time to write more this time. Hoping this will find you all well, I remain your loving son. H. C. Foote".

Feb. 3. Homer is 26 today. It is clear and pleasant. I received the following letter from my brother David.

Flint Jan. 27th 1897

Dear brother Warren: Your very welcome letter of Dec 17th was received the 17th. I should have answered it sooner but I was taken sick about the 28th of Dec. and have been under the Doctor's care ever since. He said the trouble

P. 94 seemed to be with my heart, which was very much out of beat. His treatment has helped me very much. But I do not expect to be young again and I cannot say that I desire to live my life over again. If I was a young man just starting out in life to making a living by my labor, without money, with all the labor saving machines, and the overstock of working men to contend with it would be a failure, and that seems to be the condition of things at present. I think the Lord has a work for this Nation to do, and will over rule its affairs in some way to bring about His purposes, and bring the world back to Christ. And so I take courage and trust in God..... I want to ask you about the property belonging to the Mormon Church that the Government confiscated, and what was the amount, and how did they appropriate the money. There are other things I would like to write about but will not at present. Our folks are in usual health as far as I know. Please answer soon. From your affectionate brother, David Foote".

I also received letters from my son Franklin's wife and son Ammon.

Feb. 8. My wife is sick again. I have answered several letters since the 3rd.

Feb. 9. My wife is much better.

Feb. 14. I went to meeting and was called to speak. There is a great deal of talk, and some excitement

among the people, and the newspapers, with regard to Moses Thatcher's case. He has been dropped from the Quorum of the Twelve Apostles. It has always been a rule in the Church of Jesus Christ of Latter Day Saints that those who are called to be Apostles, and others, whose ecclesiastical duties requires all their time, or are liable to be called on special missions at any moment, as the Twelve are, should get permission of their Quorum and the First Presidency, before accepting of any civil office. The division of the people on political party lines has caused a great deal of contentions, and bitter feelings among the members of the Church, more than was ever known before with regard to politics. **Moses Thatcher** accepted the nomination for United States Senator on the Democratic Ticket, without first consulting his Quorum. He contended that he owed his first allegiance as a citizen of the

P. 95 United States, to the Government, and it was his duty to obey the calls of his fellow citizens to serve them in the capacity of civil offices, independently of any ecclesiastical authority. Or in other words, that the interference of the Authorities of the Church, was taking away his liberties as a citizen. It seems that he had forgotten that when he voluntarily accepted the office and calling of the Twelve Apostles, he accepted the duties and responsibilities of that office and calling, which calling is to see that the gospel in preached in all the world, and to travel through all the Stakes of Zion, and set in order all things pertaining to the Church throughout the world. Or in other words they enter into a covenant with the Lord to devote all their time to labor for him, and to hold themselves in readiness to obey every call of their Quorum and First Presidency. These are the duties and obligations he took upon himself when he accepted of the Apostleship. Now he contends that he has a right to lay these responsibilities off his shoulders and forsake the ministry in order to serve the Government. And many of those who claim to be Saints, as well as those who go by the name of Gentiles contend that he is right.

My remarks today was on the foregoing subject. I said in the course of my remarks, that God was beginning to establish his Kingdom on the earth, and those who go down into the waters of baptism make a covenant with Him, to serve and obey Him according to the best of their abilities to the end of their days. They declare their allegiance to God and his Kingdom, acknowledging that this allegiance is above all earthly Kingdoms or Governments. Many talk about our duty and allegiance to the Government, because it protects us. I ask, when has our Government protected the Latter Day Saints? I have been with this Church since 1837 and I ask again, when has the Government of the United States protected us? The Government has allowed us to be driven from state to state, and finally to be exiled from their domain to Mexican territory. We have been driven and robbed and murdered and many have perished because of their persecutions, and the Government has looked placidly on, and showed by its acts, or rather its inaction that they sanctioned all the barbarous acts of our enemies. And not contend with

P. 96 our exile from its domain, it seized the territory into which we had fled, and wrenched it from Mexico and followed us, with the "Flower of the American Army" to destroy us entirely. But the Lord inspired President Brigham Young with wisdom and gave him power to baffle our enemy, the Government, and overruled its acts, and designs, for our good. But the Government would not cease its persecutions, but changed its mode of warfare to enacting laws which were very oppressive and unconstitutional, and sending wicked Judges here to execute them causing untold distress and misery among the Saints. It confiscated all the Church property, and tried to have laws enacted to disfranchise us, and rob us again of all our possessions, and drive us again into exile. But the Lord our God said it was enough and put it into the hearts of a few noble minded men in Congress to raise their voices in our behalf, and condemning the measure and propositions of our bitter enemies, as unconstitutional and un American. So again was the designs of our enemies thwarted. Now I ask, when has the Government of the United States protected me? I do not owe the Government one cent for protection. It has suffered me and my brethren to be robbed, and when petitioned to, for a redress of our wrongs, have always turned a deaf ear. The Government now owes me hundreds of dollars for damages sustained for the lack of its protection. Talk about allegiance to the Government! I owe it no allegiance, for it has been corrupt, and is so still, but I acknowledge allegiance to the Constitution of the United States, but a greater allegiance to God and His Kingdom. My brothers and sisters, it is as President Brigham Young used to say. "It is the Kingdom of God with us or nothing".

The foregoing is the substance of my remarks, and as my mind ran over the past history of the Church, and myself, I became pretty warm and indignant in my feelings, and talked very plainly.

Feb. 18 [1897]. It commenced snowing last night and snowed till half past two O'clock this afternoon. About 14 inches fell. It is now 2 feet in this place. I received a letter from my son George. He and family are having colds-something like the grip.

Feb. 21. It has been snowing for the last few days, and is now 3 feet here. I wrote to George and told him

about the snow here. My wife is sick again.

P. 97 **Feb. 22.** Thermometer is down to 2 degrees above zero this morning. The schools here are celebrating Washington's birthday. Snow is said to be five feet on the divide. The mail is delayed.

Feb. 23 [1897]. Two mails got in today from the north. My wife is very poorly.

Feb. 26. I received a letter from Nancy Bouton yesterday and one from Homer today. He writes that George and his family are better, but his wife is very weak yet. George has been sick two weeks. His letter is dated the 21st. He says the snow is about five inches there. He quit work on the Canal the 12th inst. On the 22nd he writes that they are all better this morning. He started for home that morning and says it is clear & cold.

Mar. 1. My wife is sick in bed. Homer arrived home with the horses at half past 3 P.M. The snow was so deep that he had to leave the wagon at Joseph Kesler's place about 15 miles below Panguitch. We were very thankful to see him safely home again. There is so much storm that we felt very anxious about him. I wrote to Geo. In answering my brother David's letter of Jan. 27th I wrote that I would try to ascertain information with regard to the Church property confiscated by the Government. I wrote to Bro. Charles W. Penrose who is Assistant Church Historian, and today I received the following reply.

Salt Lake City Feb. 24th 1897

"Warren Foote, Dear Brother. In reply to your favor just received, I will say, the **real estate of the Church confiscated by the Government** cannot be estimated in dollars and cents, as it was much more valuable when seized than when returned. It consisted of the **Temple Block, Tithing Office property, the Garden House and Historians Office, The Church Farm, and the Church coal lands in Summit County**, all of which has been restored. As to personal property, it is a little difficult to give exact figures. There was some real estate claimed by the Receiver which had been disposed of by the Church, and to save litigation \$75,000 in cash was given to the Receiver. There was also 30,000 sheep turned over, valued at \$2.00 a head, but they decreased in price. Altogether there was returned to the Church in various kinds of personal property about \$430,000. There was paid out in rents of property seized about \$50,000, and in Receivers fees about \$35,000, which with court expenses during the litigation, would make a total of about \$150,000, clear cash loss, besides the deterioration in value of property, and the losses consequent upon the deprivation of its use by the Church. And the interest on money

P. 98 which the Church had to borrow during the time the property was held by the Government. This is as near a correct statement as I am able to furnish, and about as close as it can be, I think, obtained. With kind regards to Brother Leithead, yourself and all friends at Glendale, Yours very truly, C. W. Penrose."

Mar. 6. I received a letter from my son George. He says that the snow is very deep in this part of the country, and feels much anxiety about Homer. I think he has got my letter by this time, which will relieve him of his anxiety. They are all well now.

Mar. 10. My wife continues very poorly. I took a cold today and feel about sick. Bro. Silas Harris is quite sick.

Mar. 12. Bro. Harris died this morning at 3 o'clock. Had trouble with liver & kidney.

Mar. 13. Bro. Harris was buried today. I was not able to attend funeral.

Mar. 31. It has been cold and stormy all this month. In the morning of the 21st the Thermometer was down to two degrees above zero. My wife has been very poorly, and myself also. On the 20th the snow was two feet in the field, and this morning Thermometer is 20 above zero. I received a letter from my grand daughter Mamie Wixey. They are all well now. She lives in Salt Lake City.

Apr. 15. My wife was very bad last night, and I did not sleep much.

Apr. 17. I received the following letter from my son Charles L.

Emery Apr. 12th 1897

"Dear Father, I received your letter some time ago, and was pleased to hear from you. We are all well at present and hope this will find you all the same. We are all quite busy now, starting to farm, though it is quite

cold and backward. There has been more snow this winter than I ever saw in Emery before, we will have plenty of water this year. I was married on the 17th of Feb. and we had a fine wedding. There were 90 persons invited, and we had a big dinner, and a dance at night, and every body enjoyed themselves. We are living on the farm and expect to make it our home here. If It is a good fruit year, I think I will go to Dixie next fall. If I do we will give you a call. I will close for this time. My wife will also write a few lines to you. I hope you will answer this

- P. 99** sooner than you did my other letter. I remain your son, Charles L. Foote". His wife's name is Hannah Anderson. She wrote a few lines and gave me the date of her birth, father's and mother's name &etc. Her parents were born in Denmark. She was born in Ephraim, Sanpete Co., Utah the 13th of Jan. 1874, and was baptized in 1882. I hope they will prove to be well mated, and pass through life in peace and happiness, and in the world to come, enjoy life eternal.

Apr. 22 [1897]. I received a letter from my 11 year old Grand-Daughter, Mary Irene Beebe, which I will copy.

Emery, Emery Co. Utah, Apr. 16th 1897

ADear Grandpa, I will now answer your kind and welcome letter which I received a long time ago. You must excuse me for not writing before now. I have been going to school, and I have not had much time to write. I went in the Fourth Reader about a week ago. We are going to have a concert for the children Monday night. I am very interested in the Sunday School. There is not much to tell you, but I take delight in writing to you. Our School will not keep only one more week. I am soon going to hide eggs for Easter. We are going to get our teacher to go Easter walking with us. We are going to walk on Saturday, so we will not break the Sabbath day I would like to go down next fall and see you all. If you ever come to Salina you must not forget to come and see us. I would like to have you come and spend the Fourth and the Twenty fourth with us. I have not seen Mamma for two weeks. She has been out on the farm all the time. Tell Uncle David's little Mary Irene to write to me, and tell me all about the School there. My brother Franklin has not went to school a day this winter. I will soon be caught up with him in studies. I cannot think of anything more to write now. Tell all the folks that I would like to see them. Write soon. From your loving Granddaughter, Mary Irene Beebe. P.S. I forgot to tell you about uncle Charlie's wedding. All went off pleasantly. They set the table and the bride and bridegroom stood at one end of the table and were married. They had a nice dance at night. Well this is all. We send love to you- all. M. I. B."

Apr. 30. My wife and I are very poorly. Homer planted corn yesterday and today went to help Jim Smith drive his sheep to his summer range. He was in a hurry to occupy the range before others did. On the 28th my daughter Clarissa Olsen had a son, born 2 o'clock A.M. I am very weak, I think I am troubled with the gravel. It pains me terrible to make water, like I was 12 years ago.

- P. 100 May 2.** My son David is very sick again, cold on his lungs. He sent his team up to take me down to see him. He cannot sit up any.

May 4. My wife is very sick and suffers much pain in her back & bowels.

May 7. I sent 40 lbs. of butter to George. Homer came in from Sheep herd for supplies for herders. My wife is a little better today.

May 9. My son Homer went back to Sheep herd very reluctantly, seeing his mother is so ill. I went to meeting, and bro. Leithead and I occupied the time in speaking. I wrote to my daughter Nancy.

May 13. My wife was very bad all last night, and I sent for my son Homer. He came home about dark. Brother and sister Leithead came in and spent the evening. We administered to my wife.

May 18. My wife is some better some days, and worse others. Morton Cutler came about 11 o'clock A.M. and brought our daughter Artemisia to see her mother and stay awhile with us. It has been a year and a half since we saw her, although she lives only 32 miles from us.

May 19. My wife was very bad all night, and continued to get worse till noon today when she had a very bad struggle for life. She appeared to be dying. Morton Cutler was present, and we administered to her. She soon after got easier, and breathed freely.

May 25. We moved my wife into the south room today away from the noise. She is very nervous and a little noise makes her about crazy. I took a sudden cold this afternoon and had a pain in my left side. I took a sweat towards night.

May 26 [1897]. I am some better and able to be up. My wife rested good last night.

May 27. My wife is worse again, and I am better. I received a letter from my son Geo. He is coming with his family to see us.

May 29. The Quarterly Stake Conference commence today here in Glendale. I received some medicine for my wife from Dr. Shores and she commenced taking it today. I went to conference in the afternoon.

May 30. My wife is so bad today, I did not go to conference.

May 31. My son George and family arrived at half past 10 o'clock forenoon. His meeting with his mother was very affecting. She is some better today. My health is very poorly, and I am scarcely able to wait on my wife.

Jun. 1. My wife appears better, but she has these spasms of pain every 3rd day.

Jun. 5. We got my son David to go down to Joseph Kesler's after our wagon. He returned today. He found everything that Homer left there all right.

Jun. 7. I gave my son George and his wife their Patriarchal Blessings after which they started for home, reluctantly parting with his mother.

P. 101 Jun. 3, 1897. This is the **54th anniversary of our wedding day.** How changed the scene. Fifty four years ago we were joyous, and with fond anticipation for the future, set out on the voyage of wedded life, but this voyage has at times been very tempestuous. It has been a mixture of joy and sorrow, sickness and health, sometimes with a plenty to make us comfortable, and sometimes in poverty. Sometimes living in peace and sometimes persecuted, and today we are overwhelmed with sorrow and anxiety because of my wife's sore affliction. The pain and suffering she endures at times is truly heart rending to witness. We cry unto the Lord to ease her of her sufferings and rebuke the destroyer, but He heeds us not. Perhaps He is trying our faith and integrity, to see if we will still hold on the faith and rely on Him although he permits the destroyer to afflict us. My feelings are like old king David's when he cried to the Lord, "Though he slay me, yet will I trust in Him." The Savior says, "Men ought always to pray and faint not "After much tribulation cometh the blessing." & etc. So will we continue to supplicate the Lord in her behalf.

Jun. 19. I received a letter from George. He got home the 13th inst. all well.

Jun. 20. My wife has had a very bad day and suffered much. Feels easier tonight.

Jun. 30. My wife continues about the same, some days quite easy, and other's suffer.

Jul. 24. Nothing worthy of note has transpired so far this month. I have recv'd. several letters from my relatives, and answered them. My wife continues to suffer severely at times. I don't think she is any better. Dr. Shore's medicine does not seem to help her any. This is the 50th Anniversary of the Pioneers entering Salt Lake Valley, and they are having a great celebration in Salt Lake City. Hundreds are there from all parts of the United States to witness the wonderful jubilee. Among other things, Brigham Young's Statutes will be unveiled.

Jul. 30. I received a letter from Dr. Shores today. He says that he cannot do anything more for my wife without seeing her, and wishes to withdraw from her case. I have paid him \$10.00 for two months treatment.

Jul. 31. My wife is no better as I can see. O what days of sorrow and sadness we are passing through. May the Lord have mercy on us, and help and strengthen us, that we may endure all the afflictions that we must pass through, and come off triumphant in the end.

Aug. 3. I received a letter from **Samuel Myers, my wife's brother, who lives in Reno, Nev. and is**

unmarried. He writes that he has been unable to do any work for nine years. Says he has had much sickness last 2 years.

P. 102 Aug. 5. Homer, and Andrew Olsen are cutting our second crop of lucern.

Aug. 10 [1897]. I am 80 years old today. It does not seem possible that I have lived fourscore years. I, who was so weakly in my youth, that many thought that my days would not be many on earth. It is by the power of God that I have been preserved, and have raised a family of 12 children to manhood and womanhood and have been the father of 18. I have done a great deal of hard work, and the Lord has blessed me, so that I, and my family have not suffered for bread, though at times we did not have much to eat with the bread. I have also done, and caused to be done, much work in the Temples for my dead relatives. I wrote to my brother David, and received letters from Nancy Bouton and Mrs. Fred Figg my wife's niece, Sarah Houston's daughter. Mrs. Figg's letter is in answer to one I wrote to her mother a short time ago. I will copy.

Wayne, Mich. . Aug. 2nd 1897

"Mr Foote, Dear Uncle, I received a letter from you, written to my dear mother, and in great sorrow will try to answer. Mother passed away the 27 of Jan last. She took a severe cold and dropsy set in, and before we could realize it was gone. She knew us all until the last-called all by name, and the last words were "Blessed Jesus." Poor old father could not be contented any where, and grieved, and worried, finally a stroke of Paralysis confined him to his room, and in just three months, to the day he followed her. It is hard to give them up so near together. Father died the 27th of Apr. He too found peace with the Savior. How true the saying, "While mother lives we are a child-now I seem to be drifting alone. I am Sarah's oldest daughter, and was named for Aunt Lovina. I am married and have a kind husband who sympathizes with me in my loss. I do hope Aunt is better. I would have written sooner but I thought my sister had wrote you. I am very sorry that I cannot inform you of what you wanted to know of Grandfather. I too, have written to Uncle Sam, but he did not answer, but some of my brothers receive letters from him. He is in very poor health. Aunt Lovina was in California the last I heard from her.

P. 103 Please answer soon. I am, Yours Truly, Mrs. Fred Figg." Sarah Houston, (my wife's sister) and her husband once were members of the Church of Latter Day Saints. He owned the blacksmith shop in which the massacre at Haun's Mill took place. They could not endure the persecutions, so they with some of her brothers went back to Ohio, and finally settled in Wayne, Wayne Co. Mich.

Aug. 17. I received a letter from my son George, from which I will extract the following.

Axtell Aug. 12th 1897

"Dear Parents, I received your anxiously looked for letter today. I could not help but weep as I read it on the way home, and when I read it to Leanah we all wept even to Alice. But that does not help poor mother out of her afflictions. Yes, father it is awful to have mother lay there and suffer so, but father do not give up yet. I do not see why mother cannot be cured and raised from her bed of affliction. Just see how bad she was afflicted before, perhaps not as bad as now, but somehow I do not like to give her up..... As you have said in your last two or three letters, "that the future looks very dark." True, it does to me, but we can do nothing else but tug along through it,-do what is right and trust in God. Tell Homer not to get disheartened as it is always the darkest before day.... I would be glad to hear of mother's gaining strength and health once more, and have things brighten up a little which I hope and pray will soon be realized. We are all well as usual. I pray the Lord to bless you all. Your loving Son. Geo. A. Foote"

Aug. 31. I need not to daily rehearse the awful sufferings of my wife. She has suffered untold agony much of the time during this month, and I do not see any prospect of any relief for her. My health has been very poorly and it seems that I cannot exercise that faith that I was able to during the sickness she had 12 years ago. I sometimes feel discouraged, but I ask the Lord to not suffer me to be overcome.

Sep. 1. Apostle F. M. Lyman, and Jonathan Kimball one of the first seven presidents of the Seventies preached here at 4 o'clock P.M. I could not attend. After meeting, Lyman requested the authorities, and brethren stay. The case of John Hopkins, and Vinesse Harris was taken into consideration. Bro. Lyman talked very plain, and said they should be rebaptized. John testifies that he had committed fornication with Vinesse Harris. She denies it and that is the way the case stands. But the testimony against her is very strong. It was proven that they were in bed

P. 104 together in Bro. Hopkin's barn, where John slept, and were seen together at other times in suspicious circumstances. She acknowledges all this but says she had no sexual intercourse with him. Her brothers have went to considerable expense to have her examined by doctors, who said that they saw no signs of her

having sexual intercourse, but not with standing the people here generally believe her guilty, and bro. Lyman intimated that he believed the same. It is a bad case to make the best of it.

Sep. 2. I received the following letter from my bother David.

Flint Aug. 23rd 1897

"Dear Brother Warren: Your very welcome letter dated Aug. 10th was received the 17th, also a package of papers the same day, and I was very much interested in the account given of the grand Celebration of the fiftieth anniversary of the arrival of the Pioneers in Utah July 24th 1847. I have since received the Pioneer Edition of the Deseret News from that office, for which I am very much obliged. I remember with much pleasure my visit to Salt Lake and vicinity, and would be glad to make another trip, but that would be impossible at my age. I am sorry to hear that your wife's health is so poor, I hope she is better now. My folks here are all well as usual, except myself. I feel the infirmities of old age more this summer than ever before, but I have lived much longer than I thought I ever would. I went to Detroit the 17th of July to visit my daughter and found them as well as usual. Albert, her eldest boy, is in Buffalo N. Y. keeping books on a Government job at \$75.00 a month, and George his brother is Clerking in a wholesale dry goods store, and is doing well. Maud, the eldest daughter, is at home with her mother. Mary, the next is teaching school in Saginaw at \$800.00 a year. The youngest is married and lives in Ann Arbor. Her husband's name is Rice Beal. He is clerking in a Bank at good wages..... I find in the N. Y. Advocate a short article from the editor, on Mormonism and Christians, in which he says, "Mormonism indeed recognize the Old Testament, and believes Christ to be the Son of God, but its entire scheme is unchristian. As

P. 105 an organization we should have no more fellowship with it than we with Mohammedanism. A---Then he says, Mormonism is an ingenious invention, and the Mormon Church is not likely to die out in the lifetime of anyone now living. Evangelical Christians should be very kind to individual Mormons, and in Utah, they can with propriety recognize them as factors in maintaining order, and can acknowledge that they contain some good people in a religious sense, and many persons, whose mortality will compare favorably with that of the Gentiles, as Mormons call them, but they should in no sense recognize their religion as of divine origin, nor afford them any facilities for its propagation." I think the Church of Latter Day Saints has come to stay, and I hope it will be successful in doing good in bringing the world to Christ. You will see by the mistakes and blots I have made in writing this letter, that I am failing, and the great task it is for me to write a letter. But I trust all is well, and when the time comes that the Lord will say, "It is enough, come up higher." Give my love to your wife and children. From your affectionate brother, David Foote." It can be seen by the foregoing that my brother does not exactly agree with the Editor of the Methodist Christian Advocate, his Church leading paper. He understands the principles of Mormonism to well, and I would be glad if he embrace the fullness of the gospel and receive the greater light with all his heart, that he might be exalted in the Celestial Kingdom of God.

Sep. 30 [1897]. Nothing worthy of note has transpired this month. It has been rainy and the grain in the higher regions has sprouted badly. It has been so wet that it could not be stacked. My wife continues about the same. I have received several letters, but nothing worthy of note.

Oct. 2. Commenced cutting our last crop of lucern. It is quite heavy.

Oct. 12. We got the last loads of hay in the barn. It has rained just enough to keep the hay damp so it could not be hauled till now.

Oct. 13. I received a kind letter from George. I will make some extracts.

Axtell Oct. 9th 1897

"Dear Parents: I received your ever welcome letter dated 8th inst. yesterday. I was pleased to hear that mother is some better. You must encourage her all you can. It may be that you and mother will be able to come down here yet. Poor soul, how she has suffered. I do not think there is a day passes over without I think of her. When I am after deer, I lean my rifle up against a tree, and kneel in prayer in her behalf. Yet I suppose I do not pray

P. 106 often enough ----- Father, I want to ask you a question or two. Do you positively know that Joseph Smith the Prophet taught Plurality of wives, or not? Is it a fact that he took another wife? And what caused the trouble with him and his wife Emma, or did he have any trouble with her? Do you know anything about it yourself, outside of hearsay? I have the ruling of the United States Circuit Court in the case of the Josephites against the Hedrickites with regard to the Temple Lot in Independence Mo. The leading men of our Church on their oath deny all knowledge of Joseph Smith the prophet having taught the doctrine of plurality of wives. The faith and belief of the Josephites or Reorganized Church, and Church of Jesus Christ of Latter Day Saints were both brought out in that

trial. According to the evidence given there, Joseph Smith never taught any such doctrine as Polygamy. The Josephites claim that Brigham Young introduced that doctrine. Your loving son, Geo. A. Foote."

I did not answer the foregoing questions in writing, as I expected to see him soon, when I could tell him all I knew about what was taught, but I will answer them now, so as to have them of record. First, I was living in Adams Co. Ill., 60 miles from Nauvoo, and did not see Joseph after the Revelation on Celestial Marriage was written, consequently I never heard the Prophet teach it. But I knew that the doctrine of Plural wives was talked about in the Church, but not publicly, but privately and no one seemed to know the exact truth about it.

But that there was some kind of a revelation on the subject, all believed, or I might say knew, from the fact that many hints that there was something concerning such a doctrine, were dropped from the prominent Elders occupying the stand, at the meetings in Nauvoo. Such hints would make quite a commotion among the Saints; especially those who was full of the traditions of the age, and on the next Sabbath Joseph would have to smooth things over, in order to pacify them.

This doctrine being so radically in opposition to the tradition, and superstition of all the sects and denominations, that the Prophet could only reveal it to the Saints a little at a time, like many other truths the Lord revealed in this

P. 107 dispensation. If the revelation had been proclaimed publicly when Joseph received it the majority of the professing Saints would have apostatized. A quite a number did apostatize as it was. Prominent among those who rejected the revelation was William Marks, President of the Nauvoo Stake of Zion, who, after the Prophet Joseph was slain was the chief person organizing what they call the Reorganized Church of Latter Day Saints.

In George Q. Cannon's History of Joseph Smith, he says. "After the portion of the revelation now recorded in the Doctrine and Covenants was made known to him, Joseph did not write it for a time; although he obeyed its commands, and taught it to Hiram and other faithful men, who in prayer and humility before God accepted and fulfilled its requirements." The revelation was written by Wm. Clayton the 12th day of July, 1843, under the dictation of the Prophet and in the presence of Hiram Smith. A copy of it was taken the next day by Joseph C. Kingsbury for Bishop Newel K. Whitney.

On the 12th day of August, 1843, the revelation was read before the high council and Presidency of the Stake at Nauvoo. There were present Hyrum Smith, who presented the principle, William Marks, Charles C. Rich, and Austin Cowles, the Stake Presidency, and Samuel Bent, William Huntington, Alpheus Cutler, Thomas Grover, Lewis D. Wilson, David Fullmer, Aaron Johnson, Newel Knight, Leonard Saby, Isaac Allred. Henry Sherwood, and Samuel Smith, the high council." See History of Joseph Smith, page 412.

In addition to the foregoing, I will say that Apostle George A. Smith did in Nauvoo, on the 23rd day of Jan. 1846, testify to me and my wife, that Joseph Smith did teach to him the principle of plurality of wives. He said that he felt that he could not receive it at first, but he had a testimony that Joseph was a prophet of God, and he durst not reject it, and after much prayer to the Lord he got a testimony that the revelation was from the Lord. I have heard brother James Leithead testify on several occasions, here in Glendale, that he asked Hyrum Smith in Nauvoo, if it was true that Joseph had had a revelation concerning plurality of wives. He said it was.

Eliza R. Snow, a few years ago, made affidavit, which was published that Emma Smith, the prophets wife, gave her to Joseph for wife and she was sealed to him. Also, Joseph Noble testified that Joseph Smith taught him the doctrine and commanded him to obey it, which he did. It was a notorious fact among many of the faithful saints

P. 108 in Nauvoo and vicinity that Joseph Smith and others had plural wives sealed to them, and it was believed to be a fact by most of the saints living in the various branches in the State of Illinois.

Now for the second question. "What caused the trouble between him and his wife Emma?" All I know about that, is what was reported at that time, which was that it was on the account of the revelation on plural marriage, which she rejected after having given her husband several wives. It was said that she threatened Joseph's life and caused him much trouble. It has been said that Joseph said in the time of his trouble, that he would have his wife Emma if he had to go to hell and bring her out.

The revelation on Celestial Marriage was first read in Public at a General Conference held in Salt Lake City. I think it was in Apr. 1852. I was present, and heard it read; and the remarks that President Brigham Young

made after it was read. The foregoing is a brief statement, as far as I knew at the time.

Oct. 17. It has been very rainy for a month. Grain is still out, in the upper vallies and badly sprouted. It cleared off last night and there was a little frost this morning.

Oct. 23. My son Homer has been helping David haul his grain down from his ranch, got the last down today.

Oct. 24 [1897]. Sunday. It rained till three o'clock this afternoon.

Oct. 25. The mountains are white with snow this morning.

Oct. 26. I received a letter from my son George. He is going to bring a load of salt for James Smith. I also received a letter from my niece Helen Johnson, my sister Melinda's daughter. As it is the first she ever wrote to me I will copy it.

Milan, Rock Island Co. Ill. Oct. 18th 1897

AMy Dear Uncle Warren: I know you will be very much surprised to get a letter from me. I have times without number thought of writing to you, but have as many times neglected it. I have just received a letter from my son George with your letter to him for me to read. I feel very much grieved to think I have paid so little attention to your wishes for the Genealogy of my family, and will send it now, hoping it will not be to late. When I was a

P. 109 child I would have given the world if I had had it in my power to have heard or seen some of my dear mothers people. I thought they did not care for me when very young, therefore of course I grew cold and indifferent, which perhaps was very wrong in me. (Our childhood days were not very happy.) I feel Dear Uncle that you are a good Christian man and I do not censure your mode of worshiping our Saviour. Dear Aunt Irene, who has long ago gone to her reward, has told me about you. She thought you were very sincere in your religion, but uncle, I think we have good and bad people in all our Churches, but it is natural for every denomination to think theirs is the best, but we are all striving to make heaven our home. I have often wondered why my belief is Presbyterian as I supposed my mothers folks were Methodist, until Uncle David and Uncle George came out here. They said, they were brought up Presbyterians-that my Grandmother was a Presbyterian. My brother and sisters and all my family are all Methodist I believe. I have a friend who visited Salt Lake City this summer. She also has cousins there who are Mormons. She said they were very friendly nice people, and they told her she would be a Mormon if she lived there. Uncle I have never seen a Mormon yet, only cousin Franklin Allen, and he was not much of one, he said. Well I hope Dear Aunt is very much better-your letter says she is very sick. Cousin Emily Hunt and her husband were over from Moline yesterday afternoon. Their family are all well. Their youngest daughter has gone to Ann Arbor Mich. to school. The other three girls are at home. I have your picture with uncle David's which I am very thankful for. Well Uncle I will close for this time hoping to hear from you in the near future. With much love and best wishes to all. Your Niece Helen C. Johnson." I will say that about twelve years ago I wrote to Helen and asked her to send me her family record. I got no reply, so I wrote the second time, and still got no answer, So I concluded that the reason she did not answer my letters, was because I was a Mormon and I gave up writing to her. This explains that part of her letter.

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Oct. 31. My wife has continued about the same during this month I have suffered considerably some days, and some days felt middling well. We are both sufferers but my wife is much the greatest sufferer.

Nov. 8. My son George arrived here last night with a load of rock salt for James Smith. He had 27 hundred for which he got \$27.00.

Nov. 13. George started for home this morning. He took a load of Apples to trade for grain on the way home. Homer went with him as far as Hatch town after some wheat that Aaron Asay owes us. He also took a few apples to trade for more grain.

Nov. 15. Homer returned with 32 bushels of wheat.

Nov. 21. I answered my niece Helen Johnson's letter, and gave a brief account of my young days in Dryden, and something about her mother, whom she has no recollection of seeing, as her mother died when she was about two years old. I also wrote concerning her Grandfather and Grandmother, and her Aunts, where they died & etc.

Nov. 23. I wrote to my niece Nancy Givens, Helen Johnson's oldest sister who still lives in Dryden, her birth place; also mine.

Nov. 29. I received a letter from George. He got home the 21st inst. His family was not very well-was quite sick during his absence. He did very well with his load of apples. Sold them for grain.

Nov. 30. My wife has continued about the same during this month. Some days are better, and other days suffering. This has been the case with myself; and it looks to me now, that this will be our lot.

Dec. 1 [1897]. It snowed a little today, then cleared off at night.

Dec. 3. I received a letter from my Grand Nephew, George H. Johnson, son of Helen McLean Johnson, which I will copy.

U. S. Life Saving Station Pier No. 1, Chicago, Ill. Nov. 27th, 1897

"Mr. Warren Foote, Dear Uncle, Your very welcome and interesting letter was received some time ago, and I will try and answer it this evening. I have not been at home since I received your last letter, but I sent your letter home for my mother to read, and when she returned your letter to me she said that she had written to you and gave you our family record, so it will not be necessary for me to give it to you again. I am still at work here in Chicago for the Government. I am United States Inspector on the Chicago River improvement, with my office at the Life Saving Station.... I do not think that the reason why my mother had never written to you, was because she did not believe in your Church called the Latter Day Saints. The only reason that I can give is that it was only neglect

P. 111 on her part, because, I know that she is not much of a hand to write if she can get out of it. While I was waiting in Salt Lake City in 1894, I saw a great deal of your Church and people; and I could not see but your belief was all right in a great many ways. Although I could not say that I believed in it altogether, because, I suppose that I was brought up different, but all the same, I think just as much of my Uncle Warren as I do of any of my Uncles, I believe you are sincere in your belief, and that is all that is required of any one I think. Your son in law Mr. Bouton and Mr. Joseph Felt of Salt Lake City both gave me a brief history of your Church, and I believed it to be all right in nearly every way, and I have nothing whatever against your belief and do not think that my mother has. Excuse me please for the liberty I take. Hoping to hear from you soon I will close. From your affectionate Nephew, George H. Johnson."

I had written in my letter to my nephew, that I wrote to his mother a few years ago asking her to send me her family record, but she never answered my letter, and I did not know but that it was because I was a Mormon that she did not write to me.

Dec. 4. I received a letter from my daughter Nancy B. She has rented what sheep she has left to Mr. Maxfield for 8 lambs to the hundred sheep and two pounds of wool per head. I think she has lost a great many.

Dec. 13. I have been writing up my journal for last year, and this also. I received a letter from my niece Nancy McLean Givens, my sister Melinda's oldest daughter who still lives in Dryden. I will copy it.

Dryden Tompkins Co N. Y. Dec. 5th 1897

ADear Uncle Warren; I was glad to receive a letter from you. My husband and I live alone. Our children, - three boys and two girls are all married and have nice homes of their own. We are both well. I have 13 grand children, the oldest is 15 and the youngest will be four in Apr. You remember where Michael Butts used to live; my husband owns that farm and our oldest son lives on the place. We have always lived in Dryden Village, and my daughter Nellie lives just across the road. I feel very sorry that my aunt is so afflicted. I hope she will get better. My sister Almira's health is very poor, and probably will not be with us much longer. My sister Harriet died three years ago this fall. She was sixty two years old. I have my brother Warren and two sisters left. I am quite well

P. 112 and able to do the work for my husband and myself. I haven't seen Warren in some time, he lives five miles from here, and I don't see him very often. When I do see him I will tell him he must write to you. We had a very nice visit with Uncles David and George nine years ago this fall, when they were here. I thought when they went away that I should never see them again on the earth. One of my sons, George, is a carpenter and lives in Cortland, ten miles from here. My youngest son is a Photographer in Seward, Nebraska. I wish I could see you and those dear cousins. I do hear from cousin Darius S. Clement occasionally by Mrs. Sperry. (Mrs. Sperry is D. S. C's cousin) We have had a nice fall, and not much snow yet. I will close, from your loving niece Nancy Givens." The foregoing letter is in answer to the one I wrote to her Nov. 23rd.

Dec. 15. In my last letter that I wrote to my daughter Nancy Bouton I asked her to get some linen and make a robe for me. I have a nice cotton one but my wife has a linen one and she thought I ought to have one too. Today I received the robe which is very nice, although it is not the finest of linen. I think that it is good enough to be laid away in. I received a letter from her also, which I will copy.

Salt Lake City Dec. 10th 1897

"Dear Father; I have just finished your robe, and as I want Jose to put it in the Post Office this morning, I can only write a few lines, for it is nearly time to call the children up for breakfast. I made it just a little longer than you said your old one was, and I put a wide hem so if it needs to be longer, Clara can let out the hem. But I pray it will be a long time before you have to measure it. I want to see both you and mother once again. How is dear Mother? I dream about you and her so much. We are all pretty much over our colds, -none of us cough much now. Well I will have to stop now, for here is my Pearl to be dressed. I hope the robe will suit you. I think it looks nice. I send the rest of the linen, as it will come in good for something. Love to all, and may the Lord bless you. From your affectionate daughter, Nancy Bouton."

P. 113 Enclosed with the foregoing letter was the following from Willie.

Salt Lake City Nov. 28th 1897

"Dear Grandpa and Grandma; I thought I would write you a letter. Harry and Ma and I have got a bad cold. The honey and apples have come. They are very nice. I am in the second grade and Homer is in the sixth grade. Ma stewed some dried apples for dinner. We are all well except those with colds; and we all send love to all. Your loving Grandson, William Bouton. Our little Grandson is 10 years old. He was always rather puny.

Dec. 19 [1897]. It snowed all day yesterday, and it is about eight inches deep this morning and the weather is cold. Cleared up today.

Dec. 20. The thermometer is two degrees below zero this morning. I received six bottles of Alkavis, called the Church kidney cure. It cost me delivered here \$7.40. The regular retail price is \$2.00 per bottle. They let me have the six bottles for \$5.00 to introduce it. The express charges from Cincinnati Ohio is \$2.25 and freight from Elsinore, Utah to this place fifteen cents. I am going to try it for the gravel.

Dec. 23. The thermometer, the morning of the 21st was down to zero. The 22nd 13 above and this morning 16 above. I wrote an answer to Mrs. Figg's letter and also to Della Lanehart's. They are my wife's nieces.

Dec. 24. There will be a home theatrical performance here tonight, the proceeds to be used for the benefit of the Sunday School. The weather is fine.

Dec. 25. This is a sad Christmas for my wife and myself-both suffering pains. I received another letter from Nancy yesterday. She writes that she has nearly 1100 sheep left which are all in good condition. It cost her for the last year about \$700.00 to move them and run the herd, which includes team and wagon. When A. L. Stewart rented them there was about 2400, so it seems they have lost over half the sheep, besides the \$700.00. She thinks they are in good hands now. She writes, -"So you see we did not make anything, but lost a great deal. But I expected that, when I found out what kind of sheep they took, (of A. L. Stewart.) they did not get anywhere near the number we should have had, but now what we have left are here, and we can look after them closer, and if we want to sell, we can get a good price for them, as sheep are in good demand now. But just now we are in a pinch. You see we had so little coming in, and have been paying out all the time. I think you can imagine just how I am placed. Sometimes I feel just sick, then I have to throw it off or I wont live, and I try to make the best of it. Yes,

P. 114 Dear Father and Mother, a candy pail of butter will come in more than good now, for it is very high here now, and we have ours all to buy. But please don't say you will pay me for making your robe, for I was glad to be the one to make it for you, and you wont need it any the sooner for having it ready. You will get this about Christmas, so I wish you as merry a one as possible under the circumstances." I had written to my daughter that I would send her a candy pail of butter to pay her for making my robe, if I had an opportunity to send it to the railroad this winter. I received a very kind letter from my son George the 20th inst. He says, they are all tolerably well, and they are going to spend Christmas with his wife's folks, who live about 10 miles from him.

Dec. 31. The weather has been clear since the 19th and is now warm. The snow is all off the ground in this valley and roads dry. My wife is gaining slowly I think. She does not suffer as much as she did, and has a

much better appetite. I am suffering a great deal today with what I think is the gravel. The Alkavis does not seem to do me any good yet, I take one bottle a week, Thus has passed 1897. It has been a year long to be remembered by us, a year of great affliction and sorrow. No tongue can tell the sufferings my dear wife has endured for the past ten months. Many times it has looked as though her end had come, but the Lord has spared her to see the end of the year. Her sufferings are not as great as they were, and it may be that the Lord will still raise her up so as to go about the house and be a comfort to us yet. Our prayer to the Lord is that this may be the case, and to Him we will give all the glory and honor forever. As for myself, I would like to live a few years longer if it is the will of the Lord, so I can arrange the family records of my dead relatives so that my sons can understand them, and not do work for them in the Temples which has already been done, and get the names mixed up. This I will endeavor to do if the Lord spares my life and gives me ease from pain. This is the main thing that I care to live for, but I want to do all the good I can otherwise, but **the work for the dead seems to be impressed the most on my mind, for I am satisfied this is my greatest mission on the earth, I came to perform.**

CHAPTER 9 - 1898

P. 115 Jan. 1 [1898]. The New Year was ushered in with a beautiful cloudless day, and all looks pleasant outside. But my wife and I are still suffering and do not enjoy the pleasantness outside very much. Brother and sister Leithead called in to see us and spent an hour or two. We enjoyed their visit very much.

Jan. 2. I received a letter from my daughter Nancy Bouton. With regard to her sheep she writes as follows. "We have got nearly 1100 sheep left, but they are in very good condition and I think Maxfield is perfectly honest and they understand how to take care of them. Nearly all the expense fell on me last year. It took about \$700.00 to run them including team, wagon, moving from Kanab, and all. So you see we did not make anything, but lost a great deal." According to her statement they have lost nearly half of them. They got of A. L. Stewart 2138., but many of them were in poor condition. I wrote to my sons Franklin and George. I shall not write a daily journal this year as it would be repeating about the same thing over and over again, but I will record anything of any importance with regard to myself and family &etc.

Jan. 6. I finished writing my history for last year in this book. (1897)

Jan. 26. The thermometer is two degrees below zero this morning. It has been cold all the month so far, but this morning is the coldest.

Jan. 29. Snow is about one foot deep. I have received several letters, but there was nothing in them unusual, but my relatives are all well.

Jan. 31. I wrote to D. S. Clement, my Nephew. My wife keeps along about the same. Some days she suffers a great deal, and other days is more comfortable. It is about the same with myself, only I can go about some.

Feb. 2. I have had the daily journal of my company of 100, written by Samuel Mulliner Secretary of the company, in my possession since I arrived in Salt Lake Valley in 1850 till the present time, and I have been thinking that I ought to deposit it into the Historian's Office. Accordingly I wrote to Franklin D. Richards about it and received the following reply:

L. D. S. Historian's Office Jan. 25th 1898

A Elder Warren Foote, Glendale, Kane Co. Utah, Dear Brother: I think it is just the thing for you to send the list mentioned in your note of the 18th inst. to be deposited in this office, as it will be needed, and we will have to ask for it sometime if you do not. Others have deposited their lists of companies and officers and it is supposed that

P. 116 all would do so. I think it will be very nice to have the extracts of your journal as well of the Review of the "Journey" and that of the "Big Move" as well, it will be interesting and useful all of it. Please send it along and it will be appreciated and preserved in the Archives of our History. With grateful acknowledgment. Your Brother in the Gospel, F. D. Richards."

I sent the journal by mail today. On the 19th of last month I wrote to Miss Lucy A. Brainard to enquire how she was getting along with revising the Foote Genealogy and today I received the following answer.

Heartford Ct. Jan 27th 1898

"Warren Foote, Dear Sir: Your letter received this morning. I can not give you any encouragement for the speedy finishing of the Foote Genealogy. I worked at it some last spring, but since that time I have been unable to do any genealogical work. In a few weeks I will go to Washington, and hope next fall to get work. For three years past my health has been such that I could do but very little Genealogical work, and had to lay it aside the most of the time. I very much wish the Foote Genealogy was completed for my own sake. To revise the old work requires a great deal of hard work and a great deal of time, which a person who has not done genealogical work cannot understand. I hope you will excuse my not answering a former letter, as I had to give up all writing unless absolutely necessary. Yours Respectfully, Lucy A. Brainard."

I also received a letter from my Nephew Thomas Clement. He lives in Menan, Idaho. His health is very poor and is unable to work. It is a cold country. Thermometer sometimes goes down 37 degrees below zero. The date of his letter is Jan 20th 1893.

Feb. 3. This is **Homer C's birthday, 27 years old.** He is at home this winter on account of his mother's

sickness. He lies on the floor beside her bed every night. He attends Sunday School and Mutual Improvement Meetings and studying his Bible and Book of Mormon &etc. Many Home Missionaries were called the forepart of winter to travel through all the Stakes of Zion for the purpose of laboring with the young folks, and getting them to join M. I. Associations and Sunday Schools. They seem to be doing a good work, and many are added to these societies.

P. 117 Feb. 6 [1898]. This is fast day, and also Ward Conference. I was unable to attend.

Feb. 28. Not anything transpired during this month in this place. My wife and I continue very poorly. My wife continues to suffer very much at times. I have been impressed by the Spirit to get a large record book, and record all the names in the Foote Genealogy, by families, and the work, or ordinances, that has been performed for each individual recorded opposite their names, so that it can be seen at a glance the work that has been done, and that which remains yet to do for each family before the children can be sealed to their parents. My Record Book containing the names of all who have had ordinances performed for them, I call "Book of Records for the Baptisms for the Dead= &etc. In that book the names are recorded promiscuously, and I was afraid that after I pass away my sons would not understand it, and would be liable to get the families mixed up, and wives sealed to the wrong husbands, and children to the wrong parents.

Since the Lord has revealed through his servant Wilford Woodruff, that all children must be sealed to their own parents, as far back as they can trace their genealogy, I have meditated how I should manage it, so as to make it easily understood by those who should continue the work for the redemption of the dead after my departure, so that they would make no mistake in their Sealings. While seeking and praying for light on this subject, the Spirit directed me to obtain a book of sufficient size to record all the families in the Foote Genealogy by families, and all the ordinances that has been done for each individual name. In order to be obedient to the whispering of the Spirit, I sent to the George Q. Cannon and Son's Company and obtained a Record Book containing 400 pages, size of page 11 1/2 inches by 16 1/2 inches which cost me \$3.20 which proved to be just the right size.

Mar. 1. I received the foregoing named Record Book today.

Mar. 2. I commenced recording the family records without delay as my health is so poor I am fearful that I will not be able to complete the work, but my trust is in the Lord, and I very much desire to live to accomplish it. It is quite a big job, as I have to find the name of each individual in my Records of Baptisms so as to record the Temple work done for them, in their family records.

Mar. 9. I wrote to Lorenzo Snow, President of the Salt Lake Temple, with regard to the children of women who have had children by two husbands to know which husband she, and her children should be sealed to. He gave the

P. 118 letter to Elder John Nicholson Temple Recorder to answer. He replied that it would be decided according to circumstances, when presented in the Temple for Sealing. My son Homer has been hauling lumber for James Smith.

Mar. 14. Homer commenced working for James Smith for \$40.00 per month.

Mar. 22. The weather is cold. The thermometer this morning was down to 6 degrees above zero. On the 26th it snowed all day, then cleared off at night.

Mar. 27. There is 3 inches of snow. Lizy Johnson died today. She is the blind daughter of brother Elijah Billingsly. She has been sick quite awhile and suffered much.

Mar. 29. I received the following letter from brother David today.

Flint, March 22nd 1898

ADear Brother Warren: Your last letter to me was dated Oct 18th 1897, and should have been answered long ago. But my poor health and other troubles has worked on my mind, that I felt that it was impossible to sit down and write a letter, but I will delay no longer. About a year ago my son Albert and his wife had some trouble, and they parted, and as the shoe business that he was managing belong to his wife, that left him without a business, and he soon returned to his old habit of drinking again, and became discouraged and despondent, and while in this condition took Morphine which caused his death on the 15th day of Jan. 1898. When you wrote, you and your wife were in poor health, and I have been anxious to hear from you. My folks here are all in usual

health at present. As for myself, I think I am as well as the most of people of my age, but the trouble I have had the last year has worried me very much, but I hope the Lord will make it all plain to me, so that I may have an inheritance with the just made perfect in that bright world above. But I must close. Please answer as soon as you get this. I send love to you and all your folks. From your affectionate brother, David Foote."

Mar. 30 [1898]. I answered the foregoing letter, and tried to console my brother all I could under the circumstances, but I fear that if his son took morphine for the purpose of destroying his life, it will be hard for him hereafter. But the Lord will deal justly with him.

Mar. 31. I have received many kindly letters from my children and grand children. My wife and myself keep about the same.

P. 119 Apr. 2. My property was assessed today at \$1803.00. It is a lonesome dreary time. I continue writing the family records in my new book.

Apr. 10. There is a prospect of the United States going to war with Spain on account of Cuba. Many of the Cubans are dying of starvation. There is no prospect that Spain will put down the rebellion in Cuba and the war is carried on in a most barbarous manner, and the Island is being depopulated in a most horrible way. The Government is determined to put a stop to it, peacefully if it can or by force if it must. On the 15th of last Feb. the Battle Ship Maine belonging to the United States was blown up while lying in the harbor of Havana, Cuba. It went there on a friendly visit. It is strongly believed that the Spaniards did it. This has aroused the spirit of war throughout the U.S. among all parties, and many are clamoring for war.

Apr. 16. The weather has been warm and dry till today. This afternoon there came up a thunder shower from the north and hailed till the ground was covered, then rained till night. My wife still keeps about the same.

Apr. 21. The United States Government declared war against Spain today. Spain has rejected every proposal made by the U. S. concerning Cuba. President McKinley has issued a call for 125,000 volunteers, and it seems that the people about Salt Lake City and regions roundabout are going crazy to enlist. Utah's quota of volunteers was soon raised and ready to be sent where ever ordered.

Apr. 26. I received the following letter from my little grandson Homer A. Bouton

Salt Lake City Apr. 23rd 1898

"Dear Grandpa and Grandma, and all the Folks: I thought I would write you a few lines. Ma is washing the supper dishes and Willie is standing by the table watching me write. and Pearl is lying on the floor. The colored troops marched down from Fort Douglass to the Depot. The streets were crowded from the Fort to the Depot. It was so crowded down to the depot that you could not get within two blocks of it. The old veterans of Civil War marched just behind the troops. It was a grand sight. They were supposed to have marched on the 19th but they had to wait for the cars, so they did not march until the 20th. School let out at 12 o'clock for the day on the 19th and the troops did not march, so they gave us from 9 A. M. until 10:30 o'clock on the 20th so that we could get to see the soldiers march. I am in the sixth grade and in two more years I will graduate from district school and then Jose and Harry

P. 120 will get me a bicycle. Uncle Barrell's sister died on the 20th and left a baby eleven days old. She died with Valvular disease of the heart. I think I will close now for the present. I forgot to say that we are all well at present, and we hope to find you and Grandma a great deal better. Write soon. Your loving Grandson, Homer A. Bouton."

Apr. 27. I wrote a short time ago to my niece Augusta Tanner and to my daughter Nancy Bouton to see if they could do some baptizing for the dead in the Salt Lake Temple. There are about 700 women to be baptized.

Apr. 30. I received an answer from my daughter to the foregoing today. They say that they are willing to do all they can for the dead.

May 2. I wrote to Elder John Nicholson, Secretary of Salt Lake Temple to send me about 40 blanks for Temple work. The mountains are white with snow.

May 3. Stormed all day-snow and rain. I received a letter from Geo. A.

May 4. Our daughter Artemisia came over from Fredonia to make us a visit.

May 10 [1898]. I received the following letter from Bro. Nicholson.

Salt Lake Temple May 6, 1898

"Elder Warren Foote, Dear Brother: I have this day mailed you a package of blanks, as per your request in your favor of May 2nd. Please send 50 cents which will cover postage. This amount is to reimburse the Temple, and is not for any individual. Your brother in the Gospel, John Nicholson."

I immediately commenced copying names from the Foote Genealogy for baptism in the Salt Lake Temple.

May 17. I wrote to Nancy Bouton, and sent 342 names of persons to be baptized. I also wrote to John Nicholson and sent 60 cents for postage on blanks and Temple donations. I also wrote to Augusta Tanner.

May 28. I received letters from my daughter Nancy Bouton and her son Homer A. I will copy Homer's, so as to place it on record.

Salt Lake City May 24th 1898

ADear Grandpa and Grandma: I thought I would write you a few lines. Ma did not go in the water yesterday, but aunt Augusta was baptized for 41 of the names. Ma did not know that boys of my age could be baptized for the dead, but there were a great many of them being baptized. Ma says for you to send the rest of the names of the women, and also the names of the men, for I can be baptized for them.

P. 121 Ma says that she expects to have some help after this. Ethel Tanner can help. There were a good many children, both boys and girls being baptized for the dead today and Ma enquired of the head men in the Temple, how old they had to be, and they said that if they had been baptized for themselves, they could be baptized for the dead just so they were from 8 to 17 years old for girls and from 8 to 20 for boys. I will be very glad to be baptized for the dead. Send the names as soon as you get this letter for we want to rush them through before the Temple closes. School closes on the third of June, and I will be ready as soon as you get the names here. Pearl went to the Temple with Ma today. There was no school this afternoon because the Cavalry was going to leave, and I took Willie up to see them. We all went up to see the Artillery off Friday. I will close for the present as I can think of no more to say, Write soon. From your loving Grandson, Homer A. Bouton. @

May 30. I wrote to Nancy Bouton and sent 282 more names of women's, making a total of women's names 624. I also sent 161 men's names. My wife continues bedfast and suffers a great deal in her bowels at times by bloating. My health is very poorly, but I am writing in my Family Record Book every day.

Jun. 2. I sent \$10.37 to George, to help him along as he is working on the canal.

Jun. 3. I received a letter from Nancy Bouton. She writes that her son Joseph W. has enlisted and was mustered in the 4th Cavalry of the regulars the 31st of May and will soon start for San Francisco Cal.

Jun. 8. This is the **55th anniversary of my wife's and my wedding.**

Jun. 15. I received a letter from George A. He has been troubled badly with the piles, but is better now. He has had them a long time.

Jun. 16. We commenced cutting our first crop of lucern. It is very good.

Jun. 21. Finished hauling our hay - had 14 big loads. Weather very warm.

Jun. 22. We got our hay in the barn just in time, as it is showery all day. My neighbors have much how out in the wet.

Jun. 24. I learned a month or so ago that the citizens of Dryden my native town was publishing a Centennial History of that Township. It was being published by subscription, and they were publishing only the number subscribed for. I wrote to the author to see if I could obtain one. The following is his answer.

Dryden N. Y. June 2nd 1898

P. 122 "Warren Foote Dear Sir: Yours of May 26th is just received. Our subscription list is full, and we can print no more books without a new edition, but as I believe you are a descendant of the old pioneer David Foote, I will mail you a copy if you will send me \$1.18 which is just the expense of publishing and mailing you one. I would like to see you and talk about your recollections of the old times in Dryden of which I have been writing in the book, and after you have received and read the book, I wish you would write me as to what I have left out, for we may publish a new edition some time. Yours Respectfully, Geo. E. Goodrich."
I sent the money and received the book today.

Jun. 26 [1898]. On examining the History of Dryden, I learned that William Marvin, a man that I went to school to when I was a little over seven years of age, was still living, and now residing at Skaneateles, Onondaga Co. N. Y. I resolved to write to him, which I did today. (I will record our correspondence in the next Chap.)

Jun. 28. I received a letter from Nancy Bouton. She says her son Joseph enlisted with her full consent, and she believed God would care for him there as well as at home, although it was like taking her heart out to see him go.

Jul. 1. I sent \$18.00 of Homer's money to George on account of work on irrigation canal. We want to keep our share up if we can.

Jul. 10. I learned by the Dryden History that Sanford E. Smiley of Dryden is a descendant of my Step Grandfather Ezekial Sanford. I wrote to him to learn how it is, he is his descendant.

Jul. 16. I received a letter from my grandson Joseph W. Bouton, as follows.

Persidio, San Francisco, Cal. July 10th 1893

"Dear Grandpa and Grandma: I have enlisted in the regulars, but only enlisted for three years, or if peace is declared before that time, I can get my discharge. I would rather be in the regular army than the volunteers, we get better care and every thing else is better. Well Grandpa we expect to sail tomorrow or next day, so by the time you get this letter I will be on the blue sea, and may not go any farther than Honolulu, but I hope we go on, for I would like very much to see a good battle. Well folks I don't know of any thing more to tell you, so I will close. I will write to you as soon as we get settled, and give you my address. Cheer up for I will come back all right in about two years. Your loving Grandson, J. W. Bouton."

P. 123 Jul. 17. I went to meeting. Frank Cutler has returned from his mission to Florida. He Preached a good sermon, and is a very good speaker.

Jul. 18. I had my picture taken today by John R. Harris, which is very good, I received the following letter from my brother David:

Flint, Genesee Co. Mich. July 11th 1898

ADear Brother Warren: Your letter dated July 4th was received the 9th, and I will try to answer it as well as I can. I realize more than ever for the last six months, that I am growing old, and it is almost impossible for me to compose a letter to my best friends but I have great reason to be thankful that I am as well as I am. You ask if I remember what year father moved on the place where we were born. It was before my recollection and I have no date to show. With regard to the "Pilgrims I remember well when they came to Dryden. I think I must have been about 8 or 10 years old at the time they were there. Sister Laura and Grandmother were buried in the village burying ground on the Griswold farm. I remember Uncle Simeon living in Dryden, but have no idea of the date when he moved there. I think he moved from there to Pennsylvania, and that is the last I ever heard of him. You ask about the mill where we used to go to get our grinding done, I think his name was Nixon. I never heard the corners where we turned to go to the mill called Wigton's Corner's, I never heard of that name before. I never traveled much in the town of Dryden, and it is nearly 65 years since I left there and as I have had but little correspondence with any one living there I have but little knowledge of the town. We are all in usual health here. We have very nice weather this spring and summer, and crops are coming in good. Give my love to all your folks. From your loving Brother, David Foote

Jul. 20. We commenced cutting our grass in Lydia's Canion. It is very good. I was pleased to get a letter from my old Schoolmaster William Marvin. He is in his 91st year and well and hearty. (See next Chap.)

Jul. 21. I rode on horseback up to our hayfield in Lydia's Canion and loaded a load of hay, which about done

me out. I cant stand much. Homer came in from James Smith's Ranch to cut and haul Smith's hay, and will help some on ours.

P. 124 Jul. 25 [1898]. By orders from the First Presidency of the Church, memorial services were held in all wards in this State, for those who perished in blowing up of the Warship Maine in the harbor of Havana, Cuba, also for the purpose of taking a contribution for the purpose of erecting a monument to the memory of those who perished. I wrote to Geo. E. Goodrich, Author of the Dryden History.

Jul. 31. It continues very warm. My health is some better.

Aug. 2. My wife continues about the same. I wrote to Nancy Bouton.

Aug. 4. I answered Wm. Marvin's letter and sent him my photo. We got all our hay into the barn yesterday. There was 8 loads of grass hay and 16 of lucern, making 38 large load this year so far.

Aug. 7. I am not well. After fast meeting several elders called in and administered to my wife, I wrote to my son's George A. & Homer C.

Aug. 10. I am 81 years old today. I wrote to my brother David. My son Franklin came and staid with us over night. He and another man are going to the Buckskin Mountains to hunt mines, or rather, to look after some that Oscar Beebe an George and others located a few years ago. The man with Franklin bears their expenses.

Aug. 12. The ward got up a supper in honor of Frank Cutler's return home.

Aug. 20. I wrote to Mr. Sanford E. Smiley, Dryden, N. Y. inquiring about his being a descendant of my father's step father, Ezekial Sanford, as related in the Dryden Centennial History. (See reply in next Chap)

Aug. 28. I attended meeting. Frank Cutler done the preaching.

Sep. 1. I received a letter from my daughter Nancy Bouton and will make a short extract.

Salt Lake City Aug, 28th 1898.

"Dear Father and Mother, and all the Folks: I guess You begin to think we are never going to write to you again, but I was so tired when I got through house cleaning I did not do anything only just what I had to. I wrote to Jose just as long as letters could reach him. I sent one off to Manila last week, but it will take one month to get to him. I am very thankful that the war is over, but I don't think Jose can come home yet. He has gone for three years. Still he may be mustered out long before that time. I received four letters from him while he was at Honolulu. He sailed on the same ship with Maj. Gen. Otis, (The Peru) They arrived in Honolulu July 22 and sailed from there for Manila Aug. 4th. So they had quite a good stay in that beautiful City. Who wrote that they had a lovely time.

P. 125 The Islanders gave them a grand feast, and it was next to the Queen's Palace, and at the feast a young lady gave him a spoon with her name engraven on it. It is like this, "Miss Arnold, Honolulu, July 26th 1898." He sent it home with some shells that a little girl gave to him to send to Pearl. The little girls name is Lucy Diamond." We received your photo, it is just like you. Pearl is very proud of it, She is sending a silk handkerchief for your birthday present." I sent my picture to my grand daughter and told her to keep it so she could always see how her Grandpa looked when he was 81 years old.

Sep. 2. Dr's Norris and Lewis, who represent themselves as associates of the Dr. Tomm's Medical Company of N. Y. City with a branch in Salt Lake City, called in to see my wife. They are confident that they can help her. They offered three months treatment for \$15.00.

Sep. 3. After consulting with my wife and thinking about the Dr's. offer last night, I came to this conclusion, that if we did try their medicine, and my wife did not get any better, we would always regret it, thinking it might have helped her. So I concluded to ask them to show me their credentials, and if I found it all right I would take up with their offer. They showed their papers, and I saw that it was a Certificate from the Medical Board in Salt Lake City. This satisfied me, and I Paid them the \$15.00 for three months treatment. I told them about my own case, and they said it was my nerves, and they could give me medicine that would help me right away. I accordingly paid them \$5.00 for ten weeks treatment. This makes \$20.00 I paid them. Time only will tell whether we will receive any benefit for our money. **President Wilford Woodruff died at forty minutes past six o'clock this morning** at the house of Isaac Trumbo, San Francisco Cal. He went to that place in company

with Geo. O. Cannon and others for a short rest. His death was sudden and unexpected.

Sep. 8 [1898]. President Woodruff's remains were brought home to Salt Lake City and his funeral was held in the Tabernacle at two o'clock today. He was a wonderful man, and has brought thousands into the Church.

Sep. 13. Our neighbor James M Clark died this morning about 7 o'clock. He had cancer in his stomach, and his body was swelled to fill his shirt.

Sep. 14. I attended bro. Clarks funeral at 10 o'clock. Bro. Leithead and others were the speakers. I have received 25 sheets of the names I sent to Salt Lake City to be baptized for and am engaged in recording them in my book.

Sep. 18. My son Franklin came from the Buckskin Mountains and stayed with us last night. They did not find any mines worth much. I went to meeting and assisted in confirming some children who had been baptized today.

P. 126 I confirmed Charlotte Harris, daughter of Alonzo Harris. I was called to speak, and occupied about half an hour. I spoke of Joseph Smith as a prophet, and of the great work he accomplished as an instrument in the hands of the Lord, in establishing the Church, and of the great work to be accomplished in this Dispensation of the fullness of times, and also the redemption of our dead &etc. I enjoyed a good flow of the Spirit.

Sep. 21. We have got our last crop of lucern all in the barn-had nine loads of this crop, which makes 47 loads, or about 50 tons this year. It is all in good order-no rain on any of it.

Sep. 28. I had a diarrhea last night and feel very weak and bad today.

Oct. 1. My son Homer came home tonight. It froze quite hard last night.

Oct. 2. I had a Diarhea very badly all day, and took two doses of Chamberlain's Cholera Medicine tonight.

Oct. 3. I took some pills to work off the Cholera medicine but they lay in my stomach till I vomited them up. I was very much distressed until I flushed my bowels with warm water which brought away the hard clog which the Cholera medicine had formed and I felt much better. The medicine had stopped the Diarhea to sudden. Homer stayed with me till I got a passage with the water, and very reluctantly started for the sheep herds, I told him to go, (as he had supplies for the herders) for I would soon be better.

Oct. 5. I feel some better but my wife is not so well. Our daughter Irene Cutler had a girl baby last night at half past ten o'clock. Homer sent forty dollars to George today. Part of it is to buy 1200 lbs of flour for us, and the rest is for George.

Oct. 6. My wife and I are both some better.

Oct. 10. My son Charles L. and wife arrived here at sundown on a visit.

I received a paper from my brother David, printed in Flint, which gave an account of his son Warren C.s death. He died Oct. 3rd 1898 of Apoplexy. He was stricken at 6 o'clock and passed away at 7:15 in the morning at his home in Flint, He served in the war of the Rebellion as a member of the 17 U. S. Infantry. His wife has never borne him any children. Two of my brother's sons have died this year. Neither of them have left any children to keep their names in remembrance. My brother has but two children left, a son and daughter, both have children.

It certainly

P. 127 has been a year of sorrow and trouble for aged brother. How I would rejoice if he was one with me in the Gospel.

Oct. 11. My daughter Olive Beebe, with her husband and children arrived on a visit. We were glad to meet again and see each other's faces.

Oct. 14. I have taken a cold and am nearly down sick.

Oct. 16. I gave my con Charles L. a Patriarchal Blessing. (See page 75 Book of Records for the Baptisms of the Dead.) I also blessed my daughter Olive's children, the younges three, who have never been blessed, namely Charles, Louis Warren, and Olive Louisa.

Oct. 18. I gave my daughter Eliza Olive Beebe a Patriarchal Blessing which is recorded on page 77 Book of Records &etc. and I also gave my grand daughter Mary Irene Beebe a Patriarchal Blessing, recorded in same book page 79. They started for home this afternoon having made us a good visit which we enjoyed very much. My son Charles L. brought us 1000 lbs of flour for which I let him have dried fruit. Oscar Beebe also let us have 250 lbs. The put up quite a lot of preserves &etc while here, and also dried some apples.

Oct. 22 [1898]. My son David's son George, (the baby which his wife Emma took with her, when she ran off with Porter while on a visit to her brother in Mt. Pleasant Sanpete Co.) with his wife and two children, arrived today from their home in Safford Graham Co. Arizona.

Oct. 23. David with his son George called to see us today. He is a large man, six feet two inches tall and well proportioned.

Oct. 28. I received a letter from Nancy Bouton. She writes that she has just received a letter from her son Joseph at Manila. He was well.

Nov. 8. This is General Election day. I went and voted. It is a quiet election here, but politics has been pretty warm in many other places. My son David started today to take his son George and family to the Railroad at Elsinore to return to his home in Arizona. Cold north wind.

Nov. 14. Homer, my son, came home from sheep herds today. The sheep are out on Kanab Creek.

Nov. 16. Homer started to take Smith's sheep to Buckskin Mountains to winter. I received a letter from my grandson Joseph W. Bouton which I will copy.

Manila. Philippine Islands, Sept 30th 1898

"Dear Grandpa, Grandma, Uncles, Aunts and Cousins, for this letter is for all of you, and I would like to have as many of you answer it as can. I had a very nice trip crossing the water and have had a very nice time since I arrived here. The town is patrolled by American Soldiers, they are every where. There are about twenty thousand of them here at present, so we have everything our own way. Everything is very quiet here now. The insurgents were

P. 128 troublesome at first but we soon quieted them down. We were called out once but did not do much fighting. It was caused by one of the Utah Battery boys getting drunk-he got killed and a few others received some wounds but recovered. Well I hear peace is declared, so I guess we can get our discharge soon. I am very pleased to think I came for I have had an experience I never would have gotten without it. I have seen things I never would have thought could be so if any one would have told me. I will get something to send you the next time I go to town, so you will have something from the Philippine Islands, O yes, I have seen Admiral Dewey, the man who done such fine work in the bay, and have also seen the ships he sunk. I don't know of anything more to tell you, except about the weather. It is very hot here-we can sleep without any covering, and it is as cold as it ever gets for it is their winter now. We have all kinds of fruits that are raised in the Tropics. Tell Orson Foote to write to me. I don't get any more letters than I can answer, so I will have plenty of time to write to you all, and I like to hear from home. Just think, I am eight thousand miles from there now, so it is a treat to get a letter. Well I have told you all I can think of, so I will close. Your loving Grandson J. W. Bouton, Troop E. 4th Cavalry."

Nov. 21. Very cold this morning. Thermometer 12 degrees above zero.

Nov. 24. This is **Thanksgiving day**. Some snow squalls, but amounts to nothing.

Nov. 28. My son George A. and John Jones arrived here at noon. George brought 1200 lbs of flour for us, and 1550 for James Smith. Bro Jones brought 500 lbs to trade for apples. Our flour cost at the Salina Mill \$1.20 per hun., without sacks. We furnished the sacks.

Nov. 29. George put up 18 two bushel sacks of apples to take back to trade for grain in Panguitch or Circleville. Our apples are rotting very badly, and I am glad to have George take them. They will help him a great deal. Bro. Jones traded his to Morton Cutler for 1100 lbs of apples. Every body's apples are rotting here this year. I gave George \$10.00 to pay cash assessments on the Highland Canal. The weather continues very pleasant and very dry.

P. 129 Dec. 1. George A. and John Jones started for home. His visit was very short, but we were very glad to see him. He regretted it that he could not see Homer.

Dec. 7 [1898]. I finished my lengthy letter to William Marvin, answering all his questions (see next Chap.)

Dec. 10. Very cold wind from the east, with a little light snow.

Dec. 11. It is clear this morning. The thermometer was down to zero at 7 A. M.

Dec. 15. I received a letter from my Grand Nephew, Geo. H. Johnson, grandson of my sister Melinda McLean. He states that he and his cousin Frank S. Foote (son of my brother Geo. L.) wrote to me last May. I never received their letter.

Dec. 18. I answered Geo. Johnson's letter, and also wrote to my niece Augusta Tanner.

Dec. 19. I got a letter from my son Geo. A. He writes that he got home all right-says he done very well with the apples, and found all right at home.

Dec. 22. I have been writing up my history for this year.

Dec.23. It is clear and a cold northeast wind which effects me very much.

Dec. 24. I feel that I am taking a cold. My son David wants me to go down to his house tomorrow and spend Christmas. I told him if I felt able I would go. He said he would send up his team in the morning.

Dec. 25. My cold is a great deal worse. I am scarcely able to be up. I sent word to David to not send for me. For years past I have scarcely failed to have a cold at Christmas time. My throat and bronchial tube feels raw and burns, but I did not go to bed. My thoughts ran upon the birthday of the Lord Jesus Christ. Although all Christian nations who profess to believe in Christ as the Savior of the world celebrate the 25th day of Dec. as his birthday, but I find that there are many who do not believe that it is his true birthday. It has been my custom all my life to prove the truth, or error of all matters pertaining to religious or sacred things, by the Sacred Books-the Bible, Book of Mormon, Doctrine and Covenants, Pearl of Great Price &etc. I felt impressed this morning to make a thorough examination of those books and see what I could find, if any thing, in relation to this subject. I first sought to find in what year of the world Christ was born. But I found so many different Chronologers all disagreeing with each other, that I found that it is impossible to find the exact year. Whiston, the Translator of Josephus' Works makes out the birth of Christ to take place in the year of the world 4434. Bagster's Polygot Bible places the birth of Christ in the year of the world 4004. It is very evident that Whiston is wrong, for if he is correct, the 7th thousand years commenced 382 years ago. Thank the Lord we have a more sure word of prophecy with regard to the beginning

P. 130 of the 7th thousand years. In Section 77 Book of Doctrine and Covenants, beginning at the 12th verse. The question is asked; What are we to understand by the sounding of the trumpets mentioned in the 3th Chap. of Revelations"? "We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also, formed man out of the dust of the earth, even so, in the beginning of the seventh thousand years will the Lord sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he has not put into his power when he shall seal all things, unto the end of all things, and the sounding of the trumpets of the seven angels, are the preparing, and finishing of his work, in the beginning of the seventh thousand years,-the preparing of the way before the time of his coming." 13th verse) "When are the things to be accomplished which are written in the 9th Chap. of Revelations. AThey are to be accomplished after the opening of the seventh Seal, before the coming of Christ.@ Elder Orson Pratt says, in his reference at the bottom of the page(2nd K) "in the morning of the seventh great day of rest, the bodies of the saints will be resurrected," and further (2nd V) the opening of the seventh seal, and the sounding of the trumpets of the fifth and sixth angel, are events of the morning of the seventh thousand years before the coming of Christ." The foregoing revelation proves positively that Whiston is far out of the way, for the events spoken of have not transpired. They are in the future, but we are told they are near at hand. It seems to me that Bagster's computation of the years before the birth of Christ, from the Creation, is a great deal nearer correct. He puts it 4004 years. Should these number of years prove correct and we add 1898 since the birth of Christ, we find that we are living in the five thousand, nine hundred and second year of the world, and it will take 98 years yet to complete 6000 years, or the beginning of the seventh thousand years. I find, as I said at first, that we cannot depend on any of the Chronologers with regard to the age of the world when Christ was

born. It does not matter to us.

- P. 131** The Lord has withheld it from us no doubt for a wise purpose, and it will never be known until he reveals it. I will now refer to the Chronology kept by Nephi and his descendants. Nephi 1st Book says in his first Chap. 4th verse as follows: For it came to pass in the commencement of the first year of the reign of Zedekiah, King of Judah (my father Lehi having dwelt at Jerusalem in all his days) and in that same year there came many prophets, prophesying unto the people, that they must repent, or the great city Jerusalem must be destroyed." Now follows the great vision of Lehi concerning the destruction of Jerusalem &etc. Verse 13th, "that after the Lord had shown so many marvelous things unto my father Lehi, yea, concerning the destruction of Jerusalem, behold he went forth among the people and began to prophesy" &etc. Nephi says here, that this vision was given to his father Lehi as he was returning to his own house. The inference is, that this mission commenced and ended in the first year of the reign of Zedekiah, soon after he returned home and had likely rested from his former mission, he went forth among the people again to testify to them that Jerusalem would be destroyed. How long this mission lasted we are not informed. But both must have taken place in the beginning of Zedekiah's reign. (see 3rd Nephi Book of Mormon.) But towards the close of it, the Jews sought to slay him. We learn in the next chapter, 2nd verse that the Lord commanded Lehi in a dream to take his family and depart into the wilderness. (It is recorded in the heading of the Book of Third Nephi, that Lehi came out of Jerusalem in the first year of the reign of King Zedekiah.) (6th verse Chap. two) we learn from this verse that they traveled three days to the Valley which Lehi named Lemuel, and pitched their tent by the side of a river which emptied into the Red Sea. Still there are no dates given. The next we learn in Nephi's History, his father sends them back to Jerusalem to get the brass plates. And in Chap. 7 verse 2nd the Lord sent the sons of Lehi back to Jerusalem to bring down Ishmael and his family, But Nephi does not give any dates yet. But on their return to their fathers tent in the Valley of Lemuel, Laman and Lemuel and the sons of Ishmael rebelled against Nephi (verse 6) While chastising them by the spirit and power of God, Nephi speaking
- P. 132** to them concerning the destruction coming on the Jews, he records as follows. 7th Chap. 14th verse, "For behold the spirit of the Lord ceaseth to strive with them, for behold they have rejected the prophets, and Jeremiah have they cast into prison". It is very likely that Nephi learned this fact on this, his last visit to Jerusalem. Josephus relates this circumstance as taking place in the 8th year of Zedekiah's reign (see Josephus page 307.) Does not this prove that Lehi and company were dwelling only three days travel from Jerusalem in the 8th year of Zedekiah's reign. But we have no date to base the time, or number of years he dwelt there. But we are assured in the first verse of the 9th Chap. that all these things did Lehi see, and hear, and speak, as he dwelt in the Valley of Lemuel &etc. The Nephite Historians recorded time from the day that Lehi left Jerusalem. That day was the beginning of their New Year, but it could not have been the beginning of the Jewish New Year by a few days as we shall see hereafter. It is recorded in the tenth chap. of first Nephi 4th verse as follows. "Yea, even six hundred years from the time that my father left Jerusalem a prophet would the Lord God raise up among the Jews, even a Messiah, or in other words a Savior of the world." Probably it was this prophesy that caused them to date all the events in their history from the time that Lehi left Jerusalem. Mosiah, the last king of the Nephites, persuaded that nation to change their form of government from a Monarchy to a Democracy, which change took place at the death of Mosiah, five hundred and nine years from the time Lehi left Jerusalem. They counted their years from this time, until the sign was given, or manifested to them, of the birth of the Savior. The night in which it took place was the night before his birth, which completed the six hundredth year from the time that Lehi left Jerusalem. Consequently, Jesus must have been born on the first day of the first month, as the Nephites recorded their time. There was a sign also given to the Nephites that should occur at the crucifixion of Jesus-a terrible storm should arise. Nephi, the grandson of Helaman who was
- P. 133** the historian at that time, says: "And it came to pass in the thirty fourth year in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land &etc. (3rd Nephi 8th Chap. 5th verse) Here we find that the exact age of Jesus is given, which was 33 years and four days on the day of his crucifixion. I will now endeavor to see if it is possible to find a month and day of a month as time is recognized by us which will correspond with the Nephite first month and 4th day of the month.-The writers of the four gospels in our New Testaments all agree that Jesus was crucified the day before the Jewish Sabbath, which would make it on our Friday, the next day after the feast of the Passover. In order to find out in what month and day of the month this feast occurred I will have to refer to Exodus 12th Chap. 1st 2nd & 3rd verses. "And the Lord spake unto Moses and Aaron in the land of Egypt saying. This month shall be unto you the beginning of months: It shall be the first month of the year to you. Speak to all the congregation of Israel, saying: In the tenth day of this month they shall take to them every man a lamb &etc, 6th verse, And ye shall keep it until the 14th day of the same month, and the whole assembly of the congregation of Israel shall kill it in the evening." Now this first month was called Nisan or Abib, and the first day of that month corresponds with the twenty third day of our March. On the tenth of Nison they were to select a lamb which would be Apr. 2nd

and on the 14th of Nisan at even, they were to kill it and eat it, which would be our Apr. 6th. This feast of the Passover was to be observed on this 14th day of Nisan forever. (See 14th verse) Now, in order to have the 14th day of Nisan, or our 6th day of April to occur on Thursday, the letter A must be the Dominical, or Sunday letter.

This was the case in the year of our Lord 34. This corresponds exactly with the age of Jesus as given in 3rd Nephi. He had just entered upon his 34th year. The letter A was Sunday letter in that year of our Lord, also the years 28th, and 45th. The year 28 would make Jesus too young, without he was born six years earlier than our date, and the last would make him too old without he was born in the year 11 of our Chronology. I will make a short extract from William Smith's Dictionary of the Bible. "The Lord entered Bethany on Friday the 8th of Nisan (March 31st) On the 9th of Nisan He was at supper in the house of one Simon the leper

- P. 134** (Apr. 1st). The 10th day of Nisan the Passion week" (Apr 2nd) When he arrives at the Mount of Olives he commanded two of his disciples to go into the next village to procure an ass colt on which to ride into Jerusalem. (See Mathew 21st Chap.) Jesus returned to Bethany. And on the next day, Jesus returned to Jerusalem. Matthew 21st-18,19 Mark 11th-12,14. Tuesday the 12th of Nisan, (Apr 4th) On this the third day of passion week Jesus went into Jerusalem as before. (Matt 21-23,32 Mark 11-27,33 Luke 20-1,8) On leaving the Temple His disciples drew his attention to the beauty of its structure, its goodly stones and gifts. Their master answered, that not one stone of the noble vile should be left upon another (Matt 24 chap) Wednesday the 13th of Nisan (Apr 5th) This day was spent in retirement with the Apostles. Thursday the 14th day of Nisan (Apr 6th) The first day of "unleavened bread Jesus sent Peter and John into Jerusalem to prepare the feast of the Passover (Matt 26-17,20 Mark 14-18,21) Towards the close of the meal (in the evening) Jesus instituted the Sacrament of the "Lords Supper." He was betrayed by Judas this night, and the High Priests were trying to get testimony against Jesus the whole night. As soon as it was day they took him to Pilate who wanted to release Jesus and after partying with the Jews for some hours, Friday the 15th of Nisan (Apr 7th) he delivered him to the Jews to be crucified.

He must have been nailed to the cross about 12 o'clock noon Jerusalem time, for that is the hour when darkness commenced in Jerusalem, and continued till 3 o'clock, when Jesus expired.

I will now recapitulate what I have learned from the Sacred Books on the subject of the birth, and crucifixion of Jesus Christ our Savior. 1st The four Evangelists, Matthew, Mark, Luke, and John, all agree that Jesus was crucified the day before the Sabbath which would be on Friday. And the Feast of the Passover, and the killing of the Paschal Lamb, occurred the day before on the 14th day of Nisan in accordance with the law of Moses which would be on Thursday. Second That the 14th day of Nisan corresponds with the 6th day of our April. Thirdly that in order to have the 6th day of April to come on a Thursday the Dominical, or Sunday letter for the year, must be A. Fourthly-That the exact age of Jesus is given by Nephi the grandson of Helaman which was 33 years and four days, which brings his crucifixion in the beginning of the year of our Lord 34. Fifthly- That the letter A was the

- P. 135** Dominical, or Sunday letter that year. Sixthly-That the Nephite first month, and fourth day of the month, corresponds with our April 7th the day that Jesus was crucified. Seventhly-That by going back 33 years and four days, we find the true birth day of Jesus to be April third. But in what year of the world we know not. The Lord told Adam that the name of his Only Begotten is the Son of Man, even Jesus Christ a righteous Judge who shall come in the meridian of time, (Pearl of Great Price) From this we are to understand that Jesus Christ was to be born in the Middle of time, which I understand means the middle of the earth's existence as a Terrestrial Globe, at the end of which time it will be dissolved and organized anew. (See Revelations 21st Chap) The question is, How many years will it be from the creation, or first organization, until it is dissolved, and reorganized. We read that at the end of the seventh thousand years, "Satan will be loosed out of his prison and shall go out to deceive the nations which are in the four quarters of the earth" &etc (Revelations 20th Chap 7-8). In the 88th Section, 111th verse Doctrine & Covenants the Lord says "he shall be loosed for a little season, that he may gather together his armies." Some interpret this "little season", to be one thousand years, or one day of the Lord's time. If this interpretation is correct, the time of the earth's probation will be eight thousand years. This would make the birth of Jesus Christ in the night between the four thousandth year and the first day of the fifth thousandth year. I will leave the subject at that, as it is all that I can find in relation to the year of the world when Jesus was born. In my researches with regard to the dates of the birth and crucifixion of the Lord Jesus, I have discovered some remarkable incidents. First; That on the 10th of Nisan, the day on which the paschal lamb was to be selected for the feast; Jesus, the true Paschal Lamb, rode into Jerusalem on an ass colt, "Whereon man had never before sat", followed by a multitude crying, "Hosanna, to the Son of David. Blessed is he that cometh in the name of the Lord; Hosanna in the highest." Thus he presented himself to the Jews as the true Paschal Lamb on the 10th day of Nisan. But he was not slain at evening of the 14th day of Nisan, but he sat down to supper with his Twelve Apostles, and said to them; "With desire I have desired to eat this Passover with you before I suffer." It seems that he had had some fears that he would be slain by the Jews before he would have that privilege. But the Father granted

unto

P. 136 his desire. He at this, his last supper in mortality, instituted the Sacrament of the Lord's Supper. "And he took bread and gave thanks, and brake it, and gave unto them saying, This is my body which is given for you this do in remembrance of me. Likewise also the cup after supper, saying; "This cup is the new testament in my blood which is shed for you" Luke Chap. 22, 19-20. Now this transpired in the evening of the 6th of April, in the year of our Lord 34. One thousand seven hundred and ninety six years afterwards, the Lord, through his prophet Joseph Smith reorganized His Church on the same day, of the same month, and reinstated the Sacrament of the Lord's Supper. I do not believe that it happened by chance that the Church was organized on the anniversary of the Lord's last supper, but I believe it was so designed by the Lord himself. It is stated in the History of Joseph Smith that, "The organization was made on the day, and after the pattern dictated by God in a revelation given to Joseph Smith." It might have happened at the same hour of the day in which the Last Supper took place in Jerusalem for aught we know. That took place in the evening of the 6th of Apr. probably at about 8 o'clock in the evening Jerusalem time, which would be about 1 o'clock in the afternoon, Fayette time, as there are about 71-, hours difference in time between the two places. I will now close this subject by saying that my conclusions are not infallible, but I think that they are as near correct as can be ascertained by the Sacred Records.

Dec. 26 [1898]. I received a letter from my old friend Wm. Marvin, also photos of himself and wife, which I highly appreciate.

Dec. 31. Another year has come to a close, with its Joys and Sorrows. It has been a year of much suffering for my dear wife. No one will ever know the sorrow and anguish of my soul, as I have witnessed her sufferings. O how I have longed to relieve her, but medicine and human aid has proved ineffectual, and it seems that nothing but the power of God can help her. I have tried to exercise faith in her behalf, but it seems that it is not sufficient. The Elders have administered to her without any apparent effect. My health also has been poor during the year. May the Lord help us to be reconciled to our condition till the end comes.

CHAPTER 10 - 1898

P.137 I will record in this chapter my correspondence with **my old Schoolmaster, William Marvin**; and others. I obtained the Centennial History of Dryden Tompkins Co. N. Y. in June 1898. From it I learned that Wm. Marvin was still alive, and I resolved to write to him, as follows.

Glendale Kane Co. Utah June 27th 1898

Hon. Wm. Marvin, My Dear Old Schoolmaster; No doubt you will be surprised to get a letter from one of your little pupils of the long ago, when you taught school in Dryden, in the old log schoolhouse at the forks of the road a little east of Mr. James Sweetland's house, about 1 1/2 miles east of Dryden Village. It must have been about the year of 1825. I have just received a Centennial History of Dryden, by which I learn that you are still alive, or rather was one year ago, and I cannot resist the desire to write to you. I suppose you have forgotten me long ago, but I have never forgotten you. I must have been about seven years old when I went to school to you. One thing that has helped to keep you in remembrance was the title you gave me in school. You promised our class, to give to the one who got the most credit marks for-being at the head of the class, at the close of each day, a prize. One of my class mate's name was Oliver Tyler,--about my age. You gave me the title of General and him the title of Corporal, and you always called me General, and him Corporal during your term of School. The winning of the prize seemed to be between him and me, as we had left the others far behind. But at the end, I came off victorious. Oliver and I were very intimate friends, and I remember how I sympathized with him, as he cried when he learned that I had beaten him. I thought that there was no other School teacher like you,--you were so kind to us. About twenty years ago, I obtained a "Foote Genealogy" by Nathaniel Goodwin, Hartford, Connecticut, published in 1849. In examining it I found that Harriett Newell Foote, daughter of Elisha Foote, married William Marvin a native of Tompkins Co. N. Y. I felt certain that it must be my old Schoolmaster William Marvin, and I have supposed that you were dead

P. 138 long ago, for I thought you were older than you are. I think you must have been quite young when you taught school in Dryden. Harriet Newell Foote's father was my fifth cousin, so you see she is a distant relative. If I live till the 10th of Aug. next I will be 81 years of age. My eldest brother, David, and myself are all that are alive of a family of twelve children. David will be 86 if he lives till the 24th of next Aug. His place of residence is Flint Genesee Co. Mich. His wife has been dead a number of years. My wife and I have lived together 55 years, but she has been sick and unable to sit up for more than a year. My health has been poorly for over a year past, but am able to get around, and go about some. I will forbear giving you a brief sketch of my life, as I do not know as it would be interesting to you. I am well pleased to learn by the Dryden History that you are a lifelong Democratic brother. I hope you will answer this, for I greatly desire a personal letter from you as my much respected "Schoolmaster." With kind regards to you and yours, I am very Respectfully your little pupil of long ago. Warren Foote a son of David Foote a Dryden Pioneer.

Skaneateles N. Y. July 11th 1898

"Warren Foote, Esq. Dear Sir; I was very much pleased to receive your letter. I am indeed the same person who taught the school in the little log schoolhouse in the forks of the road, a little east of the Wakely of Sweetland hill 1 1/2 miles east of the village in the year 1824-5. I remember very well the Foote family, and that some of the children came to school to me. I taught you spelling, reading, and probably writing. I think you must have profited by my teaching, besides taking a few lessons of somebody else in grammar, for your letter is well composed, without a word misspelled in it, or a grammatical error, and in good penmanship. I cant quite decide whether I was fifteen or sixteen years old when I taught the school. I was a great big boy looking older than I was. I had never been from

P. 139 home before, and at the end of the first week, the school being dismissed, I sat down by the embers of a great log fire and cried like a great baby with genuine homesickness. At the end of the second week I went home to my father's house, and returned Monday morning. I have never been homesick since. I taught three months for ten dollars a month and boarded among the patrons of the school, I gave the thirty dollars to my father. I was not of course qualified to teach any advanced pupil,--I had been to one or two good schools, and knew a little more arithmetic, grammar, geography, writing, and spelling than any of my pupils did. We were all ignorant together, I simply a little less ignorant than they. What a wonderful faculty is memory. How unaccountable that, at the ages 81 and 90, we should remember with so much vividness so many things that happened 70 or 80 years ago, realizing, in this way that we are the same persons we were 70 or 80 years ago, although every particle of our bodies, brains and all has changed many times over and over again. It is a very uncommon event in these days of frequent divorces that a man and his wife should live together fifty five years. I congratulate you both, on you having done so. You do not say whether you have had children or not. I lived with my first

wife, Harriet Newell Foote of Cooperstown N. Y. about 18 months, when she died after having given birth to a daughter, who grew up, and is today the wife of Quarter Master General U. S. Army Marshall I. Ludington. She is our only child. My present wife was a widow when I married her 32 years ago. She has borne me no children. I sent your letter to Mr. Goodrich, Author of the Dryden History, He enjoyed the reading very much, and then sent it back. He writes me that the little log schoolhouse in the "forks of the road," gave place to a frame house painted red a considerable number of years ago,

I shall send your letter to my daughter to be kept by her among the memorials of the Footes. I have no doubt she will be willing to acknowledge you as a sixth or seventh cousin. Her Grandfather, Elisha Foote, of Cooperstown

P. 140 was a highly respectable man. It is true, I have been a lifelong Democrat. I voted for General Jackson for President, and hold a commission from him today, appointing me United States District Attorney in Florida, dated in 1835. I fancy it may be fairly doubted whether there is any other man living today who was appointed to office by President Jackson. You have seen a sketch of my life in the Dryden History. If not too much trouble I would be glad if you would send me a fuller sketch of your own life. You must exercise mistakes in writing--I have written this letter without spectacles. But after I have written, I cannot see to read it so as to correct it. My hearing is good,--my health is good,--I walk a mile every day. I have a good appetite, and no rheumatism or aches, or pains. My wife's health has been good, until within the last year. It is not good at present. I have means enough to live comfortably.

With pleasant recollections of our boyhood days and pleasant memories of the "Log Schoolhouse at the forks in the road," I am your old Schoolmaster," Wm. Marvin."

Glendale Aug 4th 1898

My Dear old Friend, Hon. Wm. Marvin; Your very interesting letter of the 11th inst. came to hand the 20th, for which I thank you very much indeed. Yes memory is truly a wonderful faculty. I can faintly remember a few things transpired when I was three years old, One thing in particular, the death and burial of my little brother, two years younger than me. He was one year old. I remember of seeing him lying in the cradle sick, and also of returning from his burial. As you say, although our bodies pass through so many changes during a long life, yet we remain the same individuals, and retain our identity. From this may we not infer that, although our bodies shall moulder to dust, our spirits will continue their identity, and memory and when through the power of the resurrection brought

P. 141 to pass by our Lord and Savior, who burst the bands of death, and thereby became the resurrection and the life," our bodies are brought forth from their graves, purified, and immortalized, and our spirits shall inhabit them again, we shall still retain our identity, and you, and I, will still be known as Wm. Marvin and Warren Foote, throughout the eternities to come, and our memories quickened so that we will recognize our dear friends,--our fathers and mothers, brothers and sisters, wives and children, and again be united, as families, and societies, no more to be separated by death, and as the poet says, "Beyond the power of satan where sin can ne'er defile." When I contemplate these things, I feel to exclaim as the Apostle Paul did to the Romans, "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past finding out" Roman 11th 33.

These reflections are caused by your reference to the changes in our bodies during this life.

You ask me to give you a fuller sketch of my life. I will willingly do so, although I have nothing very remarkable to relate. But still I will acknowledge the hand of the Lord in the preservation of my life to the present day. Three times in my early life, I was near death's door,--one time especially when I was in my twelfth or thirteenth year. I was so near the grave that spots on my elbows and knees turned black with mortification, and on my right elbow, a portion of the flesh rolled away. I had what was called in those days the inflammation of the lungs. Dr. Page of Dryden Village was my doctor. I was very low indeed--could not turn myself in bed, but -then I took a turn for the better. I recovered very fast, but it left me with weak lungs, from which I have never fully recovered. But after coming to this mountain country, my health has greatly improved, and I have never had but one very severe spell of sickness since I came to Utah, and that was called the Mountain fever, which I had in the spring of 1853. My father moved from Dryden in the spring of 1832 to Greenwood Steuben Co. N. Y. We resided there till the fall of 1837. I was then 20 years of age. He then, with his family, his son David, his wife and two children, and son-in-law

P. 142 William Ferguson and wife, and two children, moved to Ohio, Geauga Co. (now Lake Co.) where, we stayed through the winter. In May 1838, father, and myself and two sisters and brother-in-law Geo. Gates, (whom my sister Clarissa had previously married in March) started for Caldwell Co. Mo., where we arrived the 30th day of Aug. just in time to pass through the persecutions of the Mormons by the Missourians, which terminated in their expulsion from the state. We moved back to Illinois in Apr. 1839 and settled in Adams Co., twelve miles east of Quincy. My brother George went to Michigan in the spring of 1837 and made it his home in Ypsilanti

Washtenaw Co. He came to Ohio in the following spring to see us, and persuaded my brother David to move to that place. My mother having two brothers living in Michigan, desired to go and make them a visit, concluded to go with brother David and stay in Michigan till we got settled in Missouri.

In the summer of 1840, father went to Michigan and brought mother to Adams Co. Ill. I became acquainted with Miss Artemisia S. Myers in Adams Co. Ill. and we were married on the 8th of June 1843. In the spring of 1845, my father, and brother-in-law, Isaac Ferguson, (whom my sister Almira had married in Ill.) and myself and wife, moved into Hancock Co. Ill. and settled 12 miles south of Nauvoo, and about 12 miles from the Mississippi river opposite Keokuk Iowa. This proved to be a very sickly year in Ill. especially along the streams of water and the Mississippi in particular. Father took the chills and fever the first of Aug. and died the 22nd. After the chills, the fever would come on, when he would fall asleep, and it was almost impossible to awaken him. This condition grew worse daily till the 22nd., when he fell asleep about three O'clock in the afternoon from which it was impossible to awaken him, and his breath became shorter until he ceased to breathe at ten o'clock P. M. He never moved a limb but passed quietly away. He was a remarkably healthy man all his life and a hard worker. He was 77 years and 15 days old.

My mother died the 5th day of March 1846. Both were buried in the Nauvoo Cemetery, and between them lie buried three of their grand children. We were living but 8 miles from Warsaw, the headquarters of Mobocracy. In Sept.

P. 143 the Mobocrats commenced burning the houses of the people called "Mormons,," in the south part of Hancock Co. and we could see the smoke arising from the burning dwellings, and knew not how soon it would be our turn to be cast out of our houses and witness their conflagration. They continued burning from day to day until they had burned all below us, and sent us word that they would burn us out the next day. But it so happened that the Sheriff of the County had raised a posse of the Nauvoo Legion, and marched towards Warsaw, and put a stop to this work of destruction. So our houses were not burned. The method of procedure by the mob, was, to enter a house and set the household furniture out of doors, and if any were sick in the house, they would carry them out and place them on their beds, and then set their house on fire, leaving the sick exposed to the elements. Now my Dear Friend, this transpired in what is called, "The land of the free, and home of the brave." I have forborne to give you an account of the persecutions of the Mormons in Missouri, during the short time I was in Caldwell County, where old men some of whom were soldiers of the Revolution, were hewn down with corn-cutters, some had their brains knocked out, others were shot down in cold blood; two of which were my wife's brothers, one of whom was shot through the leg breaking the bone, and after a year's suffering, had to have his leg amputated. The other brother was shot through the stomach, and after enduring untold suffering, finally recovered so as to perform some manual labor, but never became strong again. Both are now dead. My wife could tell you some sad scenes of which she was an eye witness, being in her tenth year.

P. 144 I do not intend to write you a history of the persecutions of the Church of Latter Day Saints. That would be too big a task for me to undertake, but in giving you a brief sketch of my life I must incidentally refer to those persecutions, as my life since I was 21 years of age has been connected with that Church. I will now resume the sketch of my life. I lived by my parents until we laid them away to rest in the Nauvoo Cemetery, where also sleeps my father's sister and her husband, Josiah Richardson, and hundreds of others to await the resurrection morn.

The persecutions of the Mobocrats became so intolerant, and it being so evident that the Government would not lend its strong arm in protecting them in their rights and liberties, the Mormons resolved to leave the States, and seek an asylum far away from their oppressors, where they could enjoy the liberties guaranteed to American citizens by the Constitution of our Country. They agreed with the mobbers to leave the State enmasse in the spring of 1846.

They commenced immediately to prepare for carrying this contract into execution, in organizing companies, making wagons &etc, helping the poor to get away, sacrificing their pleasant homes, obtaining little or nothing for them. In the spring of 1846, in company with my father-in-law and two sisters with their families, one of whom was a widow. (Mrs. Thomas Clement of Dryden, my fathers second daughter) and a few other families, crossed the Mississippi river and entered upon our journey to the west, not knowing where would be our final stopping place. We arrived at Council Bluffs Iowa the 10th of July 1846, where the companies who preceded us were encamped. Here we were overtaken by Captain Allen of the United States Army, who was authorized to enlist 500 young and middle aged men from the "Mormons" to go to California and fight the Mexicans. This requisition by the Government was complied with.

The taking of 500 young and middle aged men from the camp, left it so weak, that the leaders of the Church thought it would be unwise to prosecute the journey further this season, and decided to go into winter quarters and prepare to sustain themselves through the coming winter. The greater part of those who had arrived at the Bluffs crossed over the Missouri river, and established themselves at the place now called Florence, Neb. The

Pottawattamie Indians were still living at Council Bluffs. There was a white man living with them by the name of Hildreth, who had married a respectable looking squaw, who had a very good hewed log house. My father-in-law was a Millwright by trade, and Hildreth engaged him to build a sawmill on the little creek running through the Indian settlement. I

P. 145 worked with him, and by this means we obtained provisions for the winter. This place was called Kanesville in honor of Colonel Kane who came to our Camp to assist Captain Allen to raise the 500 volunteers. The place is now called Council Bluff City. In the spring of 1847, I cleared off about four acres of land, and planted it to corn, and raised about 200 bushels of good sound corn. Mr. Hildreth concluded to add a gristmill to his sawmill, and engaged-my father-in-law to build it. This gave me more employment during the time that I was not attending my corn. In 1848, the Government removed the Pottawattamie Indians to Caw river, Indian Territory, and Hildreth still being in debt for building his mills, sold them with his house and land to my father-in-law, and went with the Indians.

Having become somewhat familiar with the milling business, my father-in-law wanted me to take charge, and run the mill. I did so, for one third of the proceeds. The discovery of gold in California caused a great emigration to the gold mines, and Kanesville being the last place where the "Gold Digger," (as they were called) could get grain for their animals; corn and wheat rose to two dollars per bushel, all of which they wanted ground coarse for horse feed. I ground a great many,--I may say hundreds of bushels, for which they paid me the cash.

The next spring, 1850, the emigration to California was greater than the previous year, and by this means I was able to obtain a very good "fit out" for crossing the Plains to the Salt Lake Valley. I concluded to go while I had the means to go with. I will say here, that the order adopted for crossing the plains was in companies of one hundred, subdivided into companies of fifties and tens. In three weeks after I had decided to go to Salt Lake Valley this season, I was ready to start. And on the 12th day of June, in company with four families of my neighbors I arrived at the place appointed for the organizing of the company. Apostle Orson Hyde was presiding over the Church at Kanesville, and attending to the organization of the companies. I was nominated by him for captain of the hundred, and it was voted unanimously. Then the Captains of fifties were voted in. We, that is, myself and the two captains

P. 146 of fifties organized the company into tens. We left the Missouri river on the 17th of June, and traveled up the South side of the Platte river, by Fort Kearney, and so on up to the South Fork of the Platte, which we crossed, and then on to Fort Laramie, then over the Black Hills, and the South Pass, to Green River, and to Salt Lake Valley, where we arrived on the 26th of Sept. We were 101 days on the road. Hundreds of "Gold Diggers" had preceded us, and many had died of the Cholera, (which was very bad that season) and we found that many of their graves had been dug into by the wolves, and their bones lay bleaching on the plains.

About twenty died of the Cholera in my company while a traveling Up the Platte river, but after we got up towards Scott's Bluffs, we enjoyed good health as a general thing. I settled 12 miles south of Salt Lake City, where I resided till about the first of March 1864.

On the 7th of Aug. 1854 I was elected Justice of the Peace in the Cottonwood Precinct, Salt Lake Co. and served three terms of two years each, after which I refused to be elected again. I was appointed Postmaster of Union Salt Lake Co. in 1855, and continued to hold that office till I resigned in 1858, on account of my business which took me away from home the most of the time. In March 1864 I moved to Round Valley, Millard Co. Utah. There were a few settlers here, but no Post office. I got up a petition, and sent it to the P. M. General to establish a post office here, which he did, appointing me P. M.

About the year 1861, settlements were established in the south part of Utah, near the Arizona line for the purpose of raising cotton, and a Cotton Factory established to manufacture it into cloth. In the winter of 1864 and 5, volunteers were called for, to settle the Muddy Valley, which was then in Arizona Territory, about 400 miles southwest of Salt Lake City. The climate of this valley is well adapted for the raising of cotton. Having a desire to live in a warmer climate I volunteered to go to that country. I moved my family there in the fall of 1865. Two quite large settlements were established and the county of Pah Ute organized. I was elected one of the County Commissioners. In the winter of 1868 and 9; Congress took one degree of longitude from the west side of Utah and

P. 147 attached it to the State of Nevada, and also all of that portion of Arizona lying west of that line and north of the Colorado river. We, believing that this line running north and south, would still leave us in Arizona, kept up our County organization and paid our taxes to Arizona. But when the line was surveyed, we found that our settlements were about 18 miles west of that line, and in the State of Nevada, and what was Pah Ute county was attached to Lincoln County Nevada. There was quite a hostile feeling in Nevada, against the Mormons, and the officers of Lincoln Co. at the County Seat, (which was 75 miles north of our Settlements, and about 50 miles of

this distance was uninhabited) decided to make us pay all our taxes over to them from the time that the transfer was made by Congress. The taxes in Nevada were very high, and we found that we would be unable to pay them, and rather than go to law about it at a great cost, a meeting of the Settlements (three in number) was called to take the matter into consideration, which resulted in a unanimous vote to vacate the country and move enmasse into Utah. Accordingly the inhabitants of St. Thomas moved to this place, which had been partially settled previously but on account of the Indian war here in 1866, it was vacated. At this place I had to commence anew again, and in a few years was better off than I was in the Muddy Valley.

I have a very comfortable home--a large frame house, and large barn, an orchard &etc. But our happiness is marred by sickness. My wife continues to be bedfast, and my health is not good, but is improving.

You are surely greatly blessed. There are very few men of your age who can say they have no rheumatism, aches and pains, and a good appetite. I have five sons and five daughters now living,--all married and have children but my youngest son, and he is 27 years of age. He is still living with us and taking care of my little farm and stock &etc. He is a very kind and affectionate son. I can say the same of all my children. They all live in Utah, excepting one daughter, who lives 32 miles south of here just in the edge of Arizona. My eldest daughter is a widow, and lives in Salt Lake City. Her eldest son will be 22 years old next Oct. He has enlisted in the United States Cavalry, and

P. 148 I suppose is at Manilla by this time.

I have forty grand children, and ten great grand children now living. Two of my grandsons are living in Graham Co. Arizona. I have been Postmaster here fifteen years, and resigned seven years ago on account of my wife's health, being unable to attend to it when I was absent. I have also been Justice of the Peace here for two years, and then positively refused to be re elected. I have never sued any one at law, or been sued. I have never been a witness in any lawsuit, neither have I ever been on a grand or petit jury. You can understand by this, that I have taken a course through life, to avoid all litigation. I have always been able to settle my own difficulties without going to law. I have endeavored to suffer wrong rather than do wrong. But I will acknowledge that it has been rather hard to do under some circumstances. I have never used tobacco in any form, and no liquor only for medical purposes, and very little at that, and never have used but little tea and coffee.

I have now given you a brief history of my life, but have made it much more comprehensive than I intended to when I commenced to write, and probably you will be tired of reading it before you get through. You will observe that I have been a pioneer the most of my life. I have lived in Glendale the greatest length of time (27 years) than any place I have ever lived in. My life has mostly been an outdoor life, where I could breathe the pure mountain air, which has contributed very much to my health.

I want to write a few more words about my boyhood days in Dryden. The frame schoolhouse referred to by Mr. Goodrich was built, I think, about two years after you taught school in the old log house. I remember that we were very proud of the exchange, and how neat and clean our schoolmistress taught us to keep it, and adorn it with pine branches &etc. I think this Schoolmarm's (as we called her) name was Cyrene McUmbur or Macumber. I have forgotten which way she spelled it. She taught school there two summers at least. She was very strict, but had a faculty of making her scholars love her. She taught us to be mannerly and show our respects to people who were older than ourselves when we met them on the road, by taking off our hats and bowing to them. And also at the

P. 149 dismissal of school at evening we were required to go out orderly and in single file, and at the door turn around and make a bow. After her, we had Jemima Cook, a daughter of Mr. Cook of Dryden, who had club feet and always walked with a cane. She pursued the same course with her scholars that Miss McUmbur did, and was equally beloved by them. I was kept at school summers and winters till father moved from Dryden. I very much appreciate your kindly compliments with regard to the composition, spelling, grammar, and penmanship of my former letter. Also the disposition you have made of it. I little thought when I penned it, that it would be laid away among the memorials of the Footes. I doubt very much if you will find this lengthy letter so perfect in its composition, grammar &etc. With regard to spelling, I think you must remember the old Cobb's spelling book which was introduced into our school about the time we went into the new schoolhouse. It consisted almost entirely of spelling lessons, some of them contained what we thought, were very hard words to spell, and in the back part of the book were lessons of words pronounced alike, but spelled differently and of different definition. I learned to spell all the words in that spelling book correctly, and could generally spell all the other scholars down in our spelling matches. After we moved to Greenwood, I finished all the branches taught in the Common Schools of those days. I never became an expert in grammar, but learned about all that was to be learned in Kirkham's Grammar.

I learned a few years ago by my nephew Warren McLean, that the frame Schoolhouse on the Sweetland Hill, was still standing but had underwent repairs, and I suppose was painted red as stated by Mr. Goodrich, for it stood right where the Schoolhouse No. 16 is located on the map of Dryden. I well remember your father. I occasionally went to the Methodist meetings in Dryden Corners, and sometimes attended their Class meetings, and your father being Class leader took the lead in exhorting and singing, and having a somewhat harsh loud clear voice, he would drown the voices of all others in singing. His favorite hymn seemed to be the hymn commencing. "How can I vent my grief, my comforter has fled "By day I sigh without relief and groan upon my bed." And the tune he sang it in is

- P. 150** familiar to me to this day. The History of Dryden has recalled many pleasant recollections of my boyhood days, and the names of many of the old settlers that I had forgotten. But your name has always been fresh in my mind. It was indelibly stamped on my young brain I suppose, by your kindness the name of General, by which you always called me. I well remember your brother Erastus, who had a store on the Northeast corner of Dryden Corners, (near where the Methodist Church was afterwards built.) Many a time I was sent to his store to get a bottle of whiskey for my Step Grandfather Ezekiel Sanford who lived with my father. You will remember that it was customary in those days for almost every body to keep whiskey in their house. Grandfather Sanford was a Revolutionary Soldier, and could not get along without his dram in the morning, though he never drank to excess. I will now close this lengthy letter. After reading it carefully if you have any criticisms to offer, make them freely, for I am a Democrat and believe in free speech and equal rights for all. May Kind Providence preserve your life and continued good health as long as you desire to live is the sincere wish of your old friend, and former seven year old pupil. Warren Foote. P. S. I have just had my picture taken and I will send you one, so you can see how your seven year old pupil looks at eighty one. W. F.

Skaneateles, N. Y. Aug 22nd 1898

"Warren Foote, Dear Sir; I thank you for your letter containing so full and interesting a sketch of your life. Yours has been certainly a most interesting and eventful life; and if the happiness of a man's life depends at all upon what he has accomplished; I must say a happy life--You have ten living children!! Just think of it. I have one child,--a daughter, but no grand children and am not likely to have--and then just think of having lived with a wife 55 years--surely, thou art a grand old, patriarch. God has been very, good to you." I think you would do well before you and

- P. 151** your wife get much older, to commence and write a fuller sketch of your life for publication, in book form, or in some Magazine here in the East. After giving some account of your boyhood and youth, go on and relate how you, and I infer your whole father's family, came to be members of the Church of the "Latter Day Saints," and what accusations were made against those people that they were so persecuted in Missouri and Illinois. Tell all you know about Joe Smith, about finding the plates,--all you know about the book, called by the Gentiles the Mormon Bible. Do you believe that this book contains a revelation from God? Do you and other Latter Day Saints receive the Bible of the Gentiles, and hold that it contains a revelation from God? What is the worship and creed of the Saints? Do they baptize, and do they have the Lords Supper--and what about Brigham Young? Tell all about him? Tell the reader about the march through the wilderness to Salt Lake Valley, and in what condition the Valley was when the Mormons entered it? What advantage did it have over any other place--How did the people feed, clothe and shelter themselves in the first few years--"Tell honestly what you think today of what is called the Mormon Bible, and what of the religion of the Mormons. After these years of experience your opinion on these points is of considerable value to the world. You are connected with a religious society so unlike the Church to which I belong that I shall take great interest in reading your sketch when done, if I should be alive. I would like you to send it to me in manuscript, and I would send it back to you. I am too old, and live too much out of the world to help you to find a printer,--But write the paper and you, or your son after you are gone, will find a printer. You must excuse errors, for I cannot see to correct them. I noticed but one error of grammar and none of spelling in your long letter. You wrote "done" in one place where you ought to have written "did"--a slip of the pen. I take pleasure in subscribing myself your Old Schoolmaster, Wm. Marvin."

- P. 152**

Glendale Sept 8th 1898

My dear Friend and Schoolmaster; Your kind and welcome letter dated Aug 22nd was received Aug. 31st and I appreciate it very much. I thank you for your suggestions with regard to writing a fuller sketch of my life for publication. I have kept a Journal of my life until the present day in which I have recorded the most important events of my life, and the correspondence I have had with my brothers and others on the topics of Mormonism, so called,--their belief, practices, and persecutions of the Latter Day Saints, &etc. As all these subjects are fully set forth and discussed in the Church works in book and pamphlet form, which are easily obtained by those who wish to inform themselves with regard to the belief and practices of the Latter Day Saints I think it would be superfluous for me to write them over again, for they are already written and published, better than I could do it.

But, however, if you individually want information on any subject relating to Mormonism, as it is called, I will gladly answer your inquiries according to the best of my knowledge and ability.

In this letter I will tell you the reason why I became a believer in the gospel as taught by the Latter Day Saints, After which I will briefly answer some of your questions. But will hereafter, (if you so desire,) answer them more fully, and proving them from the scriptures contained in the King James' translation of the Bible.

As soon as I had learned to read, I became very fond of reading, especially histories; And as the New Testament is easy reading and gives; history of the acts of Jesus Christ, I became very much interested in reading it. My mother and two of my youngest sisters joined the Presbyterian Church when I was quite young, Consequently I was sent to the Presbyterian Sunday School at Dryden Village. I had to commit to memory ten verses in the Testament every week, and recite them on Sunday. The most of our lessons were in St. John's Gospel, beginning at the first Chapter. I was naturally somewhat seriously inclined, and in reading of the works of Jesus,--the great miracles he performed,

P. 153 I thought, O how I would liked to have lived in that day and been an eye witness to those things, and to have been familiar with him as were his disciples. As I grew older I discovered that there was a wide difference between the religion, as taught by the various denominations, and the religion as taught by Christ and his Apostles. I wondered why the ministers did not have the power to perform miracles that the ancient Saints did, if they were the true ministers of Jesus Christ. I wondered why there were no Apostles,--no prophets, &etc, as there were in the ancient Church. I read the Testament through several times and the whole Bible three times by course before I was sixteen years old. Consequently I was quite familiar with the Scriptures. I read that God was the same yesterday, today, and forever. That being so, why had miracles ceased? Why were there no prophesying, speaking in tongues, healing of the sick by anointing with oil, and laying on of hands, as directed by the Apostle James, fifth Chapter, thirteenth verse, In making enquiry about these things, I was told "that these things were not necessary now. "They were performed by Christ and his Apostles in order to establish the Church. Prophets were no longer needed, for God has given Us the Bible and will give no more revelations to man. The Bible is sufficient." Such arguments did not satisfy me by any means, for I read in Paul's Epistle to the Ephesians fourth Chapter, 11th, 12th, 13th, verses, "And he gave to some Apostle, 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 of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

After reading such statements by the great Apostle of the Gentiles, and in looking around me, I perceived that those professing to be Saints were not perfected, neither were they all come into the unity of faith, and of the knowledge of the Son of God, unto a perfect man &etc, and if God had taken Apostles, prophets, evangelists and the gifts spoken of by Paul, from the Church, he had used partiality with his children, for I believed that if they were

P. 154 necessary to unite and perfect the former day Saints, they were equally necessary now, for I saw that there were divisions and subdivisions among those professing Christianity and each sect contending that they were right. On observing this to be the case with the various Churches I rejected all their creeds, and held to the Bible as my guide believing that God changed not, neither did he change the gospel, for as the Lord is perfect, so is his gospel which he revealed in former ages for the salvation of the human family a perfect gospel, and it takes the same principles and ordinances to save a person now, that it took in those days.

Then, again, I read in the third Chapter of St. John's gospel the answer that Jesus gave to Nicodemus, as follows:--"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 asks, "How can a man be born when he is old" &etc. "Jesus answered, Verily, Verily, I say unto thee, Except a man be born of the water and of the spirit, he cannot enter into the Kingdom of God." Here I found that in order to enter into the Kingdom of God, we must be born of water and the Spirit, that is; be baptized in water, or as Paul says, "Buried with him (Christ) in baptism, whereof ye are risen with him through faith in the operation of God" &etc. (Colossians 2nd Chap. 12th verse) This is the second birth, but it is not complete without being born of the Spirit, which is the Holy Ghost,--"The Comforter, whom the Father will send in my name he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you" (St John 14th Chap 26th verse, also 15th Chap. 26th verse) I also read in Paul's Epistle to the Romans, (6th Chap 3rd & 4th verses) "Know ye not, that so many of us were baptized unto Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of God the Father, even so we also should walk in newness of life," &etc. I learned from these quotations that baptism means to be buried in water. The person must be entirely enveloped in water, and coming forth out of the water represents being born of water; and being planted

in the likeness of his death, represents the same thing, for when we plant seeds in the earth we cover them up. This proved to me that the correct mode of baptism is by immersion. Paul tells us in

- P. 155** Ephesians 4th Chap. 5th Verse, that there was "one Lord one faith and one baptism." But I saw in the various Sects many faiths, and many modes of baptisms: Sprinkling, pouring, immersion &etc. Having read all these things in the Bible, and the words of Peter on the day of Pentecost, after he had preached the first gospel sermon that we have any record of; when the people cried out "Men and brethren what shall we do? 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 &etc." (Acts 2nd Chap 37, 38.) I learned that baptism came next after repentance. The next thing I wanted to know was; Which one of all the denominations had the authority from God to administer the ordinance of baptism, and the laying on of hands, for I read in Hebrews 5th Chap. 4th verse that it is necessary for a man to officiate in any of the ordinances of the gospel, he must be called of God, as was Aaron. How was Aaron called? I learned by reading the 28th Chapter of Exodus, that he was called to administer in the Priests office by the revelation of God through Moses. I could not hear of any priest or minister in any of the denominations claiming to be called of God by revelation to preach and administer any of the gospel ordinances excepting the Roman Catholics, and when I read the history of that Church, who contended that the authority of the Priesthood which the Apostle Peter held, had come down in regular succession through the Popes of Rome; I could not believe that God would suffer his Holy Priesthood to be defiled and polluted by such wicked and corrupt men.

If I asked any of the ministers of the Protestant Churches where they got their authority to preach, they would quote the Savior's command to his Apostles as recorded in the last Chapter of Mark, "Go ye into all the world and preach the gospel to every creature." They would stop at that, and not quote the rest of the Savior's words, for they were well aware that the signs would not follow their preaching. That was an evidence to me that they were not called of God. They had taken up the Apostles commission and claimed it as their own. They did not profess that they were called by revelation from God; for they did not believe that God gave any revelations in these days. Supposing I should

- P. 156** get into possession of the Commission that President Andrew Jackson gave you in 1835, appointing you United States District Attorney in Florida, and I should go to that State and claimed to be commissioned United States District Attorney of that State. The Governor would ask for my credentials, and I would hand him your old commission. What do you think he would take me to be? Why, he would say at once that I was a Crank, and ought to be in an Insane Asylum. None of my acts would be acknowledged as legal by the government of the U. S. What think you; is not the God of Heaven as wise and particular as the governments of men? Jesus says in the 7th Chap. 22nd and 23rd verses of Matthew. "Many will say unto me in that day, Lord, Lord have we not prophesied in thy name and in thy 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 workers of iniquity. When did he not know them? Because he never sent or commissioned them to act in his name. They had taken up dead men's commissions and acted on them. They were not called of God as was Aaron. Although they claimed to have done many wonderful works in the name of Jesus Christ, yet he knew them not. The Lord does not do things in any such haphazard way. The House of God is a house of order. Those who administer in his name must be called of God as was Aaron, or their acts will not be accepted as legal by him. Hence the necessity of continued revelations of God to his Church.

Please pardon this digression from my subject.

In the spring of 1830, my father borrowed a Book of Mormon of Dr. John Taylor of Dryden, and he, and I read it through. I believed it to be a true record. After we moved to Greenwood and when I was about sixteen years old, I learned that my uncle Josiah Richardson had a Book of Mormon. I borrowed it and read it through again. I saw that the doctrine contained therein agreed with the doctrine, or gospel as taught by Christ and his Apostles, and therefore I became fully convinced that it was a true record, and I believed the testimonies of the witnesses published

- P. 157** in the book. Now during all this time I had never been an elder of the Church, and knew nothing of the purposes for which the record was revealed by the angel to Joseph Smith. In Oct 1833, two Elders came to Greenwood from Geneseo Livingston Co. N. Y. and stopped with my father; and on the following Sunday preached in our schoolhouse. The preacher seemed to have the Bible all on his tongue's end, as he quoted so much scripture: As I was so well versed in the scripture, I was able to detect any misquotation, but I heard none. Consequently I became further convinced that the Mormons preached the gospel as it was preached by Christ and his Apostles. These elders invited father and others to visit them at Geneseo. This they did in Nov. following. After being further instructed in the principles of the gospel, my father was baptized into the Church. He obtained a Book of Mormon, and returned home rejoicing in the truth. The others were not baptized at that time, but Uncle Richardson, and cousin Moses Clauson, were afterwards. During the following winter I read the Book of Mormon carefully and in comparing its teachings with the teachings of Christ and his Apostles as

contained in the Bible, I found that they agreed in every particular. In Aug. 1834, father attended a Conference of the Church at Geneseo, and was ordained an elder. In the latter part of 1834 and in 1835 several elders visited Greenwood, and quite a large branch of the Church was organized and father was appointed to preside over it. In the spring of 1836 nearly all who belonged to the Church emigrated to Ohio and Missouri. My father's family did not all join the Church. My two brothers and one sister could not see as I did. When we were boys my brothers scarcely ever read the Bible, and cared very little about religion. But about the year 1834, my brother George became converted to Methodism, and brother David and his wife joined the Methodist in Willoughby Ohio. Myself and three of my sisters, with father and mother are all who united with the Church of Latter Day Saints. The rest of my sisters died before the Book of Mormon was published, excepting one, and she was not acquainted with it before she died.

So stated in my former letter, I went to Missouri with my father, and back to Illinois. During all this time I was studying Mormonism, both in hearing the teachings of Joseph Smith, and the most prominent elders of the Church,

- P. 158** and becoming somewhat acquainted with them, and observing their manner of living &etc, and in my summery, I was forced to the conclusion that Joseph Smith was indeed a man inspired of God, for no man without the inspiration of God could bring forth and establish such a perfect system of religion, agreeing in every particular with the religion of Jesus Christ, as taught by him and his Apostles. And I saw that the signs followed the believers, as the Savior promised they should. I had been honestly seeking after the truth and prayerfully asking the Lord to guide me aright that I might not be deceived. The Lord heard my prayers, and his spirit, like a still small voice whispered to me; "This is the way walk ye in it." I obeyed; and on the 24th day of March 1842, I went down into the waters of baptism and after the laying on of hands by the Elders, I was born of the water, and of the spirit, and have received a testimony that the world cannot give or take away. Now my Dear old Schoolmaster, you will understand by the foregoing, that it was not through any momentary excitement, or persuasion of any person or their influence over me; causing me to act hastily, but I calmly investigated for myself, from the time that I came to Kirtland in 1837, till I was baptized in 1842. Do you not think that, if Joseph Smith and the Mormons were as bad a set as has been represented to be by their enimies, that I must have found it out during the course of five years intimacy with them? I was brought up very strictly by my parents, and taught to be honest, moral, and truthful, and to shun the society of drunkards and gamblers, and I have always been very thankful for it. The questions you want me to answer, (in case I was writing for publication,) I will briefly answer for your information. We believe the Book of Mormon is what it purports to be, a record of the ancient inhabitants of the American Continent,--a history of their wars, and the prophecies of their prophets, whom we believe were inspired of God, and spoke by his inspiration the same as the prophets of Israel did, as contained in the Bible. We receive what you call the "Gentile Bible,@ and as far as it
- P. 159** is translated correctly, we believe that the prophecies contained therein to be the words of God,--also the teachings of our Savior and his Apostles. It is the only Bible used by our elders in preaching to the nations of the earth who profess Christianity. We believe in baptism by immersion, and the laying of hands for the reception of the Holy Ghost, and that these ordinances cannot be ignored, as they constitute the second birth; spoken of by our Savior to Nicodemus, and without which no man can enter into the Celestial Kingdom of our God, according to the words of our Savior, But these ordinances must be administered by one having authority from God.

The Sacrament of the Lord's Supper is administered every Sabbath in every Ward or organized Branch in the Church. In all of my sixty one years experience in the Mormon Church I have never seen, or heard anything taught by the Authorities of the Church, but what was strictly in accord with the scriptures of truth, and the law of righteousness, holiness, and purity of heart, without which virtues no man can see the Lord, no matter what he professes. I can bear testimony, that the gospel taught by the Church of Jesus Christ of Latter Day Saints, is in very deed the fullness of the Everlasting Gospel which has been brought to the earth again by the Angel whom John the Revelator saw "flying through the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth" &etc. Rev. 14th Chap 6th verse. That bad men have crept into the Church, no one will deny. But they have been severed from the Church as fast as their deeds were made manifest.

To sum it all up my friend, we believe that "without holiness of heart no man can see the Lord." And none but the pure will ever enter into the Celestial kingdom of our God, and become heirs of God and joint heirs with Jesus Christ (Romans 8, 17.) I will bring this lengthy letter to a close. Probably you will be tired before you read it through. Please write soon. Ever wishing for yours and your wife=s continued health, and happiness. I am your friend and pupil. Warren Foote.

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Skaneateles, N. Y. Oct 17th 1898

My Ancient pupil & Dear Friend; I thank you for your last interesting letter and also for the Newspaper

containing the sketch of the life of the late President Woodruff, and Mr. Cannon's eulogy at his funeral. I was very much interested in reading both of these. Your late President was certainly a most remarkable man, and if your Church produces many such men it must sooner or later attract the attention of the world. I was also greatly interested in reading your account of your early religious experiences.

When a boy and in youth, you read the Scriptures and studied them with a view, in part, to decide what denomination of Christians you would join. You finally joined the Church of Latter Day Saints, and you seem to be happy and contented in your Church relations. In like manner I studied the Bible and attended services at different churches and finally joined the Episcopalian Church. We were both equally sincere and earnest. You joined the newest denomination of Christians in the United States and I the oldest. We are both satisfied,-- which is right. In the essentials of religion I have no doubt we are agreed, but in our church relations we differ. Our difference however is not strange. I believe there are 160 denominations of Christians in this Country and England,--all claiming the Bible for their guide, and each interpreting it for itself. Upon second thought I think you are quite right in declining to write a Magazine article or book giving an account of your life and some notice of Mormonism for; as you say; there has been a good deal written about the Church of Latter Day Saints, or the people called Mormons. You are good to offer to answer any questions I may wish to ask concerning Mormonism. I would dislike to trouble you or have you tire yourself in writing to me. At the same time I would like very much to have your real opinion on one or two points.

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First. Do you believe the book called the Book of Mormon contains a true history of any real people, and if so why? Second; Do you believe any new revelation from God is contained in the book, and if so why? Third; Do you justify polygamy among the members of the Latter Day Saints, and if so, how do you justify it?

My health is good but my eyesight grows dimmer and dimmer every year, and spectacles do me no good. I am read to and quite often avail myself of an amanuensis to use the pen for me. Hoping you and your good wife and children are well; I am your sincere friend, Wm. Marvin."

Glendale, Dec 7th 1898

My Dear Friend and Schoolmaster of Auld Lang Syne; I received your welcome letter of Oct. 17th on the 25th but I have been so very busy attending to some business on hand that I had not time to answer it until now. It is with much pleasure that I now proceed to answer your letter, and the questions you ask. I am pleased to note the liberal spirit you manifest in religious matters, and I do not write in order to force my religious views upon you.

If you are satisfied, so am I. I believe you will receive all the glory and happiness hereafter that you anticipate. But if the religion which I have embraced, which I believe is the fullness of the Gospel of Jesus Christ as it was preached by him and his Apostles anciently, leads me to a greater glory and exaltation, you will have no just cause of complaint. You will receive a just reward of your labors, and so will I. Therefore, there need not be any contention or ill feeling between us. Yet we can discuss religious principles in a friendly way, and possibly get some new ideas with regard to the purposes of the Lord, and the laws of his Kingdom, which he requires his children to observe and keep in order that they may become heirs of God and joint heirs with Jesus Christ our Savior.

I will now, according to the best of my ability, and with the aid of the Spirit of God; proceed to answer your questions. First: Do you believe the book called the Book of Mormon contains a true history of any real people; and if so why? Yes, I believe it is a brief, or an abridged history of the descendants of Lehi who left Jerusalem about

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the first year of the reign of Zedakiah king of Judah, as it purports to be. "Why do I believe it?" There are many reasons why I believe it. First, because the descendants of Lehi were found on this Continent by Europeans, precisely as the book testifies they would be,--in a degraded state, with a dark skin, and delighting in bloodshed.

The ruins of large cities and other Ancient works discovered in Central America and Mexico, and other places, the most of which has been discovered since the Book of Mormon was published, all go to prove that such a people called in the book, Nephites, who were a great and enlightened nation, built those cities and temples in those regions where these extensive ruins are found. And furthermore, many traditions, rites and ceremonies, of the ancient Jews were found to exist among the various tribes of Indians when first discovered. I remember of reading in a book entitled "The Wonders of Nature and Providence," when a boy, in which was a lengthy article by Josiah Priest, who endeavored to prove that the Indians were the Ten Lost Tribes of Israel. He advanced many proofs that they were of Israelitish origin, as many of the manners and customs of ancient Israel were found among them by the first white settlers of the Continent.

Second: In examining the Old Testament I find evidences that such a people as described in the Book of

Mormon as a branch of the House of Israel, would exist somewhere on the earth. I will first quote Jacob's blessing, just before his death upon the head of his son Joseph, recorded in Genesis 49th Chapter, beginning at the 22nd verse: Joseph is a fruitful bough by a well, whose branches have run over the wall..... The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren." What was the blessings of Jacob's progenitors? It was that Abraham and his seed should possess the land of Canaan for an everlasting inheritance; but Jacob pronounced a greater blessing upon Joseph. His branches should run over the wall; (that is out of the land of Canaan) even to the utmost bounds of the everlasting hills. Lehi was a descendant of Joseph, and was a branch that

P. 163 ran over the wall, (the great Pacific Ocean, and took root on the shores of what is now called Chili in South America, and is the branch" spread out to the utmost bounds of the everlasting hills," the Andes of South America, and the Rocky Mountains of North America.) I will quote from the 33rd Chap. of Deuteronomy, the blessing of Moses upon Joseph. 13th verse. "And of Joseph he said: "Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that couches beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the Chief things of the ancient mountains, and for the precious things of the everlasting hills, and for the precious things of the earth and the fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him who was separated from his brethren." Does not the foregoing describe fully the land of North and South America? Where on our globe can be found a more fullness of precious things than is found on this Continent? They are not found in Palestine. Here are the ancient mountains", the 'everlasting hills," and on this Continent are produced all the "precious fruits brought forth by the sun and moon" &etc. And we find in the Book of Mormon: (Second Nephi 1st Chap. 5th verse) the words of Lehi as follows: "But said he, notwithstanding our afflictions we have obtained a land of promise; a land which is choice above all other lands, a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea the Lord hath covenanted this land unto me, and to my children forever; and also, all those who should be led out of other countries by the hand of the Lord" &etc. This land then is the land that Jacob and Moses had in view when they blessed Joseph. It could not be the land given to Ephraim and Manasseh in the land of Canaan for their inheritances, for we do not read that their land there, was blessed above the inheritances of the other Tribes.

Inasmuch as Joseph was separated from his brethren, his father Jacob, through the inspiration of the Lord Almighty,

P. 164 gave him a choice land separate from his brethren, which lay over the wall on the opposite side of the globe.

Third: With regard to the authenticity of the Book of Mormon. That there should be such a book brought forth some day in the future, is plainly manifested by the prophet Isaiah, Chap 29th commencing at the 11th verse. ^AAnd the vision of all is become unto you as the words of a book that is sealed which men deliver to one that is learned saying, Read this I pray thee: and he saith I cannot for it is sealed. And the book is delivered to him that is not learned, saying, Read this I pray thee: and he saith I am not learned. [©] Bear in mind that the words of the book is delivered to the learned; but the book itself is delivered to the unlearned.

This prophecy was fulfilled to the letter, although the actors were ignorant of Isaiah's prophecy at the time the following transaction took place. After Joseph Smith had obtained the plates, and the Urim and Thummim which was found with them, he transcribed some of the characters, and also translated them by the means of the Urim and Thummim. He gave them to Martin Harris who took them to New York. I will give you his account in his own words: "I went to the City of New York and presented the characters which had been translated 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 then showed him those that were not translated and he said that they were Egyptian, Chaldaic, Assyriac and Arabic, and he said that they were the 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 into my pocket and was just leaving the house, when Mr. Anthon 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 had revealed it to him. He then said to me, 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 was no such thing now as ministering of Angels, and if I would bring the

P. 165 plates to him he would translate them. I informed him that a 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 Anton had said respecting both the characters and the translation. Thus you see the words

of Isaiah was fulfilled. The words were delivered to the learned Professor Anthon, and he said that he could not read a sealed book. But the book itself was delivered to Joseph Smith an unlearned young man, who translated that part of the records which were unsealed by the gift and power of God through the Urim and Thummim which were hid up with the plates for that purpose.

Besides Joseph Smith's own testimony we have the testimony of three witnesses, namely: Oliver Cowdery, David Whitmer and Martin Harris, who solemnly testify that an Angel of God came down from heaven, and laid before their eyes the plates with the engravings thereon. They also testify that they know that they have been translated by the gift and power of God, for his voice had declared it to them. There are also, eight more witnesses who testify that Joseph Smith showed them the plates, and as many of the leaves as he had translated, they did handle with their hands, and saw the engravings thereon. They also testify that they hefted them. Now here are the testimonies of Twelve men, and they all testify that they have seen the plates. Although the first three were cut off from the church for transgression, they never repudiated their testimony, but always said that their testimony was true as published in the Book of Mormon. David Whitmer whose home was in Richmond Mo. after the Mormons were driven out from Missouri, testified till the day of his death that he saw the angel and the plates. On his deathbed he called his children and friends to his bedside, and declared to them that the Book of Mormon was true. He had in his possession what is called the "printer's copy" of the manuscript of the Book of Mormon till his death. The original Manuscript Joseph Smith deposited in the Southeast Corner Stone of the foundation of what was to be the Nauvoo

P. 166 House. I was standing a few feet from him when he laid it in the cavity made in the rock for the purpose of depositing any little article which those present wished to put in. I saw it plainly as he passed close by me. This took place in the afternoon of the second day of Oct. 1841. The house was never built and about fifteen years ago the foundation was torn up and the box opened, and the articles taken out. Mr. Bidaman the man who married Joseph Smith's widow, kept the manuscript, from whom Franklin D. Richards obtained it, and brought it to Salt Lake City, and is now in the Archives of the Church. Oliver Cowdery and Martin Harris came back into the Church. I heard Oliver Cowdery make his confession at a Conference held at Kanessville, (now Council Bluffs City.) He solemnly testified that the Book of Mormon was a true record, and that the Angel of God did truly show them the plates. He was living in Clay Co. Mo. He went home to prepare to emigrate to Salt Lake Valley, but died before he was ready to start. Martin Harris came to Utah, and died bearing a strong testimony to the truth of the Book of Mormon, and what the world calls Mormonism. Now I would ask you, Are we not under as much obligation to believe the testimony of these Twelve men as we are to believe the testimony of Peter, James, and John, and the other Apostles who lived nineteen hundred years ago? And in fact, we do not know as any such men ever did live, but history and tradition say they did, and we believe it. But these men whom we know, have lived in our day, and we have seen them and heard their testimony, yet the world believes them not, although they were men of truth and veracity, and their testimony on any other subject would be believed in any court of justice. Well did the Savior say, "A prophet is not without honor save in his own country" &etc.

The foregoing are reasons why I believe that the Book of Mormon is a record or history of a real people, who have lived on this Continent. But the book of itself bears testimony of its truth, by the fulfillment of many of the prophecies of its prophets. Also, the Spirit of God bears testimony to me that it is true. Your Second Question: "Do you believe any new revelation from God is contained in the book, If so why?" No, I do not believe any new revelation

P. 167 with regard to the gospel of Jesus Christ is revealed in the book, but some points are made plainer, and are more easily understood than they are in our Bible. The principles are precisely the same in both books. I will make a short extract from Orson Pratt's writings: (Compendium 97 page) "If the doctrinal part of the Book of Mormon be compared with the doctrines of the Bible, there will be found the same perfect harmony which we find on comparison of the prophetic parts of the two books. Altho there are many points of the doctrine of Christ that are far more plain and definite in the Book of Mormon than in the Bible and many things revealed in relation to doctrine, that never could be fully learned from the Bible, yet there are not any items of doctrine in the two Sacred books that contradict each other, or clash in the least. If the various books which enter into the collection of the Book of Mormon, be carefully compared with each other, there will be found nothing contradictory in history, in prophecy or in doctrine."

Your Third Question: "Do you justify polygamy among the members of the Latter Day Saints? If so how do you justify it? I could answer this question in a few words by saying that the Church does not sanction plural marriages at the present time. Congress having passed a law making polygamy a crime, and the Supreme Court having declared the law Constitutional, plural marriages was discontinued by the Church. But I think that this answer will not be satisfactory to you. I think you want to know if the principle or doctrine of plurality of wives

is justified by the Church. My answer is yes, and it has been practiced, till the Lord by the mouth of his prophet President Woodruff advised the Church to discontinue plural marriages on account of the law of the land making it a crime. You ask "how I justify the practice?"

This I will endeavor to answer. But first let me tell you how I felt when I first heard that the principle was being taught by Joseph Smith. You know that we were taught and traditionated in the belief that it was a great sin for a man to have two or more living wives at one time. This we accepted as law and gospel without any investigation of the subject, because the civilization of the Christian nations said it was a sin, and that ended the matter. When I heard that such a doctrine was taught, I confess that the old tradition was aroused at once, and I resorted to my old

P. 168 standard, the Bible, by which I was in the habit of judging all religious doctrines. I knew that the Patriarchs had a plurality of wives, and that many of the Israelites practiced polygamy. But I wanted to learn if the Lord had at any time condemned or denounced it as a sin. I did not find a word in the Old Testament to condemn it; but I found that God sanctioned it, and blessed those who practiced it, and their children were all considered legitimate.

I will call your attention to one instance in particular, where the Lord himself says to his prophet Nathan, that he gave to King David wives. I will quote the passage which is, found in the 12th Chap of 2nd Samuel. The Lord sent Nathan unto David to reprove him for adultery with Uriah's wife. 7th verse. "And Nathan said to David; Thou art the man; Thus Saith the Lord God of Israel, I anointed thee King over Israel, and I delivered thee out of the hands of Saul. And I gave thee thy master's house, and thy masters wives into thy bosom & etc." Now if polygamy was a sin in the sight of he Lord do you think he would have given those women to David to cause him to commit sin, thereby making the Lord accessory to sin? The scripture says; "The Lord cannot look upon sin with the least degree of allowance. Yet he gave to David Saul's wives. It is recorded in the 15th Chap. 5th verse of 1st Kings as follows; "Because David did that which was right in the sight of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite." Very carefully I examined the New Testament and did not find anything in all the teaching of the Son of God, or his Apostles one word in condemnation of plurality of wives. Now in summing up all the evidence I found in the Bible, I was forced to decide that the Lord sanctioned plural marriages, and in no instance condemned it, only in cases where men took women of other nations, as did Solomon. And this prohibition seems to be because the nations round about the Hebrew Nation were idolaters, and their women were liable to cause the Israelites to sin in worshiping their idol Gods, &etc.

P. 169 Therefore, I cannot see that there is any sin in the sight of God for two or more women, if they so agree, to marry one man and raise up children to him, if he supports them, and they educate them, and teach them to fear God, and keep his commandments and to be good citizens. And why should society find fault with them? Would not this state of things be better than so much divorcing that is going on in these days? The so called Christian nations virtually practice polygamy (many of them) but their practice is sin in the sight of God. When men and their wives are tired of each other, they get a divorce, and try others. The Savior taught the Jews that, there was but one lawful reason why husbands and their wives could be divorced, and that is for adultery.

The prophet Isaiah prophesied of a day to come, when "seven women shall take hold of one man saying, we will eat our own bread, and wear our own apparel, only let us be called by thy name to take away our reproach." Isaiah 4th Chap. If you will read the whole chapter you will see that this will transpire in the future, for the Lord has not yet "created upon every dwelling place of Mount Zion, and upon her assemblies a cloud of smoke by day, and the signing of a flame of fire by night." In order to more fully prove to you from the Bible that plural marriage was approved by the Lord Almighty I will give you an extract from, "A Compendium of the doctrines of the Gospel by F. D. Richards and James C. Little."

The following is what they say on the subject of plurality of wives, "Plural marriage is a very ancient institution. Although generally ignored by peoples professing modern Christianity, it is still customary among a large portion of the family of man. Many customs of modern Europe and America are modeled after those of pagan Greece and Rome, instead of after the primitive patriarchs, or after the examples recorded in the history of ancient Israel. While these ancient nations were monogamists, the limits of intercourse between the sexes, especially on the part of men, were very indefinite. This phase of society is quite characteristic of the modern nations of Europe and America, While the Christian sects of today profess some respect for the patriarchs of Israel they practically condemn their

P. 170 family relations as corrupt and immoral. If plural marriage be unlawful, then is the whole plan of salvation through the house of Israel, a failure, and the entire fabric of Christianity without foundation. God said to Abraham, "I am the Almighty God, walk before me, and be perfect. And I will make my covenant between me

and thee, and will multiply thee exceedingly and Abram fell on his face: and God talked with him, saying, as for me, behold, my covenant is with thee, and thou shalt be a father of many nations." Gen. 17, 1-4. Here we are informed, that God talked with Abraham, and told him to be perfect, bestowed upon him the blessings of a numerous posterity, and as a sequence future power and glory. If polygamy was contrary to his law, it is remarkable that God should have condescended to talk with and greatly bless a man who had but a short time before, taken a second wife, while the first was living, a fact of which we are informed in the second and third verses of the previous chapter. If this was criminal, Sarai the mother of all Israel, was involved in the Transgression, for she gave Hagar to her husband for a wife; Gen. 16, 3. Josephus says, "Sarai, at Gods command, brought to Abram's bed one of her handmaids" &etc. We find that this great and good man, Abraham, whom the Lord especially favored had concubines; for, "Unto the sons of his concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, Gen. 25, 6. Jacob the grandson and heir to all the blessings of Abraham, was a polygamist. He served seven years for Rachel the daughter of Laban, but being deceived, and Leah given to him instead, he served other seven years for Rachel. Each of these wives had a handmaid, which they gave to their husband for wives, Gen. 29, 18-35. Chap 30, 3-12.

Moses was conversant with the Lord, and was the great lawgiver of Israel, in his laws especial provision was made for polygamous children; Deut. 21, 15-17. In them polygamy is not mentioned as one of the crimes for which penalties were provided. Elkanah was a polygamist, yet his son Samuel was a great prophet, and judge in Israel. He was born, and lived under the special favor of God Many chief men in Israel were polygamist. The following

- P. 171** is sometimes quoted as an argument against plural marriage; "For this cause shall a man leave his father and mother and cleave to his wife, and they twain shall be one flesh," Mark 10, 7-8. But, "know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh," 1st Chr, 6,16 shows that it has no connection with the subject. "A bishop must be blameless, the husband of one wife," 1st Tim. 3,2. and let deacons be the husbands of one wife, verse 12, are supposed by some to limit officers in the church, and by inference all men, to one wife. But when the passages are taken in connection with the context, which is an enumeration of several qualifications necessary for bishops and deacons, there is but one reasonable construction--that these officers of the church should be married men.

The Latter Day Saints believe that all men should marry; "The Lord is of purer eyes than to behold evil, and canst not look upon iniquity." Hab. 1,13, and says that, "A bastard shall not enter into the congregation of the Lord; even to his tenth generation; Deut. 23,2. Yet the patriarchs of the twelve tribes of Israel were the sons of four wives of Jacob. Gen 35, 22-26.

Joseph the first son of Rachel, the second wife of Jacob, received especial blessings; Gen. 49, 22-26. The Lord called to Samuel, the son of a polygamous father; 1st Sam, 3, 4-14. Solomon was the son of a polygamist, yet he was a child of promise; 1st Chron. 22, 9,10. Jesus Christ was descended from David through Solomon the son of her who had been the wife of Uriah; Matt. 1. 1-17. The Lord said to Isaiah; "Lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins;" Isaiah 58,1. This commission was to be faithfully executed; Ezek 22, Chap 23, 36-44. History evidences that plurality of wives was generally customary among the nations of Asia, yet it is not condemned in any of the epistles of the Apostles, nor does John the Revelator mention it in the letters he was commanded to write to the seven Churches of Asia. Paul mentions nearly every crime in 1st Cor 6, 9-10 but says nothing about plurality of wives. Every spieces of commerce between the sexes, outside of marriage, is often mentioned in the scriptures as crime, but plural marriage is never, except on the part of the women, who is forbidden to marry another man during the lifetime of her husband, Rom. 7,3. Had plurality of wives been

- P. 172** sinful in man the inference is reasonable that it would have been equally condemned. Although plural marriage was customary in the days of the patriarchs some assert that it was done away in Christ. This would seem Very inconsistent when he himself was of polygamous lineage. He was born and filled his earthly mission among a polygamous people, yet he never reprovred them for their plural marriages. There is nothing in the inspired writings to infer that he reprovred or did away with either polygamy or monogamy."

Now my Dear Friend, and Schoolmaster of Auld Land Syne" I think that I have quite fully answered your questions, but I have by no means exhausted all the arguments in favor of polygamy, or the authenticity of the Book of Mormon. But I will say that, but a very small per cent of the members of the Church of Latter Day Saints ever practiced plural marriage. And will say further, that a man having more than one wife is bound by law of God to keep himself within the bounds of his marriage relations, as far as sexual intercourse is concerned. The moment he goes outside of those bounds he breaks his covenants, and becomes an adulterer, and forfeits all his wives, and his hopes of an exaltation in the Celestial Kingdom of God, are banished forever. And according to John the Revelator, Chap 22nd 15 verse, he will find himself outside of the gates of the City

among "dogs and sorcerers, and whoremongers, and murderers, idolaters, and whomsoever loveth and maketh a lie." Jesus says: "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it," Matt. 7th Chap 14th verse.

I will now close this lengthy letter, and hope you will lay aside all prejudices, if you have any, and calmly investigate the subjects I have been treating upon, taking the Bible, which all Christian Churches profess to believe to be the word of God; for your standard, and judge therefrom. And in summing up the evidence, I think you must make the same decision I did. Please answer as soon as convenient. With kind regards to yourself and wife, and praying for your continued good health. I am your ancient Pupil, Warren Foote.

CORRESPONDENCE CONTINUED

Skaneateles N. Y. Feb. 3th 1399

- AMr. Warren Foote Dear Friend, I have been sick ever since I received your letter some time ago. I am by no means well yet, nevertheless I can not put off writing to you any longer. Your letter in answer to my questions touching the authenticity of the Mormon Book and polygamy was full and satisfactory. I was very glad to learn your views on these two topics. You refer in your letter to some evidences concerning the authenticity of the book in question which I had not known of. Altogether you make out a reasonably fair presumption in favor of their authenticity. But you fail to tell me what became of the Gold Plates. A translation of the writing on these plates or a copy of the original even, would not be admissible as evidence in a court of justice without first accounting for the absence of the original. The authenticity of the four gospels is proved not so much by witnesses to the writing of them as by the steady uniform testimony of the Church from the days of the Apostles to the present time. Your argument in favor of the sinlessness of polygamy is well conducted and conclusive as far as it goes. It must be admitted that the Old Testament scriptures do not condemn polygamy, although it was much practiced among the ancient Israelites and other eastern nations at the time these scriptures were written, nor do the New Testament scriptures condemn it. Perhaps our Lord did not allude to it in any remarks He made because it was not much practiced among the Jews of that day. The crying evil among the Jews was their putting away their wives for little or no cause, and this He condemned. But may there not be many sins of omission and commission not condemned in the Bible nor even mentioned? All Christendom except the Latter Day Saints condemn polygamy, not only as immoral but as sinful. This being so, the Latter Day Saints stand alone against all Christendom in defense of polygamy, and it appears to me that in order to justify their position, they must show that it is approved of God. This they cannot do by proving
- P. 174** that it is condemned in the Bible, nor by proving if it were so that the Bible approved of it. For a practice may be lawful and proper at one time, which becomes unlawful, improper and even sinful at another time. It seems to me that in order to justify polygamy among the nations of Europe and America, a new and special revelation from God is necessary. I do not know whether or not you claim any such revelation in behalf of the practice among the Saints. If you do then you need to prove the revelation, and if this be made through any prophet you need to prove that the prophet worked miracles. But my dear Friend and Pupil, it seems to me that you and I have become old enough to feel but very little interest in the question of the Authenticity of the Mormon book, or of the question of polygamy among the Latter Day Saints. Other questions of much more importance take their place. The great question with us both is, how shall we learn to know more and more of God and of His Son Jesus Christ? How shall we learn to live more and more in harmony with His will? How shall we learn to love God with all our hearts, souls, minds and strength, and our neighbors as ourselves? God will overlook and forgive many mistakes and errors of the head, but will scarcely forgive our want of love for Him and our neighbors. Love is the fulfilling of the Law, and the thing to be acquired is more and more love, and more and more of God.

Hoping that your good wife has improved in health and that yourself, and children and grand children, are well, and praying for your prosperity in this world and your happiness in the next, I am your loving friend, Wm. Marvin. @

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Glendale Utah March 7th 1899

Mr. William Marvin, My Respected Aged Friend: Your letter dated the 8th of Feb. was received the 15th. I was in hopes to learn that you were well as usual again, and trust you are by this time. I do not know as you expect me to reply to some of your queries or not. But I think it is necessary that I should enlighten your mind on some points you refer to. You say I did not tell you what became of the Gold Plates. I think that in order for you to get a better understanding with regard to Joseph Smith's obtaining the Plates, I had better quote from his own writings, in response to John Wentworth, Proprietor of the Chicago Democrat, who wrote to Joseph early in 1842, asking for a sketch of the Church and its founder, stating that he desired the data for a Mr. Barstow who was writing the history of New Hampshire. I quote as follows: See History of J. Smith by Geo. Q. Cannon P.364 "I was born in the town of Sharon, Windsor Co. Vermont on the 23rd day of Dec. A. D. 1805. When ten years old my parents removed to Palmyra N. Y. where we resided about four years, and from thence we removed to the town of Manchester. My father was a farmer and taught me the art of husbandry. When about fourteen years of age I began to reflect upon the importance of being prepared for a future state, and upon inquiring upon the plan of salvation, I found that there was a great clash in religious sentiment, if I went to one society they referred me to one plan and another to another, each one pointing to his own religious creed as the

summum bonum of perfection; considering that all could not be right, and that God could not be the author of so much confusion, I determined to investigate the subject more fully, believing that if God had a church it would not be split up into factions, and that if he taught one society to worship one way, and administer in one set of ordinances, He would not teach another principles that were diametrically opposed. Believing the word of God, I had confidence in the declaration of James--if any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him. I retired to a secret place in a grove, and began to call upon the Lord; while fervently engaged in supplication my mind was taken away from

- P. 176** the objects with which I was surrounded and I was enwrapped in a heavenly vision, and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light which eclipsed the sun at noonday. They told me that all the religious denominations were believing in incorrect doctrines and that none of them was acknowledged of God as His Church and kingdom; and I was expressly commanded to go not after them; at the same time receiving a promise that the fullness of the gospel should at some future time be made known to me. "On the evening of the 21st of Sept. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of scripture, on a sudden, a light like that of day only a far purer and more glorious appearance and brightness burst into the room; indeed the first sight was as though the house was filled with consuming fire. The appearance produced a shock that affected the whole body. In a moment a personage stood before me, surrounded with a glory yet greater than that which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings, that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in its fullness, to be preached in power unto all nations that a people might be prepared for the millennial reign. "I was informed that I was chosen to be an instrument in the hands of God to bring about some of His purposes in this glorious dispensation. I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known unto me. I was also told where there were deposited some plates, on which were engraven an abridgment of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night, and unfolded the same things. After having received many visits from the angels of God, unfolding the majesty and glory of the
- P. 177** events that should transpire in the last days, on the morning of the 22nd of September A. D. 1827, the angel of the Lord delivered the records unto my hands.

"These records were engraven on plates which had the appearance of gold. Each plate was six inches wide and eight long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the records was found a curious instrument, which the ancients called 'Urim and Thummim,' which consisted of two transparent stones set in the rim of a bow fastened to a breastplate. Through the medium of the 'Urim and Thummim' I translated the record, by the gift and power of God.

In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the tower of Babel at the confusion of languages, to the fifth century of the Christian era. We are informed by these records that America in ancient times had been inhabited by two distinct races of people. The first were called Jaredites and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about six hundreds before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principle nation of the second race fell in battle toward the close of the fourth Century. The remnant are the Indians that now inhabit this country. This book tells us that our Savior made His appearance upon this Continent after His resurrection, and He planted the gospel here in its fullness, and richness, and power, and blessing, that they had apostles, prophets, pastors, teachers, and evangelists; the same order, the same Priesthood, the same ordinances, gifts, powers and blessings as were enjoyed on the eastern continent; that the people were cut off in consequence of their transgressions; that the last of their prophets who existed among them was

- P. 178** commanded to write an abridgment of their prophecies, history &etc, and to hide it up in the earth, and that it should come forth and be united with the Bible for the accomplishment of the purposes of God in the last days."

I have written this lengthy extract for the purpose of giving you a clearer idea regarding the Gold Plates, and a

very brief account of how Joseph Smith obtained them. And what became of them is related by him as follows. "After the work of translation was ended, the messenger (Angel) called for them. I delivered them up to him, and he has them in his charge until this day, being the second day of May 1838." (Pearl of Great Price page 102) You will see by the foregoing that it is beyond the power of man to produce the plates. Now, if a person is known to be a honest truthful person, and testifies that he has seen a certain book and handled it, and turned the leaves over, and saw the reading therein, but was unable to produce the book, would not that person's testimony be admissible as evidence in a court of Justice? And when Twelve reputable persons testify the same thing, would their testimony be thrown out of court because they could not produce the book?

You say "that the authenticity of the four gospels is proved not so much by witnesses of the writing of them as by the steady uniform testimony of the Church from the days of the Apostles to the present time." Upon the same principle the authenticity of the Book of Mormon is proven by the uniform testimony of all the faithful members of the Church of Latter Day Saints, as well as by the Twelve witnesses. They all testify that the Holy Ghost bears record to them that the book is true, thus proving the words of our Savior true as recorded in the 7th Chapter of John's gospel, 17th verse "If any man will do his will he shall know of the doctrine whether it be of God." You say; "All Christendom, except the Latter Day Saints condemn polygamy, not only as immoral but as sinful." That is so, But where do they get the authority to condemn it? Have they received a revelation from God authorizing them to condemn it? Their condemnation of it amounts to nothing except God has revealed to them that He requires them to condemn it. The Latter Day Saints have not practiced it because the ancients did. They claim that it is the word

- P. 179** of the Lord to Joseph Smith in answer to his inquiry of the Lord how He justified Abraham, Jacob, David and others, as touching the Principle and doctrine of their having many wives and concubines. After revealing to him how He justified them, and also His law concerning that principle, He commanded him to "go therefore and do the works of Abraham, for all those who have this law revealed to them must obey the same." (I will explain to you that this command refers especially to husbands and wives being married, or sealed for time and eternity, whether it be one wife or more.) You say "the revelation must be proven." Joseph Smith testifies to it, William Clayton testifies that he wrote it as Joseph dictated it, and Hiram Smith testifies that he heard his brother dictate it as Clayton wrote it. Now, whether the Lord gave that revelation to Joseph Smith or not is the query. No man can testify to that only by the Spirit of God. The Apostle Paul says: "For what man knoweth the things of man, save the Spirit of man which is in him, even so, the things of God knoweth no man, but the Spirit of God. Now, we have received not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak not in the words which man's wisdom teacheth, But which the Holy Ghost teacheth, comparing Spiritual things with Spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." 1st Cor. 2nd Chap. 11, 12, 13, 14 verses. Now, I hold that it is utterly impossible for me or any other person to prove to you that this or any other revelation is from God. You will have to go to God Himself for proof. I might testify to you that the Holy Ghost had revealed to me that it was true. but how would you know that the Holy Ghost had revealed it to me. My friend this knowledge must come through the Spirit of God to us individually. The Savior says "Ask and ye shall receive." But we must as in faith, believing that God will hear us, and we must go before Him with a broken heart and a contrite Spirit, with an earnest desire to know the truth, or we will ask in vain. And you say further, "If this be made through any prophet, you must prove that the prophet worked miracles." If I understand you correctly, it is this: That in order for a man to prove himself to be a prophet he must work miracles. I will remind you that but few of the prophets mentioned in the Bible worked miracles that we have any account of. Jesus says, "For I say unto
- P. 180** you, Among those that are born of women, there is not a greater prophet than John the Baptist." Luke 7th 28") And it is stated in the 10th Chapter of John's Gospel, 41st verse that John did no miracles. But I am able to prove to you that Joseph Smith did work miracles in the name of Jesus Christ. The region surrounding Nauvoo had been too sickly for other settlers, and soon after the Saints began to settle there they suffered greatly from Malaria. On the morning of the 22nd of July 1839, the Spirit of the Lord rested powerfully on the prophet Joseph Smith, and he arose from his own bed, and commenced to administer to the sick who were at his place. He commanded them in the name of Jesus Christ to arise and be made whole. The events of that day of miracles are thus minutely described in the journal of the late President Woodruff which were written at the time. (See History of Jos. Smith page 293.) "Many lay sick along the bank of the river, and Joseph walked along up to the lower stone house, occupied by Sidney Rigdon, and he healed all the sick that lay in his path. Among the number was Henry G. Sherwood who was nigh unto death. Joseph stood in the mouth of his tent and commanded him in the name of Jesus Christ to come out of his tent, and he obeyed him and was healed. Brother Benjamin Brown and his family also, lay sick. the former appearing to be in a dying condition. Joseph healed them in the name of the Lord. After healing all that lay sick upon the bank of the river as far as the stone house, he called upon Elder Kimball and some others to accompany him across the river to visit the sick at

Montrose. Many of the Saints were living at the old military barracks. Among the number were several of the Twelve. On his arrival the first house he visited was occupied by Elder Brigham Young, the President of the quorum of the Twelve, who lay sick. Joseph healed him, when he arose and accompanied the Prophet on his visit to others who were in the same condition. They visited Elder W. Woodruff, also Elders Orson Pratt and John Taylor, all of whom were living in Montrose. They also accompanied him. The next place they visited was the home of Elijah Fordham, who was supposed to be about breathing his last. When the company entered the room, the Prophet of God walked up to the dying man and took hold of his right hand and

P. 181 spoke to him. But Brother Fordham was unable to speak, his eyes were set in his head like glass, and he seemed unconscious of all around him. Joseph held his hand, and looked into his eyes in silence for a length of time. A change in the countenance of Brother Fordham was soon perceptible to all present. His sight returned, and upon Joseph asking him if he knew him, he, in a whisper answered, "Yes." Joseph asked him if he had faith to be healed. He answered, "I fear it is too late. If you had come sooner I think I could have been healed." The Prophet said, "Do you not believe in Jesus Christ? He answered in a feeble voice, "I do." Joseph then stood erect, still holding his hand in silence several moments, then he spoke in a very loud voice, saying; "Brother Fordham, I command you in the name of Jesus Christ to arise from this bed and be made whole." His voice was like the voice of God, and not of man. It seemed as though the house shook to its very foundation. Bro. Fordham arose from his bed and was immediately made whole. His feet were bound in poultices, which he kicked off, then putting on his clothes he ate a bowl of bread and milk and followed the Prophet into the street. The company next visited Brother Joseph Bates Noble, who lay very sick. He also was healed by the Prophet." History of Joseph Smith by Geo. Q. Cannon page 293. Many more were healed that day, but the foregoing is enough to prove to you that Joseph Smith did work miracles in the name of Jesus Christ. I agree with you, that you and I are old enough to feel but very little interest, individually in the question of polygamy But not so regarding the authenticity of the Book of Mormon, because if that book is what it claims to be, it is of vast interest, not only to you and me, but to all people of every nation. It purports to contain the fullness of the Gospel of Jesus Christ as taught by Christ Himself who manifested Himself after His resurrection to the inhabitants of this Continent, and taught them the fullness of His gospel, which teachings are recorded in Said book by one of His Twelve Apostles which He chose from among the Nephites, who was an eye and ear witness. And this record purports to be translated direct from the original by the gift and power of God through the Urim and Thummim. Consequently it claims to be correct and pure and free from the errors of men in translating, also in copying and recopying from other copies, as our Bible is, as all originals are lost.

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Now my Dear Friend, If the Book of Mormon is in very deed authentic, and the Lord has brought it forth in this generation for the purposes mentioned therein, and to show greater light concerning the true points of His gospel, will not you and I and all mankind be brought under condemnation if we reject it? Will we not be partakers of those woes pronounced upon those who reject it? For, certainly, if the Book of Mormon be true, more light from God had come into the world, and we will be condemned if we receive not that light. In all ages of the world, whenever God has sent a message to the inhabitants of the earth, and they rejected it, they brought upon themselves their own destruction. Will there be any exception in this instance if the Book of Mormon is an authentic record sent of God? Then what can be of more importance to you and me and all others than to know if the Book of Mormon be true as it claims to be? I know of no other way of finding out the truth only by putting in practice the exhortation of Moroni, the last prophet of the Nephite nation, which he wrote on the plates just before he hid them up in the hill which they called Cumorah, which is about four miles from Palmyra Wayne Co. N. Y. This exhortation is as follows and is addressed to this generation. (See 10th Chap. Book of Moroni verses 3 & 4.) "And when ye shall receive these things, I would exhort you, that ye ask God the eternal Father in the name of Jesus Christ, if these things are true, and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you by the power of the Holy Ghost."

I have been striving all my life to learn more and more of God and His Son Jesus Christ, and to live more and more in harmony with His will. And I thank God that I have not strove in vain. And I have love for all the human family, and would be glad if they would repent and turn to God and live, and not reject the message of salvation He has sent in this dispensation of the fullness of times as spoken of by the Apostle Paul Ephesians 1st 10th verse "That in the dispensation of the fullness of time he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him." My Dear Friend I do not want to weary you in writing on the subject of what

P. 183 the world calls "Mormonism," and shall not write any more on that subject without you desire it.

By the request of Geo. E. Goodrich of Dryden, I have written a brief sketch of my father's life, and some of my early recollections of Dryden and sent to him. In reply to my letter he informs me that he is going to have it printed in a Dryden paper. I did not give but a very short account of myself, but told him that I had given you a brief sketch of my life. I hope that you will not stop writing to me, as I shall always be anxious to hear from you

as long as we live. With kindly feelings and respects to you and your good wife, I remain your sincere friend and Pupil. Warren Foote

Skaneateles N. Y. Apr. 24th 1899

AMy Dear Friend: Your very interesting letter of the 7th of March came to hand in due time. I was sick in bed when it arrived, with an attack of inflammation of the bladder and prostate gland, and have not been well enough to acknowledge the receipt before now. This is my excuse for not answering sooner, I have been obliged for fifteen years to use a Catheter a good deal, and it is apt to irritate the gland and so produce inflammation, fever and sickness. I have had several attacks in the last 15 years. My eyesight is poor and so I have had your letter read to me 3 or 4 times. I am not enough acquainted with the subject to answer any part of your letter. For aught anything I know the facts you state may be all true, and your arguments entirely sound. If I were very much younger, I think, prompted by your letters I might investigate the claims of Mormonism to my belief--But I am too old to undertake any such labor. I was 91 the 14th day of this month. I am very glad to have your views on the subject--for I believe you are sincere and honest, and your letters show that you are well informed. Judging from your letter it appears to me that the external evidence of the authenticity of the Book of Mormon turns on the veracity of Joseph Smith, and the internal evidence on its contents. You seem to regard it as a supplement to our New Testament. If its teachings do not contradict the teachings of the New Testament, but only add to them, and the whole spirit of the book accords with the spirit in the New Testament, this would be a strong proof in favor of the truth of the book. At his request I sent the letter containing your biography and another letter to Mr. Goodrich in Dryden. He kept them a month and returned them. I had read to me your sketch of your father's life, printed in a Dryden paper. It was interesting. I am sorry your good wife is still an invalid. I hope she is getting better. My wife has been under the care of a doctor and nurse for more than a year. She is getting better and Promises to be a well woman again. My own health is at present good, but am liable to frequent attacks of bladder trouble. Thanking you for your interesting letter, and with prayer for your health and prosperity, I remain your early and late friend. Wm. Marvin*

*Correspondence continued on page 199

CHAPTER 12

P. 184 Correspondence with Geo. E. Goodrich, Author of the Dryden History

Dryden N. Y. Sept. 27th 1898

"Warren Foote, Dear Sir: I trust that you have not concluded that your letter to me, of the 25th July was not appreciated, or if so, that you will correct the conclusion when I assure you that I was very much interested in what you wrote. I only regret that I did not have your address earlier when I could have incorporated your recollections in the History. I could find but very few persons now living, who were familiar with those early times in Dryden. Judge Marvin being one of the few who gave me information on that subject. I devoted a considerable amount of my time for a year in the preparation of the book,--so much so that I have been obliged to lay it aside, and attend to my own business matters, since which had been somewhat neglected. There may be a revision of the work sometime, and if you will send me a statement of your recollections I will endeavor to have them preserved in shape for use when the time comes. I wish I could see you and talk over these matters as I have been very much interested in them. Yours Respectfully, Geo. E. Goodrich."

Glendale, Kane Co. Utah Feb. 1899

Mr. Geo. E. Goodrich Esq. Dear Sir,--In your letter of Sept. 27th 1898, you ask me for a statement of my recollections of Dryden. As I was born Aug. 10th 1817, about nineteen years after my parents settled in Dryden, I cannot give you any information with regard to the early settlement of that town, except what I have heard my parents and others relate. My earliest recollections begin about the year 1823. I well remember when my grandmother, father's mother, died the 26th of Apr. 1824. She was buried in the Abram Griswold burying ground. That place was used for a burying ground a number of years before its dedication as mentioned on page 112 Dryden

P. 185 History. I got this information from my brother David, who helped to make her coffin with James H. Hurd, with whom he was learning the cabinet trade. She and her husband, Ezekiel Sanford, father's stepfather, were living with father at that time, and grandfather Sanford, as we called him continued to live with father four or five years after grand mother's death. I will state here, that in reading the Dryden History I learn that Ezekiel Sanford has some descendents living in Dryden, one by the name of S.E. Smiley. On learning this I wrote to him to learn something about Ezekiel Sanford's first wife, her given name, etc. He referred this letter to his aunt, Miss Satt Sanford, living near Varna, in order to help him answer my questions. She wrote me giving all the information she knew about the Sanfords, which I found to be very limited. In fact I knew more about Ezekiel Sanford than she did. In answering her letter, I informed her that he was my father's stepfather, and that he lived with my father several years when I was young. I wrote a lengthy letter in which I wrote some of his revolutionary experiences, which I often heard him relate. If you publish another edition of Dryden History, I think that they will want to add something more about Ezekiel Sanford. I need not write more about him in this letter. As your information with regard to the three families who settled at Willow Glen. (as it is called in the History, although I never heard of that name till I saw it in the Dryden History) in the fall of 1798, seems to be very limited, I will give some further information concerning them, and if you can find anything worthy of note. you can preserve it if you wish for future use. In the first place I will say that that the Chenango river was not their starting place. They emigrated from Windsor, Broome Co. N. Y. on the Susquehanna river, and came by the way of the Chenango river. My father David Foote was born in Harwinton Litchfield Co. Conn. On Aug. 7th 1768, and was a descendant of Nathaniel Foote, who came from England with his wife Elizabeth Deming and their family about the year 1633, and first settled at Watertown Mass. From this place they removed to Pyquag, Conn. (which was named Wethersfield) with the pioneers who settled that place in 1635.

P. 186 My father was the fifth in descent from him. His father Ebenezer Foote died in the Revolutionary army at Mud Fort, Horse Neck Conn. when father was in his tenth year. His mother married Ezekiel Sanford, a widower, and a comrade of her deceased husband. They moved from Harwinton soon after the close of the war, to Windsor, Broome Co N. Y. At this place my father married Irene Lane, daughter of Nathan Lane and his wife Dorcas Muscroft, who were pioneers of that place. My mother was born on Nov. 2nd 1774 in Chesterfield, Mass. (Nathan Lane was the sixth in descent from William Lane the settler who came from Dorchester, England, in 1635, and settled in Dorchester Mass.)

My parents had but three children when they removed to Dryden, namely, Laura, born Apr 23rd 1792; Betsy, born Feb 8th 1794; Nancy, born May 19th 1797. The rest of their children were all born in Dryden, as follows:-
-Melinda, born Feb 21st 1300; Irene, born June 20th 1803; Dorcas, born Jan 9th 1806, died Apr 2nd 1806; Almira, born Feb. 25th 1808; Clarissa, born June 16th 1810; David, born Aug 24th 1812; George Lane, born Apr. 16th 1814; Warren, born Aug. 10th 1817; Harrison, born July 5th 1819-died Sept. 5th 1820. Although I

was but three years old when he died I remember seeing him lying in the cradle, sick, and also of returning from his burial.

Laura Foote married Elihu Allen, brother of Wyatt Allen, of Dryden. She had two sons and two daughters. She died Oct 17th 1823, and was buried in the burying ground on A. Griswold's land. Betsey married Thomas Clement oldest son of Darius Clement Sen. He died in Dryden in 1842. Four of their eldest children also died in Dryden. In 1844, Betsey, with her remaining children, six in number removed to Adams Co. Ill., where her father was living at that time. She went to Council Bluffs with the Latter Day Saints in 1846, and died in Pottawattamie Co. Iowa, Nov 8th 1846. Her eldest son died there. One of her daughters died in Ill. Another one, Nancy, who married Geo. A. Smith, died at Winter Quarters now called Florence Neb., in 1847. Two sons and one daughter came to Utah, and have families. The daughter died the 19th Aug. 1875. Nancy Foote married Jonathan Bouker, of Groton, Tompkins Co

- P. 187** N. Y. They had one daughter and one son. She died Dec 5th 1823 in Groton. Mr. Bouker was twice married after her death. He died in Groton Feb. 23rd 1891, aged 92 years. Melinda Foote married Hiram McLean in Dryden. They had six daughters and one son. Two daughters are still living in Dryden, Mrs. Darius Givens and Mrs. Robert Seager. Warren, the son, still lives east of Dryden village, in the edge of Virgil. Irene Foote married Wm. Ferguson in Dryden. They had four children. He died Nov. 3 1865 in Mercur Co. Ill. Irene died in Moline, Ill., Apr. 6th 1887 aged 34. Almira Foote married Isaac Ferguson in Adams Co. Ill. They came to Utah in 1848. Almira died in Salt Lake Co. Utah, Feb 15th 1867, leaving two sons and two daughters living, with families. Mr. Ferguson died Nov. 24th 1881; they were both buried in Salt Lake City Cemetery. Clarissa Foote married George Gates in Ohio. She died Nov. 25th 1840 in Hancock Co Ill. She has no children living. David Foote Jr. Mary Bidwell in Bath, Steuben Co N.Y. He served a seven years apprenticeship, learning the cabinet trade with James H. Hurd in Dryden. He left Dryden in 1832 and went to Bath, in 1838 he moved to Michigan, and finally settled in Flint, Genesee Co., where he still resides with his youngest son. His wife died June 14th 1884. He is now in his eighty-seventh year. Two of his sons served in the war of the rebellion; one was killed Dec. 18th, 1861 on board the fleet that went down to capture the Southern posts, on Coosaw river, South Carolina, and was buried in the Baptist Cemetery at Beaufort. in the Baptist Cemetery at Beaufort.

George Lane Foote went to Michigan in 1837, and married Mary Anna Gillete in Ypsilanti, Washtenaw Co, there they resided until they died. He was a Methodist Episcopal local deacon, and for three years was engaged in the regular ministry at Brighton, South Lyon and Dixborough Michigan. He died the 15th Feb 1894, of congestion of the lungs; he would have been eighty the 16th of the following Apr. His wife died four days after his death,-Feb. 19th. They left three sons, all married. Two are now living in Detroit Mich.

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My father was a man of a strong constitution. He was about five feet, eight and one half inches in height, compactly built, and weighed about 175 lbs. He never had the privilege of obtaining much scholastic education, as the Revolution was going on during his boyhood. He, in common with other people during the struggle of the Colonies, was inured to hardships and privations, and sometimes in want of the necessaries of life. I have heard him relate how he and his partner, when they were young men living in Windsor N.Y. cut sawlogs to raft down the Susquehanna river, had nothing but buckwheat pancakes to take into the woods for their dinner, and they would freeze before noon. He could swing an axe or a scythe all day long without much apparent fatigue, at my first recollection. Such were the characters in general of the pioneers of Dryden. The dense forests were no terror to them. But I fear that their descendants have greatly deteriorated and become effeminate through the luxuries of life, which have been made possible through the hard toil and sweat of those hardy pioneers.

It can readily be seen that my parents had a hard struggle to sustain their family in the early years of pioneer life in Dryden, as they had eight daughters in succession, one of whom died in infancy. But the older ones took the place of boys, in clearing off the land, by piling and burning the brush, and doing chores, etc. And besides this mother and the girls carded and spun the wool, (father had a small herd of sheep) and the flax and tow, and made it into cloth, and did considerable weaving for their neighbors. All my clothing was homespun till I was about eighteen years of age, when I bought some blue broadcloth for a suit of Sunday clothes and got a tailor to make them. But our homemade clothing was not like the shoddy of these days. A suit of clothes would last as long as two of our common suits of today. At my first remembrance our woolen cloth was taken from the loom to the clothier's west

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of Dryden Village, who filled it for men=s and boy's wear, then colored it, and for Sunday suits it was carded and sheared, the carding process was done with teasles. The cloth for women=s wear was generally colored a wine color, and then pressed. Our hides were tanned by Mr. Jagger on the halves, and generally the shoemakers came to our house in the fall, and made our shoes and boots, which had to last a year, but they had to be repaired occasionally. I do not see any mention in the Dryden History of a hatter,-I think his name was Lampman. His shop was on the east side of South street, not far from the old Schoolhouse. At my first

recollection he was the only hatter in the village. He made hats of lamb's wool. Father bought our hats of him for our winter wear: in summer we wore straw hats made by our sisters. I remember how when I was quite small, father and my brothers cut some cordwood and sold it to some persons in the village, Lampman among the others. Father told me that if I would pick up the chips and put them into piles, he would haul them to Lampman and get me a hat. I did so and was proud because I was able to buy my own hat.

There was a man by the name of Lewis,--I think his name was Alexander,--who lived about half a mile east of the "Corners," and first house west of father S, who made chairs. He owned a small piece of land adjoining father's. He had two boys named James and Alexander, who were my playmates. They went to the Dryden Corners school. The line of that School district was the west line of father's land. Consequently father's place was the west line of the school district east of Dryden Corners. I went to school at the schoolhouse near James Sweetland's house, where schoolhouse No 16 is located on the map. I learned a few years ago from my nephew, Warren McLean, that the house where I went to school was still standing, but had undergone repairs. It maybe like the Dutchman's jack knife. He said it was the same knife he brought from Germany, but he had had two handles and three blade made for it since he came to America. It maybe the same schoolhouse, but the outside and the inside have been repaired, however I suppose the old frame is still there. I will say here, that about the first three or four years of my schooling were in the old log schoolhouse which stood in the forks of the road a little east of the Sweetland hill. It was in this

P. 190 log schoolhouse that Judge Marvin taught his first school in the winter of 1824-5, when he was about sixteen years of age, I was a little over seven years old. He treated us little ones very kindly, and I have always remembered him. After him Asa Philips taught school in the old house. He was a different school teacher from Marvin. He was rather passionate, and the larger boys did not like him much. I remember his giving Jarvis Sweetland a terrible flogging, also Nozier Hunting. "Jarv" was a bad boy and probably deserved chastisement, but it was thought that Philips did a little too much whipping. I think the frame schoolhouse was built where it now stands about the year 1827. I remember how proud we were to get into it, and how our "Schoolmarm" Miss Cyrene McUmbler, had us decorate it with pine branches, etc. and made us keep it clean and tidy. She taught two summers, and after her Miss Jemima Cook taught. She was a daughter of Mr. Cook, of Dryden, who had club feet and always walked with a cane. I cannot recall the names of the men who taught in the winter terms. I remember my mother's telling me, when a boy, that father first located on the corner opposite (east) of what is now M. Rowland's place on the map. I think I could not have stayed there long before he sold his place and bought fifty acres east of Dryden village, in the southeast corner of Lot 39, on which the places of F. L. Burch and G. W. Bellenger, and W. Lorimar are located on the map. He sold fifteen acres of the east side before my recollection, and at my first recollection Randall Pease lived where F. L. Burch is now located, and the widow Lum lived in the next house west. I think Randall Pease sold to Asa M. White. This left father the small farm of thirty five acres. My first recollections are that the Stumps in the older fields were all out, and the farm cleared excepting a few acres of woodland on the north.

My father sold this place to Amos Lewis, and in March, 1832, moved to Greenwood, Steuben Co. N. Y. where so many of the Dryden pioneers had gone some years before. Here he bought a place on Bennett's Creek, with some improvements on it, and cleared off several acres more.

P. 191 In the fall of 1833, two preachers of the Church of Latter Day Saints came to Greenwood from Geneseo, Livingston Co N. Y. and preached a few sermons, and invited father and his brother-in-law, Josiah Richardson, and others, to make them a visit at Geneseo, where there was a large branch of the church. Accordingly father and three others went in Nov. and after investigating the doctrine taught, father became convinced, and was baptized into the church. In the latter part of 1834 and during 1835, several of the Elders of the Latter Day Saints visited Greenwood, and quite a number believed and joined the church. Among these were two of my sisters. A branch of the church was organized, and father was appointed to preside over it. (He had previously been ordained an elder)

In the spring of 1836 nearly all the members of this branch moved to Kirtland, Ohio, and some continued their journey to Caldwell Mo. On October 7th 1837, my father with his family, which consisted of my mother, two of my sisters and myself, started from Greenwood on a journey to Geauga Co Ohio. My brother David and his wife and two children, and Wm. Ferguson my brother-in-law, his wife and two children, also went with us. They did not belong to the Church of Latter Day Saints. In May 1838 my father and two sisters and myself started for Caldwell Co. Mo., where we arrived the last day of Aug. 1838. We were just in time to pass through the persecution by the Missourians against the "Mormons." We left Caldwell Co. the first of Apr. 1839 for Illinois and located twelve miles east of Quincy Adams Co.

In the spring of 1838, my brother David moved to Michigan, and mother, having two brothers living there, desiring to make them a visit, went with him, intending to live with him until we got settled in the West. My brother George was then living in Ypsilanti Mich. In the summer of 1840, father went to Michigan and brought mother to Ill. In the spring of 1845 we removed into Hancock Co Ill., twelve miles south of Nauvoo, near the Mississippi River. The first of Aug. mother took the chills and fever, and soon after father took them also, and on the 22nd of Aug. 1845, at ten o'clock at night, he passed away in a profound sleep from which we could not awaken him. This was an

P. 192 uncommonly sickly year in Illinois. Mother died the fifth day of the following March. Both were buried in the Nauvoo Cemetery with three grand children between them.

David Foote, my father was a man of strong religious convictions. In his early manhood, he and his wife joined the M. E. Church, and was for a while a class leader in that church, and it is said was a great exhorter on their meetings. A man by the name of Ballard, who professed to be a Reformed Methodist preacher came into Dryden and obtained quite a number of followers, among whom was father. They were cut off from the M. E. Church. Mother was also dropped from that church, although she never professed to be a follower of Ballard. The Ballardites, as they were called, flourished for a short time, but finally their organization went to pieces. After this Dr John Taylor established a small society which went by the name of Taylorites. Father united with them and he and Taylor were on very intimate terms; but their organization did not continue long. They had no written creed, but took the New Testament for their guide. Father now became convinced that the creed of all of the sects were wrong and rejected all of them. About this time he had what he considered a remarkable dream or vision. I am not able to relate it now, although I have heard him tell it many times. But in it he was told that the true gospel of Christ was not preached any of the sects, but that the church of Christ would soon be again established on the earth. This is why he went to hear the reformers who came along and examined the doctrines they taught, but he rejected all of them. When the Latter Day Saints came along, and fully explained the doctrine they preached, and on comparing it with the teachings of Christ and His Apostles, as recorded in the New Testament, he became convinced that their church was the one manifested to him in his dream or vision.

Therefore he was baptized into it, and was a firm believer until his death, He was always ready to testify that the Lord had revealed to him that Joseph Smith was a true prophet of God. He was a man of great faith in the ordinance of anointing the sick with oil, and the laying on of hands, as recorded by the Apostle

P. 193 James. (See James 5th chapter, 14th and 15th verses. There were many in those days who testified to the healing power of God under his administration--the laying on of hands ect.

I thought I would briefly relate this much with regard to father=s religious experiences, and show why he became a member of the Church of Latter Day Saints. He was strictly honest in all his dealings, and never had any trouble with his neighbors, and was always respected by them. He followed the Apostle's advice: "It is better to suffer wrong than to do wrong.

The Dryden History says that the first organization of the M. E. church at Dryden occurred about the year 1816.

There must have been a class organized at Willow Glen soon after its first settlement, for I have often heard my mother speak of father's being a class leader in the Methodist church in the early settlement of Dryden, before Ballard the Reformed Methodist preacher came to Dryden. I do not see any mention of this Ballard's name in the History. He was not the Ballard who had a store at Dryden Corners, on the corner east, (where the Methodist Church now stands) at the time of my first recollections, and I think had a tavern on the northwest corner. Mention is made of John Taylor as a physician, but there is nothing said of his short lived society or Taylorites.

I think that I have written all that is necessary with regard to my father, but I think you will pardon me if I write a few lines about my mother. Some few years after her name was stricken from the Methodist church, which she always thought was an injustice to her, she united with the Presbyterian Church at Dryden village, and continued a member thereof as long as she lived there. (I was sent to the Sunday School in the Presbyterian Meeting house when Samuel Robertson was the minister of that church.) Mother was a devoted Christian woman and had the respect of all who were acquainted with her. One of her brothers, Geo. Lane was a noted Methodist preacher, and was, for a number of years before his death, general Book Agent of the Methodist Book Concern in New York City.

I have written but little with regard to myself and family. At the request of my old Schoolmaster Wm. Marvin, I have written a sketch of my life and sent it to him. If you think it worth your while I think you can borrow it of him, and if you should see anything in it worthy of note you can make use of it. I will say here that I married Miss Artemisia S. Myers in Adams County Illinois the 8th of June 1843, and we have lived together over fifty five years, and I will further say that my two brothers, David and George, and their wives lived to celebrate their

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Golden weddings. It is somewhat remarkable that three brothers and their wives should live to see the fiftieth anniversary of their weddings. I have five sons and five daughters now living, and I have at this date fifty nine grand children and ten great grand children living. My oldest son, David, has nine living sons and four daughters. Should you want anything more with regard to myself and family please let me know.

I will write a few more items with regard to Dryden and my boyhood days. I think Henry Houpt is still living in Dryden, and he could tell you about our boy trainings, and the fierce charges and terrible slaughters we made on the British (Mullien stalks) and cut them to pieces. My brother David was then learning his trade of Captain James H. Hurd. He made me a wooden sword of which I was very proud. (This sword was put to good use afterward by my mother. She used it for a curd cutter in making cheese) There are some pioneers whom I knew, whose names are not in the History, namely: Levi Davis who cleared off the Michael Butts place and sold it to the latter, and moved to Greenwood Steuben Co. N. Y., about the year 1825: the Pease family, -the father and his sons, Thaddeus, Randall, John and Ira. The last three moved to Greenwood with L. Davis and others. I remember the parents of these men well. Their mother knit our mittens for winter. They lived with Thaddeus. The old gentleman was quite aged, but was able to walk down to the "Corners" and back with his staff. He was like most of the old people of those days fond of whiskey, and sometimes on his visits to the "Corners" would take a little too much, and in passing by our place on his way home, he would go staggering along and would often stumble and fall, when he would exclaim "Ugh, by the life one down all down." We little boys learned it from him, and when at play if one of us got a fall,

P. 195 it would be, AUgh, By the life one down all down." I remember Capt Edward Griswold Sen. who constructed a cider-mill and press near his house, where all the neighbors hauled their apples and made cider. He was a jovial sort of a man, and loved to tell extravagant yarns not expecting any one to believe them. I will relate two of them. He wanted to haul some logs to his house for firewood, and not having any log chain, he procured a large new rope. In using it, it got wet and in this condition he hitched it to a log and started his team, but the log did not move. He kept his team going and, on arriving at his house, the log had not started, so he made the rope fast at his house and left it. On going out the next morning he beheld the log at his door. The rope had dried during the night and shrunk drawing the log with it. On another occasion when harvesting his grain a deer came along in his field. He ran after it and ran it into a snowdrift and caught it and cut its throat. He would entertain those making cider with his yarns, some of which were very laughable. He was a good neighbor, and lived only about a mile from father's across lots. Hiram McLean, who married my sister Melinda, and his widowed mother, and his brother John were early settlers of Dryden. They came from Orange Co N. Y. to Dryden. He was a cooper by trade. and made hundreds of barrels. His house and shop were on the corner near where C. D. Burch's house is located on the map. Thaddeus Pease lived where Burche's house is, when I lived in Dryden. I will give you some information regarding the Clauson and Richardson families. Ebenezer Clauson married my father's youngest sister, Lowly, in Windsor Broome Co. N. Y. They had one son and two daughters when they moved to Dryden with father and Ezekiel Sanford, namely: Charles, Lucy, and Betsey. After they came to Dryden there were born to them; Moses, born in 1801; David, born in 1803; Lowly, born Jan 12th 1806; Nancy, born in 1807;-died when two weeks old. Ebenezer Clauson died in Dryden about 1808, ten years after he came there. He must have been buried in the old cemetery at Willow Glen. His widow married Josiah Richardson in Dryden, in 1809. They had Laura, born Apr 30 1810; William born in 1812; Ebenezer,

P. 196 born Aug. 8th 1815; Eliza born in 1817. They all moved from Dryden to Greenwood excepting Charles, who married his cousin Lovisa Foote, daughter of my father's brother, Simeon, who lived in Dryden at my earliest recollection. They had one son and then parted. He went to Jackson Miss. and died there in 1859. Lovisa, my cousin, married Amasa Carr in Dryden a widower, and the father of Mrs. Mary Sperry who is now living in Dryden; she is a daughter of his first wife, who was a daughter of Darius Clement Sr. Lucy Clauson married Ira Pease. They had several children. Betsey Clauson married Stephen Wilmot. They had a large family of children. They moved to Illinois, and died there. Moses Clauson married Cornelia Brown, sister of Ebenezer Brown, whose name is mentioned in the Dryden History as one of the first settlers of Varna. Clauson and his wife joined the Latter Day Saints in Greenwood and emigrated to Missouri, then to Illinois, and from there in 1846 to Council Bluffs, and in 1849 to Salt Lake City Utah. He was sent to England on a mission in 1850, and returned a short time before his wife died in 1853. She died in Salt Lake City. Mr. Clauson married a second wife and had several children by her. He died in Toquerville, Washington Co. Utah, in 1889. I do not know what became of David Clauson. Lowly Clauson married Elihu Allen, (brother of Wyatt Allen of Dryden,) my deceased sister's husband, in Dryden. They moved to Greenwood. They also united with the Church of Latter Day Saints, and went to Missouri 1837, and back to Ill. in 1839, then to Council Bluff's, Iowa, and in 1847 to Salt Lake City Utah. Mrs Allen died in Salt Lake City in 1848, and Mr. Allen died at the same place in Nov. 1850. Laura Richardson married Jules Bess in Greenwood, Steuben Co. N. Y. After his death, she, with her children, emigrated to Salt Lake City, Utah, in 1847. She died in Salt Lake City Feb 27th 1888. William Richardson married in Greenwood, and died there. Ebenezer Richardson married Ann King in Greenwood, emigrated to Caldwell Co. Mo. and back to Ill, thence to Iowa not far from Montrose, and from that place to

Council Bluffs, thence to Salt Lake Valley. He died Feb 27th 1874 leaving many children. Eliza Richardson married Cornelius Turner in Caldwell Co Missouri. Mr. Turner has been dead several years. Mrs. Turner
P. 197 is still living in Missouri. Josiah Richardson and his wife, (father's sister) joined the Church of Latter Day Saints in Greenwood in 1834. They also emigrated to Missouri and back to Ill. and finally located in Nauvoo. Mr. Richardson had a cancer on his thigh. He had it cut out in Nauvoo, but it grew again and finally killed him, about the year 1841. His wife died in Nauvoo in 1842 or 3. Their bodies rest in the Nauvoo Cemetery with my father's and mother's.

It may be interesting to you to know what became of Ebenezer Brown, whose name is mentioned in the Dryden History. He and his wife united with the Church of Latter Day Saints, and passed through all their persecutions and came to Utah in 1847 and located at what is now called Draperville, Salt Lake Co. Utah. He died a few years ago leaving a large family of sons and daughters. His oldest son lives in Kanab, the County Seat of this County and has raised a large family. The prospect now is that Ebenezer Brown will have a numerous posterity in Utah. Mention is made on page forty six, Dryden History, of how the early citizens of Dryden hesitated when going to market places outside of Dryden, to acknowledge that they were from Dryden. I have heard my father say, that on being asked where they were from, and on answering "Dryden," the questioner would reply "Oh! you are from Driedon are you. The hard struggles of the pioneers in making both ends meet in supporting their families were passed before I was born. For from my earliest recollections, each farmer's family was supplied with plenty of the necessities of life, both in food and clothing. But the luxuries were not very abundant. Many made their own sugar from the maple and some kept bees. The mention of "bees" puts me in mind of the pleasant social customs among the farmers of our neighborhood of making bees. In the spring it was bees for hauling manure out of the barn--yards, in Oct. it was corn husking bees, and apple paring bees, etc. These bees went the rounds of the neighborhood, and any one would have felt slighted if not invited. Another excellent custom among the young folks was their spelling schools, which held once a week in the evenings during the winter seasons. I remember on one occasion, when I was about twelve
P. 198 years old, our school had a spelling match with the Dryden village school. The lessons to be spelled were selected beforehand. I studied them thoroughly but when the time came for the meeting of the schools I was sick, and consequently very much disappointed. But our school was victorious and we felt proud of it, for the village boys and our country boys were not always on the best of terms. I will now close this lengthy article. If you should print another edition of the Dryden History, I shall not, of course expect you to publish all that I have written, but if you find anything worthy of note you can preserve it. And if you do not wish to retain this communication yourself, please hand it to Mrs. Darius Givens with a request from me for to give it to her brother Warren. But if you wish to keep it do so. In case you cannot get the sketch of my life of Judge Marvin, and you should want it, I will send you a copy. And if you want my picture, taken when I was 81, I will send you one. Please acknowledge the receipt of this. Very Respectfully Yours etc. Warren Foote.

In answer to the foregoing letter I received the following.

Dryden N. Y. Feb 22nd 1899

"Warren Foote, Dear Sir. Your long and very interesting letter is received. I have given it to our printer to publish in our local paper as supplementary to the History, and in this way the facts will be preserved and incorporated into a new edition sometime. Your accurate knowledge of facts and genealogy surprises me, and I should have troubled you with many questions while I was writing the book if our correspondence had been commenced earlier. Can you say how my wife's grandfather, Heber Foote, (a shoemaker of Groton 60 years ago) was related, if at all, to your father David? I will send you a copy of our paper containing your letter when it is published in a few weeks. Yours Respectfully Geo. E. Goodrich@

CHAPTER 13

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Correspondence with William Marvin Continued from page 184.

Glendale June 6th 1899

My Dear Aged Friend; I received your kind letter the last of April. I was pleased to learn that although you had been sick with the infirmity of age, you had regained your usual good health, and the prospect of your good wife's recovery to health.

My wife still continues bedfast, and I do not see much prospect of her recovery. My health is middling at this present time, but I am afflicted with a numbness in my feet and legs much of the time and at night when I lie down they become restless and prevent me from sleeping till 11 or 12 o'clock. I have been troubled with this condition for several years, that is, at times. I am not able to labor, but can go about and see to things a little.

But we must be reconciled to the infirmities of old age. With regard to the external evidence of the authenticity of the Book of Mormon, of course Joseph Smith is the principle witness. But I consider that the three witnesses, namely, Oliver Cowdery, David Whitmer and Martin Harris, fully confirms the veracity of Joseph Smith's evidence. They testify that the angel showed them the plates, and the engravings thereon, and told them that Joseph Smith had translated them by the gift and power of God with the Urim and Thummim, or what the Nephites call the Interpreters. David Whitmer also testified when on his death bed, that they went to the hill where the plates had been hidden by Moroni 1400 years before, and they saw the stone box from which Joseph Smith had obtained them. Does not this testimony establish the veracity of Joseph Smith? Then again, there is the testimony of eight witnesses who saw and handled the plates. The doctrinal portion of the Book of Mormon might be termed a supplement to the New Testament as the principles of the gospel taught therein are precisely the same as taught in that book, only somewhat plainer in

- P. 200** some points of doctrine, which make them more easily to be understood, so there is no room for contention among believers with regard to certain portions of doctrine. The whole spirit of the teachings in the Book of Mormon accords, and agrees with the spirit of the New Testament in every particular, and proves to the world that the New Testament is true. In fact, one book establishes the truth of the other. I wish you would obtain a Book of Mormon and read it, or have it read to you. Then you could judge the spirit of its teachings for yourself.

I send you a Deseret News containing the birthday celebration of Lorenzo Snow, the President of the Church, at the Academy in Provo, with the students of that institution thinking that it might be interesting to you, and enable you to judge of the spirit of "Mormonism." Also I send you a clipping regarding the election of B. H. Roberts to Congress & etc. by a "Mormon Elder." Is it not strange that the ministers of the various denominations, who are, or have been living in Utah, will go to other states and utter such scandalous falsehoods about the "Mormons?" Thereby deceiving the people at a distance, in order to bring persecution, and distress upon an innocent and loyal people? Let me tell you my friend, there is scarcely a word of truth in any of their statements. And what truth they state is so garbled and misconstrued, that it becomes a lie. There are no polygamous marriages now in this state, neither is that principle taught in the Church, since the so called "Manifesto." I would advise you to put no dependence in the hue and cry against the "Mormons." Believe them not, lest you be found on the side of those "who love and make a lie." I believe you are a honest and God fearing man, with broad and liberal views, and I do not want you to be deceived by those lying hypocrites, who are working up this great excitement against the "Mormons." Their main objects seems to be to get money by working on the credulity of the people. If their object was to suppress immorality, there is an extensive field of labor outside of Utah where they might expend their zeal, (if they are not hypocrites) in reclaiming the prostitutes, and degraded, who are weltering in iniquity in all the cities of this great nation. Let the Churches of Christendom cast the beam out of their own eye, then they may see clearly to cast the mote out of the Mormon's eyes.

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Now as regards the Mormons, they are minding their own business--keeping the laws of the land, and are striving to keep the laws of God, and to live nearer to him, and overcoming all their evil propensities, and doing good to all mankind, and as much as possible to live in peace with all the world. We believe the time is near at hand when our Savior, the Lord Jesus Christ will make his second advent into the world, and has instituted the preparatory work for His Kingdom and coming, by sending His angel, "having the everlasting gospel to preach to those who dwell on the earth and to every kindred, tongue, and people: "saying with a loud voice Fear God and give glory to Him for the hour of his judgment is come" & etc Rev. 14th 6, 7. This angel has come and committed this gospel to men on the earth, who have been ordained and commissioned to proclaim it to every nation & etc. The Lord has placed the responsibility of the proclamation of this gospel

upon the shoulders of the Latter Day Saints. This is why they are sending hundreds of Elders into the world with the glad tidings contained in the fullness of the Everlasting Gospel, and calling upon the human family to repent and turn unto the Lord and prepare for His kingdom and coming, which is near at hand. The fruits of this gospel are peace, not war, and bloodshed, and acts of violence, but the brotherhood of the human family, and liberty of conscience to all. And as one of our poets says: "Liberty to every nation, every sect and every creed." This is the spirit of "Mormonism." Then why should the sectarian Churches rage, and the people of our nation imagine vain things!

The Latter Day Saints have no desire to oppress any people, even if they had the power to do so. We believe that every shackle that binds the conscience should be broken, that all may act upon their own free agency--accountable to God only as far as their belief is concerned, but subject to good and wholesome laws. No one has the right to

P. 202 trample on the rights of others. Faith in the everlasting gospel of Christ coupled with good works, brings joy and peace to the soul, and as Paul says: "Is like an anchor to the soul cast within the vail, both sure and steadfast." Again the Apostle says: "Life and immortality are brought to light through the gospel," and we have an assurance that when we lay these mortal bodies down and they are consigned to the tomb, we shall receive them again in the morning of the first resurrection,--immortalized and prepared to live forever, being heirs of God and joint heirs with Jesus Christ. This is the hope of our calling in Christ Jesus our Lord.

With regard to my letter published in the "Dryden Herald" I will say, that there are some errors in printing,--some of which probably you have noticed. The h is left out of exhorter, and in two instances the s is left out of descendants. Whether these are my mistakes or the printers I cannot say, but the following mistakes are certainly the mistakes of the printers. It reads that the old log school house was south of the Sweetland Hill, when we know very well that there was no road running south from that place. And for "Lovisa Foote" they have printed it "Louisa" and there is a "k" where there ought to be a "y" in Lucy Clauson. I did not write for publication, and probably I would have been more particular if I had known it would have been published. But I am glad it was published. I learn that it has been sent to various places, even to Mass. and to Cal. that is, to some of the Footes. Please answer this when you have leisure to do so. Hoping that you and Mrs. Marvin are enjoying a comfortable degree of health and prosperity,--I remain your sincere friend. Warren Foote Answer to the foregoing letter.

Skaneateles N. Y. June 20th 1899

AMy Dear Friend:-Your letter of the 6th inst. came to hand in due time. I have listened to its reading with much pleasure,--several times. I am glad you are so well as you are, and hope that your good wife, whom you have lived with so many years, will soon be entirely restored to health. I received also the copy of the Deseret News which you

P. 203 were pleased to send me. My niece read to me the address of President Lorenzo Snow to the young men of the Brigham Young Academy. I was very much interested in it, especially that part of it which related his experience as a young Mormon Elder preacher. It is the faith, earnestness and zeal which this young man displayed in his early missionary labors which make the Mormon missionaries so successful in their work at the present time. I also received a clipping from a newspaper containing the defense of Mr. Roberts, by Elder Anderson. In regard to Mr. Roberts election and eligibility to a seat in Congress, there is some opposition here in the east; I do not think there is any opposition to him simply on the ground that he is a Mormon, but there is a decided opposition to his occupying a seat in Congress on the ground that he is a polygamist. So far as I can judge the people in the east, do not care a fig, whether he was elected by the votes of Church Elders,--Mormons generally, Republicans or Democrats: but they do care that no man whether from Utah, Minnesota, Oregon or Massachusetts,--claiming avowedly and openly the lawful possession--and living with any more Wives at one time than one. And it is generally thought in the east that Mr. Roberts has, and lives with four wives.--Let him clear this matter up, touching the plurality of his wives to the satisfaction of eastern people, and he will have no trouble in taking and holding his seat in Congress. And unless this matter is cleared up to the satisfaction of the eastern people he will have trouble. No matter who or what party elected him. The objection is not so much that Mr. Roberts is an immoral man by living with four wives, for many men more immoral than he have held seats in Congress without objection,--But the objection is, that he is a polygamist and avows that his having four wives is morally right and legitimate. He supports polygamy as a moral rightful institution. This the eastern people will not tolerate.

I enclose a clipping from my Syracuse Post and Standard. I cannot even guess whether it will move you to wrath and indignation or to merriment and contempt. I do not believe the charges made by this young lady of immorality

P. 204 on the part of the Mormon; As a people I do not think they are any more immoral than any other Christian people, and probably a great deal less so. A people that will endure and suffer with patience and heroic fortitude, the persecutions, the Mormons have suffered for their views of the Christian religion will not be apt to be an immoral people. Without knowing anything about the matter, I fancy that the Mormons so explain their polygamous practices if they still continue, as to accord with sound religious views.

July 13th It has become difficult for me to use the pen and I bungle a good deal in dictionary, and cannot always command an amanuensis. Your letters show that you write without trouble. I cannot however, ask you to answer my perhaps foolish questions if it gives you any trouble, or takes up too much of your time. Nevertheless I would like to know your opinion on a single point, if convenient to give it; to wit: Does the Mormon Bible, supposing it to be genuine and authentic, reveal any new, or heretofore unknown feature in the nature or character of God, or Jesus Christ, of man, or of mans relation to God: If so, what is that revelation? And if it makes no such revelation, what special value is it to mankind?

I am to old and my eyesight is too poor to read the book of Mormon, and form my opinion of it for myself, but I would be glad to have your opinion of it, especially in answer to the above questions.--My wife's health is constantly improving, although now seventy five years old; she is going to be as bright and as smart as when we were married thirty three years ago. My daughter, (an only child) the wife of the Quartermaster General of the U. S. A. resides in Washington and is quite well. With kind regards to your wife, whom I feel that I already know, through our correspondence, and with much respect and esteem for yourself, I am very sincerely yours. Wm. Marvin. The

P. 205 clipping, which Mr. Marvin refers to in his letter, which he sent me; and taken from his "Syracuse Post and Standard" reads as follows:--

"Mormonism As a Woman Has Seen It" Missionary from Utah Tells Syracusans Polygamy Is a Menace to the United States Today--Roberts Petition Presented." "A woman's meeting at the First Baptist Church yesterday afternoon was addressed by a young woman, Miss Rose Webster who has been a missionary among the Mormons under the auspices of the Baptist Home Missionary Society.

She told her hearers that there is no other mission field of such vast importance to the people of the United States as that of Utah, and that the Very stability of the Government of this country depends upon curtailing the power of the Mormons. Their sect is multiplying to an alarming extent and its encroachments upon Christianity are slowly and steadily progressing. The first Mormon Church was organized April 6th 1830, and today its followers number over 300,000. In Utah they control everything. In Idaho, they hold the balance of power and they expect to in Arizona. One quarter of all the Mormons are out side of Utah today. At their present rate of increase in five years they will reign supreme throughout the Western States. New York State, the speaker declared-is organized into an Eastern and Western conference, and the aim is to put two Mormon missionaries into every county. They have out now 2,000 missionaries. Wolves in Sheep's Clothing.

Much that these Mormons missionaries will teach, Miss Webster warned her audience, will sound orthodox. In reality certain practices that they will later preach constitute them a moral plague to any community in which they enter. Miss Webster then went on to enumerate some of the private teachings of the elders. Among them were the following: Through the practice of polygamy a superior race of children will be developed. Great men are always polygamists, no matter under what social system they live, and in the East there are plenty of men who apparently having but one wife in reality have many. A woman can love but one man, but a man is capable of loving many women. In answer to the claim that the children of polygamous families are superior to those of monogamous

P. 206 families, Miss Webster declared that from her own observation as a teacher in Utah she could emphatically state that the Mormon children are much duller of intellect than the Gentiles, and it is no uncommon thing for children of 13 or 14 years to be still in their second and third readers. Not only are they deficient intellectually, but she also stated they are degenerate morally.

As to polygamy Miss Webster stated that it is taught and practiced in Utah today despite the fact that when Utah was admitted as a state the elders made the most solemn promises to abandon it. The Church teaches that the polygamous family on earth is fashioned after God's polygamous family in Heaven; that polygamy is necessary to salvation; that by it the Mormon man becomes a god, and through marriage only can a woman attain Heaven. To show the relation of Mormonism to the social evil the speaker cited the fact that 80 per cent of the fallen women of Utah are known to have come from Mormon families.

Brigham H. Roberts, elected to the United States Congress is a polygamist. One of his plural wives has borne him twin children since Utah became a state. Since Utah was admitted to statehood also, a young woman, Dr. Mary Shipp, has become Dr. Margaret Roberts, "Are you willing that this man should enter Congress?" asked Miss Webster. "If not, what are you doing to prevent it?" She urged the women to sign the Roberts petition which was started by the Syracuse Baptists in March, and is already yards long. At the close of the meeting nearly the entire audience signed it."

Then follows the petition. I will not copy it. The foregoing is a specimen of the slanders, and lies that the hypocritical sectarian missionaries are flooding the United States with to incite the people against the Church of Latter Day Saints. Their cry is, "The Mormons are increasing to fast and if we let them alone the entire West will be overcome with them and they will eventually destroy the Government, and "Take away both our place and nation."

Poor woman: She must have been jilted by some man, and has become envious of more fortunate women. Or it may be that she loves the dollars more than she cares for men or the poor degraded Mormons or their ignorant polygamous children!

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Glendale July 19th 1899

My Dear Friend:--Your letter dated June 20th and July 13th 1899 was received the 19th inst. I have read it with much pleasure and satisfaction. I will proceed in the first place to answer your questions. I fear that I am not capable of answering to your satisfaction, for I realize that the belief of the Latter Day Saints is so radically different from many of the sectarian creeds concerning the character of God, or of Jesus Christ, and of man's relationship to God.

In the first place I will say that the Book of Mormon does not reveal anything new in particularly with regard to that subject. But it corroborates all that is revealed in the Bible: Thus proving to all mankind that the Jewish scriptures as far as translated correctly are true, and that Jesus Christ did visit the branch of the House of Israel who dwelt upon this continent, and did teach them the same doctrine that he taught the Jews at Jerusalem. You ask: "If it makes no such revelation of what special value is it to mankind?" As I said before, it is another witness for God, witnessing to all people that there is a God; and that his care is over all His chosen people Israel, and that He remembereth them all alike, no matter on what portion of the globe they dwell. I will have to quote from the Book itself in order to inform you of what value it is to mankind, and for what purposes the records were written and preserved to come forth in some future time by the gift and power of God. After Lehi and his family left Jerusalem his son Nephi, who became the principle leader and a great prophet had a remarkable vision of things which should transpire amongst their descendants in the promised land, (America) for many generations to come. (Remember it was 600 years before the coming of Christ, that Lehi and his company left Jerusalem) He beheld what would transpire between the two nations, the Lamanites and Nephites down to the coming of Christ. And he saw Christ ministering after his (resurrection) to their posterity who had survived the awful destruction on this Continent while Christ was hanging upon the cross at Jerusalem; in the which destruction the more wicked part of the people were destroyed because of their wickedness. Christ came and taught then the gospel, and they all became converted. I will now quote from the book (I will not write the quotations here, as whoever reads this, can take the Book of Mormon and read for

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themselves (Quotations from the Book of Mormon as follows: 1st Nephi 12th, 11 also chap 13. Second Nephi Chap 25. 21. Chap's 28 and 29 and 30. Jacob 4th Chap. Enos 1st Chap. Third Nephi 21st Chap. also the 29th. Ether Chap 4 and Chap 12 verses 22, 28. Moroni 1st Chap and also the last Chap) My Dear Friend I have written these lengthy extracts from the Book of Mormon in order to show to you that the value of those things written in the book is of immense value to all nations, but more especially to the descendants of Lehi; the Aborigines of America, and to all the house of Israel. It reveals to the Indians, (the Lamanites) from whence their forefathers came, and the promises of the Lord made to them which will be fulfilled after they receive the gospel; and that the American Continent is the promised land of their inheritance forever. It reveals to Jew and Gentile the history of the nations who built the mighty cities that are now found in ruins upon this continent. And above all it reveals the fullness of the Everlasting Gospel of Jesus Christ in such plainness that a wayfaring man need not err therein. If those who profess to be Christians of the various denominations would receive it, and live up to its standard of righteousness there would be no more contentions concerning points of doctrine as there is now among the Churches. The immense value of that book to the world cannot be estimated.

Now, with regard to that young woman, Miss Webster's harangue in Syracuse I want to make some reply, not that I think you believe her statements, for you say that you do not, and I believe you; but more particularly for the benefit of others who may possibly read this. I am thankful that you have the spirit of discernment

sufficiently to discern the lying spirit of that woman's story as well as of other people who profess to know so much about the Mormons. I am neither moved to wrath nor merriment over her slanderous ebullitions. We are used to such slanders, for our enemies have practiced the same for many years. If they in their zeal to destroy the work of God, would pause and reflect a moment, they would find that their wonderful stories they are telling about the practices, and wickedness of the terrible Mormons, are causing people to investigate what they call Mormonism for themselves. And it causes many to go and listen to our Elders who would not have paid any attention to Mormonism had they

P. 209 not been stired up by these zealots. The fact is, the Lord overrules all these things for the furtherance of His work. So you see, that they are unwittingly helping to spread the everlasting gospel, which is to be preached in all the world before the end comes. When the Christian Ministers run out of money they know that it is a very easy matter to fill their purses by going east, and working up a great excitement about the benighted ignorant Mormons; as they call them, and the great danger there is to our Government, if Mormonism is not suppressed. The feelings of their hearers are so excited they are willing to donate freely. They have been trying for many years to convert the Mormons in Utah. And what progress have they made? Their converts are few indeed; and those few are those whose minds were never enlightened by the Spirit of the gospel of Christ; having never earnestly sought after the truth; and they love the god of this world more than the God of heaven. There are characters in the Church who find the law of the gospel too strict for them, and they fail to keep the commandments of the Lord, and the little light they have becomes darkened; and they want to get to heaven on some easier road than traveling in the straight and narrow path. It is taught to them by the Christian ministers that "if they will only believe on the Lord Jesus Christ they will be saved." "Belief is all that is required. Christ will do the rest." This is what is taught by the sanctimonious priests in Utah. Vain and foolish doctrine. The Savior says: "If ye love me ye will keep my commandments." The Apostle James says, "Faith without works is dead &etc." I might believe till the day of my death that I was going to visit you, but unless I added works to my belief I would never get to, your place. The Lord says: "Ye shall live by every word that procedeth out of the mouth of God. But I need not write so to you, for I am persuaded that you understand the Scriptures better than to believe that belief only, will save a person without works.

I will now notice some of the statements of that young woman. Although you say that you do not believe what she says it will do you no harm if I write a few comments on her misstatements. She says: "That the very stability of the Government of this country depends upon curtailing the power of the Mormons. Their sect is multiplying to an

P. 210 alarming extent and its encroachments upon Christianity are slowly and steadily progressing. Ah! That is what troubles the professed Christian sects. The Mormons are making converts to fast. She might have added the sayings of her hypocritical brother who lived nearly 1900 years ago, who was making the same complaint. "If we let them thus alone the Romans will come and take away both our place and nation." She adds; "In Utah they control everything." That is false. Many non-Mormons are holding office in Utah. If the Mormons had full control in Utah, the saloons, gambling halls and houses of prostitutions would be closed which are now kept in full blast in the larger cities and mining camps by what is called "Christian civilization." She continues: "At their present increase they will reign supreme throughout the Western States." Should this prophecy be fulfilled; in what a happy condition the Western States will find themselves in. No saloons, No houses of illfame, No gambling hells, but every person of every sect and every creed protected in their rights,--freedom to worship God according to the dictates of their own consciences, and no one to molest or make afraid, and the glorious constitution of our beloved country sustained and upheld to its fullest extent. That is what she calls "Mormon power" which is threatening the stability of the Government. It cannot be called, "The Mormon Power? It is the power of the Constitution of these United States, framed by the inspiration of God in the minds of our fathers who wrote and adopted it for the fundamental law of the nation. The principles enunciated in the Constitution are eternal and will endure forever, and every true Latter Day Saint will uphold and sustain them. The God of Heaven gave to man his free agency, and man has no right to take it from him, and as one of our hymns says, "Know this that every soul is free, To choose his life and what he'll be. "For this eternal truth is given, That God will force no man to heaven." What this young woman says, about the private teachings of the Elders, that, "Through the practice of polygamy a superior race of children will be developed," &etc. is all nonsense. And also, "That the children of polygamous families are superior to monogamous families, and from her own observation as a teacher in Utah she emphatically states that the Mormon children are much duller in intellect than the Gentiles" &etc. In this declaration she gives the lie to many educated men who visit

P. 211 Utah who testify that the children of the Mormons are bright and intelligent, and are fully equal if not superior to the children in other states. Now, I defy any person to tell the difference between the children of polygamous parents and monogamous. A stranger not knowing the parents of the children could not discern any difference.

We all know that some children are brighter than others, and would it be an uncommon thing to find children of 13 or 14 years of age in the Eastern States who were still in the second and third readers? She also says, "They degenerate morally; And that 80 per cent of the fallen women of Utah are known to have come from Mormon families." Well, this last lie caps the climax.

I will notice one more of her false statements concerning the teachings of the Church with regard to polygamy and then I am done with her, lest I weary you, if I have not already. She says: "Polygamy is taught today" &etc. This is an abominable falsehood. Polygamy is not taught, and has not been since President Woodruff issued what is called the "Manifesto" It is a strict command of the Church to cease teaching the principle and it would not be mentioned among the people, if our enemies would let it alone. The door to plural marriages is closed effectually by the only man on the earth who holds the key and authority to administer in the ordinances of plural marriages. There has never been a doctrine taught to my knowledge that polygamy is necessary for salvation. If that was so, but very few men and women, comparatively speaking in this Church would be saved. I will tell you what the Lord has revealed to the Church. It is this: no man or woman can receive an exaltation in the Celestial Kingdom, without being sealed (or married) for time and eternity by one having the authority and holding the keys of this power as the Apostle Peter held it, that whatsoever he sealed on earth would be sealed in heaven. No matter whether it be one wife or more, they must enter into a covenant for time and all eternity to be each other's companion, husband and wife. Then by the power and authority of the Priesthood of the Son of God this covenant is sealed upon them, and death does not annul it. This holds good in the resurrection and they will continue husband and wife, and of their increase there will be no end, for they possess the power of endless life, and they will be kings and priests to God,--heirs of

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God

and joint heirs with Christ, and will reign under Christ over their own posterity in the Celestial kingdom of God forever. Neither man or woman can receive this eternal exaltation if they remain single, but will become angels without the power of increase, for their is no increase without the union of the sexes. Paul says: "Neither is the man without the woman, neither the woman without the man in the Lord." Now you can see that those who are living in monogamy can be saved and exalted in the Celestial kingdom if they are bound together for eternity. Well, you may say "That in the resurrection they neither marry nor are given in marriage." That is so. They must be married on the earth in their mortal bodies, or before the resurrection, by some relative or friend living, acting proxy for them, if they have died without attending to it themselves. This is the provision our merciful Father has made in the gospel for the salvation of the dead, as revealed to His Church.

As for God's polygamous family in heaven we know nothing about. But reason and common sense teaches us that if God is our Father, as the Scriptures say he is, we certainly must have a mother. And certainly our mother must be His wife; and whether He has more than one wife, is none of our business. It is enough for us to know that he is our Father, and that Jesus Christ is His First Born, and is our elder brother.

I will send you a book entitled "Mediation and Atonement" by President John Taylor. Although this book treats more especially on the Atonement of our Lord, it gives incidentally something of the nature and character of God and of Jesus Christ and the relationship of man to God &etc. I remain your Sincere Friend,
Warren Foote.

Skaneateles N. Y. 1899

"My Dear Friend: The print being good and clear, I have read the book you were so good as to send me-- Entitled, "The Mediation and Atonement by President John Taylor.@ It is a good book. It treats of the doctrines of the fall of man-of his redemption-of the divinity of our Lord--his death-and atonement-Mediation intercession,-resurrection-ascension and session at the right hand of God. These are the fundamental doctrines of the Christian religion, and

P. 213 are such as have been taught by the Catholic Church from the days of the Apostles to the present time. If you believe them as taught in this book, then you and I agree as regards the Cardinal doctrines of our Holy religion. The writer touches also incidentally upon the Sacraments of Baptism and the Lord's Supper, showing that these are fully esteemed by the writer. I did not notice that the writer mentions the Holy Spirit as one of the persons of the Godhead, but I imagine he holds to the Catholic doctrine of the Trinity. The writer is especially satisfactory upon the doctrine of the divinity of our Lord, and the typical significance of the ancient sacrifices. I imagine that if you and I should meet and confer together, we should find ourselves agreed in the belief of every doctrine that either of us would consider as essential to salvation. And my motto for many years in matters of religion has been--Unity in essentials, Liberty in non-essential, and Charity in all

things.

We should probably find ourselves as far apart as the poles of the earth upon questions of the Priesthood, as this book calls the Clergy, and upon Church organization. Not very long after you joined the Church of "The Latter Day Saints" the latest Church then existing- indeed so new, that you were almost one of the foundation stones in the building- I joined the Protestant Episcopal Church and was confirmed by the Bishop in Key West, Florida, the oldest Church in the world,-indeed so old that it traces its origin back to the very days of the Apostles, through a regular line of ordained Bishops, who have succeeded the Apostles in the Apostolic office. This Church is ordinarily called the Catholic Church. It existed as one body in one commission and fellowship in Europe, Africa Asia for a thousand years, when it was split into two bodies by the schism which took place between the Latin or Western Church, and the Greek or eastern Church. In the sixteenth Century the Latin Church was further split up by what is called in history the Luther Reformation, giving rise to Protestantism and ultimately to a hundred and more religious sects, each claiming to be the Church of Christ. I believe the latest is called the Church of Christian Science a new sect quite strong in New York, Boston, and Chicago. The Catholic Church has preserved the Scriptures the Sacrament

P. 214 and the ministry, deriving their orders from Christ himself, who commissioned his Apostles to go into all the world and preach the gospel, and to baptize and to forgive sins, and said to them "Lo' I am with you always, even unto the end of the world." This Church conquered Judaism, and Paganism of the Roman Empire, subjugated the barbarous Gauls, Goths, Vandals, Huns, Germans, Anglo-Saxons, and Britons, and built the Cathedrals in the middle ages,-preserved much of the ancient Greek, and Roman learning in the monasteries, founded great institutions of learning, and at all periods, and at all times stood up for liberty, and the rights of man, against Kings, Barons, and Lords of the day. It has been the great civilizer of Europe. You know that the Protestant Episcopal Church in the United States is the daughter of the Church of England. Her first four Bishops were consecrated or ordained by the Archbishop of Canterbury and the other Bishops of England trace their authority back through a succession of Bishops to Christ himself. It is this Catholic Church of Christ, that Christ himself said, that the gates of hell should not Prevail against it and Paul said of it repeatedly, that it was the body of Christ-the Church of the living God, the pillars and ground of the truth.

The Presbyterians, Baptists, Methodists, Congregationalist, Unitarians, Quakers and a whole lot of other sectarians are all merely voluntary associations with no history beyond a century or two and with no foundation but the pride, selfwill and ambition of men; although they contain within their bodies thousands and thousands of good, sincere and earnest and even learned Christian men and women. These sectarians all justify their separation from the Catholic Church by interpreting the Bible in favor of some of their peculiar doctrines of fanciful notions, or by claiming to be holier than their Catholic brethren not seeming to appreciate the fact that where every man interprets the Bible for himself, and submits to no authority, there may be as many sects and Popes as readers. But if I understand the matter aright, the Church of the Latter Day Saints, does not claim the right to exist by Virtue of any

P. 215 particular interpretation of the Bible, but by special revelations from God. As I understand the matter, the sacred books of that Church, its Priesthood, and its ordinances all have a supernatural origin in the present generation. According to the book of Doctrine and Covenants quoted in the "The Mediation and Atonement" pages 156, 159+160,- Moses conferred upon Joseph Smith in the Kirtland Temple the keys of the gathering dispensation whatever that may mean, and the keys of the Priesthood were conferred by-Elias upon Peter, James, and John, and these afterwards conferred the same upon Joseph Smith and Oliver Cowdery.

There are besides Holy ordinances pertaining to the Endowments and exaltations under Christ which are new and possess no value unless they are ordained by Christ, such ordering by Him implies another revelation. Again the Church of Christ of Latter Day Saints, claims to have entered upon a "new dispensation" and to have acquired a new ministry or Priesthood, New Sacraments, and new Sacred Books. Old things are done away, and all things have become new. All this is right and to be accepted and believed, provided the revelations are first proved to the satisfaction of a reasonable and unprejudiced mind. Without doubt my mind is a good deal prejudiced. Believing as I have been taught to believe, that Christ and his Apostles founded his Church upon a rock and promised that the gates of hell should not prevail against it, and said to his Apostles "Lo! I am with you even unto the end of the world." I would find it very difficult to believe that the Church so favored, and blessed of God in years gone by, had suddenly become effete and worn out, and that God for the good of mankind in these last days interposed and established a new Church with the name of "The Latter Day Saints.

All this may be true, but the proof thus far has not been presented to my mind. I can join with my brother Mormon in worshipping God, in singing praises to Jesus Christ our Savior our redeemer, our all, and in

practicing deeds of holiness, but when he asks me to recognize the legitimacy of the Priesthood of his Church he must excuse me until I am otherwise better informed. Nor can the Church of Christ which he founded, (and he founded but one) be

P. 216 possibly limited in these latter days, so as to include only "The Latter Day Saints. The Church of Christ includes all the members of his body living or dead--on earth or in paradise. I thank you for your very interesting letter giving me so many extracts from the "Book of Mormon." After I had heard your letter read twice over I thought I had nearly or quite as good a knowledge of that book as I could have got by reading the book itself, you having explained some matters in your letter. Whether the book be a romance or a true history, I do not think any enlightened Christian man would be hurt at all in his faith by reading it, but on the contrary profited. I have also to thank you for your previous letter in which you explain the conditions under which polygamy was heretofore practiced among the Mormons. I can easily understand that the practice of polygamy under the sanctions of the Church and with religious motives, may be a great deal less objectionable than when practiced under other circumstances. But under any conditions whatever that I can think of, I think the practice is "More honored in the breach than in the observance.

I have thus given you in a crude way some notions of my Church relations in return for the excellent letters you have given me on Mormonism. We differ about some things. Our differences however consists mainly in the fact that you believe a great deal more than I do. I am not prepared to say that your excess of belief has done, or will do you any hurt. As a general rule it is a great deal better to believe too much than it is to believe too little. I think we both believe in the fundamentals of the Christian religion.

And now to drop the Church and religion and to come to personal matters. Please tell me more about yourself. As my boy pupil, I am interested in your personal history. You have not told me what your chief occupation in life has been. You cannot have lived the life of a farmer, nor of a tradesmen, for you write like a scholar and reason like a logician. Nor have you told me, nor have I asked you whether you have had more wives than one. You remember that I wrote you, that I had been twice married. My first wife Harriet N. Foote, giving birth to one child-a daughter and dying about 15 months after our marriage. She is the wife of General Marshall I. Ludington, Quartermaster

P. 217 General United States Army. She has no children. I have no children by my second wife. But she has one child by her first husband, a son now about fifty years old. Two grand sons now grown up and married and two great grand children. My public life was spent almost wholly in Florida.

My wife and I together have means enough to live comfortably the rest of our days. And now tell me if your wife is the mother of your ten children. If she is, she is entitled to a very high exaltation here on earth, as well as in heaven, and to the sincere respect of every good man, as well as your best love. I hope anyway whether the mother of all your children or not, that she will get better of her sickness, and the good Lord will soothe and comfort her in all her Dains and distress.

Your children too are a blessing from the Lord. As a Dryden boy grown up with me, I feel that I ought to know you and your family better. I have the sketch of your life which you sent me, but it does not satisfy me as to your home life and home relations.

I take the liberty of sending you by this mail a Prayer Book, and Hymnal, The Prayer Book contains the Liturgy or form of worship used in the English Church and the Protestant Episcopal Church of which I am a member. The Creeds, prayers, litanies, songs and hymns are mostly very ancient. Many of the prayers and hymns, having been translated from the Greek and Latin languages. The first Edition of the book in English was printed in 1549. The English and American prayer books are almost exactly alike, the only differences are such as were made necessary by difference in governments. I send the Hymnal to Mrs. Foote, hoping that she may find in the book many beautiful hymns, that will console, and comfort her in her sickness. Many of these beautiful hymns too were translated from the Latin language and are very old in that language. My favorite hymn is 653. It was written in Latin by Francis Xavier a French Jesuit in the 16th Century. Another beautiful hymn is 394. It was written in Latin in the 12th Century by R. Bernard. You see my tastes runs very much in favor of old things in religion. I can hardly fancy

P. 218 anything new in religion to be true unless proved to be so by a new revelation, and new revelations need new proofs. Since commencing this letter a friend has given me a copy of "The Book of Mormon," printed in Salt Lake City in 1871. I have read it some in detached parts and I have found nothing either in the book or in your extracts from it in your letter that seems to me to be either bad theology or bad ethics. It does not however strike me as containing any new and valuable revelations to mankind. So far as I can see I think the Christian world can grow in grace--improve in virtue, and in the knowledge of our Lord and Savior Jesus

Christ as well without this book as with it, but you know we used to write in our copy books the copy "Many men of many minds." You are entitled to your opinions, and I respect them.

Now I want you to buy me a copy of "The Pearl of Great Price" and a copy of "Doctrine and Covenants," and a copy of any good history of the origin and development of the Church of Jesus Christ of Latter Day Saints, I want to know the historic facts as understood by the Mormons themselves about the finding of the gold plates by Mr. Joseph Smith, their translation, the printing of the first book, what became of the plates, the first organization of the Church, -how the Priesthood came to be established, and from whom and whence the first Priest or Elder received their orders, the persecutions that followed, the Emigration to Salt Lake City and indeed everything else that pertains to the external history of this to me very extraordinary people.

I want the history in book form, I may never be able to read it, but can put it in the village library where others can read it. For the purpose of paying for these books and the postage on them, I send you a five dollar bill. My sympathies were all with the Mormons in the persecutions in Illinois and Missouri. If there does not exist any such history of the rise of Mormonism as I have spoken of, then I say it is high time for you to begin and write such a

P. 219 history, as Nathan said to David, "Thou art the man" to write this very history. I have dictated the foregoing letter at different times to an inexperienced amanuensis, It is probably full of errors, your charity will prompt you to overlook them. Very Respectfully, and sincerely, your friend Wm. Marvin."

In accordance with his request I had The Doctrine and Covenants, and The Pearl of Great Price, and Life of Joseph Smith sent to him from the Deseret News Publishing Co. I also recommended him to get "The Articles of Faith" by J.E. Talmage, and "From Kirtland to Salt Lake City, by J. C. Little.

On Dec. 5th [1899] I received a letter from friend Marvin with four dollars enclosed, asking me to send him the last named books, which I ordered the News Co. to send. On Dec. 26th I received a letter acknowledging the receipt of all those books. In compliance with Wm. Marvin's request with regard to a complete history of my life. I wrote and sent to him a lengthy account of myself, which, taken in connection with the former sketch of my life, which I sent him last spring will give him almost a complete history of my life to this day. With the books he mentions that he sent me, is one entitled "Plain Words on The Holy Catholic Church." (The Church of England) It consists of several lectures in which the writer endeavors to prove that there cannot be but one true Church of Christ, and that Church is the Church of England, or the Episcopal Church. He claims that the authority of their Bishops have continued in regular succession, of ordination from Christ and his Apostles down to the present day, through the British Church, not through the Roman Church. Friend Marvin holds to the same belief, as will be seen by the foregoing letter. The Church of England goes by the name of Episcopalians in the United States, having got their ordinations from the English Bishops. I have read the little book, and I agree with the author, Rev. Vernon Stanley, with regard to their being but one true Church of Christ. I have written a lengthy letter to Mr. Marvin showing wherein I disagree with Rev. Stanley and have endeavored to show him by the Scriptures that the Authority of the Priesthood of the Son of God was taken from the earth and there has been a falling away from the truth (See next page) Review of Rev.

P. 220 Vernon Stanley's Lectures and answer of Mr. Marvin's letter of July 1899.

Glendale Feb 5th 1900

My Dear Friend: Having read Rev. Vernon Stanley's Lectures, entitled, "Plain Words on the Holy Catholic Church," I feel impressed to write to you, and give you my views on the subjects that he has treated upon, and wherein I disagree with him. I will endeavor to prove my position from the Bible. And if I use "plain words" in so doing, I do not wish to offend any one individual. It is the principle or doctrine that I shall sustain, or condemn as I see it. And I wish to be actuated by the Spirit of Truth, mercy, and charity.

God has given to every person their agency, but holds all accountable for their acts, and will reward them accordingly. If a person transgresses a law he must pay the penalty attached to that law. This holds good whether it be an individual person, or a society or Church. I will now proceed to review Rev. Stanley's Lectures, but instead of using the words; "The Holy Catholic Church," I will use the plain words, "Church of Christ," as it is designated by the ancient Apostles.

In Lecture first, the author treats upon "The Church as a sphere." I agree with him that the Church of Christ is the sphere in which God saves souls in his Celestial Kingdom, and this salvation is guaranteed by Him to all the members of the Church if they keep His laws which He gives to His Church. But, as Rev. Stanley says truly, He does not forsake those who are outside of the Church, There are glories prepared for them, for in the

"Father's house are many mansions" and all will find a place in some mansion, but those who sin against the Holy Ghost. Paul testifies that there are three glories. (Cor. 15. 41) The first is compared to the Sun, which is the Celestial glory, the highest of all, where God the Father, and His Son Jesus Christ dwell, and there is no other way of being saved in, and exalted to that glory only in the Church of Christ. You will find this fully explained in Section 76, Doctrine and Covenants. I do not find any fault with the second lecture, neither the third, nor the fourth as a general thing. "Lecture fifth," "The Holy Ghost in the Church." The Church of Christ, is truly the abode of the Holy Ghost, the Comforter. @ He

P. 221 dwells in every heart of the faithful members of the Church. Jesus says: Howbeit when he, the Spirit of Truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak. And he will show you things to come." St. John 16th Chap. 13th verse. Wherever there is a true Church of Christ on the earth, there will be found the Spirit of Truth, which procedeth from the Father, revealing His mind and will, and showing unto His servants things to come. It is just as true today, as it was in the days of the Apostles. It is the Spirit of revelation, the medium through which the Lord makes His mind and will known to His Church.

Part 2nd Lecture 1st. "The Church a Divine Family."

That the Church of Christ is one body, but composed of many members not Churches, is true according to the scriptures. Christ cannot be divided. The Lecturer says: "The question may be asked, "What is the relation of the various sects to the family of God? If baptized in a separate community, do such persons enter the family of God?" Now, he has been contending in his former lectures, that their is but one true Church of Christ. Then in answer to that question says, "The whole Church has not pronounced any discussion upon the subject of dissenter's baptisms" &etc. It seems to me that common sense should teach us, that, if there is but one true Church, such Church only, has authority to baptize. Dissenters loose their authority when they apostatize, because they are no longer members of the Church. What says the Savior with regard to such persons? Matt. 18, 15, 16, 17. "Moreover if thy brother offend thee, go and tell him his fault between him and thee alone, if he still hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church, but if he neglect to hear the Church let him be unto thee as a heathen man and a publican." Would the Church of Christ admit into its family a person who had been baptized by a heathen man and a publican? Would the using of the names, "Father, Son, and the Holy Ghost" make their administrations legal?

The arguments in the next lecture with regard to the claims of the Sects, I consider correct. But the statement that "There is a religious body in this land (England) which can give a satisfactory account of its origin" I cannot admit.

P. 222 But this subject is taken up in his lecture third. Here he summons the Church of England to the bar. The Church of England claims to derive its Authority, or Priesthood, from Christ and His Apostles through a regular line of ordained Bishops, from their day to this. And that is your statement in your letter of Oct. 1899. Now it may be that they can trace this line of succession from one person to another through 18 centuries, but this does not establish the fact that God acknowledges their Priesthood as legitimate. The question asked, "Where was the Church of England before the Reformation?" Rev. Stanley says: "This question was once asked by a foe to the Church of England, and the answer was this. "Where was your face before it was washed." It was of course dirty perhaps, but still there." &etc. I take this as acknowledging that their Priesthood, even admitting that it was in the beginning the Priesthood of the Son of God, and that men were ordained in Britain by men having authority to confer this Priesthood upon others; it had passed through unclean hands, and corrupt men, (who had "a form of Godliness but not the power thereof") before the reformation. Now it seems to me to be too preposterous to believe that God, whom we are told, "cannot look upon sin with the least degree of allowance" Would permit His most Holy and Sacred Priesthood to become besmirched, and degraded by being handled by such filthy and corrupt men. (Read Section 121 Doctrine and Covenants, beginning at the 36th verse) Jesus says: "Give not that which is holy unto dogs, neither cast your pearls before swine" &etc. Matt. 7th 6. And again 16th verse, "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bringeth forth good fruit. Wherefore by their fruits ye shall Know them. St James, in his Epistle 3rd Chap. 11, 12 asks: "Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree my brethren bear olive berries? either a vine figs? So can no fountain both yield salt water and fresh." "If we say we have fellowship with him (Christ) and walk in darkness, we lie, and do not the truth." 1st Epistle of John. 1st 6. Also 2nd Chap 4th verse. "He that saith I know him, and keepeth not his commandments is a liar and the truth is not in him." Also 6th verse. "He that saith he abideth in him ought himself also to walk even

P. 223 as he walked. @ Also 2nd John 9th verse "Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God." Now if those Bishops claiming to hold the Priesthood of God before the Reformation had become so dirty as to obscure their faces, they had transgressed and abode not in the doctrine of Christ. How then could the Priesthood of Christ abide with them? They had not abode in the vine, and the sap of the vine was not in them, hence they could not convey it to other. They were dead; and the Priesthood of God had departed from them if they ever had it. Jesus says: "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine no more can ye except ye abide in me." St. John 15, 4. And he says further, "If a man abide not in me, he is cast forth as a branch and is withered" &etc. Now such a branch may be washed, and soaked in water, it cannot be made to live. Such then seems to have been the condition of the British Church before the Reformation--very dirty; according to Rev. Stanley, even so dirty as to obscure the face; thus becoming unrecognizable for it is by the face that we recognize our friends. Mr. Stanley says, "The word "Reformation" means the shaping again, ie, the putting of something into shape which has grown out of shape. Reformation is not the destroying of an old thing and the making of a new thing in its place, but the improving of an old thing, so that the old thing lives under restored conditions." Here he acknowledges that the Church had grown out of shape. That being the case, I ask, who had the authority to put it into shape, and put life into it? Was there an Apostle or prophet there to direct-to say, "Thus saith the Lord," or was it remodeled by man? Man might remodel and put the old thing into shape, but they could not bring the Spirit of life,-the power of the Priesthood of the Son of God into it, no more than they could put life into a dead person. His simile about a member of a family getting into a bad way and bringing disgrace on the family &etc, is an acknowledgement that the Church had disgraced itself. I read in the history of the British Church that about the year of A. D. 753, that the Roman Church overcame the British Church and brought it under subjection to the Pope. And at the Reformation the entire system which had been established by the Church of Rome was overthrown, and the British Church was restored to that state of independence in which it had originally existed. Many laws for the regulation of the Church were made by the Anglo-Saxon Kings. In 1530 the clergy in convocation

P. 224 acknowledged Henry the 8th as Supreme Head of the Church." Is not this something like what the Israelites did when they wanted a king? (1st Samuel 3. 7.) "And the Lord said unto Samuel; Hearken unto the voice of the people in all they say; for they have not rejected thee, but they have rejected me, that I should not reign over them." Who was this Henry the 8th? History says he was an apostate from the Church of Rome and had the reputation of being a very bad person--guilty of adultery &etc. He was excommunicated from the Church of Rome, which professed to derive its authority from Peter through a regular line of Popes and Bishops, which made it equal in authority at least with the British Church, if not greater. Although the clergy acknowledged Henry 8th as Supreme head of the Church of England in 1530, he was not appointed to that exalted position until 1534. Now, did Jesus Christ appoint him, and commission him to be the Head of the Church or was it the Clergy? If it was the Clergy, who gave them the authority to do so? Did they have a revelation from Jesus Christ commanding them to appoint him? Mind you, this Church professed to be the Church of Christ, and if it was his Church, what business had they to appoint a "Supreme head" without He had told them to do so? And do you think that Christ would appoint such a wicked man as Henry 8th was, to be the Supreme head of His Church on earth? Rev. Stanly says: "The reformation of the Church of England did not change the old Church for a new one. It simply dealt with the old Church in such a way, that the old Church continued to exist on the ancient lines. Some things were changed for the better, and there were some losses we need to repair." Here he virtually acknowledges that the Church had not abode in the vine, for "By their fruits shall ye know them." If it had abode in the true vine there would have been no need of changing anything, neither would there have been any losses. The true vine brings forth the same kind of fruit from year to year.

Lecture 4th. "The Church's Family Likeness."

We have an excellent portrait of the original Church of Christ made by Christ himself and His Apostles, which is to be found in the New Testament. I will first make a drawing of the original. In the 12th Chap. Of 1st Corinthians

P. 225 28th verse Paul says: "And God hath set some in the Church, first Apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of hearings, helps, governments, diversities of tongues." Then in the 4th Chap. of Ephesians 11th verse, he repeats the same thing; "And he gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers." (12th verse) For the perfecting of the Saints for the work of the ministry for the edifying of the body of Christ." (13th) 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." You will, notice that these officers were to remain in the Church "till we all come in the unity of the faith" &etc. Then there are "Spiritual gifts" which Paul enumerates as follows (1st Cor. 12th Chap) "Now there are diversities of gifts, but the same spirit.... For to one is given by the spirit the word of wisdom, to

another the word of knowledge by the same Spirit. To another faith by the same Spirit, to another the gift of healing by the same Spirit. To another the working of miracles, to another prophecy, to another discerning of Spirits, to another divers kind of tongues, to another the interpretations of tongues." Now the foregoing is the original picture, or the portrait of the Church, as left on record by the Apostle Paul. Now let us see how the likeness of the Church of England compares with it. First in its organization. If I understand it correctly, the Hierarchy consists of two Archbishops of equal ranks as to authority, (viz The Archbishop of Canterbury and the Archbishop of York) Bishops, Priests, and Deacons. Now let us compare this organization with the original. Paul says, God set in the Church, first Apostles. The Church of England places Bishops first. Paul says, prophets come next. The Church of England places Priests next, and then Deacons next. But Paul says evangelists come next to prophets, and then pastors and teachers." We see here that the Church of England lacks the three most important features in her organization. Paul says; "The eye cannot say unto the hand, I have no need for thee; nor again the head to the feet, I have no need of thee; Nay, much more those members of the body which seem to be more feeble are necessary. That there should be no schism in the body" Cor. 12th Chap 21. 25. Does not the Church of England say to the head "I have no need of thee?" "You were set in the Church to

P. 226 establish it only, hence we have no further need of thee." Now let us read what Paul says about these officers,--what they were set in the Church for. "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." How long were they to 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 the fullness of Christ. What for? "That we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." 4th Chap of Eph. 12, 13, 14. Now if God set these officers in the Church, who then has a right, or authority to discard them and say they are no longer needed? Have we all come in the unity of the faith, and the knowledge of the Son of God, and a perfect man and of the fullness of Christ? Is not the Christian world carried about with every wind of doctrine by the craftiness and theories of men? This state of things is not to be wondered at. There is no eye to see, no ear to hear, no mouth to speak. They all went with the head, and the hand is trying to see, and hear, and speak, and direct the feet, and the "blind are leading the blind." Does the Church of England bring forth the same fruits that the Church of Christ did anciently? Or do they possess the gifts that Paul enumerates? No, It says "they are no longer needed." "They are done away." Paul tells us when they shall be done away in the 13th Chap. 1st Cor. 10th verse. "But when that which is perfect is come, then that which is in part shall be done away." Has that which is perfect come? Do we see face to face, and know as we are known? The condition we find those professing Christianity in, answers no. Read the last chapter in the Book of Mormon. Moroni tells why the gifts are done away.

On comparison we find that the Church of England has but a little resemblance of the original picture. According to their own showing they have but three traits of family likeness. And these traits are not shown in their natural places in the picture. The head is missing entirely, and the hand is trying to control the body and the other members. The Bishops have taken the place of the Apostles and prophets, and say Awe have no need of them. Even if we

P. 227 admit that the Bishops are the legal successors of the Apostles, they have no power or authority to act in the office and calling of the Melchizedek Priesthood. A Bishop in the Church of Christ has only the authority of the Aaronic, or lesser Priesthood; which is to be a common judge in the Church,-to settle difficulties among the members thereof, and to administer in the outward ordinances--baptisms &etc. (You will find the duties of priests and deacons recorded in Section 20 commencing at the 46th verse Doc. & Cov.) Now my friend I have briefly examined Rev. Stanley's testimony with regard to the claim of the Church of England to be a true branch of God's family, or Church of Christ, also with regard to the family likeness. And I find in summing up the evidence and comparing it with the testimony of the Apostle Paul, he has failed to establish the claim of the Church of England to be a true branch of Christ's Church, and showing but very little its family likeness. The fact is, it has married and intermarried during the past 1800 years, with so many outside families that it has lost nearly all the family likeness. The blood has become tainted through miscegenation, so that but little of the pure blood remains. After one or two generations it came in contact with so many outside influences,-pagan rites and ceremonies, traditions and superstitions, theories and ideas of men, that it imbibed, unconsciously perhaps, little by little many false principles. And it had to compromise with many Kings, princes and Popes, in order to live at all, on any conditions; that it has lost all its original vitality. Nor is this to be wondered at. It had no head to direct it. The channel through which the revelations of Christ flows to His Church was cut off. Apostles and prophets were not at the head. The Telegraphic wire was cut. Messages from heaven were stopped; and the Church had nothing but the old dispatches, which had become mutilated, worn and blotched, until they were nearly unintelligible. And that is the situation of all the sectarian Churches today. They each have a portion of the Gospel of Christ, but not the fullness. It may be

compared to a watch. Take out the wheels &etc and distribute them among different persons. Would the face of the watch give the correct time? Yet each person might claim that they had the essential parts of the watch, when the fact is, they

P. 228 have only a part it, not the fullness. And because each Church has a portion of the gospel of Christ they all claim to be the true Church, although they cannot show but very little of the family likeness of the ancient Church. I will not write further on Mr. Stanley's lectures although I may refer to them hereafter. I now want to write in answer to some parts of your letter of Oct. 1899. Your contention is, that the Catholic Church derived its orders from Christ himself, who commissioned His Apostles to go into all the world and preach the gospel to every creature &etc. And said to them; "Lo, I am with you always even unto the end of the world." If I understand you rightly, you interpret this to mean, that Christ's Church would remain on the earth in an unbroken succession until Christ's second coming. And to more fully confirm this you quote what Christ said to Peter, "that the gates of hell should not prevail it." I will quote the passage. "He saith unto them, But whom say ye that I am? And Simon Peter answered, and said; Thou art the Christ the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." Now what do we understand by "this rock." It certainly cannot be Peter. Jesus said to Peter, Flesh and blood hath not revealed it unto thee but my Father which is in heaven. It seems to me to be more reasonable to believe that the rock that Jesus mentions is "Revelation." The same as to say: "I will build my Church upon the rock of Revelation and the gates of hell shall not prevail against it."

Revelation is the life of the Church. The Church of Christ cannot live and flourish without it, no more than our bodies can live without the circulation of the blood. To be healthy and vigorous the blood must not only circulate through the head and body, but it must penetrate every limb or member of the body in a continuous stream. If the circulation of the blood is stopped, the head, body, and limbs become paralyzed and will die. So with the Church. When the revelations of Jesus Christ to His Church ceases, it shows that something is wrong,—the Church is getting diseased and will die, unless the obstruction is removed. It cannot cure itself. I requires a skillful Physician, who

P. 229 understands the anatomy of the Church. The Head must be restored, which consists of Apostles and prophets through which the revelations of Jesus Christ comes to His Church. There is no other channel through which the blood can circulate through the body and members of Christ's Church, only through the Priesthood of the Son of God. It is by, and through this Priesthood that the Holy Ghost is given to every faithful member of the Church, bearing testimony of the truth to each, distributing the gifts of the gospel to every member as Christ will. For, "The manifestation of the Spirit is given to every man to profit withall." In some instances the Lord sends His angels to speak face to face with the earthly Head of His Church, as he did to St John, Rev. 1, 1. In some instances He comes, himself as he did to Paul, and sometimes He communicates His will through the Holy Ghost, the Spirit of Truth. This is the testimony of Jesus,—the Spirit of prophecy. (Rev. 19, 10) Now whether this "rock" spoken of by Jesus is Revelation or not it makes no difference, for revelation is most assuredly the life of the Church of Christ. Jesus says "The gates of hell shall not prevail against it." My contention is, that, the gates of hell has not, nor never can prevail against it—the Church. But it was driven into the wilderness by the dragon or as Nephi calls it, "The great and abominable church. (13th Chap of 1st Nephi, Book of Mormon) The Apostles Paul, Peter, & John have plainly testified that the Church would fall away from the truth. Paul in talking to the Elders of the Church of Ephesus said "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know that after my departing, shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them? Acts 20th 28, 29, 30. I will refer you to the 2nd Epistle of Paul to the Thessalonians, Chap 2nd first 12 verses. "Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him. That ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand. 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, who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the Temple of God shewing that he is God. Remember ye not, that, when I was with you I told you these things.

P. 230 And now ye know what withholdeth that he might be revealed in his time. For the iniquity doth already work: only he who now letteth will let until he be taken out of the way. And then that wicked be revealed, whom the Lord will consume with the Spirit of his mouth and shall destroy with the brightness of his coming: Even him whose coming is after the working of Satan with all power and signs and lying wonders; And all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth that they

might be saved. And for this cause God will send them strong delusion, that they should believe a lie; That they all might be damned who believe not the truth but had pleasure in unrighteousness."

Paul tells very plainly that there would be a falling away, "That the man of sin might be revealed, who sitteth in the Temple of God." I understand that this Temple spoken of, is the Church. Is it not plainly to be seen that this refers to the Popes of Rome during what we call the dark ages? Again Paul says to Timothy, 1st Tim. 4th Chap 1, 2, 3. Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils: speaking lies in hypocrisy, having their conscience seared with a hot iron; Forbidding to marry and commanding to abstain from meats" &etc. Is not that the Roman Church? I will now quote from 2nd Timothy 3rd Chap. first 7 verses. "Know this also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, untruthful, unholy, without natural affections, trucebreakers, false accusers, incontinent, fierce despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than the lovers of God. Having a form of Godliness but denying the power thereof: from such turn away, For of this sort are they which creep into houses and lead captive silly women laden with sin and divers lust. Ever learning and never able to come to the knowledge of the truth." Paul could not have described our day any better if he was now living. In the next Chapter he says: For the time will come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers, having itching ears, and they shall turn away from the truth, and shall be turned to fables.@ Is not this the situation of the people of today?

- P. 231** They do not like sound doctrine, but are fond of fables,--something that will tickle their ears. Peter says in his second Epistle Chap. 2. There shall be false teachers, among you who privily shall bring in damnable heresies--And through covetousness shall make merchandise of you." (by selling indulgences &etc.)

What can be plainer than the language of these great Apostles? History, and we ourselves are witnesses that they spoke the truth. For further testimony I will quote from the Revelation given to the Apostle John on the Isle of Patmos, Chap 1st 19th verse. John was commanded to "write things which thou hast seen, and the things which are, and the things which shall be hereafter."@ In the first verse of Chap 4 John was told to, "Come up hither, and I will shew you things which must be hereafter." In the following eight chapters, John was shown many things that would transpire on the earth down to the time when "the kingdoms of this world would become the Kingdoms of our Lord and his Christ, and He shall reign forever & ever." At the beginning of the 12th Chap. John begins to tell of things which had already taken place,--things which he had seen, as follows.--And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." I believe it is admitted by most Bible students, that this woman represents the Church of Christ, and the twelve stars the Twelve Apostles. "And she being with child, cried, travailing in birth and pain to be delivered. And there appeared another wonder in heaven, and behold a great red dragon having seven heads and ten horns, and seven crowns upon his head. And his tail drew the third part of the stars of heaven, and cast them to the earth, and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child who was to rule all nations with a rod of iron, and her child was caught up into God and his throne. And the woman fled into the wilderness where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days." The next six verses tells of a war in heaven, and the Devil was cast out into the earth, and his angels with him. Then there was great joy in heaven &etc. 13th verse. And when the dragon

- P. 232** saw that he was cast into the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place where she is nourished for a time and times and a half a time from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." 17th verse. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Now what may we understand by the foregoing quotations? I will tell you what I understand by them. The woman is the Church of Christ the 12 stars are the twelve Apostles, and the man child is the Priesthood of the Son of God. The dragon was the Pagan Government--the Emperors of Rome who drove the woman (the Church) into the wilderness, and the Priesthood was caught up Unto God and His throne, and the Romans made war with the remnant of the true believers in the gospel of Christ, and martyred all they could get their hands on. What did John see next? (13th Chap) And I stood upon the sand of the sea, and saw a beast rise up out of the sea having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy....and the dragon gave him his power and his seat, and great authority. And I saw one of his heads as it were wounded to death, and his deadly wound was healed: and all the world wondered after the beast. And they

worshipped the dragon which gave power unto the beast saying, who is like unto the beast? who is able to make war with him. And there was given unto him a mouth speaking great things and blasphemies, and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his Tabernacle, and them that dwell in heaven. And it was given unto him to make war with the Saints and to overcome them: and power was given him over all kindreds and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of

P. 233 the world." Now who was this beast? Was it not the Roman Church? Did not that Church make war against every person, or thing that opposed it, until it overcame them? And did it not obtain power over all kindreds, and tongues and nations? The British Church seems to be the last to be overcome. Read the rest of the chapter. Now, after all kindreds, and nations, and peoples are subdued, and all who would not worship the image of the beast were killed, John saw "another angel fly in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the earth, and unto every nation and kindred and tongue and people, Saying with a loud voice Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.

Now I ask you my friend; If the everlasting gospel was being preached, and it had been preached continuously on the earth since Jesus Christ and his Apostles were on the earth; what was the necessity of this angel bringing it, if it was already here? The fact that this angel was sent from heaven with it to preach to all nations &etc, is positive proof that it was not on the earth. It had been taken up to heaven; having been driven from the earth by the beast, or the great and abominable Church, as it is called by Nephi. (Book of Mormon) The appearing of this angel is the beginning of a new epoch. It is the announcement to every nation, kindred, tongue and people, that God is about to usher in "The Dispensation of the fullness of times," or the last dispensation, before the coming of our Lord; in the which the works of all other dispensations will be finished, and completed, preparatory for the Millennial reign. The appearing of this angel announces to the world that the everlasting gospel is about to be restored to earth in its fullness and power; with apostles, prophets, patriarchs, pastors, and teachers, gifts &etc. which the ancient Church enjoyed. It announces that God has opened the heavens again, and commenced to send messengers to the earth to prepare the way for the second coming of the bridegroom, and to prepare his bride, His Church, to meet him. It

P. 234 announces that the God of heaven is about to set up His kingdom no more to be thrown down. (see Daniel 2nd Chap). Now we contend that this angel bringing the everlasting gospel; was Moroni, the last of the Nephite prophets. He was sent to reveal the plates, (which had been hidden up in the earth fourteen hundred years before) to Joseph Smith a chosen person of God, to whom was given power to translate them. This record contains the fullness of the everlasting gospel, unadulterated, which is to be preached to every kindred, tongue, and people, They contain the words of Jesus Christ, which he spake to his disciples living on this Continent. Read Chap. 11, 3rd Nephi Book of Mormon, beginning at the 18th verse. Also read Chap 27 same book. Jesus sets forth in plain words to the Nephites, his doctrine, and gospel, and it is the only gospel that will save any person in the Celestial Kingdom of God. St. John does not say that this angel should himself do the preaching to all nations, kindreds, and peoples, but the inference is, that he was to restore the everlasting gospel, which is to be preached to all kindreds &etc. He delivered this gospel to Joseph Smith but did not commission him to preach it. It took persons who held the keys of the Priesthood to ordain and commission men, and to give them the authority to administer in the name of Jesus Christ. About one year and eight months after receiving the plates another angel was sent to ordain Joseph Smith and Oliver Cowdery to the Aaronic Priesthood. This Angel was John the Baptist, who held the keys of that Priesthood on the earth, and took them with him when he was resurrected. No one else had the authority from God to bestow that Priesthood on men on the earth.

Joseph and Oliver now had authority to preach and baptize but not to lay on hands to confer the Holy Ghost. It took the authority of the Melchizedek Priesthood to do that. About a month after being ordained by John the Baptist, the Apostles Peter, James, and John were sent by the Lord Jesus to Joseph Smith and Oliver Cowdery, who ordained them Apostles, which gave them full power and authority to ordain others to the same Priesthood, and to organize the Church of Christ on the earth again, with all its officers and gifts, and powers that the Church of Christ enjoyed in the former days. They were now empowered, and commissioned to preach the Everlasting gospel to every Kindred, Tongue and people, and to baptize all who believe, and lay hands on them for the giving of the Holy Ghost. I need

P. 235 not write further on this part of the subject, only to say, that as soon as the Church became strong enough, the Elders were sent to foreign nations as well as our own, and notwithstanding the persecutions the Church has endured, the proclamation of this Everlasting Gospel to all nations has been carried on with vigor, and today there are about 2000 Elders traveling among the nations, "Saying with a loud voice, Fear God and give glory

to Him, for the hour of His judgment is come." And the wars, earthquakes, famines, pestilences, & destructions of all kinds; murders, adulteries, and all manner of abominations now existing among the nations, testifies to all people that we are now living in the "Hour of God's judgment." And now, although the beast and his image may rage and froth at their mouths, (like Landis did in the House of Representatives) and all hell oppose, the servants of God will continue this proclamation until all nations shall hear it, and those who will listen, and obey, will be gathered together and stand in "holy places" appointed of God, and prepare to meet the Bridegroom."

Now what is to follow the proclamation of this everlasting gospel. The Apostle John tells us in the 14th Chap. of Revelations, beginning at the 8th verse. You can read for yourself. The rest of the book tells what will transpire on the earth till the end of time. Now with regard to the "gates of hell prevailing against the Church." I contend that the gates of hell never did, nor never will prevail against it. The dragon drove it into the wilderness, and the Holy Priesthood was taken into heaven, but the Church, and Priesthood still existed, but not in sight of human vision. But the Church was to come out of her place of refuge at the end of 1260 days, or time, times and a half a time." I do not pretend to interpret the meaning or length of time as we measure time, by the term of 1260 days, but if one day stands for a year, as some interprets it, and the Church was restored in 1830, the date of the organization of the Church of Jesus Christ of Latter Day Saints; then the date of its flight into the wilderness was in the year of our Lord 570. This would be about the time that the Roman Church overcame the British Church. If this is correct, the British Church was the last to be overcome by the "beast." You can see by this that the Church did not suddenly become

P. 236 Aeffete, but it gradually became so during the space of 750 years, after which time the words of the prophet was fulfilled, who said; "Darkness shall cover the earth and gross darkness the people." Isaiah 60 Chap 2nd verse.

The Rev. Stanley makes a wrong quotation from Jude, 3rd verse. Jude says; "Beloved when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith once delivered to the saints. Stanley has added "for all time." Jude does not say it was delivered to the Saints for all time. Stanley's addition would convey the ideas that the faith was committed to the Saints for the last time. Now why did he add this? Was it to deceive those not familiar with the scriptures? He is trying to prove that the same faith once delivered to the Saints was still in the Church of England. Jude knew very well that there would come a falling away from the faith; for in the very next verse he says. "For there are men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Savior Jesus Christ." Read the whole Epistle, especially the 17 and 18th verses as follows: "But beloved remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ. How that they told you that there would be mockers in the last time, who should walk after their own ungodly lusts." 19th verse: "These be they who separate themselves, sensual having not the Spirit." This is why he exhorted them to contend for the true faith, and showed to them what apostasy therefrom would lead to. Now, as Mr. Stanley has truly shown that there cannot be but one true Church of Christ, and that Church professing to be such, must show its family likeness I will compare the likeness of the Church of Jesus Christ of Latter Day Saints with the likeness of the Church of Jesus Christ as he, and his Apostles established it when they were on the earth. Did the Church of Christ of former days have Apostles? So has the Church of latter days. Did the Church of former days have prophets, evangelists, seventies, elders, bishops, priest, teachers, and deacons? So have the

P. 237 Church of Christ of latter days. Did the former day Church baptize with water in the name of the Father, Son, and Holy Ghost? So does the Latter Day Church. Did the Former Day Church of Christ have the gifts of the Gospel namely; "The word of wisdom, word of knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of Spirits, divers kinds of tongues, the interpretations of tongues? The Church of Latter Day Saints claim all these gifts. They claim to receive revelation from God to guide the Church in addition to what was revealed to the Former Day Church--for the work of the ministry, for the gathering of Israel, and for all the mighty works to be accomplished in this dispensation of the fullness of times; among which are the building the city of Zion, or the New Jerusalem, and the building of the Temples of our Lord, wherein the ordinances of the gospel can be performed for the living and the dead &etc. All of which works cannot be performed without immediate revelation from God, "for no man knows of the things of God but by the Spirit of God." The foregoing is the testimony of the Church of Jesus Christ of Latter Day Saints. Is not its family likeness complete? Has not this Church fully established its claims?

You say; after referring to the Priesthood being conferred upon Joseph Smith and Oliver Cowdery; "There are besides Holy ordinances pertaining to the Endowments, and exaltations under Christ which are new." They may be new to the professed Christian Sects, but are not new principles in the Church of Christ. Allusions are made to these ordinances in the New Testament, in many places. In the first Chap of Acts it is recorded as

follows: "To whom he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things of the Kingdom of God." Now, what he taught the Apostles during those forty days are not recorded. It was evidently something that unbelievers should not know.--Something that should not be proclaimed publicly to the world. Paul says: He knew a man caught up into Paradise and heard unspeakable words which it is unlawful for man to utter." Why were they unlawful for man to utter? Because they are secrets, or the mysteries of the Kingdom of God, which are not to be revealed only to the faithful Saints of God. Such are the Holy ordinances pertaining to

P. 238 the endowments. But they are not new--only being restored with the Everlasting Gospel.

You say: "The Latter Day Saints claim to have entered upon a New Dispensation, and to have acquired a new ministry or Priesthood, new Sacraments, new sacred books. Old things are done away, and all things have become new." No, no, my friend, the Church makes no such claims. They do claim to have entered into a new dispensation. But they claim that the old Priesthood and sacraments have been restored, also some old books revealed; bearing testimony to the truth of the old book--the Bible, which we had. Old things have not passed away, but have been restored to take the place of new things invented by man. Or to state it in short; The old gospel of Jesus Christ has been restored with the old Priesthood which is without beginning of days or end of years, with all the ordinances pertaining thereto, to take the place of the new Priesthoods and doctrines, and the commandments of men, which have "a form of Godliness, but deny the power thereof."

The Rev. Stanley in speaking of the difficulty of believing in the lodgment of Spiritual powers in the hands of wicked men, says; "The objectors say in effect: "We can and do believe that Christ entrusted spiritual powers to holy men such as Peter and Paul, but we cannot believe that God has tied Himself down to confirm and ratify the acts of wicked priests." He then says: To whom shall we go for a solution of this difficulty? We will go to our Lord Himself, in His dealings with Judas Iscariot." Now let us examine Judas Iscariot's standing as one of the Twelve during their ministry with the Saviour before he betrayed him. Our Lord chose him to be one of the Twelve Apostles, and without doubt foresaw, and knew that he would in the end betray him, and likely chose him for that very purpose. But I cannot believe that Judas had any such purpose in view when he accepted that calling. There is no record to show that he was a wicked man at that time, and without doubt he received the teachings of the Master with a sincere honest heart. But it seems that he was naturally of a covetous disposition, and loved money, but this trait of his character lay dormant, or at least, he kept it in subjection during his ministry with the Twelve until towards the close of Christ's mission on the earth.

P. 239 When Jesus sent the Twelve forth to preach to the lost sheep of the house of Israel, and gave them power to heal the sick, cleanse the lepers, raise the dead &etc he bestowed the same power upon Judas in common with the rest. And there is nothing to show but what he was as zealous and as obedient as any of the disciples, and there is no doubt in my mind that if any one had told him at that time that he would betray his master, he would have spurned such a thing as vehemently as Peter did when the Lord told him that he would deny him. But towards the close of our Lord's ministry, or rather when, after they had filled their first mission, traveling without purse or scrip, and when the Lord and the Twelve all traveled in company, it was needful for some one of the company to act as steward, or treasurer, and take charge of the donations &etc. and pay their expenses, and buy such things as they had need of, and Judas was chosen for that purpose. The Lord knowing the disposition of the man, may have appointed him to take charge of that business, and "carry the bag and what was-put into it." The first intimation we have of the development of his covetousness was when Mary anointed the Saviors feet with the costly ointment (St John Chap 12) He asks; "Why was not this ointment sold for three hundred pence and given to, the poor." It then states; "This he said, not that he cared for the poor, but because he was a thief and carried the bag, and bare what was put therein." Why he is called a thief is not stated. Probably he used some sharp practices in his management as steward, in purchasing supplies &etc, like many Church members do nowadays. At any rate it seems that he was never arrested for stealing that we have any account of. Jesus says in another place, (St John 6, 70, "Have I not chosen you Twelve, and one of you is a devil?" As I said before, Jesus knew beforehand who would betray him. But notwithstanding this, Judas did not commit any act sufficiently wicked, that we know of to debar him from acting in his calling as one of the Twelve, until he betrayed his master. He may have done acts at times for which the Lord reprov'd him, as he did in the case of Mary's anointing His feet. And these rebukes may have caused Judas to have some feelings

P. 240 of revenge which culminated in his betrayal. But it does not seem that he had murder in his heart when he betrayed Jesus, for Matthew says; 27th Chap 3, 4, 5, "Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought the thirty pieces of silver to the chief priests and elders, saying; I have sinned in that I have betrayed innocent blood." He cast down the thirty pieces of silver and went and hanged himself. The statement that, "When he saw that he (Jesus) was condemned he repented"

&etc would seem to justify the belief of some, that Judas did not have murder in his heart when he betrayed the Lord, but thought that they could not prove anything against him, and would let him go. He had not lost all love for his Master, for when he saw he was condemned his conscience smote him, and he repented. He saw that he had betrayed innocent blood. But his repentance came to late. The deed was done, and thus he became a son of perdition. St John 17, 12. The New Testament does not inform us that the disciples officiated in any ordinations of the Priesthood while the Savior was with them before His crucifixion. But they did preach and baptize. (St John 4, 2) Now as the betrayal of Jesus constituted the transgression by which act Judas fell from the Apostleship (Acts 1st 25) do you suppose that, if Judas had not killed himself, but had continued to act in the Apostleship, and had ordained others to offices in the Priesthood, would such ordinations have been held legal by Christ and His Apostles? You no doubt will answer, no. Then wherein does the dealings of our Lord with Judas answer, or in any way sustain the doctrine that God lodges spiritual powers in the hands of wicked men? That is certainly an erroneous doctrine. God does not confirm the acts of wicked men. Those wicked men who usurp the authority of the Holy Priesthood, and use the sacred names of the Father, Son, and the Holy Ghost in their ministrations are the very persons that our Savior referred to in the 7th Chap of Matt. 21, 22, 23. "Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of heaven. Many will say unto me in that day, Lord, Lord have we not prophesied in thy name? And in thy name have cast out devils? and in thy name done many wonderful work? And then will I profess unto them, I never knew you: depart from me ye workers of iniquity."

- P. 241** Now the acts of Judas teaches us that; however high or exalted a position a person may attain to in the Holy Priesthood of the Son of God, there is a possibility that he may fall therefrom. No matter if he has had the privilege of conversing with angels, and has seen the heavens open, and gazed upon the glories of the Celestial Kingdom, and seen, and conversed with the Lord Jesus, and heard things unlawful for man to utter, yet, notwithstanding all this, if he does not keep himself humble, and watch and pray continually he is liable to be overcome. For the Lord will try every man and woman, and their weaknesses will be made manifest unto them, so they can see them, and guard against them, for Satan is looking for these weak points in our natures to take advantage of them, and overcome us. If we will keep ourselves truly humble, and watch and pray, relying upon the Lord for strength, He will aid us and give us power over the temptations of the devil, and not suffer us to be overcome. The great Apostle Paul realized the danger of falling away from the truth. 1st Cor. 9, 27. "But I keep under my body and bring it into subjection, lest that by any means when I have preached to others, I myself should be cast away." And again, 2nd Cor. 12, 7. And lest I should be exalted above measure through the abundance of the revelations; there was given unto me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." The next two verses show that this "thorn in the flesh" was given to him to show him his weaknesses, and to keep him humble. There have been a number of cases in the Church of Latter Day Saints where very prominent men have fallen from their exalted positions, and some have betrayed innocent blood, like Judas did. I will mention one, although he did not betray innocent blood, yet he fell from his exalted position in the Church. This person was Sidney Rigdon. He with Joseph Smith saw that wonderful vision recorded in the "Doctrine and Covenants" Section 76. He saw the Son seated on the right hand of the Father and conversed with him &etc. But after all this, and his great labors in the Church, he fell into darkness. When persecutions arose in Missouri, and he was cast into prison with Joseph Smith and others, it was more than he could stand, and he gradually became darkened in mind and lost all his former energy, and
- P. 242** eloquence in his preaching, and finally he left Nauvoo and went to Pittsburg, Pa. and after Joseph Smith was martyred he came back to Nauvoo and claimed that it was his right to lead the Church, and boasted of what great things he would do if he was given that position. But the Church rejected him and his claims. They did not recognize his voice as the voice of the true shepherd, and he was excommunicated from the Church, and went back to Pittsburg and died in obscurity. But he never denied seeing that vision that I ever heard of. So we see that a person may have the privilege of seeing angels, and converse with Jesus Christ, and preach the gospel with great power, yet it is possible for himself to become a castaway. Now my friend, notwithstanding the Latter Day Saints have been, and still are, accused of every crime under heaven, they have ever taught that no murderer can be saved in the Celestial Kingdom of God, Neither an adulterer, and none but the pure in heart will ever become heirs of God and joint heirs with Jesus Christ. What I have written about Judas are some of my own sentiments, and the conclusions I have come to after searching the records.

There is another item of scripture that you seem to lay great stress upon, and which you think is positive proof that the Church of Christ would continue on the earth in an unbroken succession till the end of the world. It is what the Savior said to the eleven Apostles. "Lo, I am with you always even unto the end of the world." Now, the question is, Did the Savior mean that he would be with the eleven Apostles to the end of the world, or was it His Church? I think it does not matter which way it is interpreted. We understand that the word "world" means the inhabitants of the earth not the earth itself. The Savior told his Apostles to "go unto all the

world and preach the gospel to every creature" Mark 16, 15. Paul says in his Epistle to the Colossians, 1st 23, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven: whereof I Paul am made minister." Now if the gospel was preached to every creature under heaven in Paul's day, the Apostles had fulfilled their mission given to them by the Lord, and He was with them to the end of that mission. Again Paul says in the 10th Chap 18th verse Romans: "But I say have they

P. 243 not heard? Yes, verily their sound went into all the earth and their words unto the ends of the world."

These sayings of Paul shows that the gospel was preached in all the world by the servants of Christ in that generation, And as I said before He was with them, and is still with them. Death did not separate them, for he told them that; "In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself, that where I am ye may be also." St John 14th 2, 3. If Christ meant that he would be with His Church, He is still with it whether it be on earth or in Paradise, and always has been. I freely admit that the Lord Jesus was with the successors of the Apostles as long as they abode in the truth, but no longer. For Paul says; (Romans 1st 17th verse) "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" &etc. Near the close of the Apostle John's ministry in Asia, the seven Churches that he was commanded to write to, were on the road to apostasy. The Lord told the Church of Laodicea that because they were neither cold or hot he would "Spue them out of his mouth" &etc I think that when His Church departs from the pure gospel of Jesus Christ, He no longer acknowledges it to be His Church. He "Spues them out of His mouth."

You say you "imagine that if we should meet and confer together we would find ourselves agreed in the belief of every doctrine that either of us would consider as essential to salvation." I think we would be agreed in many things. But I cannot believe that there are any non-essentials in the gospel of Christ. I believe that the principles contained in Christ's gospel are perfect and cannot be added to, or diminished, and every principle is necessary for salvation. The Apostle James says: For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill thou art become a transgressor of the Law" James 1st Chap. 10th verse. James conveys the idea here, that, although we may keep every law but one, the lack of keeping that one law makes a person a transgressor, and brings him under

P. 244 transgression. I consider it the same with the law of the gospel. We may keep all the laws of the gospel but one, and the breaking of that one law will debar us from obtaining the full blessings promised in the gospel, or the fullness of the Celestial glory. For, if I understand it rightly, we are required to keep every law of the Celestial Kingdom of God, or we cannot abide the glory of that kingdom. In the everlasting gospel of Christ is embodied all the laws of that kingdom, and they are all essential, and are all eternal, and unchangeable. They have eternally existed from all eternity, and will exist to all eternity. No set of men can add to them, nor take from them. All non-essentials, so called, are man made, and are of no value. The Lord does not recognize them. We are to "live by every word that procedeth out of the mouth of God. He does not tell us that some of His words are non-essentials, and it makes no difference whether we live by them or not. He requires us to live by every word which He reveals to His Church.

Behold; "How strait is the gate and narrow is the way that leadeth unto life," or to the Celestial Kingdom." Our life here is very short, and the space of time allotted to us, is very limited for us to prepare ourselves for the future states of existence. And we are surrounded with all manner of evil influences. Lucifer has almost all power over the children of men to cause them to sin. He is doing his utmost to destroy the human family. He is contending every inch of ground in his opposition to the Lord Jesus and His Kingdom. Is it any wonder then, that the eyes of the human family are blinded by his craftiness? Many honest souls are deceived by him and his angels. Their intentions and desires are to do right, and they are trying to live righteous lives as they see it. But their minds are darkened through tradition and the superstition of the ages, and when the true gospel is presented to them they cannot see it. Will the Lord our Heavenly Father forsake them, although they may die in their unbelief? They are His children, and "His arm is not shortened that it cannot save, and He has made provision for them in His everlasting gospel. Although their spirits are separated from their bodies they will again hear the gospel preached. See 1st Peter 3rd Chap. 19th verse also 4th Chap 6 & 7 verses; "For this cause was the gospel preached also to them that are dead,

P. 245 that they might be Judged according to men in the flesh, but live according to God in the spirit." The Savior says: 12th Chap of Matthew 31st verse- "Wherefore, I say unto you, All manner of sin and blasphemy shall be forgiven unto men, but the blaspheme against the Holy Ghost shall not be forgiven unto men, And whosoever speaketh a word against the Son of man, it shall be forgiven him, But whosoever speaketh against the Holy Ghost it shall not be forgiven him neither in this world, neither in the world to come," Paul tells in

the 6th Chap of Hebrews, 4, 5, 6 verses, what it is to sin against the Holy Ghost, "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 word of God, and of the powers of the world to come; if they fall away; to renew them again unto repentance, seeing they crucify unto themselves the Son of God afresh and put him to an open shame."

We learn by this, that a person must be in the possession of the Holy Ghost, to sin against him. Consequently unbelievers cannot sin against the Holy Ghost. But they can shed innocent blood; which crime will debar them from the Celestial Kingdom, if not from all Kingdoms of glory. Those who neglect to receive the gospel in this life, having had the opportunity to do so, but receive it in the Spirit world, will have to rely on some relative or friend to perform the ordinances of the gospel--baptism &etc, here in the flesh by acting proxy for them. O, how much better it would be for such persons to receive the gospel here while in their bodies, and perform all the ordinances for themselves; then when they pass to the spirit world they would be prepared to preach to the spirits, instead of being preached to, and having to depend on some person living in the flesh to be baptized &etc. for them. But all who transgress the laws of God will have to pay the penalties attached to those laws. If they are worthy of stripes they will have to receive them. Then if they repent and justice being satisfied-, mercy steps in and claims them; then the blood of Jesus Christ cleanses them from sin, if they have not "sinned unto death." See 1st Epistle of John 5th Chapter, 16th verse.

P. 246 My Dear Friend: I have in this little book given you some of my ideas with regard to the various subjects I have written upon. And my ideas and conclusions are founded upon the revelations of God, as given to His Ancient Apostles who was with the Lord in His ministry while on the earth; and from the revelation of Jesus Christ given through His servants to His Church in these last days; as I understand them. I have sought for the Holy Spirit to enlighten my mind, and quicken my understanding, to see and understand these things in their true light. And I can bear you testimony that I have been aided by the Spirit of Truth in my investigations of the subjects treated upon Now I do not claim perfection by any means; for we are all liable to err in our judgment, but I assure you that what I have written are my honest convictions. I hope you will read it at your leisure and not be offended; for I have endeavored not to give offence to any one. I have "charity for all," as you say; and I believe all, except those who "sin unto death" will eventually find a place in our Father's mansions. Especially may this be the case with us, and our loved ones; is the desire of Your friend and boy Pupil. Warren Foote.

Correspondence with Mr. Marvin is continued on page 258

CHAPTER 14

Journal for the year of 1899

P. 247 Jan. 1 [1899]. Sunday. The Thermometer is 6 degrees above zero this morning. I am about down sick with a cold. It is Fast day-could not go to meeting.

Jan. 2. I wrote to my son George A.

Jan. 4. It is very cold for this country. Thermometer 4 above zero this morning.

Jan. 10. I received the following letter from my brother David's son Wm. H.

Flint, Mich. Jan 3rd, 1899

A Warren Foote Esq Glendale Kane Co. Utah. Dear Uncle: you will no doubt be surprised to hear from me, but nevertheless I am sure my letter will be welcomed by you. I am now the only surviving son of Your brother David Foote. was married twenty four years ago Christmas Eve, to Nettie J. Bristol of this City. Our union has been blessed by the advent of four children. Our oldest daughter Grace was twenty two years old last March, and is a trained nurse, and at present is employed at Port Huron this State. Our next oldest,-a young man eighteen years old the thirty first of this month-Harvey by name, is in the Western Union office here in Flint. Next comes a daughter Mary,-who will be sixteen the 20th of this coming March. She is still in School, as are also our other two boys,-Royal 13 years old last Oct. 10th and Freddie, our baby seven years old the 16th of last month. We are all enjoying good health and are correspondingly happy. Father's health is quite good for a man of his years, and he seems to stand up remarkably well under the great sorrow that has twice visited us in the past year,-Albert's death which occurred the 15th of last January, and the death of Warren the fifth of last Oct. leaving but two of us, my sister Mary and myself out of an original family on nine children. It seems awful to think of, that with the thousands of examples that we have all about us, that there are still others that will tamper with the accursed drink habit, not only robbing themselves of their respectability and disgrace their families but destroying themselves soul and body, both for this world and, I fear, for the world to come. Father says very often; "I declare I must write to Warren today," but I am afraid he does not do it, for he says he has not answered your last letter yet. But then Uncle, he is getting quite childish and is gradually

P. 248 failing, so you must make some allowance for him, and let me take his place in a measure, and I will try and be very prompt in answering any letters you may see fit to write. I have enjoyed reading your letters to father ever so much, and I tell Father that it is not many men of your age that can write such letters as you do, and I often wonder if you ever write for publication, and if not, why not? Uncle I wish you would give me your views on the responsibility of the Government in connection with the liquor traffic. I am very sore on that point, and do not think they have any right to license, or legalize the damnable business, or form any partnership with the devil to destroy human souls. That is about what it amounts to, and I think it is about time they stopped it. As I have not space to say all I would like to on this subject I will stop where I am. Please answer as soon as convenient. Your loving Nephew Will H. Foote."

Jan. 15. I answered the foregoing letter quite lengthily and gave my views with regard to Saloons & liquor traffic &etc. I shall not copy only the most important letters this year. My correspondence with Wm. Marvin and some others will be found elsewhere in chapters by themselves.. There has been about 20 inches of snow so far this month

Jan. 21. I received a letter from my daughter Nancy Bouton. She and the mother of Jose's comrade put up a Thanksgiving dinner in a box and sent to them at Manila. She has just got a letter from him, and sent a copy of it to me, which I will copy as follows: ---

Manila Dec. 9th 1898

"Dearest ones at Home: I have four letters to answer I would have answered them sooner but have been waiting for our Thanksgiving box to come. We went over to the Utah boy's quarters last night and it was there. We got it without any trouble, but it was so late when we got back and opened it we did not get a chance to eat much of its contents, but you can bet we will enjoy eating them fully as much as you did in putting them up for us. You cant

P. 249 imagine how happy we were to get something from home. Just think of a dinner coming eight thousand miles, and every thing was in splendid shape,-nobody had touched a thing of it.

Well, your letters were dated Oct 22nd, Oct 25th, and Oct 29th in which I received that slip of paper which contained the order of Gen. Miles. You can bet I will get my discharge as soon as possible, so dont worry about that. I can get all the stationary and stamps I need right here, so you wont need to send me any more. The most sickness is caused by carelessness, and I try to take the best care of my health. I have not been sick a day since I have been here on the Island. So you see this country agrees with me.

Dec. 11th I wrote to you day before yesterday, but there is a boat going to leave tomorrow so I will write again. We had our Big Dinner yesterday and you can bet we enjoyed it. George is in the kitchen, so we got up quite a nice meal and had a few of our friends that did not get anything, to dine with us. Well we have got our liberty now, and we can go and come when we please, just so we are here to answer all calls."

Feb. 3 [1899]. The snow is eight inches. Cleared off cold. **Homer is 28 today.**

Feb. 5. Thermometer 2 degrees above zero this morning. 8 above 1/2, past 5 P. M.

Feb. 6. At 7 o'clock this morning the Thermometer was 6 degrees below zero.

Feb. 7. Thermometer 12 below zero at 7 A. M. Got a letter from son George A.

Feb. 28. I have received several letters from my children and relatives but there is nothing of importance to record. My wife and I are about the same as we have been for some time past.

Mar. 16. The Utah Legislature adjourned today without electing a United States Senator. The Democrats could not agree on one.

Mar. 25. My daughter Clarissa Olsen had a girl baby, born 45 minutes past nine o'clock in the evening.

Apr. 3. I got a letter from Nancy Bouton. She has just got a letter from her son Joseph. They are having hard fighting with the Philipinos.

Apr. 12. Brother Edward Pugh's daughter Emily Vilate died the 8th inst at Kanab leaving a young babe.

Apr. 18. I wrote to my son George A. and sent the Dryden Herald containing my lengthy letter (see page 184)

P. 250 Apr. 19. I wrote to my daughter Nancy Bouton, and sent a Dryden Herald to her containing my letter to Mr Goodrich. See page 184.

Apr. 27. It has been very windy for a few days. Today it blew very strong.

Apr. 28. Snowed some last night and was squally all day till towards night. It then cleared off cold.

Apr. 30. Froze hard last night. Thermometer 18 degrees above zero 6 A.M.

May 1. It snowed nearly all day. Cleared off at night.

May 2. Ice this morning half inch thick. Fruit all killed, but a few apples

May 9. It keeps cold and there is not anything growing

May 11. Planted corn and potatoes today. Weather warmer.

May 20. Ice this morning 3 inch thick. Apples all killed but the Porters.

May 28. The weather keeps cold and freezes a little every night.

May 29. I sold a two year old steer and a yearling for \$38.00 and sent \$25.00 dollars to my son George A.

Jun. 1. Had a gentle rain the most of the day, and also the 2nd.

Jun. 3. Rained last night and a little this morning. Conference commenced here in the Social Hall, which is enclosed and the floor laid. There is plenty of room for conference

Jun. 4 [1899]. I attended the Conference in the afternoon. Clear & pleasant.

Jun. 7. I received a letter from Nancy Bouton. She is very much worried about her son Joseph, they are having so much fighting with Philipinos.

Jun. 16. Reuben Watson returned from his Mission. He labored in the State of New York in places which were familiar to me. My Nephew, Darius S. Clement has returned the names of the persons I sent to him to be baptized in the Manti Temple. I have finished recording them in my second books. I have 2170 names recorded in my book, who have been baptized for.

Jun. 24. Commenced cutting first crop of Lucern. It is rather light

Jun. 30. Finished hauling hay.--had 13 loads.

Jul. 4. The folks in Glendale celebrated the day. I did not attend.

Jul. 12. My daughter Clarissa Olsen's little son Alfred was taken down with the Scarlet fever very bad

Jul. 14. The people in this Ward got up a celebration and dinner for the old folks. I was called to state some of my experiences, which I did briefly. Two long tables were spread in the Hall, and loaded with the comforts and luxuries of life which both old and young partook of. There were some visitors from Orderville and Ranch. I did not feel very well, and did not stay after dinner.

P. 251 Jul. 23. Sunday. During the afternoon meeting a messenger from Upper Kanab brought word of a horrible murder and suicide at that place. Wm. H. Roundy shot and killed Daniel Seegmiller at Seegmiller's home. They have been at loggerheads a long time about the water. Roundy a few years ago made a small reservoir above Seegmiller's land and the ditch had to run through his land to get to Roundy's. It seems that Seegmiller had several times let the water out of the reservoir. Roundy had warned him not to meddle with it any more or he would have trouble. This morning Roundy went up to let the water down, and found his reservoir empty. He went armed with two pistols. He came back by Seegmiller's house and called him out and shot him three times, and then went home and told his wife and bade her goodbye as he had got to flee. He went to his barn to get his horse, and shot himself, dying instantly. Several of Glendale folks went up, to assist in burying them. It cast a terrible gloom over all the settlements in this county. Seegmiller was a counsellor to the president of this stake, and Roundy was a peaceful quiet man, but had become desperate, and provoked beyond endurance, by Seegmiller's acts, he being rather of an ovebearing disposition and headstrong.

Jul. 24. The arrangements for celebrating today was broken up by the murder yesterday, lot at this place and Kanab.

Jul. 30. I went to meeting and spoke a short time

Jul. 31. Andrew Olson cut our grass in Lydia's Canion. Very clear day

Aug. 1. Cloudy. They hauled down two loads of hay today

Aug. 2. The rest of the hay is not raked. There was a heavy shower across the west hills and Lydia's Canion. A flood came down and ran over the hay ruining about three tons of ours, and the most of James Smiths below ours. It was quite a loss to us.

Aug. 8. They saved 5 loads of hay, but it was full of dust, having a great deal of mud deposited in it by the flood. Had 7 loads in all.

Aug. 9. Comenced cutting second crop of lucern.

Aug. 14. Got Lucern hay all in the barn. Had 15 big loads.

Aug. 30 [1899]. F. M. Lyman Apostle, and his son Richard, preached here at 10 o'clock this forenoon. His subject was the tithing mostly. He preached a powerful sermon. Said, he was authorized to tell the people that if they would

P. 252 pay their tithing in full from this time on the past negligence in paying it would be forgiven. President Snow and some of the Apostles have been visiting many of the Stakes of Zion, and urging the Saints to repent and observe the law of tithing, or this would not be a land of Zion to them, and if they do not the Lord would suffer our enemies to have power over us and bring distress on the Saints. On the other hand the promise is, if the Saints will pay their full tithing for the future, the Lord will bless them with good crops &etc and their enemies shall not have power over them, and this will be a land of Zion to them.

Sep. 4. I wrote to my daughter Nancy Bouton, and received a letter from son Geo.

Sep. 8. Andrew Olsen, (son-in-law) and family went to Fredonia to visit my daughter Artemisia Cutler, so my wife and I are alone.

Sep. 10. Sunday. Brother Leithead called in to see us. Had a good chat.

Sep. 17. Sunday. I went to meeting, and was called to the stand to speak.

Sep. 20. I went up to David's ranch in the afternoon and returned.

Sep. 23. It is very warm and dry. Thermometer 86 in the shade.

Sep. 24. I cut corn in the forenoon and done myself out. We only had about an acre and the squirrels have destroyed a great deal.

Sep. 30. I went to my grass land in Lydia's Canion to help Andrew put the wire fence, which will enclose my land with others.

Oct. 2. I got letters from Nancy Bouton and her daughter Mamie informing us that Joseph W. Bouton had just got home from the Philippine Islands safe and well. I will copy Mamie's letter.

Salt Lake City Sept 30th 1899

ADear Grandpa and Grandma: At last our boy has come home, and we don't know whether we are on our heads or tother end up, (you know on our feet.) Jose came about 10 this morning. We have been down three days to look for him, and maybe we didn't nearly eat him when he came. I'm afraid he'd just as soon, or rather perhaps, have faced a regiment of "Niggers" as his own family. Really it seems almost like a dream to think he is here. He had his ear burned by a bullet from one of the sharp shooters. He brought a belt that he took from a Philippino who had left all his earthly woes behind. We are all thankful to see him safe and sound. You can=t think what it seems like! I don=t

P. 253 know what Ma feels like: I feel like I'd like to dance, and sing, and jump. We are all down to Ma's and goodness knows how long we will stay! I gathered all I could find to eat at home, and I'm here. Jose looks thin but otherwise looks so well. You know he always wrote such good encouraging letters home, and one of his comrades said he used to fall like a log when he first got there, and he never said a word about it, (in his letters) I think it was so nice of him. O, it just seems too good to be true that he is home. Isn't it a blessing to think he came home so well, after the danger he has been through. I don't know if Ma has anything to tell you or not. If she can think of anything she is smarter than I am. Jose says tell you he would have written to you, but he was on the firing line and could not write for he had no paper and pencil. Well, if you can make "head or tail" of this letter you are pretty smart, Yours affectionately, Mamie."

The volunteers from Utah have now about all returned home, who were spared from sickness, and the bullets of the Philipino, but other soldiers have taken their places and the war still goes on, and no one knows the end.

Oct. 10. We got our last crop of lucern hay in the barn. Had 7 loads.

Oct. 12. The southwest wind blowed very hard last night, and rained a little. The mountains are white this

morning.

Oct. 15. It froze some last night, which is the first frost this fall. I received a letter from my grand daughter Mary I Beebe. She writes that my son Charles L. is very sick with the Typhoid fever, and had been bedfast since the 3rd of this month.

Oct. 17 [1899]. My grandson Orson F. Foote, David's son, started for Safford Arizona. He will by the way of Salt Lake City. The weather is pleasant.

Oct. 20. I received the following letter from my grandson Joseph W. Bouton.

Salt Lake City Oct 17th 1899

"Dear Grandpa and Grandma: I have been trying to write to you for the last two weeks, and at last have commenced. I would have written from the Islands, but I did not have time before we left, we were so busy. We had a very hard time the army, and I am very pleased to get back home once more. Of course you could not imagine the hardships we had to put up with. The papers don't tell one half of them, or as bad as they are. Although it has been a

P. 254 wonderful experience for me and one I never will forget and I think I will profit by it. We were in about fifteen engagements during my army career, and that was enough for me. I never would enlist again, so don't be afraid of loosing me very soon again. If it was a little earlier in the year I would go and see you, but it is too late so I will have to put it off until next summer. We are all well at present. Mother says she will write in a day or two, and when I come to visit you I will tell you more of my Cavalry life in the Philippines, for I can tell it a great deal better than I can write it. Hoping this will find you in good health I remain your loving Grandson J. W. Bouton

Oct. 31. Homer settled up with James Smith. There was due him \$300.00 which James Smith borrowed of him, and gave his note for the same with ten per cent interest till paid.

Nov. 1. Homer started for the Buckskin Mountains with James Smiths Sheep. He has hired again for seven months, or till next June 20th.

Nov. 7. I got a letter from my grand daughter Mary I. Beebe. She writes that my son Charles is very sick yet. The letter is dated the 26th of Oct. She says, that "he is a little better this morning, but the fever is not entirely broken. He does not seem so low spirited as he did, but his body is terrible weak. He has not eaten anything for three weeks, just drinks milk."

Nov. 8. I have been suffering from a terrible cold for a week and was threatened with pneumonia, but I took a sweat and checked it, but every afternoon about 3 o'clock I begin to feel fevery and ache. I was not down bedfast, but kept about with an effort.

Nov. 11. I received a letter from my Niece Nancy Givens, Dryden N. Y. as follows:

Dryden Nov. 6th 1899

"My Dear Uncle Warren: I received your letter of the 18th of Oct. and your papers. We are very much obliged for the papers. We are all well. Mr. Spillsbury was here and stayed over night and we had a nice visit. I think he is a very nice man. He told me that he had a wife and seven children, and he had not seen them in a year and a half and didn't know when he would see them. Your long letter to Mr Goodrich was published in the Dryden Herald, and

P. 255 we all have it, and to me that letter is very interesting, because I can remember Grandfather and Grandmother and my Aunts. We have plenty of fruit of all kinds, but the apples will not keep long, because they are rotting quite badly. We are having nice weather here and plenty of rain. Henry Houpt, whom you knew died two or three months ago. Mrs Dupee is sick with heart trouble at her daughter's, and they are afraid that she will never get better. Sister Helen and her husband were here a year ago and made us a visit. She hadn't been here in nearly forty years. We meet our friends, and then we have to part with them, but it won't be a great while at the longest, before we shall meet where there will be no more parting. I am very sorry to hear that my Aunt is so sick, and I hope that she does not suffer much.

The old Cemetery is being fixed up very nice, and they are going to put a wire fence around it. It was in a very bad condition before they commenced to repair it. We both have dear friends buried there. We don't use the old burial ground any more, but have a new one west of the village.

Well Uncle I cant think of anything more to write you at present. Hoping that these few lines will find you well, I will close. Your loving niece Nancy Givens."

The Mr Spillsbury my niece mentions is a Mormon Elder who is traveling in Tomkins Co. My Nephew D. S. Clement wrote to him and gave him the address of his cousin Mary Sperry and also his cousin Nancy Givens.

Nov. 20 [1899]. I received a letter from Mary I Beebe. She writes that her uncle Charles is much better and can sit up in bed, and wants to eat for the first time in six weeks. My son Franklin has been with him, waiting on him. The Elders have administered to him often. I also received a letter today from my brother David's Son Willie which I will copy.

Flint Nov. 14th 1899

ADear Uncle Warren: I just received your welcome letter dated the 8 inst. and was glad indeed to hear from you once more, and to know that you are still numbered among the people of this earth. We are all usually well, including father, who keeps very smart indeed for one of his years. I got a letter from sister Mary yesterday, and she writes that her family are all in good health. Cousin Geo. E. and his wife were in Flint for about three weeks last month,

P. 256 and were both quite well. They went from here back to Lansing where they think of spending the winter. They are both in the insurance business and making it a life work. From what he says I think his brother Frank is not of much account-very much addicted to that greatest of all curses, the drink habit. Oh how much longer are our people to submit to the open Saloon, which is in my mind the greatest blight that ever darkened a nation's honor.

When I think that the lives of two of my brothers had to be sacrificed to that damnable and damning influence, it almost makes me uncontrollable in my anger against my own government for allowing such things to exist merely for the revenue it derives from it. Is it not a glorious government, that will allow the masses of its people to be set upon by such a curse merely to satisfy its greed for a little filthy lucre? But dear uncle there will be a fearful reckoning one of these days when the people come to their senses, for I don't believe they will always submit to these things. I would like it if you can send me the paper you speak of, and I will post myself a little better concerning the Mormons,--and by the way, I have a lady working with me in the gallery who belongs to the Latter Day Saints, and she has told me a great many things about the Bible that I did not know before, and I would like to know which you consider is the true Church of Christ. Believe me, I am not asking out of idle curiosity, but because I am searching after the truth. There are so many denominations at the present time that I am confused and don't know what to believe. I wish I could see you and talk with you, for I feel that I could put confidence in what you would tell me. I feel as though God had a work for me to do, but I do not know just what that work is to be. I am heartily sick of sin and sinning, and want to do good to and for all my fellow man, but at the same time I feel so unworthy that I know not how to get at the matter. Well, Uncle, I guess I have tried your patience enough for this time and will close. Give my

P. 257 sympathy and love to auntie. Remember me to all other friends and relatives. Your loving Nephew. Will H. Foote."

In answer to the foregoing letter, I gave him some of my experience when young, about the religious sects, and how discarded all their creeds and took the Bible for my guide and when I first heard an elder of the Latter Day Saints preach the gospel I accepted it as truth because it agreed with the teachings of Christ and His Apostles. I ordered the Deseret News sent to him and sent him Elder Talmage's Book entitled "The Articles of Faith of the Church of Jesus Christ of Latter Day Saints, and exhorted his to investigate.

Nov. 21. My son George arrived here this afternoon and brought us 1000 lbs flour, and some things and flour for James Smith.

Nov. 28. George has succeeded in trading off all his mares he had a running in the mountains. They have been a nuisance to us. I let him have a good cow and calf to take home. His he had at home had died. He started for home today.

Dec. 3. It has been very nice weather since George left for home.

Dec. 6. Got a letter from George. He got home the 4th all right with cow & horses.

Dec. 13. I received a letter from Augusta Tanner. She spent the summer in Idaho with her children. Her son Horace took care of the home place.

Dec. 15. I received a letter from my daughter Olive Beebe's Son Franklin. He writes that his uncle Charles L. has got able to be about.

Dec. 17. It has been very cold. This morning the snow is 5 inches & snowing.

Dec. 25. This ward is having a Theater in the Hall tonight and a dance.

Dec. 26 [1899]. My son Homer came home late tonight and will spend about four weeks with us at home for which we are thankful.

Dec. 31. Another year has passed,-a year of great pain and distress for my wife. She is still bedfast, that is, cannot sit up for any length of time. She does not seem to get any better or worse. It seems strange that she should continue in this state for so long a time. One would suppose that her illness would terminate one way or the other. There is not anything that we do for her that does her any good. My own health is quite poorly, and has been all the past year. But I have been able to wait on my wife, and care for her, and I cannot describe the anguish of my feelings when I witness her sufferings at times. O, Lord help us to be reconciled to thy Providences.

CHAPTER 15

P. 258 Correspondence with Mr. Marvin Continued from page 246

Skaneateles N. Y. May 1900

AMr. Warren Foote-Dear Friend: When I requested you to give me a somewhat fuller account of your domestic life, I did not expect that you would give me such an elaborate biography as you have done. It must have cost you a good deal of labor, but it has pleased me very much. I have heard it read twice over with much interest. My son-in-law General Ludington when he was here about a month ago read the whole of it also, he said, with great pleasure. I thank you for it. If a man's life is measured not by years, but by events and experiences, then you are a great deal older man than I am-for your life has been full of interesting events and remarkable experiences much more so than mine. I think you have fulfilled the prophecy I made concerning you when in the little log school house I called you "My little General"-for you have really been a General or leader among men. You have been a man among men, for you have done your full share of work in the world. You have not shirked at all. You worked at day labor on a farm. You kept school, you drove stage coach, carried the mail, contended for life with the ice in the river,-was rescued from death by a timely messenger of Providence,-was sick with fever,-studied up the New religion and when you became satisfied of its truth, you had the courage of your convictions and joined the persecuted "Latter Day Saints"--you were baptized once on your own account, and again the second time for the redemption and salvation of your Ancestors. You married to at the proper age, a young woman, who has proved herself-I have no doubt, to be a most excellent helpmate. You led the large company of men, women and children and the train of covered wagons drawn by oxen across the plains to Utah, and there established a new home. You have been honored too, by your Church,-were ordained an Elder, one of a quorum, and finally a Patriarch and if I understand the matter a still higher honor was conferred upon you by the High Priest of your Church, who considered you to be a suitable

P. 259 subject and sealed you to a second wife for time and eternity. I understand that only the select few are admitted to this high privilege of high exaltation, but the thing that most puzzles me in this matter is how your wife came to consent to this sealing covenant. If her consent was forced in any way, either by you or any other person, then in my judgment, you are very much to be blamed. If her consent was entirely free and was influenced by religious considerations,-then I think that she beat Sarah, Abraham's wife if faith in God, and devotion to her husband and in self sacrifice, for Sarai consented to Abraham's taking a second wife at a time when she herself had borne him no children. But soon after she had given birth to Isaac, she drove Hagar the second wife and her little son Ishmael, from home into the wilderness. Now I repeat that with such a career as this you have lived longer than most men of your age, you have worked hard in different occupations, you have had numerous experiences, and you have been a leader among men, and you have fulfilled my prophecy-My brave little "General." I now ought to congratulate you on the great number of children and grand children you have had, and yet I hardly know upon what ground I ought to place my congratulations. Among the Gentiles a large family of children is not generally considered desirable. Children too often turn out to be disobedient and immoral, and often wring the hearts of their parents with their bad conduct, and lack of affection, and besides it is often found difficult to feed and clothe, and educate them, But I believe that the Latter Day Saints consider a large family of children a great blessing from the Lord,-but what is their precise view on the subject I do not know. I am glad to know however, that your children have all turned out well, and seem to be to you and good wife a source of happiness.

Does a large family of children on earth increase the prospects of the parents for higher blessings or exaltations in the world to come? If so, then you have the advantage over me, for I have but one child, and no grand children. I want to thank you also for your second letter containing an interesting review of the little book I sent you.

P. 260 It was well written, and I agree with you in many things you said, but by no means in all. I thank you also for your commentary on my letter. They have been read to me several times. I have never entertained any prejudice against the Mormons. When they were persecuted in Missouri and in Illinois, and finally driven to Utah, I took sides with them, without knowing anything about their religious beliefs except as derived from their enemies through the newspapers. I sided with them simply upon the ground that a new religious denomination had a right to exist and perhaps as good reasons to exist as the one hundred or more denominations in the field. Since the beginning of my correspondence with you, I have become interested to know what the true beliefs of the Mormons were, and what was the basis of their beliefs. I have therefore read, or heard read as much of the books you ordered to be sent to me, as I well could, and have begun to have, as I think, some idea of the Mormon religion. I have read a large part of Mr. Joseph Smith's life, the Articles of Faith, Doctrine and Covenants and Pearl of Great Price. You are now ready to ask me, or you did ask me, in your letter. What my opinion of Mormonism is after reading these books. In answering this question, I would not be honest, nor

sincere, nor treat you fairly as my friend, unless I say in plain words, I do not believe that the visions claimed to have been seen by Joseph Smith, nor that the revelations claimed to have been received by him came from God. They had a human origin. Accordingly in my judgment, the fabric of Mormonism being based as it is on these visions and revelations, as being divine falls to the ground. You might ask me, do you not believe in the divine origin of these visions and revelations and I might answer in return-Why should I believe-What is the proof? You might say, your unwillingness to believe is the cause of your unbelief; but I don't think that would be quite true, nor do I admit that I am in anyway prejudiced against Mormonism, But I do admit a prejudice of forty years or more standing in favor of the old Catholic religion, and this prejudice would make

- P. 261** it exceeding difficult for me to accept the new religion. My ideas of the Church of Christ without doubt differs from yours. You undoubtedly consider the Church of Christ on earth to be composed only of Godly and holy members. This may be the character of a society or club, but it is by no means the character of Christ's Church on earth; and never has been. From the time of Abraham to the coming of Christ on the earth-a long period of time, but how long I do not remember-the Church was composed of the descendants of Abraham, the males being circumcised, and of none others. These persons constituted God's peculiar people-his elect-his chosen-his beloved,-his Zion, and from them the Messiah was to come, and yet they were a very crude, motley, and generally a wicked and idolatrous set. At one time the whole people had as Elijah thought, all abandoned the service of God, and turned to worship Baal. Yet even then, God told him that he had seven thousand hid away in the hills and valleys, who had never bowed the knee to Baal. The Kings and Priests, the latter of whom were limited to the family of Aaron, were more often bad than good, Kings Priests and people were so bad at one time as that God in his Providence allowed large numbers of them to be carried in captivity to Babylon, where they remarried for 7- odd years, and yet during all this time the people constituted the true Church of God-his peculiar and beloved people. The prophets who held no office, and thousands of other people scattered among the hills of Palestine preserved the knowledge of one God, the Jehovah, and kept his love alive in their souls. The chief office of the Priests was not to teach, or preach, but to offer sacrifice-to decide upon things clean and unclean- of leprosy, Circumcise, and counsel with the Kings. The prophets were teachers and preachers. When Christ came into the world, he recognized the authority of this Church, wicked as it was. He was circumcised by one of its priests. He taught in their Synagogues, and in the Temple-joined in their worship and commanded his disciples to respect the authority of its officers. the Scribes and Pharisees, for they sat in Moses' seat, but not to follow their wicked conduct. When Christ came into the world, the partition wall between
- P. 262** the Jews and Gentiles were broken down, and His Church was no longer limited to the descendants of Abraham, but its doors were open to all mankind. It became Catholic and universal. Entrance into its fold was no longer by circumcision, but by baptism. Christ commissioned his Apostles to go into all the world and to teach, and baptize, and to forgive sins, and promised to be with them to the end of the world. On their death they were succeeded by others, who received the same powers, but took the name of Bishops as history records, out of modesty and respect to the memory of the first Apostles, who were the companions of our Lord. The Catholic Bishop's are the legitimate successors of the Apostles, and possess their full powers, the same being transmitted to them by regular ordination. It was not necessary in my Judgment, for Peter James and John to leave Paradise, and come to earth in order to ordain Mr. Smith and Mr. Cowdery to the Apostolic office. When at the same time they could have received the office with its full powers undiminished, by applying to any Catholic Bishop in Europe or America and showing themselves qualified to receive it. The assertion made by Mr. Talmadge that, the Catholic Bishops had lost their power to transmit the Apostolic office by their apostasy is a fanciful assumption unsupported by history. If this were so, how came the barbarians who overran the Roman Empire to be civilized, and Christianized? And how came the Bible to be preserved, copied and translated in many languages, the sacraments preserved, Churches and Cathedrals built, great institutions of learning established, like those of Bologna in Italy, Paris, Oxford, Cambridge and many others, and such a book as the Imitation of Christ, written by a Monk in the darkest period of the middle ages. Christ's Church on earth which history knows anything about has been, and always will be, a mixed crowd of good, and bad, of tares and wheat, of good fish and bad fish, and the separation will not take place until the end comes. The Church is a hospital for the cure of sick people. Some will get well, and some will not. The latter will ultimately perish, but they will perish as Christians, for they have been baptized, and made members of Christ=s
- P. 263** body, the Church.

It is an obvious principle both in Church and State, that the validity of official acts, does not depend on the moral condition of the officer. In the Church no man would know whether or not his baptism or his orders were valid or not, if their validity turned on the moral condition of the minister. In the transmission of Apostolic orders through a long line of Bishops, it may well be that the moral condition of some of them may not have been right in the sight of God, nevertheless, they were God's ministers or attorneys holding the office by his appointment and he sanctions and blesses their acts as his. It is He that ordains, and He that baptizes. It has been however the common universal law of the Catholic Church ever since the fourth century, and before, to

require the presence of at least three, and generally four Bishops, though it is universally held by theologians that one Bishop alone is competent to ordain, more are required out of abundant caution. In this country four Bishops are required to assist in the ordination of a Bishop.

I have written these things, or rather dictated them in a very crude way, not supposing for one moment that they will be convincing to you, for I take it, that your convictions on these topics are quite as fixed as mine, but I have written them, my dear friend, so that you may see at a glance, how difficult it would be for me, after entertaining these views for forty years and more, to accept as gospel truth. the novelties in the religion of Mr. Smith.

My own health was along through the winter variable. At the present moment it is quite good, but may not be so long. My wife's health is better. She is able to be about the house, and enjoy life to some extent, but can do no work, and keeps a night nurse. I hope your own health has been good, and will be so for many years to come. I hope too,

P. 264 that your wife's health has improved. Somehow, without knowing her at all, for you have said but little in your letters about her, I have formed the opinion that she is a woman possessing a superior spirit, for a woman that could cross the plains in an ox cart with her babies, for the love of her husband, and her religion, and could stand up and give her consent to her husband being sealed to another woman for time and eternity, must possess a spirit uncommon among women. I hope the good Lord will bless and comfort her in all her sicknesses, and give her a high place in the Kingdom of our Lord in glory.

I have been several days, not to say weeks in dictating this letter, a very little mental exercise tires me. You will please overlook the faults for I can't see to correct them. I will be always glad to get one or more letters from you when you may feel like writing, but I cannot promise to answer beyond acknowledging the receipt. Praying that the good Lord will preserve you many years in good health, and allow us to renew our acquaintance in the future world, I am your old schoolmaster and truly friend. Wm. Marvin@

Answer to the foregoing letter which I finished July 31st

Glendale July 31st 1900

My Dear Schoolmaster: As I stated in my letter to you acknowledging the receipt of your letter of May 1900, that I would write again and answer the questions you ask in that letter, I will now try to do so. And I desire to be dictated by the Spirit of Truth and Charity. But however much I would desire to do so, I do not expect to convince you that Joseph Smith was called of God, and inspired by His Spirit to organize the Church of Christ again on the earth, and that the Latter Day Saints are faithfully carrying on the work which the Lord revealed through him. In the first place I want to write a few words with regard to my own life.

I do not want you to think of me above what I am, or have been. I am afraid that you are most too profuse in your encomiums on my life. It is true that I have endeavored to respond to the calls made on me from time to time, and

P. 265 have not shirked, or tried to evade my duties in the Church, but when I compare the labors of my life with others of my fellow laborers in the gospel of Christ, they appear rather insignificant. But I think that I have been faithful in all the responsible positions that I have been called to act in, whether they were civil, military or ecclesiastical. It is through the light of the Spirit of truth, and the help of the Lord, that I have been able to keep the faith, and to combat the powers of Satan, who is always on the alert to lead one astray from the "Straight and narrow path that leads to life." I will tell you my dear friend, that my life has been one of continual warfare, striving to overcome my own evil propensities and weaknesses. Or in other words, I have had a "thorn in the flesh," as Paul says, and I suppose it has been for my good, to keep me humble, and to give me experience, that I may have charity for others, and not judge harshly of the acts of my fellow man. In writing the sketches of my life, I will assure you I did not esteem it as a task, but as a pleasure, and I am glad that it pleases you. It is a great pleasure to answer your enquiries with regard to the belief of the Latter Day Saints, and the reasons of the hope within me of eternal life. I suppose that others beside yourself read my letters, as you state that your son-in-law read the sketch of my life. I grant you the privilege of showing them to whomsoever you will. I am thankful that I have had the privilege of having this lengthy correspondence with you as my old schoolmaster, whom I had supposed was dead years ago. I hope my writings will do no harm if they do not do any good.

Now as regards my wife; I can say truly that she has been a most excellent helpmate, and has stood by me in all our afflictions. She was, and is, a firm believer in Joseph Smith as a prophet of God, and in the revelations he received from the Lord, even including the revelation on "Celestial Marriage." And notwithstanding the traditions of the world with regard to plurality of wives, she yielded to the requirements of God's law as set forth in that revelation, from her religious convictions, voluntarily, and this is her position today. I think you know

enough of the nature of women, that it would be a hard matter to force one to do anything of that nature against her convictions,

P. 266 her convictions, especially in these days of "Women's Rights," and easy divorces. The wife of my youth has been faithful, and she shall be crowned with glory in the Celestial Kingdom of our God, and reign with me over our posterity forever. Now as regards to children and posterity. Yes, the Latter Day Saints consider a large family of children as a great blessing from the Lord. Their views on this subject are these: In the 5th Chapter of Revelations 9 & 10 verses we read. "And they sung a new song saying; Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every Kindred, and tongue, and nation, and hast made us unto our God Kings and priests, and we shall reign on the earth." Again, Chap 20, 4 verse in speaking of the souls of them that were beheaded for the witness of Jesus; "They lived and reigned with Christ a thousand years. Also verse 6. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years." From these quotations we learn that those who hath part in the first resurrection will reign with Christ a thousand years, and the first quotation says, "They shall reign on the earth," being made kings and priests of God. Now if they are made kings, they must have Kingdoms, and if they have kingdoms they must have subjects to reign over. The question now is, who are those subjects? We believe they are our own posterity. No king will be allowed to take the subjects from his brother king to reign over. But to state it more plainly I will say: We believe that father Adam will stand at the head of his posterity and reign a King over them. The Lord blessed Abraham and said; "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand upon the seashore." (Gen 22, 17) Abraham will reign over his Posterity under Adam, and so will every man who has part in the first resurrection reign over his own 'posterity, and Christ our Savior will reign over all, thus being King of Kings and Lord of Lords. This is the belief of the Latter Day Saints briefly stated. And these Kings with their queens will

P. 267 possess the power of endless lives, and of the increase of their kingdoms there will be no end. We read in the Bible that, "Children are a heritage from the Lord, and blessed is he who hath his quiver full of them." I am aware that the generations that have grown up since we were boys are averse to having large families. Many do not want more than one or two children and some none at all. They must use some preventative, for no one can make me believe that they do not gratify their passions. God says "Multiply and replenish the earth." Men and women say nowadays, "Children are too much trouble and expense, They debar the women from their social gatherings, and entertainments. The fashionable women have so much business to attend to, that they have no time to bother with children. They had rather murder their embryo offspring than to curtail their pleasure of society, and gadding about. My friend, God will hold such men and women accountable, and will have a fearful reckoning with them in the day of judgment. This is one of the curses that will "devour the earth and few men left" Read the 24th Chap. of Isaiah. You ask if a large family of children on earth increases the prospects of the parents for higher blessings or exaltations in the world to come? Yes, it certainly must, if our Bible can be believed, for there is abundant testimony to prove it. It is evident that the ancient patriarchs so understood it, and their wives also. You say,, if this is so, I have a great advantage over you, for you have but one child and no grandchildren. Now, I may have the advantage, or I may not. My blessed aged Schoolmaster, do not despair.

Consider how many millions of infants, and children have died before they grew to years of accountability. Christ has redeemed all such from Adams transgression, and they will have part in the first resurrection. What will be did with those children? God's Kingdom is a Kingdom of the most perfect order, and as the order of His Church on earth is patterned after His kingdom in heaven, so His Saints who have part in the first resurrection will be organized in their family capacities as they existed on the earth. But millions of the parents of these children will not have part in the first resurrection, and will not be there to receive their children. But they will not be left unorganized, they will all be adopted into the families of those who are so fortunate as to have part in the first resurrection. If you and your wife are so fortunate as to have part in that resurrection, you may come out ahead of me. You have lived a honorable life--a friend of liberty and have contended for the rights of all,--no matter what their beliefs were, and your sympathies have been on the side of the oppressed and persecuted, and the Lord has taken cognizance of your kind acts and will reward you accordingly. And although you do not at the present time see clearly and believe that the visions and revelations claimed by Joseph Smith to be of divine origin, there is time enough yet for you to be convinced, for if you cannot see it before you depart to the spirit world, you will be taught it there, and be convinced that they are true. I firmly believe that you will receive the gospel there, and some one of your friends here on earth will be baptized for you, and perform all the ordinances of the gospel necessary for your exaltation in the Celestial Kingdom. Before I commence my arguments with regard to the divinity of Joseph Smith's vision and revelations, I want to give you my ideas, with regard to the Church of Christ.

You were right in saying, that without doubt my ideas differs from yours, but they do not differ exactly in the way you state it. I do not believe that Christ's Church on earth is composed only, of Godly, and holy members. The gospel net gathers fish of every kind, and the wheat and tares are growing together and will do so until the

harvest. Then will come an entire separation. This separation will take place when the Lord comes, or at the coming of the Bridegroom, as our Savior illustrates it in the parable of the ten virgins. Five were wise and kept oil in their vessels with their lamps, and were ready to go at a moments warning to meet the Bridegroom. But the foolish did not keep their vessels supplied with oil. They had their lamps, but when they arose to trim them, they had no oil. They have a name in the Church of Christ, but have lost the Spirit which gave them light, if they ever had it.

According to this parable, only about one half of the members of the Church will be prepared to enter in to the marriage. And as you say, I believe also that this has always been the character of Christ's Church on earth, That is,

P. 269 It contains members of all qualities, good, bad, and indifferent. Wherein we differ in our ideas is this. If I understand you rightly, you believe that Christ has always had a Church on the earth, especially since Abraham's day and that all believers in God the Lord Almighty, constituted Christ's Church before Christ came on earth in the flesh. And that the Israelite nation constituted his Church before he came. And also, that since Christ's day on earth, you believe that all sincere believers in him constitutes his Church on earth.

If this is your belief we differ radically. First with regard to the Israelite nations. But before I proceed, let me define my belief in, what constitutes the Church of Christ. The Church of Christ is, and has been in all ages of the world, the custodian of the laws of the gospel of the Son of God, which laws are unchangeable in all time and eternity. It is an organized body, and in order to become a member of that body, there are covenants to be entered into, and ordinances to be performed. There are different grades of Priesthood in the Church, from the High Priesthood, which is after the order of the Son of God, to the Aaronic Priesthood.

Christ Himself presides over this, His Church, whether in heaven or on the earth, and He communicates his will to his Church whether in heaven or on the earth, by his own voice, or by his messengers sent from his presence, to his presiding head of his Church on the earth. The foregoing is what constitutes the Church of Christ according to my understanding. But there are many Churches on the earth which have been organized by man, with manmade laws and creeds, according to the notions of men, each containing a few principles of the Gospel of Christ, and in these Churches there are many sincere believers in Christ, but belief, however sincere the believer, does not constitute him a member of Christ's Church by any means. Now let us examine the scriptures with regard to the Israelite nation: It seems that the descendants of Noah were fast falling away from the worship of the true God, to the worshiping of idols. And the Lord foreseeing that this idol worship would eventually overrun mankind, and the knowledge of the Almighty and true God who created all things, be lost among mankind, unless something was done to counteract

P. 270 it, called upon Abram, who lived in Ur of the Chaldees, and told him to get out of his country and from his kindred, and from his father's house, and go into a land He would show him, and there He would make of him a great nation &etc. Why did the Lord choose Abram to be the father of this great nation? Because He foresaw that he would be faithful and obedient to Him, and teach his children to worship and serve Him; for He says "I have Abraham, and, that he will command his children after him." Gen. 18, 19. It is evident that the Lord desired to raise up a nation that would keep His laws,-a nation diverse from all other nations in many respects,-a nation to whom He could communicate His will from time to time, and make of them a Holy and peculiar people. We read in the 19th Chapter of Exodus as follows: "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day, came they into the wilderness of Sinai..... And there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain saying; Thus shalt thou say to the House of Jacob, and tell the children of Israel; Ye have seen what I did to the Egyptians, and how I bare you on eagles wings, and brought you unto myself. Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine: And ye shall be a Kingdom of Priests, and a holy nation. These are the words which thou shall speak unto the children of Israel. And Moses came and called for the elders of the people, and said before their faces all these words which the Lord commanded him. And all the people answered together and said; All that the Lord hath spoken we will do." We are told here what the Lord intended to do for the Israelites if they would keep the covenant He then made with them. He would make them a kingdom of priests. He would establish His Church among them. But the Lord could not make them a nation of priests without they obeyed the law of the gospel of the Church of Christ, which gospel was preached to them, for Paul in speaking of Israel at the time that they were brought out of the land of Egypt says: For unto us was the gospel

P. 271 preached as well as unto them (the Israelites) but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4th 2. Moses plainly taught to the children of Israel in the wilderness the gospel and sought diligently to sanctify them that they might behold the face of God. But they rejected the gospel, and hardened their hearts, and could not endure His presence. They could not even endure to look upon the face of Moses after he had been talking with the Lord, so he had to put a veil over his face. They could not receive the

higher law,-the law of the gospel, -the Melchizedek Priesthood. Then the next best thing that the Lord could do with them was to give them a lesser law,-a "law of carnal commandments" as Paul called it. Peter calls it a yoke, "which neither our fathers nor we are able to bear." Acts 15, 10. Moses was in possession of the Melchizedek Priesthood, and by the power of that Priesthood could talk with God face to face, and wanted all Israel to obtain the same Priesthood and power, that they might in very deed be a nation of priests, but they rejected the gospel, and the Lord took Moses out of their midst with the Melchizedek Priesthood, and they were left in bondage to the "law of carnal commandments," Paul says: Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Gal. 3, 24, 25. That is, when Christ came and established his Church, its members were no longer under a schoolmaster, or "law of carnal commandments" but the law of the gospel of Christ,-a law of glorious light and liberty,-a law in which the power of God was revealed unto salvation to all those who believed.

The Israelites were surrounded by Idolatrous nations, and they soon forgot the invisible God, and turned to the worshipping of gods made of gold, wood, or stone, gods that they could see and handle, thereby breaking the covenants their fathers had made with the true and living God, and the Lord suffered their enemies to overcome them, and bring them into bondage. After they had suffered enough to bring them to repentance, He raised up righteous men to deliver them. And He sent unto them prophets to warn them and to tell them of their sins and iniquities. Some of these prophets, He ordained to the Melchizedek Priesthood such as Samuel, Elijah, Elisha, Isaiah, Jeremiah

P. 272 &etc, but we have no record that they established a Church of Christ among them. After the Lord had ceased to speak to them by the prophets or by Urim and Thummim, the Jews divided into Sects,-Pharisees, Sadducees, Essene &etc. These would be called Churches I suppose in our day, but they were not the Church of Christ or he would not have pronounced such woes upon them when he came.

Now let us consider the two Priesthoods, -the power and authority of each. The lesser Priesthood holds the authority of the ministering of angels, but not ministration of the Father and the Son. The Priesthood after the order of the Son of God holds the keys of all the spiritual blessings to the Church, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the covenant. Moses was in possession of that Priesthood and had power to converse with God, and behold his face. God conferred the lesser Priesthood upon Aaron and his sons throughout all their generations by an immutable and everlasting covenant. Hence no son of Adam has a right to that Priesthood independently of the Melchizedek, but his literal descendants. This Priesthood was the highest which the children of Israel possessed (excepting a few of the prophets as before mentioned) after Moses was taken from them until Jesus Christ came on the earth. You will notice in reading the Bible history of Israel, that all ministrations from God to Israel after Moses, was by angels. Now the male descendants of Aaron were legal heirs of that Priesthood by and through the everlasting covenant that God made with their father Aaron, and when any one of them was called to the presidency or Chief Priest, to administer in offering burnt offerings, and to enter into the Holy of Holies the Lord accepted of their acts. But when they turned from Him and sacrificed to Baal, and other gods of the nations, He rejected them, and their offerings were a "stink in His nostrils."

We find then that this priesthood was confined to the descendants of Aaron only. But not so with the Melchizedek Priesthood. This Priesthood does not descend from father to son. It is not hereditary, and confined to one family. Jesus conferred this Priesthood upon the Apostles, and they upon some others who were worthy and were called

P. 273 of God, such as Paul, Barnabas and others who were called of God by revelation. Now note the difference between the calling of persons to act in these two Priesthoods. Aarons sons inherited their calling by a covenant the Lord made with their father. Those who were ordained to the Melchizedek Priesthood by Christ and his apostles, were called by special revelation from God through his presiding authority in His Church. Hence, if any were ordained without being called by revelation from God, it was illegal and void. God did not accept of such ordinations, because He did not call them, and the Elder or Bishop who ordained such persons, although he himself had been ordained legally, by revelation, could not confer the authority of that Priesthood upon them, because they had not complied with the conditions required by the Lord. It was through just such ordinations that the power and authority of the Melchizedek Priesthood was lost, or taken from the earth. Those who had received it by revelation died, but the form of ordaining without the power continued. And this is the situation of all the sects today. None of their priests have been called and ordained by revelation from God, which is clearly proven from the fact that all of them deny revelation from God in this age. They have made preaching a profession to make a living, and their calling is where they are offered the biggest salary.

I do not consider it prudent or wise for me to contend with you with regard to your belief or unbelief in the doctrines of the gospel as taught by the Latter Day Saints, which they testify are the fullness of the gospel of Jesus Christ, But, as you have stated "in plain words, that you do not believe that Joseph Smith had the visions he claimed to have had, nor that the revelations claimed to have been received by him came from God, but that they had a human origin and in your judgment, the whole fabric of Mormonism being based on these visions and revelations falls to the ground.

Then you say: "You might ask me, why do you not believe in the divine origin of these visions and revelations, and I might answer in return, Why should I believe,-What is the proof?" Now before I proceed to answer your two questions let us consider in what a condition the professing Christian Churches were in at the time when the boy Joseph Smith claimed to have had his first vision. According to the testimony left on record in the writings of Peter,

P. 274 Paul, and John the revelator, there was to come a falling away from the truth and the man of sin was to be revealed who would sit in the Temple of God, &etc. (Thess. 2nd Chap) and a power should arise represented by a beast by John the revelator, who would obtain power over the whole earth, and would kill all the saints of God, and compel all mankind to worship him, and to receive his mark in their right hands or in their foreheads &etc. These predictions were fulfilled, and the Priesthood of God was taken from the earth, because there were none found worthy to be called of God upon whom He could bestow it. Thus the light of the gospel of Christ faded away like the light of the setting sun, until total darkness covered the earth, fulfilling the words of Isaiah, which says, "Darkness shall cover the earth, and gross darkness the people." Yet the light of the gospel was not entirely obscured. A few dim stars appeared, and there were many honest sincere souls who lived up to the light they had. But there was no one with authority from God to point out the way clearly, and as generation after generation passed away, one error after another was introduced by priests and designing men. Although the Bishops and priests had copies of the scriptures, they were locked up in their monasteries, and no one had access to them but themselves, They would not suffer the common people to see, nor to, read them, and thus kept them blinded and in ignorance, and taught them only such portions of the scriptures as they thought best. You mention institutions of learning. Who had access to, or was admitted into those institutions? During those dark ages none but those who were to become priests were admitted. It was for the interest of the Popes, Bishops and priests to keep the masses of the people in ignorance, and I have no doubt but that this state of things would have continued until this day, had not God raised up certain men who exposed the corruption of the Bishops and priests. God raised up men from time to time, and enlightened their minds, probably as much as they were capable of receiving, and more than but few could receive. Thus one star after

P. 275 another arose to shed a little more light on the world of mankind, and finally the scriptures were brought out of those Monasteries into daylight, and translated and published, and placed into the hands of those who desired to read them. The darkness of ages was broken, and daylight began to dawn. Bigotry and superstition began to weaken,-the chains of tyranny and oppression began to break, and the masses of some of the nations began to taste the sweets of liberty in a small degree. Some of the European nations threw off the yoke of that tyranny, the Roman Church, and religious liberty was secured, but not fully. A man was inspired of God to launch forth into the Atlantic Ocean, and sail to unknown seas, and a continent was discovered, and in process of time a liberty-loving people from Northern Europe began to establish colonies on the eastern shores of North America subject to Great Britain. But after a time the mother country began to oppress these Colonies and curtail their liberties beyond their endurance, and they resolved to throw off the British yoke and assert their independence, and after a struggle of about eight years, they, by the help of the Lord gained their independence, and wise men were inspired of God to frame a Constitution guaranteeing full and complete religious liberty to every citizen living under its broad banners.

Now my friend the Lord controlled all these events, and established this government with this liberal constitution in the which He could establish His Church again on the earth. And it has been about all He could do, because the people were , and are not yet free from religious bigotry, and the traditions of men. I will now try to show you why you should believe in the divine calling of Joseph Smith; Not with the expectation that I shall be able to convince you; for I realize that it is a hard matter to change a person's mind after becoming rooted and grounded in religious principles. But as you have asked, I will undertake to answer, and argue the case before you, as you have been a honorable upright Judge, and have had experience in weighing evidence. I will present before you for your consideration two cases which are somewhat similar, and ask you, why you should believe one and not the other, although it is as well, if not better authenticated. The two persons in these cases are the Apostle Paul, and Joseph

P. 276 Smith. I will present Paul's statement as he related it before a mob of the Jews, after they had dragged him out of the temple in Jerusalem, which you will find recorded in the 22nd chapter of Acts. After Paul had been rescued from the mob by the chief captain, the chief captain granted him the liberty to speak to the people. And as Paul stood on the stairs of the castle he said: "Men, brethren, and fathers; hear ye my defense which I make

now unto you..... I am verily a man which am a Jew, born in Tarsus, a city of Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God as ye all are this day. And I persecuted this way unto the death, binding, and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus to bring them which were there bound unto Jerusalem for to be punished.

And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, who art thou Lord? And he said, I am Jesus of Nazareth whom thou persecutest. And they who were with me saw indeed the light, and were afraid, but they heard not the voice of him that spake to me. And I said, What shall I do Lord? And the Lord said unto me. Arise and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me I came to Damascus. And one Ananias a devout man according to the law having a good report of all the Jews which dwell there, came unto me, and stood, and said unto me. Brother Saul receive thy sight. And the same hour I looked up upon him. And he said, the God of our fathers hath chosen thee, that thou shouldest know his will, and see that just one, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou, hast seen and heard. And now why tarriest thou? Arise and

P. 277 be baptized, and wash away thy sins, calling on the name of the Lord. And when it came to pass, that, when I was come again to Jerusalem, even while I prayed in the Temple, I was in a trance. And saw him saying unto me. Make haste, and get thee out of Jerusalem, for they will not receive thy testimony concerning me and I said, Lord they know that I imprisoned and beat in every synagogue them that believed on thee. And when the blood of thy martyr Stephen was shed, I also was standing by and consented unto his death and kept the raiment of them that slew him. And he said unto me, Depart, for I will send thee far hence unto the Gentiles."

I have been this particular in quoting all of Paul's statement to that Jewish mob, so as to present before you all the facts in the case relating to the two visions, one near Damascus, and the other in the Temple in Jerusalem. I will now present Joseph Smith's case in his own words, with regard to his visions, I will not relate the causes that led him to go to the wood, and earnestly ask the Lord to give him wisdom, and show unto him which of all the sects were right, but will merely give you his statement with regard to his first vision. For a full account of the causes that led him to take this course, turn to the 84th page of the "Pearl of Great Price," and read to the 92nd page. Remember that this statement is from the pen of Joseph Smith himself; "After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God, I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me and at the very moment when I was ready to sink into despair and abandon myself to destruction, not an imaginary ruin, but to the power of some actuary being from the unseen world, who had such a marvelous power as I never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the Sun, which descended gradually until it fell upon me. It no sooner appeared, than I found myself delivered

P. 278 from the enemy which held me bound. When the light rested upon me, I saw two personages whose brightness and glory defy all description, standing above me in the air. One of them spoke to me calling me by name, and said: (pointing to the other) "This is my Beloved Son hear him." My object in going to enquire of the Lord was to know which of all the sects were right, that I might know which to join. No sooner therefore did I get possession of myself so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, (for at this it had never entered into my head that all were wrong) and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said; That all their creeds were an abomination in his sight, that those professors were all corrupt, They draw near to me with their lips but their hearts are far from me, they teach for doctrine the commandments of men, having a form of Godliness, but they deny the power thereof. He again forbade me to join with any of them, and many other things did he say unto me, which I cannot write at this time." One of the other things that was said to him at that time, and is recorded elsewhere is a promise that the true doctrine,-the fullness of the gospel should at some future time be made known to him. In the foregoing quotations I have presented before you the statements of the two individuals claiming to have had these visions. We have their words only, for neither of them could produce any witnesses to confirm their statements. It is true that Paul had some persons with him, but he states that, "They indeed saw the light, but they heard not the voice of him that spake to me."

Supposing that Paul had called upon these men to confirm his statement; could they have done so? I think their testimony would rather have been against Paul instead of for him. They could testify that "they saw the phenomenon of a bright light, but there was no voice, nor person present but themselves and Paul, for if there was a voice they would have heard it and seen the person, and that the conversation that Paul says took place is false, there is no truth in his story." If such a thing should transpire now adays, and such testimony as these men could swear to was produced in court, would not the court or jury decide against Paul? The

P. 279 Jews evidently believed that Paul lied, and they would not listen to him any longer. "And they lifted up their voices and said, Away with such a fellow from the earth, for it is not fit that he should live" &etc. Although these men could not testify that Paul had this vision, there is an abundance of circumstantial evidence, in his subsequent actions during his life, that should convince any reasonable person that he did have it. His sudden change of life,-his instant obedience to what the Lord told him to do,- the persecutions he had to endure, and his unflinching integrity and perseverance in bearing testimony that he did actually have this vision, And his subsequent revelations from the Lord, are sufficient proof in my estimation.

Now with regard to Joseph Smith's case: He testifies that when he was in his fifteenth year of age, during a religious excitement in his neighborhood, his feelings, with others, were impressed with regard to his soul's salvation. But witnessing the contention existing among the denominations he became confused, and knew not what to do. Happening to read what the Apostle James says about asking God for wisdom, he resolved to take the Apostle's advice. He accordingly retired to a secluded place in the forest where he could pour out his earnest prayer to God for wisdom. But before the glorious vision opened to his wondering eyes, he was attacked by an unseen power and came near being destroyed. We can understand by this, that Satan knew what the Lord was going to do with this boy, and he tried to take his life, and thus frustrate the designs of God. Here is where the persecutions of Joseph Smith commenced, which ended in his martyrdom at Carthage, Ill. The manifestation of this power of Satan to Joseph, was to show him the power that Satan has over mankind, and to give him experience, and show him the contrast between the powers of darkness, and the light of heaven. When the light began to appear immediately over his head, Satan loosed his grasp and fled. This light settled down upon Joseph, and the Father and His Son stood above him, and the Father spake to him, calling him by name, and pointing to the other said: "This is my Beloved

P. 280 Son hear Him.@ Joseph was told not to join any of the sects &etc. Now as I have said before, we have only Joseph's word for this vision. No mortal man was present but himself. His statement and Paul's stand on the same footing. Both say that they know they saw their visions and talked with the Lord. Who is able to prove that they did not? Paul was a young man when he saw the vision, and Joseph Smith a lad of fourteen years, and in his childlike simplicity, related to one of the Methodist ministers what he had seen. This pious man, (whom I suppose was my uncle George Lane, my mother's brother) denounced it at once, and said; "It is all of the devil." And although these ministers had heretofore manifested so much interest in the welfare of Joseph's soul, they all now turned against him, and cried; "Away with him. Believe him not,-the devil has deceived him," and some sought to take away his life. His character was defamed, and all manner of falsehoods told about him. The Christian priests forsook him, (the same as the Jewish priests did Paul,) and became his enemies. But both continued to testify that they had seen the visions. Is there no corroborative testimony to substantiate Joseph Smith's testimony concerning this vision? Yes. Much more than is left on record in favor of Paul. Subsequently an angel came into his bedroom and told him many things relating to the future. Among other things he told Joseph that some records were hid up in a certain hill near by, and in a time appointed he would assist him in obtaining them, and the Lord would give him power to translate them &etc. This angel visited him three times during the night, and again the next day in the field. Now we have only Joseph's words with regard to these visions or visits, of this angel, but his words were proven to be true afterwards. For after he had obtained the plates this same angel came to three men and showed to them the plates with the engravings thereon. And after this, Joseph showed the plates to eight men, who handled them with their hands, and these eleven men have so testified to all the world. Like Paul, Joseph was obedient to the heavenly

P. 281 visions, and like him suffered persecutions, imprisonments and martyrdom, testifying to the last that he had seen the vision, and talked with one of the personages he saw.

As for the revelations he claims to have received, they bear their own evidence that they are of divine origin. For many of them are fulfilled, and the sign of the times bear testimony that all will be in the due time of the Lord, as His eternal purposes roll on. Notwithstanding Paul's vicious career in persecuting the Saints, he says he acted in all good conscience towards God, and nothing but the power of God could convince him that he was in error, yet he was a chosen vessel of the Lord to be an apostle to the Gentiles. This was his life mission and nothing else. He was faithful in his calling, and was ever ready under all circumstances to bear testimony concerning his vision, and his revelations that the Lord gave to him during his ministry.

You may ask, why was it necessary that the Father and Son should both come to visit Joseph Smith. It was because they were about to usher in a new dispensation to the human family,-the dispensation of the fullness of times,-a dispensation in the which the restitution of all things would be accomplished as spoken of by the mouths of the ancient prophets, Joseph was the chosen vessel through whom the Lord would introduce this dispensation. It was necessary that Joseph should know of a surety that God the Father, and His Son Jesus Christ still existed, and that he was called by them in very deed to be the person chosen for this work. There are other reasons which I will mention hereafter. The stumbling block in the way of your belief in these things seems to be this: You believe that the Gospel of Christ has continued among mankind since it was preached by the Apostles anciently to this day, and that which is contained in the records which has come down to us, is all-sufficient for our salvation, and the Lord gives no more revelations since the Apostle's days. All that is necessary for the salvation of the world was revealed and written by them and is all-sufficient until the end of the world. If I understand you rightly this is your belief.

P. 282 You seem to be in about the same condition in your belief that the Jews were when the Lord Jesus was traveling and preaching the gospel among them. His doctrine was new to them. He denounced the Scribes and Pharisees, and Sadducees, calling them hypocrites, and blind leaders of the blind &etc. They would not believe the new religion. They claimed to be Moses' disciples, and said they knew that God spake to Moses, "But as for this fellow we know not from whence he is." They trusted in the law of Moses for salvation, and considered it sufficient. And as God gave the law to Moses, they thought it preposterous that he should give them another law which came in contact in many respects with the law of Moses. They wanted no new religion, and it was blasphemous to teach one which was contrary to their traditions and notions. They contended that their High Priesthood had come down to them in regular succession from Aaron, who was called of God by revelation and ordained by Moses. Therefore Jesus was an imposter and a sinner because he transgressed the law, by healing on the Sabbath day, and he blasphemed in calling himself the Son of God, and made himself equal with Him. And when Jesus was brought before Pilate the Jews accused him saying; "We found this fellow perverting the nation, and for-bidding to give tribute to Cesar, saying that he himself is Christ a king. Luke 23rd , 2nd verse. The Jews were blinded and could not understand that Christ came to fulfill the law of Moses, and to introduce a higher law, even the law of the gospel. But the law of Moses had been perverted, just as the gospel has been perverted since the death of the Apostles. The Jews had incorporated into their law many traditions and ceremonies. On a certain occasion the Pharisees came to Jesus and asked him; why his disciples transgressed the tradition of the elders; "for they wash not their hands when they eat bread. He answered and said unto them; Why do ye transgress the commandment of God by your tradition?--Ye hypocrites, Well did Esaias prophecy of you saying: This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me. But in vain do they worship me teaching for doctrine the commandments of men. Matthew Chapter 15.

P. 283 This was the condition of the Jewish nation when Christ came on the earth. They could not see that there had been a falling away from the Spirit of the law by incorporating many traditions and ceremonies into it. They had been for several generations without communication from God. The voice of God through His prophets had ceased. He answered them not by Urim and Thummim, nor by vision. Hence they supposed that their cannon of scripture was full, and nothing more could be added to it, and would remain to the end of the world a perfect law of salvation. Now what was the condition of the Christian sects when Joseph Smith a boy of fourteen years, announced to the world that he had seen a vision,-that God the Father and His Son Jesus Christ had appeared to him and talked with him? They were exactly in the same condition that the Jews were in when Christ was on the earth. The voice of God through His Apostles had ceased hundreds of years before. The law of the gospel had been perverted and spiritualized, and errors incorporated into it by Emperors, Popes, and Priests, and the teachings of Christ and his Apostles which were easily to be understood in their day, were so mystified and spiritualized, that they confused the minds of the people, and one sect taught one thing and another a different thing, and so they were divided and subdivided into many sects, and all claiming to be the Church of Christ. What was the answer of the Lord to Joseph Smith when he asked him, "Which of all the sects is right." The Lord told him that they were all wrong, and he must not join any of them, and said unto him almost in the same words that he quoted from the prophet Isaiah to the Jews when he was on the earth: "They draw near to me with their lips, but their hearts are far from me. They teach for doctrine the commandments of men, having a form of Godliness, but they deny the power thereof. And he forbade Joseph the second time to join none of them. As I have asked before, what was the Lord's object in preparing the way for religious liberty, and preserving this Continent from the knowledge of all the nations, until the set time had come for it to be made known to the world? It was for the express purpose that He might establish a free and liberal government, an asylum for the oppressed and liberty-loving people among the civilized nations. What for? To prepare for the set time when He would send his angel to the earth with the everlasting gospel to be preached to the

P. 284 inhabitants of the earth,-that He might begin to fulfill the words of His ancient prophets concerning the great

work of the last days,-the ushering in of the great and last dispensation,-the dispensation of fullness of times when "He will gather together in one all things, both in heaven and in the earth (Eph. 1st 9, 10) and finish the work of all former dispensations, and to prepare a people for the second coming of our Lord, when he will reign on the earth a thousand years with His Saints. He raised up wise men and inspired them to draft a liberal constitution for a free and independent government after He had delivered the Colonies from the bondage of the British yoke. A government under whose broad and liberal institutions He could establish His Church again, and restore His Priesthood,-A government into which the angel whom the Apostle John saw flying through the midst of heaven having the everlasting gospel to preach, might alight and commit it to a people prepared to receive it from his hands and preach it to every kindred, nation and people. It took several hundred years for the Lord to bring about this state of religious liberty after the falling away from the truth, that Paul spoke of, and the reign of the "dragon" and "beast" as described by John the revelator; under whose reign, "darkness covered the earth and gross darkness the people." Isaiah, Chap 60. Now when the appointed time had come for the angel to bring the everlasting gospel" to the earth, there must be some person prepared to receive the Angel and his message, and to whom he could commit the same, and after this person had received his commission from the Lord, and ordained to the Holy Priesthood, he could ordain others, and commence preaching this "everlasting gospel to every kindred, nation, and people," for it is unreasonable to suppose that the angel would himself travel on the earth to every nation and preach to them. The chosen vessel of the Lord, or person prepared to receive this angel was Joseph Smith, to whom the Father and Son had manifested themselves previously and prepared him and gave him instructions. Why should you think it a thing incredible that the Father and Son should both come to visit this boy? Consider the situation that those professing Christianity were in at that time, and then the great and mighty work to be accomplished in this dispensation before the coming of our

P. 285 Lord to reign on the earth. It had been hundreds of years since the Father and Son had revealed themselves to the human family, and all Christendom had settled down into the belief that the Lord had done His work, and sealed the heavens, and would not speak to his children on earth again before he came to Judgment. They had come to believe that God the Father was a God without body parts or passion, but that His Son had a body and was seated on the right hand of his Father although his Father had no body or parts. Now in order to bring to pass the introduction of this last dispensation, it was necessary that in order to convince mankind of their erroneous ideas, that they should both come and manifest themselves to some one, that he might testify that God the Father and His Son Jesus Christ still lives, and both have bodies. This person was Joseph Smith, and although only a boy, he bore this testimony to the learned priests at the time, and ever afterwards with boldness. If you will reflect and consider the past history of the world you will see that the beginning or advent of all former dispensations were announced to man by the Lord himself, or by His messengers. A dispensation was given to Enoch and announced to him by the Lord Himself, also to Noah, Abraham and Moses,-all called to stand at the head of their respective dispensations by Jehovah himself. Then why should the Dispensation of the Fullness of Times be an exception, which is to be the greatest of all dispensations, wherein the Lord will show forth His mighty power in the restitution of all things as spoken of by the mouths of His prophets. The magnitude of the great works to be accomplished in the restoration of all things, seem to have required the manifestation of both the Father and Son, so that he (Joseph) might have a perfect knowledge of their existence, and that he was called by them to be at the head of this dispensation, and announce it to the world. And to corroborate the truth of this vision, an angel was sent to him to further instruct him, and to reveal unto him the ancient records, as I have before stated. And these last visions are substantiated by three reputable witnesses, who testify that this angel showed to them the plates with engravings thereon, and the voice of the Lord commanded

P. 286 them to bear record of it &etc. Also that eight more men testify that Joseph Smith showed to them the plates and as many of the leaves he had translated, they did handle with their hands, and saw the engravings thereon &etc. The Lord says that in the mouth of two or three witnesses every word may be established (Matthew 18, 16) Now here we have the testimony of three men who testify positively that an angel of God brought the plates to them and showed them with the engravings thereon, and the voice of the Lord did declare unto them that they had been translated by the power of God. This is positive proof that Joseph Smith had seen this angel previously, and had informed him where he would find the plates. The other eight men testify that Joseph Smith had shown the plates to them &etc. When You was officiating as Judge, would you have rejected the testimony of eleven reputable witnesses whose characters were unimpeached? Would the law have justified you in so doing? I contend that you are bound to admit the testimony of these eleven men. Having established this fact, it is strong corroborative evidence that Joseph Smith did actually have the first vision.

"The Pharisees said unto Jesus, Thou bearest record of thyself, thy record is not true. Jesus, answered and said unto them: Though I bear record of myself yet my record is true--Ye judge after the flesh. I judge no man. And yet if I judge my judgment is true, for I am not alone, but my Father that sent me. It is written in your law that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness for me" John 8 Chap 15, 16, 17, 18. Again Jesus says to the Jews "My doctrine is not mine, but him that sent me. If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory, but he that seeketh his glory that sent him, the

same is true and no unrighteousness in him." St John 7th 16, 17, 18. The Apostles of the Lord sought not their own glory, but the glory of him that sent them. And I bear testimony that Joseph Smith did not seek his own glory, but the glory of God the Father and His son Jesus Christ who sent him, and the acts of his life prove it to all the world. Did he have any

P. 287 hopes of any earthly reward? No. When the angel showed Joseph the records in the hill the first time, he said to him, with many other things as follows. "I give unto you another sign, and when it comes to pass, then know that the Lord is God, and He will fulfill his purposes, and the knowledge which this record contains will go to every kindred, nation, and tongue, and people under the whole heaven. This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow. They will circulate falsehoods to destroy your reputation, and also seek to take away your life, but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth: for in due time, He will give you a commandment to come and take them. When they are interpreted, the Lord will give the Holy Priesthood to some and they shall begin to baptize by water, and after, they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more for the iniquities of men shall be revealed and those who are not built upon the Rock will seek to overthrow the Church, but it will increase the more opposed, and spread farther and farther, increasing in knowledge till they 'shall be sanctified, and receive an inheritance where the glory of God will rest upon them.--Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice, and the wicked to rage; with the one it shall he had in honor, and with the other in reproach, yet with these it shall be a terror, because of the great and marvelous work which will follow the coming forth of this fullness of the gospel." Judge ye whether the words of this angel has been fulfilled or not. There was no hope of any earthly reward held out to Joseph. A deceiver would have declined undertaking a job under such conditions as was portrayed by this angel. But Joseph knew that God lives, for he had seen Him and heard His voice, and he had faith in the words of

P. 288 the angel that God would deliver him until 'he had accomplished all the work the Lord required of him. All the energies of his body and mind, during his lifetime were spent in doing the work that the Lord had called him to do, and like Paul, he was faithful to the end. He was sent as a forerunner of the second coming of our Lord to prepare a people to receive Him at His coming, and was ordained of God to receive revelations from Him, even as Moses was to the Israelites. The Lord gave him instructions, line upon line until he received authority from God to organize His Church after the pattern of His ancient Church with Apostles, prophets evangelists &etc, with all its gifts and blessings. No man with all the learning and wisdom of the world could have organized the Church in such perfect order, in all its details, and then endow it with all the gifts of the ancient Church. Neither could they bring forth such plain and precious truths that the Lord has revealed in His revelations through Joseph Smith. They are all in harmony with all the revelations the Lord has given, from father Adam down to our day and generation. The works that Joseph accomplished during his lifetime, and those which have been accomplished since his martyrdom, and are still being accomplished bear testimony that he was inspired by the Lord, and that his visions and revelations are of divine origin. And the fulfillment of the words of the Lord given in those revelations concerning the judgments of God,--the wars and rumors of wars, famine, pestilence earthquakes,-the terrible fires, Railroad disasters and all manner of destructions and abominations; bear testimony that they were inspired of God. And there are thousands of persons testifying to the world that they know that Joseph Smith was a prophet of God, for the Lord has revealed it to them. Therefore the world of mankind is left without excuse, just as much as the Jews were in the days of Christ and his Apostles. But the Israelites have the promise of being gathered back to the land of Palestine when the "times of the Gentiles are fulfilled. But the Gentiles have no promise only through repentance, and giving heed to the warning voice of the Lord through the mouths of His servants who are now, and have been for many years crying

P. 289 repentance to the nations of the earth, saying; "Fear God and give glory to Him for the hour of His judgment is come," and the calamities now transpiring among the nations bear testimony that the hour has indeed come. But few compared to all the inhabitants of the earth will give heed to the testimonies of the servants of the Lord, and it is "like the gleanings of grapes when the vintage is done." The great masses of the nations will rush on to battle and fulfill the words of the Lord given through Joseph Smith the great Latter Day Saint prophet that, "The wicked will slay the wicked" until, with the other judgments, they are consumed from off the face of the earth. The prophet Malachi says; "For behold the day cometh that shall burn as an oven, and all the proud, and all that do wickedly shall be stubble, and the day that cometh shall burn them up saith the Lord of hosts, and that it shall leave them neither root nor branch." This will be the end of the wicked on the earth who reject the everlasting gospel brought to the earth by the angel of God from heaven.

Now my dear Schoolmaster, I think that I have given you much more proof that Joseph Smith did actually receive from the Lord those visions and revelations, than you can find in any record that the Apostles Paul, and John had the revelations that they claim to have had. And if the inhabitants of the earth will not believe

the testimony that I have produced in this letter, they will not believe though one rose from the dead and declared it to them.

Now, I pray you, do not condemn these visions and revelations as being not of God, lest you bring yourself under condemnation. But take the advice of Gamaliel to the Jews when they held a council to decide what they should do with the Apostles. He says, "And now I say unto you, Refrain from these men, and let them alone for if this counsel or this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts 5th Chap 38, 39.

I do not quote this to you, thinking that you are fighting against the Later Day Saints, by any means, but as advice to not condemn these visions and revelations, for fear that you condemn that which may prove to be of the Lord.

P. 290 If you do not believe them now, do not pass your judgment on them, but rather say in your mind that you cannot, with the present light you have, receive them as of divine origin. I can testify to you that there is no other way for you to receive a satisfactory testimony only to go to the Lord for it. The testimony of the Holy Spirit of God is far above human testimony. It removes all doubts and sets the mind at rest concerning these things, and the work of the Lord. It gives joy and peace to the soul, and an assurance that the world can neither give nor take away. With much respect I remain your sincere friend and pupil. Warren Foote.

Continued on page 301.

I concluded to copy these last two letters and send them to my nephew William H. Foote, my brother David's son. And in addition to them, I wrote to him quite lengthily as follows:

My Dear Nephew; In reading Judge Marvin's letter, you will take notice of what he says as follows: "you have been honored by your Church-were ordained an elder, one of a quorum (of Seventies) and finally a Patriarch and if I understand the matter, a still higher honor was conferred upon you by the High Priest of your church, who considered you to be a suitable subject, and sealed you to a second wife for time and eternity. I understand that only the select few are admitted to this high privilege of exaltation.' When I looked over my letter to correct mistakes, I found that I had omitted to correct him in his ideas concerning the principle of doctrine of plural marriage. I then explained to him the doctrine of Celestial marriage, as believed in by the Latter Day Saints, filling two sheets of letter paper. I did not keep a copy of those two sheets, but for fear that you do not understand it correctly, I will write to you the substance of what I wrote to him as follows: The greatest honor conferred upon man is the Holy Priesthood which is after the order of the Son of God, commonly called the Melchizedek Priesthood, for without this Priesthood no man can be exalted in the Celestial Kingdom of our God. It is by and through the power of this Priesthood that the saints become heirs of God, and joint heirs with Jesus Christ our Savior, who has redeemed us by the shedding of

P. 291 his blood, and it is through obedience to the law of the everlasting gospel that we become worthy of having this Holy Priesthood conferred upon us. Neither can a man be exalted in that kingdom without a woman, nor a woman without a man, And in order to associate together in that eternal world as husband and wife, they must be married or sealed for time, and all eternity, by a person authorized of God, with the power of this Priesthood to seal them on earth and it is sealed in the heavens. If a man has only one wife sealed to him for time and eternity, and they continue faithful in the gospel to the end of their lives on the earth, they will receive this exaltation, and the power of endless lives, and of the increase of their kingdom there will be no end. But if a man has more than one wife, his increase will be greater, which is very evident. You can understand by this that plurality of wives is not essential to obtain an exaltation in the Celestial Kingdom of God. What is meant by exaltation is, the bestowal by our Father in heaven, the power of eternal increase, whether it be with one wife or more. But there are millions of good women who have not been married. What will become of them? For an answer to this question read the fourth chapter of Isaiah. Mr. Marvin is wrong in supposing that only the select few were allowed to have a plurality of wives. This privilege was given to all men who were in good standing in the Church. The Lord commanded the Latter Day Saints to not violate, or break the laws of the land. And whereas, the Supreme Court of the United States did declare that the anti-polygamy law to be constitutional, the Lord revoked the privilege of plurality of wives. Those kind of marriages have ceased to be solemnized in the Church, notwithstanding the false reports of the sectarian ministers to the contrary. You will please take special notice that, Mr Marvin in writing concerning the Church of Christ says: "From the time of Abraham, to the coming of Christ on the earth the Church was composed of the descendants of Abraham, the males being circumcised" &etc. And then further on he says: "When Christ came into the world the partition wall between the Jews and Gentiles was broken down, and his Church was no longer limited to the

P. 292 descendants of Abraham, but its doors were open to all mankind. It became Catholic and universal. Entrance

into it was no longer by circumcision but by baptism. Now I want to call your particular attention to what he says in the foregoing quotation. I will point out to you his great error with regard as to circumcision being the entrance into Christ's Church in any age of the world. If this was so, the Church must have been composed entirely of males and no females. That looks very inconsistent. Circumcision was never an entrance or door into Christ's Church. There never was but one entrance to his Church, nor never will be, and that is by baptism by water, and the laying on of hands to confer the Holy Ghost, by a servant of God authorized and commissioned by Him to officiate in the ordinances of the everlasting gospel. Our Savior said to Nicodemus: "Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God." Nicodemus was astonished, and asks, "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. St John 3rd Chap. 3, 4, 5, verses. The Lord states this as a positive fact. It is no parable nor mystery. What did Jesus mean by being born of the water. It is evident that he meant baptism by immersion in water. The entire body and limbs being sunk out of sight in the watery element, and then brought forth again from this watery grave is in very deed a new birth literally. The Apostle Paul makes this very plain in the sixth Chap of Romans. He says:--

P. 293 Therefore we are buried with him by baptism into death that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that the old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Now we learn by this saying of Paul's that when a person enters into the water to be baptized, that, although he has truly, and sincerely repented of all his past sins, yet they are not remitted, and he takes the old man of sin with him into the water, there to be crucified, as Paul terms it, by being plunged beneath the water, and then at that moment his sins are washed away, and the old body of sin is dead, and the person is raised up out of the water a new creature, born pure and spotless as a new born babe. Their sins are all blotted out, and the Lord remembers them no more. Now the individual commences life again on a clean page, and is a fit subject for the reception of the Holy Ghost. The only way to obtain this precious gift after baptism is through the laying on of hands by one holding the Melchizedek Priesthood. Neither will baptism avail anything, except it be administered by a person holding authority in this Priesthood. You can learn what the Holy Ghost will impart to the person after he receives it, by reading the 26th verse of Chap. 14, and the 26th verse of Chap 15, and the 13th verse of Chap 16, St John's Gospel. The person who has been baptized, and has received the Holy Ghost, if he continues obedient to the law of the gospel, is prepared to grow, and increase in the wisdom, and knowledge of the things of God. His spiritual eyes are opened to see, and his understanding is quickened to comprehend many of what is considered the mysteries of the Kingdom of God,--things that cannot be seen by the natural man. Paul says truly: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned." 1st Cor. 2nd Chap 14th ver. Read the 9, 10, 11, 12, 13 verses. The Holy Ghost will bear witness of the truth, and we will know for ourselves whether the doctrine be of God or of men.

The gospel of Jesus Christ has always been the same in all ages of the world. It is called the "Everlasting Gospel," which signifies an unchangeable gospel, and remains the same in every dispensation given to mankind on the earth, from Father Adam down to our day,--the "Dispensation of the Fullness of Times," or the last dispensation, in the which we are now living. And this same gospel which is now being preached by the elders of the Church of Jesus Christ of Latter Day Saints, has been Preached in every dispensation which the Lord has given to mankind on the earth. And the only entrance into the Church of Christ, as I have said before, in any dispensation, has been by baptism by water, and the Holy Spirit. It took the same ordinances of the gospel to save Adam and Eve, Enoch,

P. 294 Noah, Abraham, Isaac, Jacob, and the prophets anciently, that it takes to save mankind in this age of the world. The Lord is a perfect Being and changes not, and His gospel is a perfect law of salvation. Circumcision was not an entrance into Christ's Church. It never was an ordinance of the gospel. It was merely a token of the covenant which the Lord made with Abraham, and a sign, or proof that those who were circumcised were the descendants of Abraham, and legal heirs of the covenant, and also to prevent them from mixing with other nations. (see Genesis Chap 27.) The Apostle Paul says "The gospel was preached to Abraham" 3 Chap of Gal. 8th verse. He also says in the 5th Chap. 6th verse, "For in Jesus Christ neither circumcision availeth any thing nor uncircumcision" &etc. There is one more item in Mr. Marvin's letter to which I wish to call your attention, which is as follows:--"It is an obvious principle both in Church and State, that the validity of official acts does not depend on the moral condition of the officer. In the Church no man would know whether or not his baptism, or his orders were valid or not, if their validity turned on the moral condition of the minister. In the transmission of Apostolic orders through a long line of Bishops it may well be, that the moral condition of some of them may not have been right in the sight of God, nevertheless they were God's ministers or attorneys, holding the office by his appointment and he sanctions and blesses their acts as his. It is He that ordains, and He

that baptizes.

Now I agree with him, that in State, immoral men are often placed in official positions, and their acts are legal when confined within the limits of the law. But not so in the Church of Christ. We are told in Hebrews 5th Chap 4th verse, "And no man taketh this honor unto himself, but he that is called of God as was Aaron." Aaron was called of God by special command or revelation to Moses. Exodus Chap 40, verses 12, 13, 14, 15. It follows then that no man has a valid right to officiate in any position in Christ's Church, without Christ has called him by revelation as Aaron was called. As I have stated in my letter to Mr. Marvin the Apostles were called and commissioned by Jesus

P. 295 himself and they ordained others whom the Lord dictated to them by revelation. But when those after the Apostle's days began to depart from the pure gospel of Christ, and to introduce heathen rites and ceremonies into the Church, the Bishops began to ordain men to the Priesthood who were not called of God, and this transcended their authority which God had given them, and thus lost the power to transfer the power and authority of God's Holy Priesthood to others who were not worthy to receive it. God did not acknowledge nor accept of their acts. You can see that the Priesthood that they claimed to transfer to others, was without authority or power from God, and as Paul said would be the case,, "They have a form of Godliness, but without the power thereof." They deny revelation from God (even to this day) which always accompanies the Priesthood of God. You can now see the necessity of that angel which John the Revelator saw in vision coming from heaven bringing the everlasting gospel to earth again, to be preached in its purity, and also the necessity of Peter, James, and John, who held the keys of the Priesthood on the earth and in heavens, returning to the earth in their resurrected bodies, and confer the High Priesthood which they hold, with all the power and authority belonging to it, upon men in mortality, that they might have power and authority to officiate in all the ordinances of the everlasting gospel, and ordain others to the same Priesthood, that they might proclaim this gospel to every kindred, nation, and tongue under heaven. Rev. 14th 6, 7. Now, if a man who has been legally ordained to the High Priesthood turns from his righteousness, and becomes immoral, and commits acts of gross wickedness, looses his authority in the Priesthood, and the Lord withdraws His Spirit from him, and he is left to himself to wander in the dark, and unless he speedily repents, he turns against the Church and persecutes it. It would have been better for that man had he never known the way of truth. See 2nd epistle of Peter, 2nd Chap 20, 21. Also Hebrews 6th Chap. 4, 5, 6 verses. I will quote a few words of Joseph Smith on this subject:--"The rights of the Priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be

P. 296 controlled nor handled only upon the principles of righteousness. They may be conferred upon us it is true, but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion or compulsion upon the souls of the children of men in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved, and when it is withdrawn, Amen to the Priesthood, or the authority of that man." Now which looks the most consistent, Joseph Smith's words, or Mr. Marvin's statement that immoral wicked Bishop's can officiate in the Sacred ordinances of the gospel, and confer the authority upon others to do so, and God acknowledge their acts as legal.

As the different denominations have various conflicting opinions regarding circumcision and baptism, I feel to write somewhat further on those subjects. We understand by the scriptures that baptism is an ordinance instituted by our Father in heaven for the remission of sins. The following is found in the 3rd Chap. 3rd verse of Luke. "And he came into all the country about Jordan preaching the baptism of repentance, for the remission of sins." In Acts 22nd Chap. 16th verse, Ananias said to Saul, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." There are numerous passages in the New Testament confirming the fact that baptism by immersion in the water is for the remission of sins, also constituting the new birth, as I have explained. But it is nowhere said nor intimated in our Bible, that circumcision was instituted, or given to Abraham for the remission of his sins, but the Lord plainly told him that it was a token of the covenant he then made with him. I know that the ministers of the sects used to teach that baptism was introduced by John the Baptist to take the place of circumcision, and that it was a new ordinance and hitherto unknown or practiced, because the Old Testament as translated is silent on that subject. But that is a false idea as is proven by the saying of the Apostle Paul in the 1st Cor 10th, 2nd verse "And all were baptized unto Moses in the cloud, and in the sea." We learn by this that, notwithstanding all the males of the children of Israel who came out of Egypt were circumcised yet they, as well as the females were required to be baptized in

P. 297 the Red Sea. There are many ancient records mentioned in our Bible that are lost to mankind, which you may learn by reading the Old Testament. But it is evident that baptism by water was not a new doctrine to the Jews, or they would not have been so eager to have been baptized by John. The fact was, that there had not been any one authorized to officiate in that ordinance for a long period of time until John came commissioned of the Lord to prepare the way for the ministry of His Son. I said that there were many books lost that were written by the

ancients. Among these books is the record of Enoch who was translated. The Lord has revealed some of the things which Enoch wrote, which it seems is necessary for mankind to know. It proves that the gospel is the same in all ages of the world. I will quote as follows:--"And Adam called upon the name of the Lord, and Eve also, his wife, and they heard the voice of the Lord from the way towards the garden of Eden speaking unto them, and they saw him not, for they were shut out of his presence. And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.---But God hath made known unto our fathers that all men must repent. And he called upon our father Adam by his own voice saying: I am God. I made the world and men before they were in the flesh. And he also said unto him; If thou wilt turn unto me and hearken unto my voice, and believe and repent of all of thy transgressions, and be baptized even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given unto you. And our father Adam spake unto the Lord and said, Why is it that men must repent and be baptized by water? And the Lord spake unto Adam saying: Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter that

P. 298 they may know to prize the good. And it is given unto them to know good from evil, wherefore they are agents unto themselves, and I have given another law and commandment. Wherefore teach it unto your children, that all men everywhere must repent, or they can in no wise inherit the Kingdom of God, for no unclean thing can dwell in his presence, for in the language of Adam, Man of Holiness is his name, and the name of His Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge who shall come in the meridian of time. 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. The truth of all things, that which quickeneth all things, which maketh alive all things, that which knoweth all things, and hath all power, according to wisdom, mercy, truth, justice and judgment. And now behold I say unto you; This is the plan of Salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time. And behold all things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual, things which are in the heavens above, and things which are on the earth and things which are in the earth, and things which are under the earth, both above and beneath, all things bear record of me. And it came to pass, when the Lord had spoken with Adam our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water. And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man. And he heard a voice out of

P. 299 heaven, saying: Thou art baptized with fire and the Holy Ghost. This is the record of the Father, and of the Son, from henceforth and forever, and thou are after the order of him who was without beginning of days or end of years, from all eternity. Behold thou art one in me, a son of God, and thus may all become my sons. Amen." Now my dear Nephew, the foregoing is the first gospel sermon ever preached on our earth. And the preacher was the Lord God Almighty, the Father of our Lord Jesus Christ. Adam and Eve had been driven from the garden because they had disobeyed the commandment of the Lord, in eating of the fruit of the tree of knowledge of good and evil, the penalty for which was death. This sentence had been pronounced upon them. After they were driven from the garden to earn their bread by the sweat of the brow, the Lord commanded them to worship him, and offer the firstlings of their flocks, for an offering to him. The Lord left them to themselves for a long time before he made known to them the plan of redemption as revealed in the foregoing discourse. They received the glad tidings with great joy. The record says; "And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: "Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God. And Eve his wife heard all these things and was glad, saying: Were it not for our transgression, we never should have had seed, and never should have known good from evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. And Adam and Eve blessed the name of God, and they made all things known to their sons and daughters." I have made these quotations to show you that the everlasting gospel was preached in the beginning, and that baptism by water, and the Holy Ghost was the only entrance into Christ's Church then, the same as it is now, and has ever been. The same gospel is preached today by the servants of God, the Elders of the Church of Jesus Christ of Latter Day Saints. The same gospel that

P. 300 Enoch preached, and the same gospel that Noah preached, and the same gospel that was preached to Abraham, and was preached by Moses to Israel. It is the same gospel that I have been trying in my weak way to get my

dear brothers and relatives to embrace for these many years past. I say unto you my dear Nephew, If you have any desire to have a part in the first resurrection at the coming of our Lord, which is near at hand, and live and reign with him and his Saints on the earth a thousand years, being clothed upon with a glorious immortal body, and eternal life, in the Celestial Kingdom of our God and Father, being an heir of God, and joint heir with Jesus Christ our Savior, I pray you to give heed to the principles of the Everlasting Gospel, as I have endeavored to set forth and make plain to the understanding of all who may read this book. Repent and be baptized, and have hands laid upon your head to confer upon you the Holy Ghost by one holding the authority from the Lord, and by this new birth become a Son of God, and heir to an inheritance in the Celestial Kingdom. And this is my exhortation to all my relatives. And I testify to all, that what is called Mormonism, is the Everlasting Gospel of Jesus Christ, and the only gospel that will save mankind in the Celestial Glory. I feel that my pilgrimage on earth is drawing towards the end. But the future life is full of hope and joy. I look forward with the fond anticipation of meeting my father and mother, brothers and sisters, wife and children, and again being united in family capacities, where there is no more death to separate us. And I hope to meet you, and your wife and children, and all of my father's posterity in that grand Family reunion. Let us labor for this glorious meeting during this mortal life, and all will be well with us. If your cousin George E. is there, let him read this book, and also your Sister Mary Muma, and any others you may wish to for it may be my last testimony. I want your father to read it of course. I have written it plainly, and I think he can see to read it. And as you read, I pray that the Spirit of the Lord may quicken your minds & intellects so you may understand. May the peace of Heaven abide with you, and eternal lives your reward. From your affectionate uncle. Warren Foote.

CHAPTER 16

P. 301 Correspondance with Wm. Marvin continued from page 290.

Skaneateles N. Y. Dec 3rd 1900

AMy Dear Friend: I listened a day or two ago to the reading of your letter of July, for the second time, and portions of it for the third time. It is a strong and skillfully arranged argument in favor of the Divine Origin of the visions and revelations claimed to have been seen and received by Mr. Joseph Smith. I have no answer to offer. I could not probably answer the argument in my best days. I certainly will not attempt it in my old age. The parallel between the vision of St Paul and young Smith is very striking. I thank you again for the letter.

If not too much trouble I would be glad if you will tell me what is the belief of the Latter Day Saints touching the origin &etc of the Soul. I am not satisfied with the remarks made by Mr. Talmage in his "Articles of Faith" on the subject of the pre existence of Spirits. I think I have read somewhere that the Mormons believe in a reservoir of souls &etc. tell me the doctrine. My health has been better this last summer than some time before. I cannot however see to correct this letter. With kind regards to Mrs. Foote, if she will permit me. I am very truly yours. Wm. Marvin.@

The following is my answer to the foregoing letter:

Glendale Dec 24th 1900

Hon. Wm. Marvin, My Dear Friend: I received your most welcome letter dated the 3 inst. on the 9th, and I would have answered it immediately, but my son George was here on a visit, and I did not have any opportunity to write. After he returned home, I took a severe cold and was unable to write. But as I feel somewhat better, I will not delay any longer.

I was very much pleased to hear from you again. In fact I was about to write to learn of your welfare when your letter came to hand. We are pleased to learn that you have been enjoying better health, and pray that you may continue to do so. You ask me; "What the Latter Day Saints believe touching the origin &etc of the Soul." You mean, without doubt, the origin of the Spirit that dwells within our bodies of flesh, which is generally termed the soul. But the Lord has informed His Church, that it takes the spirit and the body united to constitute the soul of man. (See Section 38, 15th verse Doctrine & Covenants) We read in the 2nd Chap. of Gen. 7th verse as follows: And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul." That is, The Lord took the spirit of man, and put it into the body prepared for it, and they united became a living soul. I think you certainly believe in the doctrine of the preexistence of spirits, and the main thing you want to know, is, the belief of the Latter Day Saints, as to how they came to exist. The doctrine as I understand it is this: The spirits of all human beings was begotten of our Father God, and born of our Mother, the wife of our Father-the Lord Almighty,-the Father of our Lord Jesus Christ, who is His first born Spirit. These spirits were organized in the same manner or by the same process that our fleshly bodies are, but not of earthly elements. I will give you the teaching of Joseph Smith on this subject in a discourse delivered Apr 1st 1842 in Nauvoo. "In tracing the thing to its foundation, and looking at it philosophically, we shall find a very material difference between the body and the spirit: the body is supposed to be organized matter, and the spirit, by many is thought to be immaterial, without substance. With this latter statement we should beg to differ and to state that spirit is substance, that it is material, but it is more pure, elastic, and refined matter than the body; that it existed before the body,-can exist in the body, and will exist separate from the body, when the body will be mouldering in the dust, and will in the resurrection, be again united with it." On another occasion, speaking of the eternal duration of matter he said. "There is no such thing as immaterial matter. All spirit is matter but is more fine, or pure, and can only be discerned by purer eyes. We cannot see it, but when our bodies are purified, we shall see that it is all matter." Now, although I feel assured that you believe in the preexistence of spirits, I will write some on that subject, which will go to prove that spirits are born of parents. Paul says in speaking of Jesus Christ. "Who is the image of the invisible God, the first born of every

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creature." Col. 1 Chap 15 verse. Jesus being called the first born, signifies that there must be others born after he was born. Again Hebrews 1 Chap. 6 verse: "And again, when he bringeth in the first begotten into the world he saith; And let all the angels of God worship him." I will refer you to the 93 section Book of Doctrine and Covenants. Read the 39th verse. Also the 18th Chap of "The Mediation and Atonement" by John Taylor. Also the "Book of Abraham" in the Pearl of Great Price," commencing at the paragraph on page 62.

I will also refer you to the following passages in the Bible "Jeremiah 1st Chap 4, 5. St John 9th Chap 1, 2, 3. It

is evident that the disciples believed in the preexistence of spirits, and their free agency, or they would not have asked Jesus, "who did sin this man or his parents that he was born blind. If it was not possible for the man to sin before he was born, I think the Lord would have told them so. His saying that he did not sin, confirms the fact that he could have sined, or it was possible for him to do so. Also, Acts. 17th 28, 29, Hebrews 12th 9. There are many other passages in the Bible which go to prove the doctrine of the preexistence of spirits, and that they are the offspring of our Heavenly Parents.

Elder Talmage is quite brief in his lecture on preexistence, but I will refer you to his note at the end of his lecture.

I have given you the origin, or the organization of spirits at the beginning of their estate, according to the belief and teachings of the Latter Day Saints. They consist of intelligence=s organized into spiritual individual bodies, both male and female. They are taught and instructed in all things pertaining to their first estate, and also the necessity of preparing to enter into their second estate, and passing through a probation in a body of flesh and bones, and at last an eternal existence in an immortal, eternal, glorified body like unto their Heavenly Parents. And before they leave their spiritual abode to tabernacle in the flesh they are ordained to perform a certain work in the interest of the Fathers Kingdom, the same as Jeremiah was. Nevertheless, they are left free to act for themselves, to choose the good, and perform the mission assigned them, or to choose the evil and suffer the consequences. It has been said

P. 304 by some of the enemies of the Church, that the AMormons" taught the doctrine of the transmigration of souls. That is, if a person has failed of salvation in this life, they can be born with another body and try it again. This is false. No such doctrine has ever been taught in the Church. There are no revelations of God in any of the books held sacred by the Saints setting forth, or indicating any such doctrine. But the Saints do believe that the spirits have a chance to repent after the death of the body, and "live according to God in the Spirit."

There have been a few in the Church who believed that the resurrection would be brought about by being born again of Celestial parents. But this foolish doctrine was soon silenced. Like the other case, there are no revelations to sustain it. We have the resurrection set forth very plainly, both in the Bible and the Book of Mormon. They all testify that the graves will be opened, and the dead will arise and come forth out of their graves. The Lord Jesus Christ received the same body that was crucified, and he is the type of the resurrection, and we are told in the "Doctrine and Covenants," 88th Section, 28th verse, "They who are of a Celestial Spirit, shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened." I cannot even surmise whether I have answered your question satisfactorily or not, but I have endeavored to give you all that has been revealed, or more properly speaking, the substance of all that I have seen or heard of, regarding the origin of Spirits. But there are many great truths yet to be revealed to the Saints of God, for the Lord's work is a progressive work, it is "line upon line, from one degree of knowledge to another just as the human mind is able to receive and understand.

If there is anything more with regard to the belief, or doctrine of what is called "Mormonism," that you would like to know, ask it, and I will give the light I have received on any subject connected with the everlasting gospel. Well, we have lived to see the close of the 19th century within a few days. What wonderful things have transpired since we were boys! But how much more wonderful things will take place during the 20th Century! My wife's health continues about the same. She thanks you for your remembrance of her in your letter. Remember me to Mrs. Marvin and your niece. May you & yours have a happy New Years and live until you are satisfied with life, is the wish of your Sincere Friend, Warren Foote

Continued on page 316

CHAPTER 17

Journal for A. O. 1900

P. 305 Jan. 1 [1900]. I wrote to my son Charles, and sent 12 subscribers to Juvenile Instructor.

Jan. 5. I am writing quite a full sketch of my life for my old Schoolmaster William Marvin, according to his request. I received a letter from my son Geo. A. All well.

Jan. 8. Stormed a little and turned cold.

Jan. 9. Cold north wind. Our neighbor Levi Hampton died tonight about 9 O'clock, after suffering for about two weeks with his kidneys.

Jan. 17. I finished the sketch of my life, and sent it to Judge Marvin.

Jan. 20. I went to meeting, and talked over half an hour on various subjects.

Jan. 23. My son Homer started for J. Smiths sheep herds. He has been at home a month. It is a great comfort to have him with us awhile.

Jan. 24. My wife is 71 today. She is **still bedfast**, I don't see any change in her condition.

Jan. 27. I received a letter from my daughter-in-law my son Charles' wife which I will copy.

Emery, Emery Co Utah, Jan. 22nd 1900

AMr. Warren Foote, Dear Father-in-law: We received your welcome letter some time ago, and we are always pleased to hear from you. We are all well now, and it is a great blessing I think. Charles had a long siege of it. He was very sick, and he did not have any hopes for himself. I had to keep cool and encourage him as best I could, and that was hard when it looked as if he would have to go in spite of all we could do. But I feel thankful to the Lord his life was spared, and I hope by the help of the Lord we may be able to do some good here on earth. We intend to go to the Temple as soon as we can. I do not think it is open now on account of so much sickness. We have had 22 cases of small pox in Emery, some were very bad,--one death. Henry Keel died yesterday,--leaves a wife and 10 children. It is a sad case, his wife has a young baby two weeks old. I hope the sickness will soon cease. It has not spread outside of the families that had it at first. It is quite dull--no meetings, schools, or anything. Charles is getting out posts. He has some help in cutting them. He has about six hundred now, and is going to fence his farm. They go Monday mornings and come home Saturday's, and I am alone with my two babes and the chores. I have my little

P. 306 sister staying with me now. Every body thinks it is wonderful how fast Charles got well. They did not expect to see him out much this winter. He says; "O you write to father." He feels anxious about you,, but he comes home tired and does not feel much like writing. I would like to see you all again, and I feel sorry about Auntie. It must be a great trial to be bedfast so long. Please write to us soon, and let us know how you are. (Signed) Hannah Foote.

Feb. 4. I went down to David=s, (my son) and stayed till 4 P. M. I had not been down to his for two years. Had a good visit. I received a letter from my Nephew Geo. E. Foote, brother George's second son. As it is the first he has written to me I will copy it.

Flint Mich. Jan. 28th 1900

AMy Dear Uncle Warren; I fear this will be a hard letter for me to write as it is my first one I have ever written to you. I have often read your good welcome letters to my father and uncle David, and I have often thought I would write you. I called upon cousin Willie, (uncle David's son) yesterday. He read to me your splendid letter of Nov. 23rd 1899.--What a letter; full of excellent counsel to a young man, or an old man, for that matter. I am the second son of your brother George, and will be 54 years of age July 18th next. I am married,--have but one son, Ralph, A. Foote, who lives at Washville, Barry Co. Mich. He is 26 years of age last March the 11th. He is married,--has no children. He and his wife are members of the Baptist Church. He is a Jeweler Smith by trade, and holds a good position for five years past. I am very thankful he is an upright and a Christian man. We lost two sons two years ago. One aged 19, who accidentally shot himself while out hunting, and died one week after two amputations of his right arm. Our other boy,-3 years of age died eight months after of Tubercular Meningitis, (Brain Consumption) And as wife and I have no children to keep house for, she is with me, as traveling companion, which we think is much more pleasant for us both, than for her to live alone in Detroit.

We are in a city from one week, to three months, so it is easy for her, and much more pleasant for us both. This letterhead will explain to you my business. (Merchants Life Insurance Co.) Charles E. Foote the President of the Company is my older brother, as you

P. 307 know. Frank S. Foote is my younger brother who is at Arkinsaw City... I called upon Uncle David yesterday and found him quite feeble and complained of weak heart pulse. He was taking medicine which he though helped him. Uncle David has withstood the storms of more winters than I thought he could. I am afraid he cannot weather many more. One happy thought, Uncle Warren is, he is safe when on the other shore. Uncle David tells me you wrote him that you wrote to me at Lansing, and your letter was returned undelivered. Lansing has a free delivery, and should have delivered it at my street and number. I am very sorry, as I should liked to have received your letter. I always thought a great deal of Uncle David. He was always such a kind and Christian man. I have often wished I could meet you, Uncle Warren, and your family. The only relatives of father's, I ever met was Uncle David and his sister, Irene. Uncle David loaned me the Dryden Herald of March 1st 1899, in which is your very interesting letter, which gave me more knowledge of my father's family than I ever knew. You must have a large storehouse of knowledge from the history of your boyhood up to the present time, -much more so than father had, or has Uncle David. I can remember when a boy, how full of interest were your letters to father. Well Uncle Warren, this is quite a lengthy letter for my first one, So will close with the best wishes to you and all Hope to hear from you very soon. Ever Your Nephew Geo. E. Foote.©

I wrote an answer to the foregoing letter, and received a very kind answer the 22nd of Feb.

Feb. 22 [1900]. The schools celebrated Washington's birthday, here in Glendale

Mar. 5. I have been writing a lengthy letter to Mr. Marvin and sent it today. (see page 220) I wrote to D. S. Clement and Nancy Givens, my Nephew and Niece. Snow fell three inches last night.

Mar. 11. I was able to go to meeting today. My wife is still bedfast.

Mar. 13. John Watson and John O. Leithead having been called on a mission to preach the gospel, started today. Apricots are in bloom.

Mar. 15. I am almost bedfast with a severe cold.

P. 308 **Mar. 16.** I got a letter from my grand Daughter Mary I. Beebe. She writes that brother Pleasant Minchey died the 6th inst. He is my son Franklins wife's father. I have received several letters from my children. All well.

Mar. 31. It is warm, clear, and dry. Lucern about 4 inches high.

Apr. 2. A Special Election was held today in this State for the purpose of electing a Representative to Congress to fill the vacancy caused by rejecting B. H. Roberts, (who was elected last Nov.) because he is a polygamist. The nominees are Wm. H. King, Democrat and Alma Eldridge Republican. The parties are working hard for their candidates

Apr. 5. I received a letter from George A. They are well. The Democrats elected their candidate by 4500 majority.

Apr. 30. It has been snowing and raining the most of the time since the 22nd. There is much snow in Lydia's Canion that we had to drive our cattle out and feed them. Snow is one foot deep at David's ranch.

May 2. It has stormed more or less for 11 days. I got a letter from my Nephew Darius S. Clement. He has built a new house of brick, and neatly finished inside. The letter is quite interesting, but I will not copy it. He seems to be doing very well.

May 9. I received a letter from my grand daughter Mary I. Beebe dated May 4th 1900. Among other things she writes as follows. "There was a terrible explosion up at Schofield night before last, which killed from 200 to 250 miners, they do not know exactly how many. Almost every one of them were young, and were mostly Mormons. A great number of them have families." The chords in the back of my neck, and right shoulder are very lame and stiff. I cant turn my head without severe pain. It came on me the night of the 4th. I think it is the grippe.

May 15. I am feeling better. It is nice warm weather. Planted beans. James Smith is called to go on a mission to the Southern States. He has hired my son Homer to take charge of his sheep while he is gone. He is to pay him \$800.00 a year if wool falls below 1 1/2 cts per lb. But if it sells for 1 1/2 cts or above that he agrees to pay Homer \$75.00 per month. It is a big long job for Homer, and it seems hard for us to have him away from home so long, when his mother and I are so poorly. But we suppose that it is the best thing that he can do in these hard times. James has put the whole business of his sheep in Homer's hands, consisting of about 6000 or 7000 head. We hope and pray that the Lord will give him wisdom and strength to carry on the business satisfactorily for both parties.

P. 309 The time commences 1st day of May.

May 18 [1900]. James Smith started on his mission. He settled up with Homer to May first. There is due Homer \$315.00 which James will deposit in the Zion's Saving Bank and Trust Co. in Salt Lake City.

Jun. 2. Kanab Stake Quarterly Conference convened in Glendale today, which I attended. None of the Twelve Apostles are here.

Jun. 3. I went to Conference again. Bishop M. D. Harris' resignation was accepted, and J. W. Watson was elected president of Glendale Ward. M. D. Harris and Robert E. Robinson have removed to Abraham Millard Co.

Jun. 8. Fifty seven years ago today my wife Artemisia S. and I was married. How changed the scene! Today **she is bedfast, and has been for over three years,** and has suffered more than tongue can tell. Fifty seven years ago we were young, and full of life and hope, with fond anticipations for the future. Some of our fond hopes have been realized, but many have not. But we rejoice that by the help of the Lord; we have been able through all these long Fifty seven years of troubles, persecutions, poverty, and afflictions, to keep the faith, and to receive all the ordinances of the Lord's house,-anointings, and sealings, for our own exaltations, and also, for our parents who died without this privilege, and have done much work in the Temples for our other relatives who are dead. We hope to be able to endure our present afflictions and wait with patience until the time comes when we will be called within the veil.

Jun. 12. I received the following letter from my niece Nancy Givens. And as it is the last one she wrote me I will copy it entire.

Dryden N. Y. June 6th 1900

AMy Dear Uncle: I suppose that you are wondering why I have not written. I have no excuse, only, that I do not get about it. We are all usually well. I got rather tired out cleaning house, but I am getting rested up some now.

You wanted to know who lives of grandfather's old place. Wm. Lorinor lives there and has for years. My sister Almira Seager lives with her youngest daughter on the Tucker place. They own it, and have fixed it up very nice. Her son-in-law's name is Harrison Manning. Sister Almira has been a widow for some time, and lives with her daughter. Her health is quite poor. She has said several times that she would like to have you write to her. Benjamin Griswold

P. 310 lives in the Hurd house. He married Mr. Hurd's youngest daughter, and so the place belongs to her. The old Griswold house near the Cemetery has been torn down for years. I have a mother, and two sisters buried in the old Cemetery. My mother was thirty eight when she died. She died the 20th of Feb 1838 and would have been 38 years old on the next day. What a friend I lost when I lost my mother! My sister Mary died a year and a half later. Aunt Betsey has two girls buried up there, I did not know that I had an aunt, and great grandmother buried there until you told me. Those are all our friends that I know of who are buried up there. Aunt Betsey's husband, Thomas Clement, and one of her sons were buried in the Willow Glen Cemetery, where all of the Clement family are buried. The Willow Glen Cemetary is said to be one of the nicest in the State.

Well I think that you must know, all about the Mormons for you certainly have lived with them long enough. I don't know much about them only from hearsay. But I think that there are good people among them as in all denominations. The reason brother Warren does not write to you, is because he says that I write all the news, and he hasn't anything to write about. We built a new house on our farm two years ago. The old one was burned to the ground. If you remember the old house stood back in the lot, and the new one is up by the road, not far from that old watering trough, which is still there, and the water runs as it did seventy years ago. My oldest son lives on the place. One of my sons is a carpenter in Cortland, and my other one lives in Nebraska. One of my daughters lives just across the road from my house and the other two miles south on a farm near the Dryden Lake. My husband and I live all alone, since our children went away. The last one went about twelve

years ago. I will close now. All send their love. Your Niece Nancy. @

Jun. 10 [1900]. I received an excellent letter from my son Charles L. and wife. They feel strong in the faith of the gospel. May they hold out faithful.

Jun. 11. Bro=s Alx Milne and David Moss commenced painting my house.

Jun. 16. Milne and Moss finished painting outside of my house, and the kitchen inside, Mantle in south room and door in bedroom, and have done a good job. Their charge for painting is \$45.00. The oil, paint &etc cost \$38.50. Total \$83.50.

Jun. 28. It is very hot. Thermometer at 4 P. M. 88 in thick shade. We bought Edwin Cutler's grass lot, 21-, acres

P. 311 adjoining ours in Lydia's Canion-he is to give us a deed when the HARRISES get their Patent for Homestead. We pay \$160.00 in cows and heifers. (7 head) also three calves. It is fenced with ours by itself.

Jul. There was not anything worthy of note more than the ordinary things during July. Our daughter Artemisia came and made us a visit of one week, which was very pleasant for us in our affliction. We also received several letters from our children and relatives.

Jul. 31. The last days of July was very hot. The 31st it was 100 in the shade., I have been writing a very lengthy to Judge Wm Marvin in answer to his dated May 1900. (see page 258) I mailed it today. (see page 264)

Aug. 10. I am 83 years old this day. It does not seem possible that I have lived so many years. It is far beyond my expectations when I was young, because I had such poor health in those days. Satan tried very hard to kill me several times, but the Lord my God delivered from his grasp, because He had a work for me to do on the earth in the behalf of my dead relatives. I thank my Heavenly Father for all these blessings. I wrote to Nancy Givens in answer to her letter commencing on page 309. The places she mentions in her letter are as vivid in my recollection as though I had recently seen them. The old watering trough she mentions--that blessed old spring--how often we school children drank of the waters of that cold crystal spring, and ducked our heads in the old trough, in summer, when at school! Those were joyous days free from care, but how little we realized it.

Aug. 12. I went to meeting and spoke a short time.

Aug. 25. I received a letter from Joseph W. Bouton, my grandson. He is in the bakery business at Sandy. They are all well.

Aug. 26. I attended meeting. David Robinson spoke on the life of Christ, after which I was called to the stand, and spoke on same subject.

Aug. 28. Apostle Francis M. Lyman is here, and held a ward meeting this afternoon and reorganized Glendale Ward. R. J. Cutler Jr. was ordained bishop, and James D. Carpenter first Counselor, and Conrad John Smith Second Counselor. After meeting was dismissed, Bro. Lyman came to me and layed his hand on my shoulder, and asked me to go up to the bishops house with him, said he wanted to bless me. I did so. Pres. Woolley and James Leithead, and three or four other persons was present. Brother Lyman sat down by me, and said that a year ago he felt

P. 312 impressed to get his mother (who is 82 years old) and Nathan and John Tanner, (his mother's brothers and their wives together at Nathan Tanner's house in order that he might lay his hands and bless them. He did so and they had a joyful time together. And soon after this, his aunt, (Nathan Tanner's wife) died and not long after his uncle John Tanner died. "But," said he, "I don't want you to think that you are going to die, because I want to bless you." I said that I did not think that his blessing me would shorten my days any, I would not die until my time came. I told him that John Tanner's wife was my niece. "What," he said, "Is Augusta your niece?" He seemed quite astonished. He then laid his hands on my head, and asked brother James Leithead and Pres. Edwin D. Woolley to lay on their hands with him. He then gave me a most wonderful blessing, I cannot remember to relate it, only he said that the Lord was well pleased with me, I wish it had been written so I could have preserved it. I felt the Spirit of the Lord resting upon me, and felt thankful to Him because He had inspired His Servant to seal such a blessing on my head. He said that I should have the inspiration of the Lord upon me

in giving Patriarchal Blessings to the Saints &etc.

Aug. 31. I wrote to my Nephew Wm. H. Foote. The summer has been very dry.

Sep. 13. I wrote to Miss Lucy A. Brainard, to learn how she is getting along with the Foote Genealogy.

Sep. 15 [1900]. I am about sick with a cold. My wife continues about as she has been, no change.

Sep. 16. Sunday. Brother James Leithead called to see us, as there was no meeting. He was released from being a High Counselor, and ordained a Patriarch by Apostle Lyman at the conference held in Kanab commencing 1st Sept.

Sep. 20. I received a good letter from my son Charles' wife. I will copy it.

Emery, Emery Co. Utah, Sept 10th 1900

ADear Father-in-law: It is some time since we received your letter. We are always pleased to hear from you, for it reminds us of our duty, and that we have something to live for besides our every-day labor. Charles is busy gathering his crops. We have a nice lot of hay this year, but not as much grain as usual. We have extracted about two hundred and fifty gallons of honey, and will probably get fifty gallons more if the frost stays off another week. We have about twenty five head of hogs to kill for sale during the winter. I think we can manage to pay our debts

P. 313 all right. We lost one of our work horses this summer, and had to buy another. It took about all our last year's crop to pay doctor bills, when Charles was sick, and that is how we came out behind so. We were owing for some trees, and a new wagon. I used to tell Charles when he was sick, and down hearted, it is always the darkest night just before daylight, and I think everything looks bright for us now. We are going to the Temple as soon as we can leave, and have our tithing settled up. We have had some very good meetings lately. Apostle Teasdale has been here to preach to us. We are going to prepare ourselves, so when there is a call made of us, we may be ready to respond, and assist in rolling on this great work. Charles told the Bishop he could not go on a mission now, and did not know when he could. He is trying to be ready to go if there is another call made. There is a great call for missionaries here, and I guess every Latter Day Saint will have to do his share in some way or another. We are enjoying good health. I do not know whether we will be down to Glendale this fall or not. I would like to see you and aunty once more. I will close asking the Lord to bless, and cheer you and aunty in your old age and sickness, is the wish and desire of your daughter-in-law, Hannah Foote."

Sep. 24. Rained all the forenoon. Wm. H. King, nominee for Representative to Congress, and H. Moyle nominee for Governor, Democrats, was here and held a political meeting at 9 o'clock A. M. It rained and I did not go to hear them. Politics are warm throughout the state.

Oct. 6. Frank J. Cannon held a Political meeting tonight. I went to hear him. He has left the Republican party, and declares himself a Democrat. He spoke mostly on the silver question,--free coinage. He told a great many truths, and why he left the Republican party.

Oct. 9. I registered for voting. The law requires a new registration of voters.

Oct. 12. I received a letter from my daughter Nancy Bouton. She writes that her health is not good but manages to do her work without hiring.

Oct. 17. I have been copying the last two letters of Wm. Marvin's and mine to send to my nephew Wm. H. Foote, at the end my letter, I wrote to him explaining some things in the letters &etc. see page 290. I purchased a little blank book to copy the letters in, and sent it today.

Oct. 30. My son David's children have gathered about 175 bus of apples for me. I gave them 1/7 for gathering. Andrew Olsen has picked about 75 bushels.

P. 314 **Oct. 31.** It froze the night of the 29th but did not injure the apples. I received a postal card today from Dryden informing me that my Niece Nancy Givens died very suddenly the night of the 24 inst. I wrote to Nancy's sister, Almira Seager, who lives in Dryden, for particulars of Nancy's death. I also wrote to my son George A.

Nov. 6. This is election day. It passed off quietly in Glendale. The Republicans had 27 majority in this town.

McKinley's Electors had 56 votes and Bryan's 31. The President, Counselor, and Bishops of this Stake used all their influence for the Republicans, telling the people, that it was the wish of the Authorities of the Church that they would the Republican ticket. But the Deseret News declares positively that the First Presidency is not trying to influence any one about voting, and wants every person to vote according to their own convictions. So it seems that there is a falsehood somewhere. But it is very certain that the influence of the Church officials in Kanab Stake affected the vote of the people. Politics is causing very bad feelings in the Church. It is said that a certain Apostle, says that he lays off his Apostleship when he takes up Stump Speaking. Now my opinion is this: That no man can be a partisan politician and have the Spirit of God resting on him, while haranguing the people as a partisan politician. Because the Spirit of the Lord does not dictate one man one thing, and another man of the opposite party, another thing directly opposite.--No matter whether they be Apostles or Presidents. The foregoing is exactly how I look upon such matters. If an Apostle can lay off his Apostleship to suit his own partisan feelings, and take up his Apostleship at his own selfish pleasure, it is a privilege that I have never seen or heard of, in the doctrine of the Church of Christ.

Nov. 15 [1900]. Homer has been home often for the past three weeks. He left today to go to the Buckskin Mountains with the sheep.

Nov. 20. I received a letter from George A. He writes that he will come to see us and bring 1200 lbs of flour and some rock salt, as I requested of him in my last letter to him. He has been working on the canal.

Nov. 30. My son Franklin's son Ammon arrived here a little before sundown, and my son George came in about 7 P. M. He has had a hard time to get here with his load. The road over the divide is so very muddy. Andrew Olsen took a load of apples to Panguitch and returned the 28th. He did very well--got about \$30.00 in money store pay, cheese &etc. It has not been freezing weather and the roads are very muddy especially in the canion and over the divide.

P. 315 Dec. 1. It is clear and pleasant today. It is pleasant to have George with us.

Dec. 3. I gave George a load of Apples to take to Panguitch to sell. He and Andrew loaded up each of them a load today.

Dec. 4. They started today with about 1400 lbs each. I wrote to Samuel Myers.

Dec. 8. George and Andrew returned today, and did fairly well with the apples.

Dec. 12. My son George started for home. I gave him another load of apples to sell on the way home. I paid him about \$40.00 for 1200 lbs. of flour and 1000 lbs rock salt, and gave him \$18.00 to hire a hand to finish digging his well, all in money, besides two loads of apples. My grandson Ammon Foote started for home with George.

Dec. 16th. I was invited to a supper, at brother Hopkins' house in honor of the departure of his son, Joseph Wallace, on a mission to preach the gospel. I was sick and could not go, which I regretted very much.

Dec. 17. Bro. J. W. Hopkins started on his mission today, for the Southern States. The forepart of this month I received a letter from my old friend Wm. Marvin acknowledging the receipt of my lengthy letter. (.see page 264) His letter will be found on page 301. I answered this letter and sent it the 24th. See page 301 for my answer.

Dec. 21. I got a letter from my son George. He got home all right.

Dec. 27. Jacob Smith and Margaret Carpenter were married today.

Dec. 29. Cold. Thermometer 10 degrees above zero before sunrise. I settled my tithing,--paid \$5.00 cash, and in produce \$5.00. Total \$10.00.

Dec. 31. Thermometer 6 degrees above zero this morning--the coldest this winter. This day ends 1900 A. D. and also the 19th century. What wonderful events have transpired during this 19th century and since my earliest recollection about the year 1820. At that time there were but few manufacturing establishments. The cloth for our clothes was all spun and wove at home, and the shoemakers generally went from house to make the shoes

and boots for the families. There were none to be bought at the stores, neither ready made clothing. There were no thrashing machines. My father pounded out his grain with a flail, and separated the chaff from the grain with a large hand fan. Grain was cut with grain-cradles and sickles. Summer clothes were spun from the flax, and tow, and wove by hand. Cotton cloth just began to come into market at my first recollection. There were no Railroads, Telegraphs, Reapers, Mowing Machines &etc. and the thousands inventions of today. But the greatest of all the blessings to the human family during this century is the restoration of the Everlasting Gospel from heaven, by Jesus Christ our Savior.

CHAPTER 18

Correspondence with Wm. Marvin continued from page 304

Skaneateles N. Y. Jan. 3rd 1901

AMy Dear Friend: I thank you for your letter received a few days ago on the subject of the origin of Spirits. I think it covers fully my points of inquiry. In the middle ages the schoolmen discussed very earnestly the question of the origin of the "soul," meaning the mind, soul, and spirit, or all that is in man but his body. One party held that the soul was conceived in the womb with, and born with the body, and grows with it until death separates them, when the soul enters the Spirit world, and the body turns to dust. This party is called "Traducians." Another party said "no!" Souls are created by God one at a time as it is needed for the bodies of every human being, and is infused or given to the child after birth. I still meet with both of these views in modern books. I adopted with or without reason the view taken by the "Traducians" more than fifty years ago, and have thus far remained satisfied with it, ie, that the soul or spirit is conceived and born with the body. In the "Christ of History," a clever book by Dr Young, the author says, "God created all material things, but He is the Father of all Spiritual beings." And again, the "human soul is the offspring of God." The difference is quite striking. God created the one, but begets the other. I remember to have read somewhere that God beget the souls or spirits of men and kept a "reservoir" or storehouse full of them in order to be ready to supply infants newly born. I thought I read this idea in Elder Taylor's, or Apostle Taylor's "Mediation and Atonement," but when I came to look for it in his book I could not find it. The idea of preexistence of Spirits of men was quite new to me except as taught in the doctrine of the transmigration of souls, and this doctrine is wholly Asiatic. Again, then, you introduce in your mind a plurality of Gods.--The unity of the Godhead must be presumed. There is but one God. The Nicene Creed, the second Creed in the book of Common Prayer declares; "I believe in Jesus Christ the only begotten Son of God, begotten before all worlds; God of God, light of light begotten not made, being of one substance with the Father by whom all worlds were made." Here the doctrine plainly is, that the Son was begotten by the Father on Himself before all worlds in eternity, and is "God of God," that is, God out of God, light out of light. The idea of necessity of a wife and mother is here avoided. There is an analogy in Nature. There are many plants and animals that are both male and female, and propagate themselves.

P. 317 Jesus said to the woman at the well in Samaria, "God is a Spirit@ But I do not know what a Spirit is; Nor do I know what matter is, in its last analysis. I do not therefore object to Mr. Smith's giving a body to the Father. The Son, of course, has a human body. Nor do I object to the idea, that human spirits after the death of the body are clothed in very sublimated attenuated matter, and take form and shape. I thought it possible that the Mormons might believe that the spirits of men were begotten in heaven by parents whose marriage had been celebrated and sealed for time and eternity, by an authorized official of the Church. In this confusion and multiplicity of ideas I thought I would write to you. I do not at the present moment see any serious objection to the idea of there being a wife and mother in the Godhead,--to there being four persons instead of three, provided they all are of one essence. If you think of the three or four as being in any way different in substance or not co-eternal, each infinite in power and glory and each incomprehensible. Nor do I object to the idea that the canon of Sacred Scripture is not closed by our Bible. It is generally thought that the incarnate Son of God having visited the earth and instructed mankind and established a church to preserve his teachings, and in which he is supposed to be living, and which he is supposed to be guiding. No other or further revelation is necessary for the good, or salvation of mankind. But while I am thankful for the Bible, I am not unwilling to believe that further revelations may be given.

Jan. 21st 1901. I have been interrupted by sickness, a slight attack of my old trouble in the bladder, or prostate gland. In resuming the writing I will drop the subject, but invoke the services of my niece as amanuensis. I have no doubt that you will be a little interested about my own personal surroundings in my old age. After living a widower nearly twenty years, I married Mrs. Jewett of this village. She was a daughter of Judge Jewett a famous

P. 318 lawyer, whom you must have known, or heard of, when you lived in Dryden. She had one son grown up, and I one daughter,--an only child. My wife had some money, and I some,--and our means united, were sufficient to give us a comfortable support the rest of our lives. My wife is now the mother of one son--two grandsons,--and two great grandchildren. I can't boast of either, but I can boast of one of the loveliest daughters, and best son-in-laws, Gen. Ludington, in the world. My home is a brick one, of good size,--is situated in the middle of the village, with a large garden attached. It is a very comfortable residence,--kept warm by a hot air furnace, or heater, burning about twenty tons of coal during the winter. The climate is much like that in Dryden only colder. The village is situated at the foot of the lake of the same name. It has a population of about sixteen hundred souls. Six Churches, and an Academy and High School. It has a number of educated, well cultivated people, and a number of retired farmers. It is a very pleasant village to live in, but is not a place of any

business. Syracuse, sixteen miles east, and Auburn seven miles west, being much larger places, take the business away from this village. A trolley railroad has recently been opened from Auburn to this village, and will be extended to Syracuse next summer. In my retirement, I have read books, especially books of science and political and Church history. In reading Church history my mind has been forcibly impressed with the idea, that Protestant historians, in order to justify the revolt, or Reformation, as it is called, under Luther, have been very unjust to the Roman Catholic Church, especially to the Papacy. After the civilization of Great Britain, France, Spain, a considerable part of Germany, and all of North Africa under the Roman Empire, had been overthrown and nearly exterminated by the barbarous Franks, Goths Vandalls and Huns. It was the Catholic Church under the leadership of the Popes, that recreated a new Civilization and did so much to restore order and civil liberty. The Popes and Monasteries saved Europe from positive barbarism in the middle ages.

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I intend before I die, to give the books on Mormonism which you recommended to me, to the village library. This institution owns a fine building and about seven thousand volumes of books. It is a circulating library, besides having a good nice reading room. By placing these books in the library, any persons desiring to know what Mormonism really is, can get it from these books. I have not been able to read them or hear them read as much as I would like, but I have learned a good deal from them. The Book of Mormon gives the teachings of Jesus quite fully as does our four gospels.

The Life of Mr. Joseph Smith, though fairly well written in point of style, is not worthy of the subject. Mr. Smith, as a founder of a new religion is entitled to a biography more ample, or fuller in detail, accompanied by fuller notices of his associates, especially the first Apostles,—the circumstances under which the visions were seen, and the revelations made together with a summary of his doctrine in the concluding chapter. I intend also to deposit your letters to me in the library for safe keeping for the use of my daughter and son-in-law, when they get time to read them, or for the use of any of your children who may desire to have them. The Autobiography is valuable as I think, and some of your children, may at some future time like to have it, unless you should write another for them which might give you much trouble in your old age.

You and I both stand on the brink of the river, and are both looking across to the land on the other side. I sometimes dread the pain of the crossing, but God in His mercy may lessen it. I have no fears, as to the reception I may meet with the other side. I have found God in Christ so merciful and so good to me all my life, that I have no fear but that He will be equally good and merciful there. Beyond this, I have no very settled belief as to what my condition will be. I do not know, whether I shall recognize my earthly friends or not. I think revelation tells us but very little on the subject. Nevertheless, you and I will renew our acquaintance and talk over the incidents of our Dryden boyhood, and perhaps you will there teach me still more of the doctrines of the Church of Jesus Christ of Latter Day Saints.

P. 320 My wife is still an invalid able to walk a little about the house, and to read a little, but not to sew or knit. She is seventy seven years old, and without having any positive disease, is weak, and will probably never be a strong woman again. I hope your wife may be getting better. Her royalty to you all these years, entitles her to the most loving and tender care on your part. Please give her my kind regards.

I have used the words, Mormonism and Mormon, not in any offensive sense, but for convenience. I shall be ninety three years old next April--general good health. Local infirmity troublesome. With love, very truly yours, Wm. Marvin. @

Glendale Feb 1901

My Dear Friend, Wm. Marvin: I feel very grateful to you for your very interesting letter of Jan 3rd and 21st. Especially that part about your own personal surroundings and domestic affairs. I am pleased to learn that you are so pleasantly situated in a quiet village, and have enough of this worlds treasures to make you and wife comfortable. And I take it that your married life with your present wife, has been pleasant and happy with both you and her. Although you have not been blessed with sons to keep your name in remembrance from generation to generation, I consider that you have been greatly blessed otherwise, and your good and honorable name will be kept in honorable remembrance by the record of your noble acts during your long life, while your body lies resting in the tomb, and your works as a honorable man on earth will follow you into the Spirit world, and our Heavenly Father will reward you accordingly. And I do firmly believe that you will there be taught the everlasting gospel more fully, and receive it joyfully, for I think that you are not far from it now. The veil of Unbelief will be removed from your mind and you will see clearly. In fact, I think the veil is very thin now. I realize that the traditions of the fathers, and the circumstances which have surrounded you in your younger days are very difficult to get rid of in your old age. But you have been honest in your convictions, and have not been a hypocrite, and your desires and intentions have been good. Therefore the Lord will not suffer you to perish in

unbelief, but will bring you into the everlasting covenant
P. 321 either in this life or the spirit world. And I also most assuredly believe that you will meet the wife of your youth,--the mother of your only child and you will embrace each other as husband and wife, and be united for all eternity. She must have been a very excellent woman, from the brief sketch of her life in the Appendix of the Foote Genealogy.

O how thankful we ought to be to our Heavenly Father, for the restoration of the sealing power with the everlasting Priesthood, which is after the order of the Son of God, our Savior which Priesthood holds the power and authority to seal on earth, and it is sealed in heaven: Husbands wives and children sealed together, to meet in the eternal world and enjoy each other's society to all eternity! What glorious anticipations! "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed to us by his Spirit, For the Spirit seacheth all things, yea the deep things of God." First Cor 2nd Chap. Why should it be thought strange by those who profess to be Christians that the Lord Jesus Christ should reveal to His latter day saints, "things hidden from before the foundation of the world" "yea the deep things of God," as well as to the former day saints. There are many "deep things of God" to be revealed in this Last Dispensation which have not been revealed in any previous dispensation. Why? Because they were not applicable to them. The dispensation of the fullness of times is the greatest of all dispensations ever given to man on the earth consequently requires greater revelations from God, and many things will be revealed which have been kept hid from the world since the creation, and has only been revealed in former ages to certain chosen ones like Enoch, Abraham, Moses, Elijah and others. In writing the foregoing, I do not contend that the ordinance of baptism for the dead has not been revealed before, for it is plainly shown in Paul's argument to the Corinthians, concerning the resurrection of the dead, that that ordinance was well understood and practiced by them. (Cor 15th, 29.) The Lord has said to His latter day saints as follows: "Yea verily I say unto you, in that day when the Lord shall come, he shall reveal all things,--things which have passed, and hidden things, which no man knew,--things of the earth by which it was made, and the purposes and the end thereof,--things most precious,--things that are above, and things that are beneath, things that
P. 322 are in the earth and upon the land and in heaven. (Doc. & Cov. sec 101) The analogy in nature, you refer to of plants, and some animals being both male and female as being applicable to the person of our Heavenly Father, I consider very erroneous at least, if not abhorrent. It is inconsistent and contrary to the law of production or procreation of all intelligent beings. And to think that our Father God is both male and female in His own person is repulsive to my feelings. There is not a word in all the revelations of God given to man to sustain such an abhorrent doctrine. We are plainly told in the Bible that God created Adam in his own image and likeness. Then, if God was both male and female, Adam must have been the same. If so, why did God provide a female for him? Adam could have multiplied and replenished the earth without the Lord going to the trouble of providing him with a female. Now my friend I do not believe that you believe any such foolish doctrine. I claim for my Father-God, a perfect Being,-in form of a perfect man, with all the organs belonging to a perfect man, and I claim for my Mother-God a perfect female with all the organs of a perfect female. When Philip asked Jesus to show them the Father, Jesus said: "He that hath seen me hath seen the Father." St John 14, 8, 9. Mary, his mother must have known-and I have no doubt but what his disciples knew that Jesus was a perfect man. We are told in the scripture that he was the express image of the Father, and he says of himself, that he is the "son of man," and we must conclude that his organization was perfect and "without spot or blemish," like unto his Father's. Jesus said to his disciples, "I came forth from the Father, and am come into this world." St John 16, 28. How did he come from the Father into the world? It was by being begotten of him, by having intercourse with Mary the Mother of Jesus. Thus becoming the Only Begotten Son of God in the flesh, as well as the First Begotten Son of the Spiritual children of God. Let me correct the Nicene Creed, in accordance to the revelations of God, given to His Church of latter days. "I believe in Jesus Christ the First Begotten Spirit of God, before the worlds were organized-A God begotten of God his Eternal Father, (and is our elder brother, we being begotten and born of the same Celestial parents) partaking of the same nature and substance of the Father and was by his Father, (he having the birthright as the firstborn) exalted to be one of the Godhead, and to whom the Father gave the power to organize the worlds, and all things which in them are." The foregoing is my correction of
P. 323 that part of the creed which you quoted. I alone am responsible for it. I cannot see why the conception by the virgin Mary of our Lord should be enshrouded in such great mystery by the Christian world. Why should it be thought that some mysterious immortal process should be employed in his particular case to organize a body for him? It is said in Matthew 1, 18, that Mary was "found to be with child by the Holy Ghost." This conveys the idea that he was begotten by the Holy Ghost. If that was so, then the third person in the Godhead is his father instead of the first person. The plain facts in the case is nearer being told in Luke 1st 35 as follows: "And the angel said unto her, the Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee" &etc. This shows plainly to my understanding that the Highest, the first person in the Godhead is the Father of

the fleshly body of our Lord as well as the father of his spirit. The sayings of Jesus in all the gospels confirms this idea. I thought I would make this statement to show you the belief of the Mormons concerning our Savior.

Now concerning the plurality of Gods, I will quote one or two passages of scripture referring to that subject. St John 10, 34, 35. "Jesus answered them, is it not written in your law, I said ye are Gods: If he called them Gods unto whom the word of God came, and the scriptures cannot be broken." &etc. Paul says to the Corinthians, 4th, 5, 6. "For though there be that are called Gods whether in heaven or in earth, (as there be Gods many and lords many) But to us there is but one God, the Father, of whom are all things and we in him." &etc. Paul says here positively, "There be gods many and lords many." Now I will illustrate as I understand it. My father was the father of twelve children, Now, there are many fathers in the world, but to us children there is but one father and he is the only one we can legitimately call our father. So with our Father-God. We are His children, and He is the only God to us. Also see Deut. 10, 17. Josh. 22, 22. Dan. 11, 36. There are numerous other passages in the Bible conveying the idea of a plurality of Gods. You quote the words of Jesus to the woman of Samaria, that "God is a Spirit." Jesus did not say that he had no body. We are told in the Doc. & Cov. Sec 93 that "Man is Spirit," yet he has a body of flesh and bones. Also, that "Every Spirit of man was innocent in the beginning" &etc. (verse 38) I cannot understand how you can hold to the idea that the spirit is begotten with the body, when it is so plainly stated in the first Chapter of

- P. 324** Jeremiah 5th verse, that the Lord knew him and sanctified him and ordained him a prophet before he was formed &etc. Also, I ask how could the blind man have sinned before he was born, if he did not have an existence? Who were the sons of God who shouted for joy when the foundations of the earth were laid," if they were not the Spirit Sons of God? They could not have had earthly bodies for the earth was not yet organized. Who were the "angels that kept not their first estate, but left their own habitation, and are reserved in chains of darkness unto the judgments of the great days," (Jude 6th verse) if they are not the spirits who rebelled with Lucifer a son of the morning against our Father in heaven? I have briefly written on these subjects as I understand them, in accordance with the revelations of God given in our days, also in former days. We have a right to investigate and discourse on the things which the Lord has revealed, as Moses says, "Secret things belong to God, but that which he has revealed belongs to us and our children."

The Life of Joseph Smith by Geo. Q. Cannon, is not satisfactory to me, but it is the best that has been published in book form. Joseph Smith's History was published in series, in the "Times and Seasons published in Nauvoo, as long as that paper was published there, (being 6 volumes) and then was continued in the first volumes of the Deseret News published in Salt Lake City. Why it has not been published in book form I do not know. It was written by himself, or his scribe, or both in the form of a daily journal, and the circumstances connected with the Church, which brought forth those revelations from the Lord, giving instructions and directions in all things necessary to organize the Church in accordance to the will of the Lord, and his laws pertaining to the Everlasting Gospel &etc are given in their regular order as they occurred. These series contained the fullest history of the Church during Joseph Smith's life time that I have seen. I have no doubt but what they will be published in book form in the near future.

In the Foote Genealogy, the date of your wife Harriet Newell Foote's birth is not given, but the date of her death is given in the Appendix, March 31st 1848. Will you please give me the date of her birth, also the date of your daughter's birth, and given name. I want to record your family with the families of the Footes, as all the families of the daughters of the Footes are recorded in the Foote Genealogy. If you can give me the family record of Elisha

- P. 325** Foote, your wife's father, please do so, for it is very incomplete in the Foote Genealogy. It does not give the date of any of his children's birth. Neither is the day nor month of Elisha Foote's birth recorded, but the year is given, 1783. The date of your birth is given in the Dryden History. As concerning the sketch of my life which you have, I will say, that my children will never need it, for they will have the history of my life in full in my Autobiography which I shall leave with them. My history to date consists of 923 pages, and on an average 460 words to the page, making a total of about 424,580 words. A considerable portion consists of my correspondence with my relatives and friends.

I have our correspondence in full, (excepting the sketches of my life which I sent to you,) copied into my history, and I think that it will be interesting reading for my children and grand children after we pass to the beyond. You are at liberty to do what you think best with my letters. I hope that whoever may read them may obtain some light on "Mormonism."

You say truly; "You and I stand on the bank of the river," awaiting our turn to cross over, and I will say, Looking through a "glass darkly" at the other side. Yet with an eye of faith, I think I can see my relatives and

friends awaiting to receive me, but the exact condition of things existing there I do not know. That there are laws suited to the inhabitants of the spirit world cannot be doubted. I have never had a vision of that world, and know nothing about it, only, from what the Lord has revealed. Some say that it has been shown to them in vision. I have never seen a vision, nor an angel myself, yet I cannot doubt but what some have. But I am not a stranger to the inspiration of the Holy Ghost, bearing testimony of the things of God pertaining to his Kingdom, which I consider a more sure testimony than seeing an angel. For the Spirit of Truth enlightens the mind, and penetrates the whole body, giving joy to the soul, confirming our faith in the promises made to us in the gospel of Christ. And it is by faith that our spiritual eyes get glimpses of the Spirit world.

The Lord has said to His Saints: "And it shall come to pass that those who die in me shall not taste of death, for it shall be sweet unto them." Doc. & Cov. sec 42, 46 verse)

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On looking over this letter I find that I have overlooked a portion of your letter, where you say: "I thought it possible that the Mormons might believe that the spirits of men were begotten in heaven by parents whose marriage had been celebrated, and sealed for time and eternity by an authorized official of the Church." Concerning this doctrine, I would like you to read section 132, Doctrine & Covenants, the Revelation on the Eternity of the Marriage Covenant.--Especially the 19th & 20th verses. You will see that the man and woman who have been sealed husband and wife for all eternity, if they abide in the covenant, and commit no murder whereby to shed innocent blood, shall pass to their exaltation and glory in all things which has been sealed upon their heads, which glory shall be a fullness, and a continuation of the seeds for ever and ever. Then shall they be Gods because they have no end, therefore they shall be from everlasting to everlasting, because they continue, then shall they be above all, because all things are subject unto them. Then shall they be Gods because they have all power and the angels are subject to them." Verses 16, & 17, tells who the angels are.

Now the sum and substance of this doctrine is this, as I understand it. A man and woman who are sealed by the authority of God, and continue in the covenant through this life will pass to their exaltation, which is endless lives, or the power to increase and multiply, and if I understand it correctly, their increase are spiritual organizations, thus following on in the footsteps of our Heavenly Parents, until they shall have multiplied sufficiently to organize earths for them, upon which they may dwell in bodies of flesh and bones, as we are now.

The Lord says, "And by law are the continuation of the works of my Father, wherein he glorifieth himself." (31st verse) Thus to the increase of our Heavenly Father's Kingdom there will be no end. For all who are accounted worthy of this great exaltation belong to Christ, who redeemed them by his blood, and made this exaltation possible for them, and as Apostle Paul said to the Corinthians, (1st Cor 3rd, 23) "And ye are Christ's, and Christ is God's." Now, I want you to understand that we believe that the spirits of all men and women who ever have, or ever will inhabit this earth, are the spirit children of our Father in heaven, who is the Father of our Lord Jesus Christ. They are not the spirit Children of any persons who have lived on this earth and may have received an exaltation since the resurrection of the Lord Jesus. I have

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touched upon this subject briefly so as to give you a clearer idea of what the "Mormons" believe on this subject.

I was about to close this letter when I discovered that I had overlooked that part of your letter, so I have added the foregoing. My health has been poorly all winter. I think I have a touch of what they call nowadays, "the grippe," but not so as to be bedfast, or to deprive me from writing. My eyesight is good--can see fairly well without glasses. I do not know what I would do if I was deprived of eyesight so I could not read and write. I am almost continually in the room with my wife so as to attend to her wants, and my time is spent reading and writing. I cannot sit and do nothing. I don't know but my mind is as active as ever, although my body is weak. But I do not take as much interest in the things of this world as I used to, for I see more Clearly that they are transient and soon pass away. I find my old comrades continually passing away and but very few left, and I begin to feel lonely, as I see another generation taking the lead of affairs, and doing some things different from what I have been taught.

My wife's health continues about the same. She thanks you for your remembrance of her. I hope to hear from you again soon. Give my respects to your wife. Your old friend, Warren Foote.

I wrote to Mr. Marvin July 16th and sent him President Lorenzo Snow's address to the old folks assembled at Salt Air, on a pleasure excursion.

For his answer see page 332.

CHAPTER 19

Journal for 1901

P. 328 Jan. 1 [1901]. The New Year and Century came in clear and cold, with the thermometer five degrees above zero before sunrise. I wrote to my son Geo. A. and my grandson Wm. A. Foote, son of my son David.

Jan. 2. Thermometer is four above zero this morning

Jan. 3. Thermometer is ten above zero this morning. I received a letter from my niece Almira Seager and her daughter, Mrs. Hattie Manning, written by the latter. I will make an extract from it.

Dryden Dec. 26th 1900

ADear Uncle and Aunt. I guess you will begin to think that we do not intend to answer your kind letter that we received sometime ago, but as my mother's health is very poor, she wanted me to write. You wanted to know about Aunt Nancy's death. It was very sudden. She was at our house just a few days before. She had been cleaning house, and getting ready. She and Uncle Givins, to go and spend some weeks with their daughter who lives near Dryden Lake, where her folks lived when she was young. In the evening of the 24th day of Oct. she had a pain in her chest which began in the afternoon, when she put some warm cloths on. She went to bed as usual, and about half past eleven, uncle was partly to sleep, when he heard something fall. He saw that she was not in bed, he got right up and lit the lamp, and found that she had fallen on the floor in the bedroom where they slept and was dead. It was so sudden that it does not seem that our dear one has gone. Just one step from earth to heaven. I think when we all get there, what a happy reunion it will be, to meet our loved ones that are awaiting for us on the other shore. It will only be a few more days of toiling here below, and if we are faithful until the end, we too will reach that heavenly home where parting will be no more forever. Dear Uncle, Mother says tell you that the paper you sent her was very good. She has read the sermon in it very carefully and liked it much...Your Grand Niece, Hattie Manning."

P. 329 Jan. 4. I wrote to my son Franklin who live near Emery, Emery Co. Utah

Jan. 7. Commenced raining last night and rained all day. Snow on Mt.

Jan. 8. I received a letter from my son Geo. A. He writes that they are well. He says. They have made another assessment on the Highland Canal of \$1.25 per share, the 25 cents to be paid in cash. That means \$100.00 in labor and \$25.00 in cash for us.

Jan. 9. I got a letter from my son Charles L. dated Jan. 4th. He writes "We are all well.--I was over to town the other day to settle my tithing. I have paid over \$40.00 in tithing this year, and I feel well doing so. It seems hard for some folks to pay their tithing, but I think any body will be blessed in doing so. It helps to take away that selfish spirit. I feel well in the gospel, for I know there is nothing outside of it for poor weak man to live for."

Jan. 11. The weather has been very cold for a few days. Thermometer 7 above.

Jan. 16. I received good kind letters from my grandsons Charles, and Ammon, and granddaughter Irene Foote, children of my son James Franklin. Weather now clear & pleasant.

Jan. 21. I wrote to my niece Augusta Tanner and nephew D. S. Clement.

Jan. 26. A few days ago I received a letter circular from Andrew Jensen of the Church Historian Office stating that he was about to publish a book entitled "Latter Day Saint Biographical Encyclopedia,," and desired a sketch of my father's and my own lives for the book. The price will be \$2.50 for a sketch of 1/2 a page in book and \$5.00 for a half tone likeness. The price of book will be \$2.50 besides the foregoing, that is, Book complete with sketch of life and picture \$7.50.

Jan. 28. I mailed sketches of father's life and my own with my portrait and \$10.00 to Andrew Jensen as above.

Jan. 30. I wrote to my niece Emily Hunt. I received a letter from brother M. F. Farnsworth Manti Temple. My wife had learned from her sister Nancy that her grandmother on her mother's side was Hannah Farnsworth

Coleman. I wrote to bro. Farnsworth to learn if he could find any thing about her in his Genealogy. He writes that he finds several Hannah Farnsworth but none who married a Mr. Coleman. But he thinks she is without doubt a distant relative. He writes a very kindly letter to me, and our acquaintance in the St. George Temple.

P. 330 Feb. 1 [1901]. I received a letter from my grandson Harry Bouton, all well. It commenced snowing this morning.

Feb. 2. Still snowing. 8 inches this morning.

Feb. 4. Snow 2 feet in Glendale.

Feb. 5. I got a letter from my little grandson John Ammon. Son of my son John Ammon deceased. He says he is going to school, and would like to come and see me. I have never seen him yet.

Feb. 6. Received a letter, and receipt from Andrew Jensen for the \$10.00 I sent him. I will copy the letter.

Salt Lake City Feb 2nd 1901

"Bro Warren Foote Glendale Kane Co Utah. Your letter dated Jan. 28th has been received with the two sketches, your Photograph and check for \$10.00. Please find receipt for the money, Your sketch, also your fathers are indeed both very interesting and will make fine articles for Biographical Encyclopedia. Both sketches are too lengthy for the book in full, but will be placed on file at the Historian's Office. Each sketch for the book is allotted one half a page, or one column which contains nearly 500 words. Your sketch would run over four pages, but as the sketch is so interesting we will give you that space, if you will simply pay the extra expense on typesetting and printing which will amount to about \$5.00. A nice cut will be made from your Photo, after which we will do with it as you desired. Thanking you for your promptness. I am your brother in the gospel. Andrew Jensen."

It commenced snowing last night and snowed till 3 o'clock P. M. It is now 26 inches at this place. The first had settled to 16 inches.

Feb. 10. It has been snowing moderately nearly all the time since the morning of the first inst. It cleared up last night and the snow is four feet, two inches this morning at this place. We have not had any mail for a week past.

Feb. 12. The Thermometer is 14 above zero this morning. The mail got in last night and brought a little mail matter, among which was a letter from my old School Master Wm. Marvin. (See page 316)

Feb. 14. The mail came in last night. I was assessed today. Whole amount of property assessed \$1632.00. Homer's assessment is, without including James Smith's sheep \$340.00. (James Smith's sheep was assessed in Homer's name.)

P. 331 Feb. 22. It rained last night and the snow is about nearly gone. Homer came in this afternoon from the sheep herd.

Feb. 26. Homer started for the sheep herd. It is warm and spring like.

Feb. 28. I sent my long letter to Wm. Marvin. (see page 320) in answer to his page 316.

Mar. 1. It is warm and pleasant. Snow all gone and very muddy.

Mar. 6. I received Homer's money from Zion's Savings Bank \$322.40.

Mar. 11. I wrote to my son Geo. A. and to my niece Almira Seager.

Mar. 17. Sunday, I have not been able to go to meeting this winter.

Mar. 22. I have sent 499 names of dead relatives to Bro. Farnsworth, Recorder in Manti Temple, to be baptized. I received a letter from him today, and the names returned, all being baptized. I sent three dollars for Temple donation, and for the Proxies.

- Mar. 26.** I received a letter from my Grand Nephew Geo. H. Johnson, son of my niece Helen McLean Johnson. He writes a very kind letter.
- Mar. 28 [1901].** Homer came from sheep herd last night. Snow squally all day.
- Apr. 5.** I had a sharp pain in my right temple this afternoon. It struck me suddenly, and stunned me for a few moments and came near falling. It alarmed my wife, and she sent for Homer. I soon recovered, but my fingers felt very clumsy for some time. It might have been a light stroke of paralysis. Homer arrived at 11 o'clock at night.
- Apr. 6.** My head aches and feels quite sore inside, especially right temple.
- Apr. 7.** I feel quite feeble today but am gaining strength.
- Apr. 9.** Received a letter from my niece Helen McLean Johnson. Her husband has rented his large farm at Milan and is now living in Rock Island City Ill. Address 4425, 7th Ave. She writes a good kind letter. I wrote to Emily Hunt yesterday.
- Apr. 12. Pres. George Q. Cannon died** at one o'clock A. M. today in Monterey, Cal. He has been sick for some time. He went to California thinking that a change of climate would benefit him, but it seems that his time has come to pass the veil. Another valiant servant of the Lord has been called to another sphere of action. He will be greatly missed in the Church, as he has been one of the main actors since the death of President Brigham Young.
- Apr. 29.** I wrote quite a lengthy letter on the gospel to my niece Helen Johnson. I feel quite poorly yet. My wife keeps along about the same,--does not sit up only to have her bed made. Her mental faculties are good.
- P. 332 May. 1.** I wrote to brother David. He has not written to me himself for a year or more. His son Will H. writes in his place.
- May 31.** There has not anything unusual transpired during this month that I know. My wife and I continue about as we were last month.
- Jun. 1.** This is the One Hundredth Anniversary of the birth of Pres. Brigham Young. It being celebrated in Salt Lake City.
- Jun. 8.** The Stake Quarterly Conference here today. I attended in the afternoon. It is the **58th Anniversary of Artemisia's and my wedding.** How changed the scene. She is now broken down and bedfast, and I am worn out, and can do but little but wait on her, and write. But we feel to thank our Father in Heaven that he has spared our lives to raise our children that have been spared to us until they can take care of themselves, and hope we have done some good on earth.
- Jun. 9.** I attended Conference again. None of the Twelve Apostles were here.
- Jun. 31.** Sunday. I attended meeting. Bro. Leithead and I were the speakers. Very few attends the meetings nowadays. The weather is very warm and dry. Thermometer 90 in the shade. Nothing unusual has transpired.
- Jul. 2.** Received a letter from my son George. He says he will start for Glendale in 10 days.
- Jul. 4.** They are celebrating here today. I did not attend. It is very warm, 96 in shade.
- Jul. 10.** I wrote to brother Farnsworth about Temple work for the dead.
- Jul. 15.** Received answer to my letter of the 10th from Bro. Farnsworth, explaining some things I inquired about which I need not mention here.
- Jul. 16.** I wrote to my old schoolmaster Wm. Marvin, and sent him Pres. Snows address to the old folks &etc.

Jul. 23. Our son George and family arrived here this afternoon. Homer also, came from Sheep herd. We were rejoiced to meet again. George and Leanah have five little nice girls. They will stay 2 months or more, and dry fruit, and can, and preserve some.

Aug. 1 [1901]. It is showery on the mountains, but no rain in the valley. I received a letter from William Marvin in answer to my letter of 16th July, when I sent him Pres. Snows address to the old folks, Salt Air.

Skaneateles N. Y. July 27th 1901

"My Dear Friend: I thank you for sending to me President Snow's address, which has just been read to me, I not being able to see to read any more.

It is a pleasing address, full of faith, and hope, and holds out encouraging thoughts for the future to us old people. What a splendid gathering that must have been, where there was over a thousand souls over Seventy years of age, and what a splendid old man Snow himself must be with all his experiences, a personal acquaintance with the

P. 333 Prophet Smith himself, and a full knowledge of the history of the Mormon Church in all its details. I am sorry to learn from your letter that your good wife does not get well. She seems to be in the crucible of affliction where she is undoubtedly being refined, like gold, for an exalted place in the Celestial Kingdom of our Lord. My wife is also a considerable invalid, and at the age of seventy seven, gives very little or no promise of her ever being much better. Without positive disease that we can discover, her nervous power seems to be giving away, and she is growing weaker every day. My own health is good baring a little rheumatism, especially in my right hand, and a little stiffness in my knee joints. Hoping you keep well, and with kind regards to Mrs. Foote. I am as ever your friend Wm. Marvin."

Correspondence continued on page 338.

Aug. 10. Eighty years ago today I was born in a hewed log house three quarters of a mile east of Dryden Corners Tompkins Co. N. Y. Today I have five sons, and five daughters living;--sixty five grand children, and fourteen great grand children living. Total posterity living eighty eight. Posterity dead nineteen. Total Posterity, one hundred and seven. There are today living, as far as I know, forty one grand and great grand children bearing the name of Foote. Of these, twenty-one are males, and twenty females. Surely the Lord has blessed me with posterity. Will they all prove faithful in the gospel of our Lord, and secure unto themselves an inheritance in the Celestial Kingdom? My father and I have laid the foundation in this Church of Jesus Christ of Latter Day Saints, and I have began the work for the redemption of our dead relatives, in the Temples of the Lord, now my sons and daughters, and grand sons, and grand daughters, will you continue this work throughout your generations, and thus become Saviors upon Mt Zion? Will you be valiant in this great latter day work in assisting to establishing the Kingdom of God on the earth, and reign with our Lord on the earth a thousand years; or will you take the opposite course and be destroyed at his

P. 334 coming? You have your agency. Life and death are before you. There are two roads. One is very broad, and many are traveling therein, but it leads to destruction, and misery. The other is strait and narrow, and leads to life everlasting, exaltation and glory. O, choose the strait and narrow path, and be Valiant in the work, in this Dispensation of the fullness of times, and you will be caught up to meet our Lord when he comes, and after the earth is purified by fire which will destroy the wicked you will descend with him, and dwell on the earth a thousand year in peace, and when the earth is renewed and Celestialized you will an inheritance on it in the presence of our Heavenly Father, and our elder brother the Lord Jesus Christ, to all eternity.

Aug. 18. Had a heavy shower. The lightning struck two cottonwood trees eight feet in front of Thomas Smith's store house.

Sep. 1. Our daughter Artemisia Cutler is visiting with us. It seems pleasant to have our sons and daughters come and visit us.

Sep. 6. President McKinley was shot today at Buffalo N. Y. but not killed. He was holding a reception. The large crowd passed by him in single file and shook hands with him. One man put out his hand to shake and shot the president through the bowels. He was immediately seized and confined.

- Sep. 9.** My son George started for Marysville after supplies for the sheep herd. His children are having a fine time with Clara's.
- Sep. 14.** President McKinley died at 15 minutes past 2 o'clock this morning.
- Sep. 20 [1901].** I have been writing a long letter to my niece Almira Seager on the subject of the gospel. I mailed it today to Dryden N. Y.
- Sep. 27.** My son George started for home with his family. They have had a good visit of two months, and have dried a canned quite a lot of fruit, besides George has earned about \$70.00. It seemed hard to part again, but so it is in this probation. May the Lord preserve us all to meet again in the flesh.
- Oct. 3.** My Grand sons, Warren R. and George A. with their families arrived here from Thatcher and Safford Arizona. They are on a visit.
- Oct. 10. President Lorenzo Snow died** at 35 minutes past 3 o'clock. He has been sick with a cold for several days. He attended the General Conference last Sunday afternoon, and with a great effort preached what proved his last sermon in the flesh. He has been a faithful servant of the Lord, and will be greatly missed by the Saints.
- P. 335 Oct. 13.** My son David's daughter Lavinia was married this evening at the house of Fred Cutler J. P. by him.
- Nov. 5.** My son Homer had James Smith's sheep counted today. There are 9415. There has been killed for mutton, and lost,-killed by wild animals &etc 151 since last May. This is a good showing.
- Nov. 13.** At 25 minutes before ten o'clock last night there was quite an **earthquake**. I had gone to bed and was partly asleep, when my bed was shaken which awakened me, when another shake occurred which made the bedstead rattle. I jumped out of bed and said to my wife that it must be an earthquake. It was felt by all in town.
- Nov. 14.** Many in this place were quite alarmed last night. Some who had not retired to bed could scarcely stand on their feet. No damage was done in this place as I have heard of.
- Nov. 23.** I received a letter from my Nephew Wm. H. Foote bringing the sad news of the death of his father. He died very suddenly at nine o'clock forenoon on the 17th. He was out on the street the day before, and in the evening felt unusually well for him. He seemingly fell into a sweet peaceful sleep, and his spirit took it flight to the spirit world. He was 89 years, two months and twenty three days old. He was a kind affectionate brother to me, and a honest upright man. But he could not see as I see the gospel of our Lord. He could not believe that Joseph Smith was inspired of the Lord nor that his visions and revelations which he professed were of divine origin. But he believed that the Mormons were sincere in their belief, and that there were good people in their Church as well as in other denominations, and they had as good a right to be protected in their religious belief as others. He was a member in the Methodist Episcopal Church for many years, and was Steward in the Church at Flint a number of years and was highly respected. I shall now have him baptized for and endowed and sealed to our parents. The Lord has granted me the desire of my heart, which has been to out live all my brothers and sisters, so I could do or have done the ordinances of the gospel for them in the Temples, that they may be redeemed from prison and have part in the first resurrection and reign with our Lord on the earth a thousand years, and in the end an exaltation in the Celestial Kingdom with our father and mother and relatives and all the Saints of God who have dwelt on this earth.
- P. 336 Nov. 28.** I am nearly sick with a cold. I have received a letter from my daughter-in-law, my son Charles L's wife informing me that they had been to the Temple at Manti and had their endowments. They were endowed and sealed, and their three children sealed to them on Oct 23rd 1901. Was sealed by J. T. D. McAlister. Charles was ordained an Elder Oct 17th by Peter Olsen in Emery Ward. This is Thanksgiving day, but there is no meeting in Glendale.
- Dec. 6.** I received a letter from my nephew Darius S. Clement. I had written to him to learn if he could do the Temple work for my brother David. I will copy his letter, as it is short.

Fairview Utah Dec 4th 1901

"Dear Uncle; Your welcome and interesting letter found us all in the enjoyment of usual health. We were glad

to hear that you and folks are still among the living and as well as you are. It seems that the last of your brothers has finally passed away. And it seems providential and fitting that the one should survive, who is in a position to attend to the saving ordinances for them, and other relatives that have gone. You have accomplished a great work in this respect, notwithstanding the obstacles that have hindered. And I believe that when you meet them on the other side the rejoicing there will be for the good you have done will not be dampened by words of blame or feelings of regret because of neglect on your part. As to the work for Uncle David, I will make calculation to do it.--And while you are about it you may send as many names as you wish, for baptism and I will have the necessary help for males and females. Love to all. Your affectionate Nephew, Darius S. Clement."

Dec. 11 [1901]. My grandson Warren R. Foote, and family started for their home in Thatcher, Graham Co. Arizona. He has been at work here and has done pretty well. His wife's brother and family are going with him.

Dec. 12. The Thermometer is down to 6 above zero-is cold all day.

Dec. 13. Thermometer same as yesterday. My son Homer started for Cedar after rams.

Dec. 14. Our Quarterly Conference commenced today at Kanab.

Dec. 16. Joel H. Johnson was chosen for second counsellor to Pres. Woolley and Harmon S. Cutler bishop at Kanab. My grandson Warren Cutler was made second Counsellor to the bishop at Fredonia. The Apostles Matthias Cowley and Hiram Smith were at the Conference and it is said gave the people some plain talk, which I think was very

P. 337 necessary. After conference the Apostles came over to Long Valley and held a meeting at Orderville and dedicated their new meeting house. Brother Charles S. Cram came over and made us a visit. He stayed with us two nights. We had some interesting conversation on various topics pertaining to spiritual matters and other things. He is very visionary. He believes Adam and Jesus Christ are one and the same person. I cant believe that doctrine as I cannot find any revelation to sustain it, but much to show that they are distinct personages. **See my treatise on this subject, and others on pages 45, and Chapter 5 page 54.**

Dec. 31. Another year has passed, and the purposes of the Lord are rolling on, and the words of the prophets are being fulfilled, and the calamities, and destructions and robberies, murders and all manner of wickedness are increasing. Storms, floods earthquakes, sea heaving itself beyond its bounds, Strikes" among the working classes, the rich against the poor, and the poor laborers against the rich, wars and rumors of wars and all things nearly seems to be in commotion, as the Savior says would be just before his second coming. But the Saints are dwelling securely and in peace, notwithstanding the efforts of the sectarian ministers to bring trouble upon them.

The gospel is being preached among the nations with energy and power, and the honest in heart, though few in number, are receiving it gladly. Apostle Heber J. Grant and two or three others have been sent to Jappan to establish a mission among that people and friends are raised up unto them, and prospects look favorable among that interesting nation, and so the work goes on. With regard to myself and my beloved wife our lives are still spared, and the Lord is very merciful unto us. All my parents children are gone to the other side but myself. It seems strange that I should be spared to outlive them all, but it is the Lord's doing I believe, so that I might accomplish the ordinances in the House of the Lord for their salvation. I shall have the work done soon for my brother David, then the work for my parents family will be complete. My beloved wife has also been spared for a wise purpose of the Lord I fully believe. And unto our Father in heaven we ascribe all honor & praise.

CORRESPONDANCE WITH WM. MARVIN CONTINUED FROM PAGE 333

- P. 338** The latter part of August 1891 I wrote to my friend William Marvin, and sent to him B. H. Roberts address on the Godhead, delivered in the Tabernacle in Salt Lake City. The following is his answer.

Skaneateles N. Y. Sept 21st 1901

AMy Dear Friend: I have listened to the reading of your letter and Mr. Roberts address at the Tabernacle with much pleasure. I think you have great reason to be thankful for your good health in your old age and for the number of your children and grand children. I am sorry your wife is not well, but she is undoubtedly going through the process of refining. "Whom the Lord loveth he chasteneth." My own health with a few short interruptions has been good. My wife has been an invalid for more than four years. She has become partially paralyzed--has lost the use of her right hand,--talks with difficulty, and walks only with the assistance of one or two persons. I have been encouraged however that she has been getting better during the last ten days. She has two nurses, a night and day nurse.

I thought the address of Elder Roberts showed him to be a Theologian of more than ordinary learning and ability. I assented to the greater part of his propositions, and where I dissent I could not disprove his views. In affirming that the Father is God, that the Son is God, and the Holy Ghost is God, and that these three persons, in Wisdom, knowledge, will, and purpose are one, he goes a great way towards accepting the orthodox doctrine of the trinity. If he had added that they are one in substance he would have proclaimed the old Catholic doctrine. I will dispute with no man who holds to the doctrine that God has a body. There is much in the scripture going to establish this doctrine. Nor is it new to modern Theologians. Baron Swedenborg taught it. To my mind, however, the idea that God has a body conflicts with the idea that he is an infinite spirit. The Bible teaches that he is a Spirit. A body

- P. 339** suggests the idea of figure, shape, boundaries, limitations, and if God has these what is there outside of him. I fancy that most Christians in thinking of God, think of him as embodied in his son Jesus Christ, who had or has a human body, and was and is both God and man. The God man is to most Christians minds the object of worship.

If you will pardon me I will send you two extracts from my book, never published written in 1889, entitled "Some thoughts on Science and religion."

(I will say here that in my letter to him, I gave him the plan that the Presbyterians had adopted to convert the Mormons &etc)

AAAnd so the Presbyterians are planning to convert the Mormons, but who will convert the Presbyterians? It has been asserted that there were over one hundred and sixty separate Christian sects in England and America, each one claiming your allegiance. Under these circumstances, I find it more satisfactory to myself to abide by the old Church, the old creeds, and old worship. The Church of England, the parent Church of the Episcopalian Church to which I belong is an ancient Catholic Church, deriving its ministry from Christ and his Apostles. All these sects justify their right to exist by the scriptures, each interpreting the Scriptures in its own way. Taking the scriptures alone for your guide you can get up almost any kind of Church or religion. I regard the Mormons of having this advantage over other denominations, in matters of controversy, that they claim fresh and new revelations in support of their doctrines. This changes the controversy to the question; were these revelations from God? I admit that God may reveal to mankind by visions and revelations, or in some other way, new truths, and may establish new Church organizations, but the question is, not what God may do, but what he has done. With my kindest regards to Mrs. Foote, and praying that God will make her bed in her sickness, and will her the testimony of his love. I am very truly your old friend. William Marvin@

The extracts from his unpublished book, which he mentions commences on next page.

- P. 340** Extracts referred to in the foregoing letter:

"The theists says: "Yes there is a God. He is a Spirit-the First principle, and unconditioned cause of all existence." Sir Isaac Newton at the close of his Principia, says: "The true God is a living, intelligent, powerful Being, and His other perfections, it follows that He is supreme or most perfect. He is eternal, and infinite, omnipotent and omnipresent." "By the name of God," says Descartes, "I mean an infinite eternal, immutable, independent, omniscient omnipresent Substance, by which all things which are, have been created." The enlightened theist considers this Being as perfect in Power, Wisdom, and Goodness, and is not only the Creator

Of the Universe but its constant sustained. He is not to be thought of as having finished His works of Creation and given them laws and then stepped aside to see how the machinery would run. But He is Himself the laws, and He is to be thought of as imminent in nature, in force, in matter, in everything, while at the same time, He is transcendent over all things. His freedom and independence are absolute and complete. "In Him we live, move and have our being." "He gives to all life, health, and all things." "Of Him, and through Him, and for Him are all things." He is without body or parts, one and indivisible. The mind of man may recognize His existence, but cannot comprehend Him. He is what He is, but men's idea of Him will vary according to the difference in the degree of their enlightenment."

It will be noticed that Mr. Marvin has modified his ideas somewhat, since he wrote his book in 1889 concerning God having a body, for he says, "I will dispute with no man who holds to the doctrine that God has a body. There is much in the scriptures going to establish this doctrine." Because our Savior told the woman of Samaria, that God is a Spirit, all the various denominations construe this to mean that he has no body. But this passage as it stands in our New Testament is a mistranslation, or rather, an interpolation. According to the Inspired Translation by the prophet Joseph Smith, the Lord never said to the woman that God was a spirit. Immediately after the 23rd verse, (St John's Gospel 4th Chapter) which reads as follows "But the hour cometh and now is, when the true worshipers

P. 341 shall worship the Father in Spirit and in truth for the Father seeketh such to worship him," Joseph Smith's translation reads as follows, "For unto such hath God promised his spirit. And they who worship him must worship in spirit and in truth." But supposing the Lord Jesus did say that God is a spirit, He also says in the Doctrine and Covenants Sec. 93, 33rd verse. "For man is spirit. The elements are eternal, and spirit and element inseparably connected, receiveth a fullness of joy, And when separated, man cannot receive a fullness of joy." Now if man cannot have a fullness of joy when his spirit is separated from his body, how can God our Father be perfect and have fullness of joy without a body?

I acknowledged the receipt of the foregoing letter, but did not write anything on religious subjects, or the Godhead as I thought Elder Roberts Address, was sufficient.

Mrs. Marvin's Death

About the 20th of Oct. I received a Skaneateles paper giving an account of the death of Mrs. Marvin, as follows: Mrs. Eliza R. Marvin, wife of Judge William Marvin died at the family home in this village, at 3:30 o'clock Thursday afternoon, Oct 10th 1901, in her 78th year. She had been in failing health for a year past, and on Friday last suffered an attack of paralysis. Mrs. Marvin was twice married. Her first husband was William H. Jewett, son of Judge Freeborn G. Jewett, the first Chief Justice of the Court of Appeals of the State of New York. Mr. Jewett died in August 1859, and in 1866 Mrs. Jewett married Judge Marvin, who survives her, now in his 94th year. Mrs. Marvin is also survived by one son F. G. Jewett, of Albany, connected with the office of the Secretary of State, and two grandsons, Rev. F. J. Jewett jr. and Edward Jewett, both of Albany N. Y. Mrs. Marvin resided in Skaneateles for about sixty years and had endeared herself to a wide circle of friends and acquaintances. Funeral services will be held at St James' church, Saturday afternoon at 2:30 o'clock."

After receiving the foregoing notice of Mrs. Marvin's death I wrote Judge Marvin expressing my sympathy for him in his second bereavement of a wife, and thought he must feel very lonely in his old age after having lived together

P. 342 so many years, for I realized that I would feel so if my wife should be taken from me. I requested him, in case he should pass away before I do, that he would enjoin it upon his daughter or niece to inform me of his death, so I could record it in my "Foote Genealogy" with his wife's,--Harriet Newell Foote. I received the following letter in reply.

Skaneateles N. Y. Apr 1th 1902

"My Dear Friend: In answer to your kind letter of inquiry, I have to say, that soon after my wife's death in October, I had an attack of illness which lasted a week or ten days, which grew out of the condition of my local ailment. After about ten days or two weeks I was much better, but took a cold which lasted some six weeks. For the last three months, I have been as well as I could be until the early part of this week, when I had another attack of my chronic trouble. I am able to sit up in a big arm chair and dictate this. If I should die before you do, my daughter or niece will give you notice of my death, and some one of your family will, I hope inform me of your death or your wife's, if I should survive you.

Though you accept as true the reported revelations and doctrines of Mr. Joseph Smith, which I utterly reject as untrue, yet nevertheless this difference in our views need not separate us in spirit. There is a common ground

upon which we can both stand and embrace each other in love and friendship. We both, I hope, love God the Father, God the Son, and God the Holy Ghost, and we are both trying to live holy lives. On this platform we can stand together and associate your good wife with us. I am sorry your wife has been so long an invalid. She is going through the purifying and refining furnace. According to the account you have given of her, she has been to you for many years your true loyal wife and best friend. Her self sacrificing devotion to you on a certain interesting occasion, which you know all about, is in my mind unparalleled in all history except among the Mormons. I hope you may live to bury her with all the honors of Sainthood. Adieu!

P. 343 With many prayers for your health in time and eternity. I am your early and old friend. William Marvin."

I never answered this letter, but was about to do so when I received a "Skaneateles Free Press," which was sent to me by Judge Marvin's daughter, Mrs. Ludington, giving an account of his death, and a brief sketch of his life, which I will copy, as it is very interesting, and shows the character of the man, and some of his noble qualities, as a citizen. I will first copy the Editorial under the heading of

"The Late Judge Marvin"

At the death of Judge William Marvin, which occurred Wednesday morning, July 9th 1902, Skaneateles lost its most distinguished and honored citizen. For thirty five years he had made his home here. While living a life of retirement he took an active interest in all matters pertaining to public affairs, whether of national, State or local character. In the years of his active life, performing judicial duties, he acquired self-poise, and viewed all questions impartially and fairly. Making his home in this community when nearly three score years of age, he was spared to enjoy many years of serene and peaceful life, winning the love and respect of all his fellow citizens. Judge Marvin was a man of scholarly attainments and active mind, retaining his faculties to a remarkable degree to the day of his death. He gave his influence to every good cause in the community. He was liberal in his views, and charitable to those in need. He was a deeply religious man, and served many years as warden of St James Church. In politics he was a Democrat of the old school. He was a thorough American and a patriot, as his acts while a resident of Florida in the trying times of the Civil War fully demonstrate. He had served twenty five years as President of the Skaneateles Library Association, and had been a director in the Bank of Skaneateles since its organization. Judge Marvin was a lovable man and he has gone to rest after a long and well rounded life, with the merited love and esteem of his fellow townsmen, leaving only pleasant memories of all who knew him.@

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SKETCH OF WILLIAM MARVIN'S LIFE.

The Honorable William Marvin who died at his home in this village, Wednesday morning, July 9th 1902 was born in Fairfield Herkimer County N. Y. on the 14th day of April 1808. His father moved his family consisting of six children to Dryden Tompkins County, N. Y. when William was an infant. There he grew up on his father's farm, working on the farm during the summer and going to the common village school in the winter. The winter before he was fifteen years old he taught a district school in Dryden. The two next succeeding winters he taught in Phelps, Ontario County. He gave his wages to his father, and went back to work on the farm in the summer. While he was thus employed he began his study of the law, and in May 1884, was admitted as an attorney-at-law in the Supreme Court of the State of New York, and a Solicitor in Chancery. He immediately commenced practice in Phelps. In 1835 he was appointed United States District Attorney for the Southern District of Florida by President Jackson. He accepted the office, and thereupon established his home in Key West in that district.

In March 1839, he was appointed Judge of the district by President Van Buren. Previous to this last appointment he served as delegate to the first Constitutional Convention of Florida, held at St. Joseph. In July 1845, Florida having ceased to be a Territory and became a State in the Union, the General Assembly of the State elected him Judge of the Circuit Court. This office he declined, and resumed the practice of the law. In March 1847, President Polk appointed him United States District Judge. This appointment was for life, subject only by impeachment. In December, 1860 the Judge, being an earnest and decided friend to the Union, and believing that he could be elected as delegate to a State convention which had been called to meet at Tallahassee, in January, to consider the question of seceding from the Union. South Carolina, and some other States had already passed ordinances of secession. He was beaten in his candidacy by a secessionist. The convention passed an ordinance of secession, declaring

P. 345 Florida to be out of the Union and an "Independent Nation." From that day on to the time when the Civil War began, the Unionists residing in the Southern District of the State were in great doubt and they were in some little danger, too, of maltreatment by the local authorities for these, having yielded their allegiance to the Unionists who opposed their measures. During all this time too, the Government at Washington indicated by no

sign whatever that it might not in the end, acquiesce in and consent to the secession of the Southern States. It was every where claimed in the South that secession was a peaceful remedy. In addition to the anxious cares which the Judge felt on account of the condition of his country, he was sorely grieved by the course taken by many of his more intimate friends. The district attorney, martial, clerk, and some of the leading members of his bar, all became secessionist. For a few days the secession flag was raised over the court house by some unauthorized person. But within a week, or two weeks at most, after the war had begun by the firing of Fort Sumter, a large steamer, the Baltic, arrived and came to anchor in the harbor of Key West, having on board recruits and supplies for Fort Pickens at Pensacola. Captain Meigs U. S. A. who afterwards served as Quarter Master General during the entire war, soon came ashore, accompanied by a young man from Ohio, whom he introduced to the Judge as the new district attorney. He also brought a commission appointing a new martial, and further still an order from the President authorizing the commander of the United States troops at Key West to declare martial law on that island, if he should think it advisable to do so. The existence of this order very soon became generally known, and the leading secessionists thought it advisable to make their escape to the main land. The rest were quiet. The Judge appointed a new clerk, whereupon his Court was again in a good working condition. In a short time, as the blockade of the Southern ports became more efficient, large numbers of vessels captured for attempt to break the blockade, were sent to Key West for adjudication as prizes of war. In this manner the Court at Key West was overwhelmed with business and became very useful to the country during the war. The Judge being protected by the military and naval forces, performed the duties of his office without hindrance and it is believed that, if we except Judge Wayne of the United States Supreme Court, he was the only Federal Judge, South of the Potomac, who did remain in office and perform his official duties during the war. In the third year of the war the Judge's health became greatly impaired in consequence of overwork and a long-continued residence in the hot climate. He therefore resigned his office and returned to his native State, in the hope that rest and change of climate would reestablish his health.

After four years struggle the war came to an end by the overthrow of the Confederate government at Richmond, the Surrender of its armies, and the military occupation of the country by the forces of the United States. The State Governments were also overthrown, demoralized, or disloyal. In this condition of affairs the thing to be accomplished was the re-establishment of loyal State Government, the abolition of slavery by the States and the electing of Senators and Representatives to Congress. To assist the people of these States to accomplish these objects President Johnson appointed a Provisional Governor for each of them. He appointed Judge Marvin for Florida. After receiving his instructions from the President, and Secretary Seward he proceeded immediately to Florida and in a short time had a proclamation printed and scattered throughout the State, directing the voters to meet at their several precincts at a specified time and choose judges of election and to elect delegates to a Constitutional Convention to be held at Tallahassee at the time named in the proclamation. The election was held, and on the assembling of the convention it was found that every county in the State was represented. The convention adopted a new Constitution in which they abolished slavery, and gave the negro every civil right enjoyed by the whites, but did not give him the right to vote at elections. It provided for the election of a Governor, members of the Legislature, and the appointment of Judges. A Governor and Legislature were elected soon after the adjournment of the convention. The new Governor was inaugurated, and the members of the Legislature sworn in whereupon the

functions of the Provisional Governor ceased. The Legislature elected him and the Hon. Wilkinson Call to represent the State in the Senate of the United States. His credentials were presented to the Senate and laid on the table, and they were never thereafter acted upon. The Senate, under the lead of Charles Sumner, and the House under the lead of Thaddeus Stevens, had already determined upon the policy of not admitting the States that had been in rebellion to representation in Congress without their first having enfranchised the negro as well as emancipated him. In accordance with this policy the Congress passed an act providing for the election of delegates to a second convention to be held in each of the States whose Government was to be reconstructed. This act of Congress provided that the negro should be allowed to vote for delegates the same as white men. This giving of the ballot to the negroes who had been so recently in a state of slavery angered and disgusted their old masters and the white people generally. In this frame of mind they generally refused to attend the elections. The negroes and the few white men, recent comers from the North into these States, had everything their own way. They made new Constitutions in which they gave the elective franchise to the negroes on the same footing of equality as to the white man. Having adopted new Constitutions they proceeded to elect new Governors, and new legislative bodies. In most, if not all, of these States, they elected for Governor a new-comer from the North, the Legislatures were largely composed of negroes. In this manner was introduced what was called the Carpetbag Governments. In Florida they elected Harrison Reid, recently from Wisconsin, Governor, and the Legislature elected Col. Osborn recently from Jefferson County N. Y. and Mr. Gilbert in like manner from Otsego county, to the Senate of the United States. They elected negro representatives to Congress. These persons in no manner represented what had theretofore always been considered as the people, or body

politic of the State. Judge Marvin took no part in these proceedings. He considered the enfranchisement of the negro so soon after he had come out of a condition of slavery, as unnecessary for the protection of his liberty, offensive to his late masters, and in many other points of view wholly injudicious. He

P. 348 declined to cooperate in any way with the carpet baggers or to accept office in the new order of things. In this manner he became disconnected from the politics of Florida,. He was twice married, his first wife was Harriet N. Foote of Cooperstown N. Y. who died in 1848, leaving a daughter, an only child, who married Col. Marshall I. Ludington of the United States Army. In 1866 he married Mrs. Elizabeth Riddle Jewett and settled down in Skaneateles, where he lived to the day of his death. He employed his time in working in his garden and reading books mostly of a scientific, historic or religious character. He took an earnest interest in the affairs of the town and village, and lent his assistance to the establishment of a public library in the village. He shirked no duty imposed on him by his fellow citizens and served as a trustee in the village during one year. Leading this quiet and unambitious life, he learned to love his neighbors and they in return loved him.

He was the author of "A Treatise on the Law of Wreck and Salvage," which he published while still on the bench. He also published a small treatise on "The Law of General Average," and on the retirement of old age, he wrote and published a small book on the evidences of the genuineness of the four gospels, entitled "The Authorship of the Four Gospels." In his church relations Judge Marvin was an earnest Episcopalian, and for many years previous to his death had been senior warden of St James church Skaneateles."

As a sequel to my correspondence with William Marvin I will record here that I had the following ordinances of the gospel performed for him and his wife, Harriet Newell Foote Marvin in the Manti Temple.

William Marvin was baptized for, 18th Nov. 1902, John Cunlife Proxy
Harriet Newell Foote was baptized for, 25th of June 1901, Lovina J. Farnsworth Proxy. They were endowed and sealed the 7th of Jan. 1903. Darius Salem Clement and his wife were Proxies. They were sealed by John B. Maiben. Witnesses, Morton Axelson and J. C. Stark. William Marvin was ordained an Elder by Christian Munk, D. S. Clement Proxy.