Missionary Activities and Church Organizations in Pennsylvania, 1830-1840

V. Alan Curtis

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MISSIONARY ACTIVITIES AND CHURCH ORGANIZATIONS
IN PENNSYLVANIA, 1830-1840

A Thesis
Presented to the
Department of Church History and Doctrine
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
V. Alan Curtis
April 1976
This thesis, by V. Alan Curtis, is accepted in its present form by the Department of Church History and Doctrine of Brigham Young University as satisfying the thesis requirement for the degree of Master of Arts.

Larry C. Porter, Committee Chairman

Donald Q. Cannon, Committee Member

5/27/75 Larry C. Porter, Acting Department Chairman

Typed by Linda Hone
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Chapter 1

INTRODUCTION

PURPOSE OF THE STUDY

Five missionaries from The Church of Jesus Christ of Latter-day Saints\(^1\) called on Brigham Young at Mendon, New York in January of 1832. They came from the Columbia and Rutland Branches of the LDS Church in northern Pennsylvania. Historical accounts have given little information concerning the activities of these branches. The story of their organization, membership, and what became of those people as the Church moved west has never been told.

The account of the two small branches in north central Pennsylvania is a part of the history of the

\(^1\)During the first four years after its organization in 1830, the Church was known as the "Church of Christ." See the Doctrine and Covenants (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1958), 20:1, hereafter cited as D&C. Then an 1834 conference of the Church chose "The Church of the Latter-day Saints." See Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts (2d ed. rev.; Salt Lake City: Deseret Book Co., 1969), II, 62-63, hereafter cited as HC. Finally, by divine decree, April 26, 1838, the official title became, "The Church of Jesus Christ of Latter-day Saints." See D&C 115:4. In the present paper, the "Church" refers to the above organization.
missionary work and growth of the Church in Pennsylvania. That history, likewise, has not yet been written. In his 1971 dissertation, Larry C. Porter treated Mormon origins in New York and Pennsylvania, but limited his concern to Joseph Smith, his family and their immediate contacts through 1831. The only Pennsylvania county treated in his work was Susquehanna County.

Andrew Jenson compiled a manuscript history of missionary work in Pennsylvania that is in the LDS Church Historical Department in Salt Lake City. It brought together many ideas and clippings on the subject but left some very important gaps open. Similarly, Richard Shelton Williams, in his thesis on missionary work in the New England States through 1850 only touched on missionary trips that crossed the state of Pennsylvania.


3Andrew Jenson, comp., "Pennsylvania as a Latter-day Saint Missionary Field" (MSS in The Church of Jesus Christ of Latter-day Saints Historical Department in Salt Lake City, [n.d.]), the Historical Department hereafter cited as LDS Church Historical Department.

This study is concerned with the background and history of the missionary work in Pennsylvania as a part of the greater history of the Church in the 1830's. This study is also concerned with the results of that missionary work. Pennsylvania provided missionaries to teach Brigham Young and others and laid the foundations in Philadelphia for the missionary work along the east coast. Some of her native sons were the converts who settled in Missouri and joined in the march of Zion's Camp. The impact of the Church in an area so close to Kirtland is interesting to observe.

Most of what has been written on the history of the Church can be criticized on the grounds that it looks at history chiefly through the eyes of the leaders and key figures in that history. This study presents additional information about so called secondary Mormons who viewed and participated in Church history while not sitting in council with its leaders. This adds a depth of understanding about how the Church and its message affected various kinds of people.

METHODS OF RESEARCH

The major source of information on the subject of this study has been the LDS Church Historical Department. Their collection of journals, diaries and related material has provided the main body of information on
Pennsylvania missionary work. Many hours have been spent in research there.

Under a fellowship grant from Brigham Young University, the writer spent one month in the summer of 1974 researching in Pennsylvania. Letters of inquiry were sent to 146 of the historical societies in the state that were listed in the Directory of Historical Societies and Agencies in the United States and Canada. Similar letters were also sent to thirty-three of the state's colleges and universities as listed in American Universities and Colleges. Approximately 60 percent of the historical societies and 84 percent of the colleges and universities responded to the letters. That research trip gave the author a valuable feel for the lay of the land. It also provided numerous small but valuable bits of information which have been included in the present volume. The study was also aided by personal correspondence with individuals in the Keystone State.


DELIMITATION

This study has concentrated on Pennsylvania and has only included other states as missionaries' travels there might have required. It likewise has been limited in time to 1830-1840. An attempt has been made to follow all missionaries, branches and conferences that could be identified within those limits.
Chapter 2

PENNSYLVANIA--THE FIELD OF LABOR

PENNSYLVANIA

The State of Pennsylvania was originally created in a grant of land from King Charles II to William Penn dated March 4, 1681. Citizens of the Commonwealth of Pennsylvania played a major role in the fight for independence. They participated both in the halls of Philadelphia and in the backwoods skirmishes with British-led Indians. Pennsylvania was one of the original thirteen colonies. Her people hailed from a wide variety of homelands and backgrounds. One early historian painted the following word picture of post-Revolutionary-War Pennsylvania:

A birds-eye view of Pennsylvania in 1783 will show the Friends possessed of a prosperous and thrifty metropolis and rich fields in Philadelphia and the adjoining counties. The German profitably and industriously settled on the Eastern base Kittotcheteeene or Blue Hills from the Delaware to the Susquehanna holding that rich agricultural territory as she holds it yet. The Scotch-Irish in Cumberland Valley and pushing up the Juniata and winding around the spurs of the Alleghenies into the then, counties of Bedford, and Westmoreland. The Yankees seated in the valleys of the north branch of the Susquehanna. The rest of the state except some valleys of the west branch was an
unbroken wilderness. The total population did not exceed 330,000.¹

That was 1783. The "Yankee" portion of the settlers claimed right to their lands through the Plymouth council charter from King Charles II dated April 23, 1662. The two charters from King Charles II overlapped considerably which resulted in Yankees from Connecticut claiming some of the same land that was claimed by Pennsylvania's Susquehanna Company. The long, bitter and bloody conflict that grew from the overlapping claims has been called the first and second Pennamite and Yankee wars. Hostilities began in 1768 and lasted, off and on, for over twenty years. Some compromises of the 1790's allowed the Connecticut settlers to register their claims with Pennsylvania and finally resolved the conflict.²

By 1830, the population in Pennsylvania was concentrated in the area of Philadelphia and Pittsburgh with only a sparse distribution in the north central portion of the state.³


²Ibid., pp. 111-149.

In those early days of the Church in this dispensation, transportation was much slower and less certain than it is today. Often the length, distance and even the success of the early short-term missions were largely dependent on the weather and the means of travel which were available. The existing roads and waterways were used wherever possible. Of particular importance were the routes which linked the birthplace of the Church in New York with the Kirtland, Ohio area. Those routes usually crossed the corner of Pennsylvania.

An 1832 gazetteer of Pennsylvania praised the state's roads and claimed for the state the honor of "having constructed the first stone turnpike in the Union," and also "the first canal over one hundred miles in length." The first turnpike was a sixty-two mile, $465,000 project by a private company. It connected Lancaster and Philadelphia and was completed in 1794. During the next thirty-eight years, over two hundred turnpike companies built roads in "every part of the state."\(^4\) Another author concurred and added some detail about the turnpikes that carried many missionaries to their fields of labor:

Pennsylvania is distinguished for the number and excellence of her turnpike roads, which traverse the surface of the State in every direction, and extend their several branches to the most remote

districts . . . . These roads are usually constructed of a bed of broken stone, from one to two feet thick, having a convex surface so as to permit the water to drain off freely, and sufficiently wide to allow the passage of two or three carriages abreast. On each side of this artificial road is another track, commonly called the summer road, which is made on the natural soil, and being generally smoother than the stoned road, is usually preferred when the ground is dry. On the steep mountain sides the turnpikes ascend by a winding series of regularly graded slopes, seldom exceeding three or four degrees, no angle exceeding five degrees being permitted by law. 5

The people of northwestern Pennsylvania and of the state as a whole felt the influence of the second reformation, and thus many were prepared to hear the fulness of the gospel. Camp meetings were held by a combination of faiths as early as the fall of 1826 at Meadville. They were patterned after the originals in Cane Ridge, Kentucky in 1800-1801, being similar in the manner of worship and conversions. One Pennsylvania historian defended the meetings by writing:

... while a great deal of harsh criticism has been made against this mode of religious worship, there is one thing that must be admitted—many bad, wicked persons were changed into good religious people. 6

THE MESSENGERS

As elders began to march into Pennsylvania, they, undoubtedly, shared many characteristics with the


6 William James McKnight, MD., A Pioneer Outline
missionaries that marched into other states. The message they bore and the typical method for declaring it were basically the same among the emissaries of the Church in the 1830's. Ellsworth listed the doctrines that were being taught:

Any systematic presentation included some consideration of the Mormon view of history, the Book of Mormon and its purported origin, leading up to the restoration theme with emphasis on the claim of the presence of divine authority and the "gifts of the spirit" in the church. Elders were frequently admonished to teach only "first principles" and to leave alone the "mysteries," the incomprehensibles and the unexplained. "First principles" meant supporting from the Bible as nearly as possible the Mormon position on faith, repentance, baptism, the gift of the Holy Ghost and the "signs" which the New Testament promised would follow those that believed. The doctrines of the gathering of the Saints and of Zion were, of course, important too. The Saints were preparing for the Messianic reign of peace of a thousand years.7

Ellsworth also discussed the proselyting literature that the missionaries used. The Book of Mormon was number one in Mormon theology as well as first in use by the elders. Ellsworth wrote, "It was both prior in time and in rank. This was the book upon which Joseph Smith laid claim to being a prophet."8

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7Ellsworth, p. 50.
8Ibid., p. 40.
Another important feature of Mormon theology was the claim to direct, divine revelation through Joseph Smith the Prophet. Those revelations and copies thereof became vital tools in the missionaries' hands. The first published form that contained some of the revelations was the monthly newspaper, *The Evening and Morning Star*. As the first in a long series of periodicals published by the Church, the *Star* also contained other items of special interest to Church members and investigators. In 1835, some of the revelations were published under the title of *Doctrine and Covenants*. The *Latter-day Saints' Messenger and Advocate* replaced the *Star* with the October, 1834, number. The above items were used by the missionaries to teach and convince. The number of books and periodicals sold by a missionary was sometimes listed as a measure of his success or a report of his activities in the field.

Another measure of success that was commonly listed was, of course, the number of people who requested

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9 *The Evening and Morning Star* [Independence, Missouri and Kirtland, Ohio], June, 1832-September, 1834.

10 Ellsworth, pp. 41-42.

11 *Latter-day Saints' Messenger and Advocate* [Kirtland, Ohio], 1834-1837.
and received baptism at a particular missionary's hands. Once baptized, many of the new converts seemed to be set upon by a compelling desire to proclaim his new found truth. The first people with whom he would share the gospel would be his closest relatives and friends. As stated by Ellsworth:

Proselyting activities themselves came—almost without exception—from the spontaneous expression of an individual life based upon what was to each man "an individual testimony" concerning the faith he believed and taught.12

Many men tested the truth of the missionaries' message by an appeal to the scriptures and almost immediately began to teach from the same scriptures. Again in Ellsworth's words:

It was not uncommon, in the earliest days of the movement, for a man to hear Mormonism preached one day, be baptized the next, be ordained an elder on the following day and the day after that to be out preaching Mormonism.13

As the years rolled on, the organization of the Church progressed and the missionary work came under more and more central control. After several men were ordained high priests at the conference of June 1831, missionaries began to note that they had been sent forth by "a council of High Priests." Part of the business of the various conferences that the elders or "official members" of the Church held in many places was to name

certain elders to travel to various fields of labor. When the First Quorum of Seventy was called beginning on February 28, 1835, they also began to send missionaries forth and apparently to exercise some control. However, the spontaneous apsect of the work was preserved as a major characteristic throughout the 1830's.

It was noted that the typical technique that missionaries employed:

... was to make arrangements to use a local school house, sectarian chapel, court house, or other public or private building and then inform others of a scheduled meeting.\(^{14}\)

The elders commonly referred to that as "giving out an appointment." Frequently people came forth to oppose the work. Sometimes debates were arranged which lasted from a couple of hours to a few days. The missionaries always noted that "truth prevailed." Sometimes the missionaries "labored from house to house" or labored in private with an individual, but the most common approach was giving out an appointment. When someone desired baptism, they "came forward" at a meeting and arrangements were made for the ordinance. After a few people had received the gospel in an area, then other missionaries who traveled through that area would "visit among

the saints and strengthen them." Frequently, successive visits would be crowned with additional baptisms. When the number of members in a locality was great enough, a branch of the Church was organized. The organization was accomplished by ordaining an elder or other official member "to watch over the Church."

In Kirtland, the School of the Prophets and the School of the Elders were convened for the purpose of training prospective missionaries. The former involved a selected few in 1833 and the latter extended the coverage in 1834 and 1835. The Prophet identified the main purpose of the latter as being to qualify the elders "as messengers of Jesus Christ, to be ready to do His will in carrying glad tidings to all that would open their eyes, ears and hearts." 15 The elders met daily and studied a variety of secular as well as theological subjects. After about eighteen weeks, the school closed and the elders went into various fields of labor. 16

15 HC, II, p. 176.

Chapter 3

THE LAMANITE MISSION—A PRELUDE TO PENNSYLVANIA

BACKGROUND

One of the most striking and convincing outgrowths of the spiritual experience of the fourteen-year-old Joseph Smith near Palmyra, New York was the impact of his message on those who accepted it. Young Joseph claimed the Savior told him that the existing churches were abominations in his sight. This necessitated a restoration of the church and authority that Jesus had left with his apostles when He ascended into heaven. In the years between 1820 and 1830, Joseph grew to manhood, the Book of Mormon was published, a restoration of God's Priesthood was claimed and the circle of close friends who had heard the story of the grove grew slowly. April 6, 1830 saw six men participate in the organization of the Church in Peter Whitmer, Sr.'s home. Oliver Cowdery preached the first public sermon of the new group on Sunday, April 11, 1830.1

1HC, I, p. 81.
Once this foundation was laid, the message of restoration was spread with redoubled enthusiasm. In the next few months, centers of Church membership were established in Manchester, Wayne County, Fayette, Seneca County and Colesville, Broome County, New York.  

As converts became convinced of the truth of the Book of Mormon and of their need for baptism, they joined the Church and, usually, immediately became concerned for their friends and relatives who had not yet embraced the gospel as they then understood it. Therefore, the new convert set off on a short-term, self-appointed mission.

THE LAMANITE MISSION

One of the first divinely appointed and directed missions was the Lamanite Mission which was also an exception to the short term and distance rule of most of the missions of that day. Oliver Cowdery was called to preach to the Lamanites by revelation. He was told to delay his departure until after the conference of September 26, 1830 for which they were then preparing.

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3D&C 28.
Peter Whitmer, Jr., was appointed to go with "his brother Oliver" during the conference. Following the conference, Parley P. Pratt and Ziba Peterson were designated by revelation to join the Lamanite mission. Their mission had been appointed to be on the borders by the Lamanites which was understood to be the western limits of the United States, Missouri being the western most state. It was October of 1830 when the four men took leave of their friends in New York and started westward on foot. In the vicinity of Kirtland, Ohio, the men decided to call on Sidney Rigdon, Parley P. Pratt's former pastor.

The work of the missionaries in northeastern Ohio was very fruitful. One of their converts, Lyman Wight later summarized their efforts by writing "during the seven weeks they tarried they succeeded in building a church of 130 members. . . ." Before continuing on their mission the missionaries ordained some elders to preside over the new converts. However, all but Lyman Wight left immediately for New York, Missouri or other places, leaving Elder Wight in charge of the foundling

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4D&C 30.  
5D&C 32.  
6Lyman Wight, Letter to Wilford Woodruff, dated Mountain Valley, Texas, August 24, 1857 (among Wilford Woodruff Papers in LDS Church Historical Department), hereafter cited as Lyman Wight Letter.
branch. In a letter written some twenty-seven years later, Wight recalled those early days:

... thus you will see I was left alone with the whole church on my hands and the first Elders I saw after this ware [sic] from the state of NY. In all this I give you but a few instances out of hundreds I next come to the commencement of my preaching and labors in the church. On the 21st November, 1830 I made an appointment to preach and filled the same with out any serious difficulty and on the 22nd I was called upon to baptize three persons namely Ira Smith; Louisa Smith; and Benjamin Crandle; thus performing all the rites and ceremonies of the church with but little further embarrassment fully believing that I was authorised [sic] of our Lord and Savior Jesus Christ, my travels being limited to the borders of Penn, Sanducky [sic] river, and the intermediate counties makeing [sic] a distance of two hundred miles, baptized 373, organized 8 churches ordained 50 elders, many priests, teachers & deacons. On the 4th of June, a conference was held at Kirtland Ohio represented by all the above named [sic] branches. ... 7

The Prophet Joseph Smith sent John Whitmer from New York to preside in the Kirtland area. Elder Whitmer arrived in mid-January and, finding the job too big to handle alone, he sent for Joseph to come immediately. Joseph came to Kirtland on February 1, 1831. At a conference held on June 4, Lyman Wight and several others were ordained High Priests. Elder Wight testified regarding his mission and claimed that:

... after I had been ordained to the Melchisedek priesthood by him who holds the keys to the last dispensation of God on earth, on the 4th day of June 1831, I immediately took up my travels, proclaiming to all the inhabitants

7Ibid.
of the earth, withersoever I came, to repent ye, repent ye and be baptized for the remission of your sins; and tarry not in all the plains, neither in the hills, nor in the mountains, nor in the valleys, but go forth with all your flocks, and your herds, your gold and your silver, your precious stones and with the box, the fir, and the pine trees and consecrate all your precious jewels, and earthly treasures, and in fine, all you possess unto the Lord, even the Lord of the whole earth, for the building up of Zion, and an Holy Temple unto the Lord your God.
And thus did I go forth.8

MOVING TO OHIO

Joseph Smith and Sidney Rigdon were commanded by the Lord to "go to the Ohio" in December, 1830.9 By the end of 1830, three branches of the Church had been organized in the State of New York: Colesville, Fayette and Manchester. At a conference of the Church in Fayette on January 2, 1831, those members in New York were commanded to "go to the Ohio; ... and there you shall be endowed with power from on high."10

Joseph, his wife, Emma, Sidney Rigdon and Edward Partridge journeyed to Kirtland in the latter part of January. There they found a branch of the Church numbering approximately one hundred. Joseph and Emma stayed at the home of Newel K. Whitney for the first

8Ibid.
9D&C 37:1.
10HC, I, pp. 140-142; D&C 38:32.
several weeks in Kirtland. Joseph had seen in vision Brother Whitney and his wife as they were praying to know how they might obtain the Gift of the Holy Ghost.\textsuperscript{11} In addition to the branch in Kirtland there were at least two other branches in the Western Reserve in Mentor and in Warrensville.\textsuperscript{12} It can be assumed that missionary work was proceeding rapidly by the fact that about two thousand members gathered at the fourth General Conference of the Church in June 1831.\textsuperscript{13} The Lamanite missionaries had baptized 127, John Murdock had baptized between seventy and eighty. Simeon Carter had added sixty.\textsuperscript{14} In addition, Lyman Wight claimed to have "baptized 373, organized 8 churches ordained 50 elders, many priests, teachers & deacons" all of whom he represented at the General Conference in June.\textsuperscript{15} Wight's

\textsuperscript{11}HC, I, pp. 145-146.

\textsuperscript{12}Max H. Parkin, "A Study of the Nature and Causes of External and Internal Conflict of the Mormons in Ohio between 1830 and 1838" (unpublished Master's thesis, Brigham Young University, 1966), p. 44.


\textsuperscript{15}Lyman Wight Letter.
figure, recalled twenty-six years later, seemed to be out of line with Whitmer's estimate and with what the Prophet Joseph found when he arrived. However, Wight referred to his daily journals, although they cannot be located now, in adding up the number of converts. Over four months elapsed between Joseph's arrival and the June Conference. As Wight is also allowed the two hundred mile distance, and the possibility of some coming from greater distances than that to be baptized and then returning to teach their families, his accounting might be accurate. One such man from a greater distance, his family and branch of the Church in Pennsylvania has been the subject of a later chapter in this study. He may be merely representative of others yet to be found.

Thus, Joseph Smith and the Church were head-quartered in Kirtland and many people were embracing the gospel in that area. The stage was then set for missionaries to begin their march to the east into and across the state of Pennsylvania.
Although some of the new converts lacked the desire or the ability to leave all else and immediately set out to teach their new found truths, there were many who did. Most of those who did found plenty of work in the Western Reserve and the nearby counties of Ohio. There were quite a few, however, who ventured into Erie County, just across the border in Pennsylvania and labored there with considerable success before either continuing on to points further east and north or before returning to Kirtland.

BY LAND OR BY LAKE

As missionaries left for "the east," they had to decide if they would travel by land across Erie County, Pennsylvania, or by lake across Lake Erie to points in New York. The advantages of being able to teach along the way if by land and the greater cost if by water caused most to choose the former. However, Lake Erie was a possibility and one who chose it was Almon W. Babbitt on his second mission to Pomfret, Chautauqua County, New York. In 1835, Elder Babbitt, about twenty-one years of
age, and his seventeen-year-old companion, Benjamin F. Johnson, went by boat from Fairport, Ohio to Dunkirk, New York and on foot to Pomfret.¹

A valuable transportation statistic for Lake Erie in 1831 lists the following vessels: "eleven steamboats aggregating 2,260 tons, and 100 sailing vessels, averaging seventy tons."² Lucy Mack Smith also painted a picture of considerable commerce activity on Lake Erie as she told of leading a company of saints to Kirtland.³ The major distances were listed as Erie to Buffalo by Lake Erie—eighty-five miles and Erie to Cleveland—ninety miles.⁴ Fairport Harbor, which still does business today, was not listed, as was also the case with Dunkirk. However, Dunkirk is about equidistant between Erie and Buffalo, and Fairport is about thirty miles from Cleveland. That makes the distance for Brothers Babbitt and Johnson on the water about one hundred miles.


⁴Whitman, p. 128.
Kirtland in the 1830's also had excellent access
to the east by road. When the Mormons built their temple
in Kirtland, they chose a location on the Chillicothe Road
which connected Kirtland with the capital of the Western
Reserve for which the road was named. After the Church
left Kirtland, the Temple fell into different uses. One
of those uses was as the "Western Reserve Teacher's
Seminary and Kirtland Institute." A broadside adver-
tizing the Institute extolled its easy access.

It is about 2 miles south of the great thorough-
fare between Buffalo and Cleveland, about 21½ miles
northeast from the latter place, and about 9 south-
west from Painesville.\(^5\)

The two principal thoroughfares which traversed
the townships of Erie County, Pennsylvania during the
nineteenth century were the Lake Road and the Ridge Road.
Through Fairview Township, for instance, the Lake Road
ran along the lake about three-fourths of a mile away,
while the Ridge Road was one and one-half to two miles
back from the lake.\(^6\) Similar comments were made in the
histories of each lakeside township regarding the two
main roads through the area. Since the Lake Road was

\(^5\)Broadside, Western Reserve Teacher's Seminary
and Kirtland Institute, Kirtland: July 25, 1838 (on
display at the Reorganized Church of Jesus Christ of
Latter Day Saints' Visitor Center on the grounds of the
Kirtland Temple and called to the author's attention by
Emma Phillips, a guide at the Center).

\(^6\)Whitman, p. 297.
muddy and impassable for many months during the year, the major thoroughfare was the Ridge Road. An early historian observed that there were numerous public houses on the Ridge Road, due to the extensive travel.\(^7\) Another source showed the Ridge Road running through the villages of West Springfield, Springfield, Fairview, Swanville, Erie and Northeast.\(^8\)

The map in Figure 1 shows the townships and villages of Erie County. Since the map was dated 1896, it showed a network of railroads that were not in existence during the 1830's. Also, there have been some changes in the townships since 1830.

JARED CARTER--1831

One of the first missionaries to use the roads described above was Jared Carter. Brother Carter first learned of the Church through a copy of the Book of Mormon in the hands of an anti-Mormon in New York. Although beset with people who were opposed to the work, Brother Carter felt compelled to seek out the Church and be baptized. After he was baptized by Hyrum Smith about February 20, 1831, he was so warmed by the spirit of God

\(^7\)Ibid., p. 349.

\(^8\)Laura G. Sanford, The History of Erie County, 1862 (Philadelphia: J. B. Lippincott and Co., 1862), frontpiece.
Figure 1

Erie County, Pennsylvania*

*Whitman, frontpiece.
that he didn't feel the cold of the water on him at that winter season during the half-mile walk to shelter and a change of clothing. \(^9\)

Jared Carter, with Ebenezer Page, started from Kirtland on a mission to the east on September 22, 1831. After spending about five days with Joseph and Hyrum in Hiram, Ohio, they continued east. Two days later, Carter recorded that, "they baptized one and ordained Brother Read an Elder where Br. Read lived." Two days east of that they healed a man of "a pane [sic] in his teath [sic]." Ten miles east, they held three meetings, "but the people were willing to continue in there [sic] sins consequentially they were not fit to come into the work of the Lord," wrote Elder Carter. After laboring with some success in Vermont and New York States they returned to Kirtland, stopping in Springfield. There they they met with Brothers Samuel Smith and Orson Hyde and held two meetings. \(^10\)

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\(^9\) Jared Carter Journal, January, 1831-January 26, 1833 (MSS in LDS Church Historical Department). Elder Carter's Journal in this period is filled with experiences of being called to heal someone or to cast out a devil, which he describes almost one after another. Page six of the typescript includes an experience where the rain divided over them, allowing them to remain dry and continue their open-air meeting.

The route of Elder Carter's mission can be seen in the present work in Figure 12 on page 157. That map with its overlay is a charting of all known missions in Pennsylvania. The accompanying table in Figure 13 is a listing of those missions.

Brother Carter summarized his first mission:

Since I left home and was ordained to preach the gospel and was preaching from place to place now, I thought that I had great reason to thank and praise the Lord for what he had done for me and my brothers and sisters of my father's family. For the whole family had now come into the glorious work of God, with their companions, except one sister. My three brothers were preachers in this glorious gospel. I reached Amherst the last day of February, having been gone on this mission five months and upwards. I can say that God has blessed me according to the prophecy of Brother Joseph, before I went from Ohio. He has blessed me with sheaves and with health and blessed be his name.\(^\text{11}\)

ORSON PRATT AND LYMAN E. JOHNSON--1832

On February 3, 1832, Orson Pratt and Lyman E. Johnson left Kirtland for a mission to the east. They traveled through eight states, baptized four people in Blakely, Pennsylvania and others elsewhere, totaling nearly one hundred.\(^\text{12}\) Their route cannot be definitely


\(^\text{12}\) "Extracts of Letters from the Elders Abroad," The Evening and Morning Star [Independence, Missouri], I, No. 9 (February, 1833), p. 5; Orson Pratt, "Letters," The Evening and Morning Star, I, No. 10 (March, 1833), p. 6f. The Star was a Church newspaper which was published at that time, in Independence, Missouri and served as a voice from that center of the Church of Zion to all
determined, but there is currently a "Blakely" in Lackawanna County about five miles north by northeast of Scranton. From there the missionaries could have continued eastward into New Jersey or turned northward into New York. They attended a conference in Spafford, New York on November 10, 1832 after which Brother Johnson and Hazen Aldrich started for Ohio while Brother Pratt and William Snow started for Vermont. They also had ordained several elders since leaving Kirtland.13

ORSON HYDE AND SAMUEL H. SMITH

In its ninth number, The Evening and Morning Star noted a letter from Elder Newel Knight at Kirtland, Ohio, December 24, 1832 which informed the subscribers that Brothers Orson Hyde and Samuel H. Smith had just returned from their mission to the east. The letter listed some of the fruits of their labors: "built up four churches--one in Maine, two in Massachusetts and

the Church. Consequently, elders were requested to report their labors to the Star, thus making the newspaper an important, contemporary source of information for some of their missionary work.

one in Pennsylvania, baptized sixty." These two missionaries left Kirtland for the east on February 1, 1832, preaching all along the way, and labored in Erie County, Pennsylvania from the sixteenth of that month until one month later, before going on into New York. Elders Hyde and Smith spent the first twelve days in Springfield Township, at the west end of the county bordering on Lake Erie and the State of Ohio. (See Figure 1.) They held a meeting the first day and almost every day afterward to "large and attentive congregation[s] & many were melted down into tears, the Lord was with us." Five or six "came forward" and were baptized in Springfield Township, including one Christian preacher with whom they had "laboured in private diligently after meeting . . . ." 

14"Extracts of Letters from the Elders Abroad;" Journal History of the Church of Jesus Christ of Latter-day Saints, December 22, 1832 (in LDS Church Historical Department), hereafter this collection will be referred to as Journal History, as cited by Andrew Jenson, comp., "Pennsylvania as a Latter-day Saint Missionary Field" (MSS in LDS Church Historical Department), December 22, 1832.

15Orson Hyde Journal, February 1, 1832-December 22, 1832 (MSS in LDS Church Historical Department), pp. 3-4; Journal History, February 1, 1832, cited by Jenson, "Pennsylvania as a Latter-day Saint Missionary Field," February and March, 1832.

16Ibid.; Jared Carter Journal, p. 64. If all those who "came forward" were baptized that night, then the number was six. There were three on February 20, one on February 22 and two on February 27.
They stayed with Mr. Reed, Mr. Hartshorne and Mr. Barrs.\textsuperscript{17}

At one of the meetings, they "were favoured with hearing Br. Jared Carter preach," related Elder Hyde. Elder Carter had stopped in Springfield on his return from Vermont. Before the two missionaries left, they ordained Brother Simmons an elder and "instructed him in the knowledge of the kingdom & C." They also spent the next day with him and had him copy their "Law and Covenants." Therefore, they reported upon their return that they had organized or "built up one branch in Pennsylvania."\textsuperscript{18}

Although they preached in every township and most of the villages along the Ridge Road across Erie County, Elders Hyde and Smith found their "prospects poor" east of Springfield. Girard Township was organized during the year of 1832 and the borough or village of the same name was not developed until even later. Therefore Girard was not listed by the elders. (See Figure 1.)

\textsuperscript{17}Orson Hyde Journal. Since Springfield was about "two days" east and since the spelling of people's names was not always that careful, Mr. Reed could have been the Brother Read that Jared Carter and Ebenezer Page ordained an elder the previous September. It was also possible that Mr. Hartshorne was the Alvin Hartshome [?] who was baptized the following January by John F. Boynton and Evan M. Greene in Springfield. The handwriting in some of the old journals leaves a great deal to the imagination.

\textsuperscript{18}Orson Hyde Journal, pp. 4-5.
They preached in Fairview and lost a Book of Mormon. They found the people in Mill Creek "verry [sic] hard seemingly no salvation for them." In Erie, and Wesleyville, they likewise, found no success, even though they preached from house to house. In Harbor Creek, however, they found some interest and held three meetings and one was "almost persuaded to become a Christian." In the township of North East, they held five meetings, three of which were in the village of the same name. As they traveled and preached without success, they said, "[we] lifted up our warning voice by the spirit," and "shook off the dust of our feet against almost all," and "sealed many over to the day when the wrath of God shall be poured out."¹⁹

From Erie County, Elders Hyde and Smith journeyed into New York and New England. They made their return trip by stage in December of 1832. Although the stage had to cross Pennsylvania to arrive at Kirtland, the elders apparently did not stop to proselyte.²⁰

JARED CARTER--1832

Elder Jared Carter left Kirtland again Wednesday, April 25, 1832, on his second mission to Pennsylvania,


²⁰ Orson Hyde Journal, pp. 5-7.
New York and New England. He was accompanied by Calvin Stoddard and Aaron Lyon. Calvin Stoddard married the Prophet Joseph Smith's sister, Sophronia. 21 He was listed as one who received a blessing for working on the Kirtland Temple and later was a party to a division in the Prophet's family. 22 One Aaron E. Lyon moved to Chautauqua County, New York in 1819 and was listed in an early history as a resident of the county. 23

Elder Carter had ordained his two companions, teachers, "according to the direction of the spirit & also the consent of the Church in Kirtland." They arrived in Springfield April 27 and labored in the area until May 2. They found that Elder Simons and two of the members had fallen away from the Church during the two months since Elders Hyde and Smith had baptized them and left. The three missionaries were able to reclaim two of the three who had fallen away and baptized eight more: "Randil Wheeler, Andrew M. G. Adams, Abigail Spencer, Experience Wheeler, Cornelia Cattles, Fanny Mariah Rudd, Phebe Thompson and Cloa Rudd." Since they stayed at "Brother Heart's home" and mentioned a Brother Rudd, two names of those who had likely been baptized

21 Lucy Mack Smith, pp. 335-336.
earlier were also revealed. During their stay in Springfield, Elder Carter healed a boy, named Charles Craton, of deafness while Craton was giving the missionaries a ride in his oxen-drawn wagon.24

A "John Rudd of Springfield, Erie Co., Pennsylvania" signed the minutes of a conference attesting to Joseph Smith's innocence of Zion's Camp charges. The conference was assembled in Kirtland, August 23, 1834.25 John Rudd also paid fifty cents to the Prophet in Kirtland in an hour of need, for which the Prophet was very grateful.26 A John Rudd, Jr. and a John Rudd, Sr. made their appearance on the list of early settlers in Springfield Township. The son came in 1802 and his father arrived two years later.27

Elder Carter and his companions proceeded on to Fairview where they found their "testimony was as idle [sic] words to the people."28 They proceeded on their


25 "Conference Minutes," The Evening and Morning Star [Kirtland, Ohio], II, No. 23 (August, 1834), p. 6; HC, II, 149.

26 HC, II, p. 327.

27 Whitman, p. 346.

mission into New York, Vermont and other places. On Elder Carter's return through Pennsylvania, he found the Church prospering in Springfield and attended one meeting with the people there. "Before the meeting was closed there were three that manifested that they wished to be baptized." After baptizing them, he continued his journey to Kirtland and Amherst. He arrived in Kirtland October 19, 1832. 29

As early as November of 1832, some of the Pennsylvania converts had made their way to Zion in Missouri. The editors of the Star announced that 810 souls had gathered from seven states including Pennsylvania. 30 The gathering to Zion was an activity encouraged by the elders as well as a subject taught. It was a goal that the missionaries nurtured in their converts. However, no complete source has been found to indicate just who made the journey nor the origin of their travel. The gathering has complicated attempts to determine the membership in other areas of the Church.

29Ibid., pp. 121-122.

30"The Gathering," The Evening and Morning Star [Independence, Missouri], I, No. 6 (November, 1832), pp. 5-6.
The Evening and Morning Star reported in its ninth number that Hyrum and William Smith had just returned home after having been gone three weeks in December, 1832 and having baptized twenty-three persons in Pennsylvania. They were laboring in the Springfield area.

JOHN F. BOYNTON AND ZEBEDEE COLTRIN

Two missionaries who labored in Erie County at the same time as the Smiths were John F. Boynton and Zebedee Coltrin. They "turned east again" on November 23, 1832, and labored about five weeks in "Eary Co [sic]." Elder Coltrin recorded that they attended a conference with Hyrum and William Smith on December 15 "to regulate the church." He also noted that Hyrum baptized four boys and two girls. Elders Boynton and Coltrin were befriended by Lucien Woodworth, David and John Solsberg and others. They preached over twenty times in "Gerard," "Conyult," Springfield and other places. On one occasion, Elder Boynton spoke on the prophecies and the Book of Mormon. Elder Coltrin

followed "from the gospel and the Lord blest [sic] us much," he wrote. Brother Hodges, a native of the county, preached with the missionaries. On December 30, the two brethren met Elders Levi Hancock and Evan Greene, who were also laboring in the area. Elder Coltrin wrote that they baptized seven before crossing over into Ohio on January 3, 1833.\(^\text{32}\)

**JOHN F. BOYNTON AND EVAN M. GREENE**

One of the most productive missions in Erie County, Pennsylvania was the mission of John F. Boynton and Evan M. Greene from January to April of 1833. They left Kirtland on Tuesday, January 15 and arrived at Springfield two days later. They preached in Springfield, baptizing thirteen. In Elk Creek, Pennsylvania, they baptized twenty-nine, and organized a branch of the Church. They also preached in the Taylor settlement where they baptized two, in Girard, in the Jackson's settlement and in Sherman's corners, all in Erie County, Pennsylvania. In addition to the ones counted above, forty-six converts were listed without naming the location of their baptism, making a total of ninety people who joined the Church in less than three months in Erie.

\(^{32}\)Zebedee Coltrin Diary, June 15, 1832-March 28, 1833 (MSS in LDS Church Historical Department).
Elders Boynton and Greene reported to the Star that they had baptized seventy-eight souls by April 13. Not only was the number impressive, but the individuals thus baptized had a powerful impact on the Church. Jedediah M. Grant was baptized at the age of seventeen on March 2, 1833, at Elk Creek. Before his early death at age forty, he had become a missionary, member of Zion's Camp, mayor of Salt Lake City and Second Counselor to President Brigham Young. Jedediah's sister, Caroline, married William Smith in 1833.

Benjamin Winchester, aged fifteen, was baptized with his parents on January 27, 1833, at Elk Creek and had a powerful impact on the early Mormon Church as a

33 Evan M. Greene Journal, January 15, 1833-April 1, 1835 (MSS in LDS Church Historical Department); Journal History, January 15, 1833, April 13, 1833, cited by Jenson, "Pennsylvania as a Latter-day Saint Mission Field," 1833.

34 "The Progress of the Church of Christ," The Evening and Morning Star [Independence, Missouri], II, No. 13 (June, 1833), p. 4.


36 Lucy Mack Smith, p. 342.
missionary and pamphleteer. He served in his father's company in Zion's Camp. His father, Stephen, was the Lupton Winchester of Zion's Camp.

Moses Martin, baptized February 19, 1833, at Elk Creek, was also a member of Zion's Camp. With the camp on Thursday, May 15, he fell asleep while on sentry duty. Joseph discovered him, took his sword and left him asleep. He was courtmartialed the next night, but forgiven.

A conference of the Church in Elk Creek, on December 11, 1833, found Martin, "to be under condemnation," because he "had been negligent in his duty as an elder." He promised to do better and was forgiven. Martin was warned that if he failed to "humble himself before God," he would fall from the Church and fight against it. He returned to Pennsylvania as a missionary and pamphleteer. He served in his father's company in Zion's Camp. His father, Stephen, was the Lupton Winchester of Zion's Camp.

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37 David J. Whitaker, "'To Further the Cause of Righteousness': The Life and Contributions of Benjamin Winchester, Early Mormon Missionary," unpublished essay in the possession of the author, p. 3.


40 Zebedee Coltrin Diary, 1833-1834 (MSS in LDS Church Historical Department); Orson Pratt Diary, June 11, 1833-May 6, 1834 (MSS in LDS Church Historical Department).
missionary in August of 1834. On March 8, 1835, Moses Martin was ordained a seventy, blessed for his work on the Kirtland Temple and warned:

If thou are not purified, thou wilt not be able to execute thy commission. Thou wilt fall into the hands of enemies who will take thy life; thou must begin to make a complete reformation in thyself.

Martin signed the minutes of a special conference in Philadelphia, on October 31, 1842, as its president. However, later in his life, Moses Martin left the Church and became a leading spiritualist in San Bernardino, California. The Zion's Camp Roll of 1864 names Martin as an apostate.

In addition to the four members of Zion's Camp from Pennsylvania listed above, at least two others participated in the march, William H. Sagers and Samuel T. Winegar. William H. H. Sagers, or Harrison Sagers as he was also known, assisted Elders Greene and Boynton in

41 Moses Martin Journal, 1834 (MSS in LDS Church Historical Department), pp. 21-23.

42 HC, II, p. 208.

43 "Church of L. D. Saints Phila.," (book of minutes and other branch records of the Philadelphia Branch, 1840-1854 in the Reorganized Church of Jesus Christ of Latter Day Saints' Church Historian's vault).

44 "Church of L. D. Saints Phila.," A marginal note by Heman C. Smith, former RLDS Church Historian.

45 Talbot, p. 99. 

46 HC, II, p. 185.
their missionary endeavors. He later served as a companion to Elder Greene on a mission to New England. After serving on other missions, he came to Utah with the saints. Samuel T. Winegar became a Wisconsin apostate. There was also a Joseph Hartshorn who marched with Zion's Camp and later died in Pennsylvania. He may very well have been one of the Erie County converts. The lack of more complete information might also be hiding others from identification.

There is today a little stream called Mormon Run in Elk Creek Township. It has its confluence with the East Branch of Conneaut Creek near Albion in Conneaut Township. "Mormon Run received its name because [it was] used as a place of baptism by that sect, who were once numerous in the vicinity. . . ." The photograph in Figure 2 was taken in the area of Mormon Run. In just such a setting, many people accepted baptism.

47 Evan M. Greene Journal, January 15, 1833-April 1, 1835 (MSS in LDS Church Historical Department), II, 3-19.

48 Talbot, p. 104.

49 Thomas Bullock's Zion's Camp roll of October 12, 1864 (MSS in LDS Church Historical Department), cited by Talbot, p. 111.

50 Talbot, p. 91.

51 Whitman, p. 293; John Elmer Reed, History of Erie County, Pennsylvania, I (Topeka and Indianapolis: Historical Publishing Company, 1925), p. 448; F. W.
Figure 2

Mormon Run*

*A photograph taken by the author of the creek north of Albion, Pennsylvania traditionally known as "Mormon Run" and has the reputation of being the setting for numerous Mormon baptisms.
Many of the new converts, like Stephen and Nancy Winchester, moved to Kirtland and on further west with the Church, remaining faithful to its cause. Apparently, however, there were some who did not. Daniel Winchester, for instance, was buying and selling property in Elk Creek Township as late as 1870.\(^{52}\) He was an early settler to the area, coming from Stafford County, Connecticut in 1815.\(^ {53}\) He owned the Black Horse Inn in Pleasant Valley in the township.\(^ {54}\)

Benjamin and Mary Wilcox sold some property in 1837 and may have gone to Kirtland or Nauvoo. Other converts who were buying and selling property too late for them to have been migrating west with the main body of the Church were: William H. Sanford in 1841, Levi Allen


\(^{52}\)"Deed Register Index" (in the Erie County Courthouse), Erie, County, Pennsylvania.

\(^{53}\)Whitman, p. 292.

\(^{54}\)Statement of Mrs. Walter (Lucy) Fuller. Mrs. Fuller also provided the following information about the area and its people: The Wells family started Wellsburg which is called Lundy's Lane today. The Sagers family may have been in Seagertown, Crawford County. Jackson's Settlement may also be Jacksonville or Jackson's Cross Roads near Albion. There is a Taylor's Run, on which has been built a fish hatchery, which could be associated with Taylor's Settlement. Spring, Crawford County, is called Springburg today.
in 1844, Eliza M. Wright in 1866, Lydia Low in 1867, Polly A. Waldo in 1881, and Benjamin J. Wells in 1881. Moses Martin bought and sold some property in 1824.\textsuperscript{55} Louisa Lord, formerly of Erie County, bore a son in Mantorville, Minnesota in 1867.\textsuperscript{56}

While Elders Boynton and Greene were in Erie County, they met Elder William Smith and held some meetings with him. He spoke in tongues in meetings on February 5, 6, and 11 and then returned to Kirtland on February 21.\textsuperscript{57} Before leaving Erie County, the two missionaries met with the Elk Creek saints on March 21 and organized them into a branch of the Church. Brother Boynton ordained Robert W. Dimsey a priest, Stephen Winchester a teacher and John Sagers a deacon, and charged them, "to watch over this church in the fear of the Lord."\textsuperscript{58} In addition to their work in Erie County, they also labored in Ashtabula County, Ohio and held a meeting in Spring, Crawford County, Pennsylvania, on their way home to Kirtland.\textsuperscript{59}

\textsuperscript{55}"Deed Register Index."\textsuperscript{56}Whitman, p. 640.


\textsuperscript{58}Evan M. Greene Journal, I, p. 16; Winchester, p. 62.

\textsuperscript{59}Journal History, January 15, 1833 and April 13, 1833, cited by Jenson, "Pennsylvania as a Latter-day
In summing up their twelve-week mission in Erie County, Pennsylvania, Elders Boynton and Greene commented:

Thus we see how the Lord prospers his church and builds up his Zion in these last days, which makes the highminded Pharisee persecute and raise his puny arm against the works of God: but we rejoice that God is making bare his arm among the nations, and showing forth his matchless power: for the stone cut out of the mountain has began [sic] to roll, and will proceed until it fills the earth with the glory of God, as the waters cover the seas; and Jesus shall reign King of nations as he does now King of saints; when the meek shall inherit the earth, and the saints of God shall take the kingdom and possess it forever.60

DANIEL STEPHENS

Daniel Stephens wrote to The Evening and Morning Star on February 2, 1833, and requested a subscription of the Star and "a book of commandments, and all other records, which shall come by the will and commandment of God." He enclosed five dollars and promised more if necessary. He wrote from North Moreland, Pennsylvania.61

Also in the same number of the paper was a notice of a letter from Centre Moreland, Pennsylvania.62 The United Saint Mission Field," 1833.

60"The Progress of the Church of Christ."


62Ibid., p. 8.
States Postal Department has established Center Moreland as a rural postal branch of Tunkhannock, Wyoming County. Orson Pratt and Lyman E. Johnson baptized four, in 1832, at Blakely, about twenty miles east of there. North Moreland was listed by Rand McNally as a township on the southern boundary of Wyoming County with Center Moreland as a village therein. 63

DOCTOR PHILASTUS HURLBURT

Sometime in March or April of 1833, Doctor Philastus Hurlburt was sent on a mission to Erie County, Pennsylvania. He had joined the Church in Kirtland in March and sent on the mission, but was excommunicated by a bishop's court on June 3, 1833, and finally by a high council court on June 23 for immorality. 64 Before his excommunication, he was laboring around Jacksonville, in Erie County. Benjamin F. Johnson recalled that it was while Elder Hurlburt was laboring in Erie County that he "learned of Solomon Spaulding, who once lived in that vicinity." Spaulding had written a romance called


"Manuscript Found." According to Johnson, Hurlburt hoped to use the Spaulding work,

... to gain notoriety, obtain money, and work his spite upon the Mormons. So he gave notice that he had struck a lead to destroy Mormonism, and if they would come together he would tell them where "Joe Smith" got his "Mormon Bible."65

Evan M. Greene and William H. H. Sagers

Brothers Evan M. Greene and William H. H. Sagers left Kirtland on April 16 and undertook a labor in Ashtabula County, Ohio. They crossed over into Crawford County, Pennsylvania and preached in Beaver and Conneaut on the twenty-third and twenty-fourth, respectively. After two more days in Pierpoint, Ohio, the brethren returned to Pennsylvania and visited the Church members in Elk Creek. They arrived on April 27 and had a meeting with the missionaries in that area the next day. Those involved in the meeting included Elders Orson Hyde, John Boynton, Daniel Copley and Doctor Hurlburt. Obeying the will of the conference, Elder Greene and Priest Sagers continued their journey eastward into New York on May 1, 1833.66

65 Benjamin F. Johnson, p. 25.
LORENZO BARNES--1833

Lorenzo Barnes, who had been baptized June 16, 1833 in Ohio and Elial Strong, a Pennsylvania man who will be dealt with in the following chapter, left Kirtland on August 1, "by direction of a council of High Priests," on a mission to the east. They "visited and held meetings in the churches in Larad, Westfield, Harmony, Janstown and Pomfret and in Perryesburgh."67 Although it is not known from his journal account in which states he labored, it is likely that he at least crossed Pennsylvania. Elder Barnes included the following account of their missionary method on a subsequent mission, which would be similar to that used in Pennsylvania on his first mission:

Our manner [sic] of teaching the people generly [sic] was--in the first place to lay before them the first principles of the gospel [sic]--faith, repentance, baptism for the remission of sins & the laying on of hands for the gift of the Holy Ghost. These we proved from the New Testament to the people were preached and practiced by the Apostles and obeyed by the people in ancient days and Paul says if we or angel from heaven preach any other let him be acurse [sic] & then by comparing the ancient order of things with the teachings of the peasant [sic] generation and left the people to judge who were preaching the gospel that Paul did and who were preaching a different one.

Secondly [sic], shewd [sic] what the power of Godliness was and who were denying it, proved the necessity [sic] of more revelations where ever the Church of Christ [is] on earth. And then that

67 Lorenzo Barnes Journal, March 1812-May 1835 (MSS in LDS Church Historical Department).
according to the prophecies there will be more revelations given in the last days to bring about the great work that is to be accomplished. And then the prophecies concerning the restoration of the house [sic] of Israel and the means that God will make use of to bring about the covenants made to the Fathers. The coming of Christ [sic], His Kingdom and reign on the earth, &c. &c.68 [Punctuation added.]

AMASA M. LYMAN AND WILLIAM F. CAHOON

Amasa M. Lyman had only been in Kirtland a short time when he was again called by the Prophet to return to his labors. "I was appointed to go on a mission to the east," he related, "and had for my companion, William F. Cahoon." They left Kirtland in July of 1833 and labored in Pennsylvania, New York and New Hampshire. Before returning to Kirtland, they held 150 meetings, baptized 100 souls. Elder Lyman was also ordained a high priest during the mission.69

ZEBEDEE COLTRIN

After participating in the School of the Prophets, Elder Zebedee Coltrin left Kirtland, March 26, 1833 on a mission to the east. He recorded in his diary

68 Ibid.

69 Albert R. Lyman, Amasa Mason Lyman—Trailblazer and Pioneer from the Atlantic to the Pacific (Delta, Utah: Melvin A. Lyman, M.D., 1957), p. 31.
that he "found Brother Lymon and Orison Prat" in Springfield. He was probably referring to Lyman Johnson and Orson Pratt. In Conneaut, he found Brothers John Boynton, Hyrum Smith and Orson Hyde. It was determined that Elder Hyde should travel with Doctor Hurlburt and that Elder Boynton should be assisted by Daniel Copley. On the next Sunday, Elders Coltrin and Boynton preached in Girard. Then after less than two weeks in Erie County, Elder Coltrin and his companions crossed into New York. He returned to Kirtland in June having been sick with the smallpox since April 24.\textsuperscript{70}

However, by July 30 he was eastward bound again. In company with Orson Hyde, he visited the branches in Pennsylvania. They baptized three and ordained an elder in Elk Creek. After preaching in Springfield, he returned to Kirtland. On August 26, he journeyed again to Elk Creek and preached on the following day. He found harmony among the membership there except for some who were "weak in the faith." Elder Coltrin labored in Erie County from the end of August until mid-December. During that four months, he participated in four meetings which were called to examine "some difficulties in the Church," and he related, they "turned out" twelve

\textsuperscript{70}Zebedee Coltrin Diary, March 26, 1833-February, 1834 (MSS in LDS Church Historical Department).
members. In his diary, Elder Coltrin listed the charges against some of those who were thus excommunicated: "bad conduct," "denying the faith," and "immoral conduct." 71

Elder Coltrin also recorded some of the activities of other elders who were laboring in Erie County during that fall. Elder Amasa Lyman and two other elders came to a meeting on September 18. They continued their labors with Elder Coltrin until October 25, when "A Lyman & H Sagers left home for the east." As the elders preached in Springfield and Elk Creek, "the Lord poured out his Spirit with tongues and prophecy [sic]." "Br Wm Pratt [sic] spoke to the church from Daniel 2 ch" on November 3. On December 1, 1833, Elders Orson Pratt and Lyman Johnson came to a meeting at Stephen Winchester's and "gave the church some instruction." 72

A conference of the Church was convened on December 11, with the following official members in attendance: high priests; Zebedee Coltrin, Lyman Johnson, Orson Pratt, elders; Amasa Lyman, Henry Dighton, Moses Martin, priest; Harrison Sagers. The business of the conference included the ordination of

71Zebedee Coltrin Diary, 1833-1834.

72Ibid.
Amasa Lyman to "the High Priesthood of the holy order of God," and the trials of Harrison Sagers and Moses Martin. The trials found both men under condemnation, but both confessed, repented and were forgiven. After the close of the conference, Elders Pratt, Johnson and Lyman left for the east. A few days after that, Elder Coltrin and two companions returned to Kirtland. Although he had held many meetings, apparently no one requested baptism during his four-month mission. 73

JOSEPH SMITH, SIDNEY RIGDON AND FREEMAN NICKERSON

Joseph Smith, Sidney Rigdon and Freeman Nickerson spent three days in Springfield, October 6-8, 1833, on their way to a mission in Canada. 74 They arrived in Springfield on the Sabbath while the brethren were meeting. Elder Rigdon spoke at the meeting, and the brethren bore their testimony that evening in a meeting "at Brother Rudd's." After three days in Springfield, they spent the ninth at Brother Roundy's home in Elk Creek and then moved on. 75

73 Zebedee Coltrin Diary, 1833-1834.


75 HC, I, p. 416.
Orson Pratt left Kirtland for the east, having been "set apart by a council of High Priests to visit the churches." Accompanied by Lyman Johnson, Elder Pratt arrived in Springfield December 1, 1833. They preached in Springfield and Elk Creek several times in the next ten days. On December 5, a Church meeting cut off "Bro. Tiler." 76

Elders Pratt and Johnson attended the conference at Elk Creek, Erie County on Wednesday, December 11, 1833, where the latter ordained Amasa M. Lyman a high priest. 77

A conference was a gathering of Church members, particularly priesthood holders who would transact any Church business that was necessary. Usually the conferences would last more than one day, and the elders would also hold meetings in conjunction with the conference for the purpose of preaching the gospel to the public. 78 Another item of business that was transacted

76 Orson Pratt Diary, June 11, 1833-May 6, 1834 (MSS in LDS Church Historical Department).


78 The Evening and Morning Star [Kirtland, Ohio], II, No. 21 (June 1834), p. 7.
at the Elk Creek Conference was the excommunication of Asa Jeffers, formerly an elder, for "unchristian like conduct and he refused to give up his credentials." This notice was signed by Z. Coltrin, Presiding Elder and dated December 14, 1833. After the conference, the two elders journeyed to Silver Creek, Erie County where they labored from December 16 to the 24 holding eight meetings in the area. Then they left for Genessee, Potter County, Pennsylvania, near the center of the state's border with New York, where they held a conference and did considerable preaching before continuing their journey to Seneca County, New York.

They arrived back at Kirtland in February, 1834. Elder Pratt returned immediately to the east with Orson Hyde. Their specific mission that February, March and April was to recruit men for an army called Zion's Camp which marched to Missouri that summer. The avowed purpose of the camp was to aid and reinstate the saints who had been forced from their homes in Jackson County,

79"To Whom It May Concern," The Evening and Morning Star [Kirtland, Ohio], II, No. 21 (June 1834), p. 7.

Missouri. Springfield and Elk Creek were two of their stops as they looked for volunteers. 81

Some of the members of the Church in Springfield refused to partake of the sacrament at one of the meetings held by Elders Pratt and Johnson. The reason for their action was that the elder who administered it did not obey the Word of Wisdom. Elder Johnson sided with the members "because the Elder was in transgression." However, Elder Pratt argued that as long as the elder retained his license, "the Church was bound to receive the Supper under [his] administration." The High Council met in Erie County, February 20, 1834, to decide the question. After six councilors had spoken on the question, the President rendered the decision which was then sustained by a vote of the council. The decision was:

No official member in this Church is worthy to hold an office, after having the Word of Wisdom properly taught him, and he, the official member, neglecting to comply with or obey it. 82

The decision did not approach nor solve the problem that faced Springfield members. However, it emphasized the Word of Wisdom as a Church practice and

81 Orson Pratt Diary, 1833-1834.

82 Journal History, February 20, 1834; HC, II, pp. 34-35.
showed the High Council involved in a doctrinal question in Pennsylvania.

After partially settling that question, the High Council named nineteen brethren to specific mission calls in Canada and elsewhere. 83

CONFERENCE IN SACO, MAINE

The Pennsylvania branches of the Church were represented at a conference of the Church in Saco, Maine on June 13-15, 1834. 84 Apparently, a missionary who had been laboring in Pennsylvania had continued on to Maine. There, when the conference was convened, he spoke in behalf of the Pennsylvania branches.

MOSES MARTIN

After returning from Zion's Camp, Moses Martin, the Elk Creek convert of Elders Boynton and Greene, went on a mission near his home. He labored in the area of Pierpoint, Ohio and Girard, Pennsylvania, from August 23, to November 23, 1834. In Erie County, he preached at

83 Ibid.
the homes of John Sagers, Mrs. Blake Baldwin, Mr. Turner, and Mr. Thompson but he mentioned no baptisms.85

LORENZO BARNES--1835

Lorenzo Barnes left on his third mission Monday, June 1, 1835, less than a month after returning to his father's house in Norton, Medina County, Ohio. He started on his mission with Daniel Stephens of eastern Pennsylvania. They entered the state at Sharon, Mercer County, about forty miles south of Kirtland, on June 15, and proceeded east to Mercer. From there they traveled northeast to Franklin, Venango County, "and then south-east on the big turnpike" through Clarion County and Jefferson County to "a small place in Clearfield Co. called Leuthersburge." Along the turnpike they had "passed through a number of small villedges[sic] found the people generally[sic] very hard harten[sic] and unbelieving and were at times rejected as the deciples[sic] of Christ." There in Luthersburg, as it is called now, they found their first opportunity to hold a meeting. A tavern keeper by the name of Mr. Bert "gave out the appointment for the sabath [sic] at 11:00 am" and gave them lodging and food while they were there.86

85Moses Martin Journal.

86Lorenzo Barnes Journal, June, 1835-February, 1839; Journal History, May 29, 1835, cited by Jenson,
The crowd was not large so they continued east. They spent two days crossing the "ghany Mts" to the Susquehanna, probably through Centre and Clinton counties.

Found at the foot of the Mts on the E. side an old lady very friendly and quite believing who had herd [sic] Elder O Prat [sic] and Lyman Johnson preach in the place 2 years before. That night they stayed with a Methodist class leader who subscribed for The Messenger and Advocate before they left the next morning.87

The Latter-day Saint's Messenger and Advocate was the official Church newspaper that succeeded The Evening and Morning Star October, 1834, in Kirtland.88

Thursday, June 25, they arrived at Jersey Shore, Lycoming County, met a Mr. Webs who was an old acquaintance of Elder Stephens and held two meetings with large congregations. They spent the next several days in Williamsport, Lycoming Co. with "Elder Wm Wilrey who lived near the place." They held four meetings in the area during the next week, including two on Sunday, July 5. Elder Barnes described his Sabbath meeting:

... had quite a large congregation who listened with good attention to a history of the Book of Mormon and the proof concerning its coming forth and the necessity [sic] of more revelations. After meeting several manifested a desire to purchase the Book of Mormon and read for themselves.89


87 Lorenzo Barnes Journal, 1835-1839.

88 HC, II, p. 167.

89 Lorenzo Barnes Journal, 1835-1839.
They stayed that night with a man who lived on their way and in the morning blessed his daughter "who was subject to fits." 90

They started on their way to see Elder Stephen's mother, forty miles away, and "passed through Pennsborough and Jersey town." They were probably traveling in the present day Montour and Columbia counties. Learning that the mother had been dead for more than a year, they visited Daniel's brother Sylvarius who "once belonged to the Church of C. but had turned therefrom." On Thursday the ninth they went fifteen miles to see another of Daniel's brothers, William, who lived on the headwater of the Muncy River. 91

On Saturday, they began a fifty-mile journey to a branch of the Church in Springville, Susquehanna County. They got lost in some dense woods and swamps and finally came out on the "turnpike leading from Burwick c/o Shinersville, 1 ½ mile from Shinersville." Failing to get a meeting in "Shinersville" they traveled east through some sparsely settled country where they felt it was almost "useless to try to get a meeting." After traveling 15 miles, they "accidentaly [sic] came across a brother Harford . . . and his wife." They had been baptized by Elder Emer Harris and now lived on the

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90 Ibid. 91 Ibid.
Mehoopany River which is a small branch of the Susquehanna in Wyoming County. Apparently they were still strong in the faith and glad to see the Elders. Elders Barnes and Stephens were the first elders they had seen in nearly two years. 92

After swimming across the Susquehanna on Monday, July 13, they proceeded to Springville. There they found Elders John Murdock and Lorenzo Lewis who had been sent there to examine some difficulties between Elder C. Smalling, who was gathering subscriptions for the Kirtland Temple, and the Church members there. The elders considered the difficulties in council meetings that week and held two meetings in the schoolhouse on the Sabbath. 93

The next day Elders Barnes and Smalling started for a two-day meeting in Newtown, New York, near Elmira. On the way, they stayed with an Esq. Hide, a Methodist class leader, named Mr. Wells, and a Mr. Ashburn, who was a young Universalist preacher and held a meeting in Piketown and two meetings in Wapseney Village. They found Elders Stephens at Newtown and held their conference on Saturday and Sunday, July 25 and 26. 94

While Elders Stephens and Evan Greene labored in the area of Newtown, Elders Barnes and Smalling went on

92Ibid. 93Ibid. 94Ibid.
a money raising mission to the Church in Canton, Bradford County, Pennsylvania. They boarded with Brother Bird, Brother Barnes in Troy and Elder Kilbourn on the way. (Troy and Canton can be found in Figure 3.) Elders Barnes and Smalling held their meeting at Canton Corners on the Sabbath, August 2, 1835. They then returned to Newtown, New York where they continued to hold their meetings. They held several meetings in the academy at Knoxville. That may have been the Knoxville of Tioga County, Pennsylvania. Dr. Cutler, a respectable physician, showed some interest and put them up for an evening. Three Campbells and one Kent were baptized in Newtown about August 9. After a conversation with Dr. Smith in a Newtown store, the High Sheriff, Mr. Tuttle helped arrange a meeting in the courthouse for Stepember 8. They continued to labor in the Newtown area for a few days and made a trip to settle some difficulties in a branch of the Church north of there. Then they held some meetings with a Mr. Decker southeast of Newtown. At a meeting in Wellsburg, Judge Wells challenged them and his son invited the elders to his home. Finally, the elders parted and Elder Barnes revisited the Branch in Susquehanna County and then started north for Delaware County, New York on September 16. 95

95 Ibid.
On his way home to New Portage, Ohio, Elder Barnes crossed Erie County, Pennsylvania, and stayed one night in Elk Creek, arriving at Kirtland, Monday, November 16. 96

EDWARD PARTRIDGE AND ISAAC MORLEY

"Agreebly [sic] to the decision of a council," Elders Edward Partridge and Isaac Morley left Kirtland on Tuesday, June 2, 1835, to "visit the churches in the East and obtain donations for the poor Saints, and also to counsel the brethren." On the third, they "heard Brothers Carter and Hancock preach" in Springfield, Erie County, and "tariied with Brother Hartshorn." Then they went to Elk Creek and stayed for two nights with "Brother J. Sagers, of Gerard township." The two elders spoke in Springfield on Sunday, and "lodged with Brother J. DeWolf." Between twelve and fifteen partook of the Sacrament in Springfield that day. On Monday, they held another meeting and "broke bread" to another twelve or fifteen at Brother Sagers' after which the elders stayed with a Brother Marshal Turner. On the ninth, they traveled thirty miles east and stayed with a Mr. Orange Thompson "1 mile south of the ridge road." Elder Partridge commented on their meeting the next morning:

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96Ibid.
"but few attended and they were not very anxious." Then
they continued on into New York and the east "visiting
the Brethren and the worldlings, preaching and gathering
money." When they returned to Kirtland October 25,
1835, they traveled by Lake Erie, thereby missing
Pennsylvania.97

AMASA M. LYMAN--1835

Elder Amasa M. Lyman crossed the corner of
Pennsylvania on his way to Allegheny County, New York.
He had left Kirtland on June 15, 1835. By December of
that same year, he was back in Kirtland attending the
School of the Elders.98 On April 7 of the next year, he
returned to the east. In company with his brother-in-
law, Nathan Tanner, he journeyed to Lake George in New
York State and returned in July of the same year.
Although he crossed Erie County each time, Elder Lyman
apparently did not stop on the way.99

JEDEDIAH M. GRANT

Elder Jedediah M. Grant, traveling alone, stopped
in Erie County at his brother's house in "Jarard" [sic].

97 Edward Partridge Journal (MSS in LDS Church
Historical Department), typescript; Journal History,
June 2, 1835, cited by Jenson, "Pennsylvania as a Latter-
day Saint Missionary Field," 1835.

98 Lyman, pp. 63-64. 99 Ibid., pp. 63-65.
He stayed for three days from about April 13, 1836, and then continued on into New York "rejoicing."  

LIBEUS T. COON

Under the date of Monday, April 25, 1836, Elder Libeus T. Coon wrote from "Caneaut, Crawford County, Pa." that he had arrived on the nineteenth and had baptized three.  

ALMON W. BABBITT AND BENJAMIN BROWN

Elder Almon W. Babbitt and Benjamin Brown went on a mission to Canada in the summer of 1836 and labored along the way in Pennsylvania and New York.  

JOSEPH SMITH, SENIOR, AND HIS BROTHER JOHN SMITH

Patriarch Joseph Smith, Sr., and his brother John Smith left Kirtland on June 22, 1836, and visited nearly

100 Jedediah M. Grant Journal, 1836 (MSS in LDS Church Historical Department), p. 53.  


all of the branches of the Church in Pennsylvania, New York, Vermont and New Hampshire. They baptized many and conferred "hundreds" of patriarchal blessings and returned October 2, 1836.  

FINAL CURTAIN

November 27, 1839, a terrible storm forced the boat carrying Brigham Young, Heber C. Kimball, George A. Smith and Reuben Hedlock to land at Erie, Pennsylvania. They were on their way to missions in England and wasted little time in Erie. They arrived at Buffalo, New York, the same day. Thus Erie County had been by-passed as a field of missionary endeavor. The early missionaries preached with great power and some, such as Orson Hyde and Samuel Smith, shook off the dust of their feet as a testimony against the people in parts of the county. Springfield and Elk Creek became centers of Church membership and activity for a time. However, the population, in general, took little notice of the missionaries or their converts. The Erie Gazette, for instance,


105 Erie Gazette, May 6, 1830-July, 1831, September, 1831, October, 1831, April, 1832, May, 1832, January-March, 1833.
makes no mention of the Mormons in any of the issues reviewed. That could have been because the Mormon excitement was not in the town of Erie itself, although Erie was the county seat. Perhaps, the paper was so busy with Anti-Masonic items that it did not have time to notice a small religious sect making some waves in the western part of the county. Apparently, however, the rest of the county also turned a disinterested ear their way. Some of the members heeded the call to gather to Zion. Evidence has been presented, however, that some who were known to be members of the Church remained behind. For a variety of reasons, yet unknown, these individuals refused to follow the cause they had espoused.
Chapter 5

THE CHURCH IN BRADFORD AND TIoga COUNTIES

COLUMBIA AND RUTLAND BRANCHES--ORIGIN

In the spring of 1831, Alpheus Gifford heard Joseph Smith teach the restored doctrines, "made diligent inquiry and found they were scriptural and was baptized and ordained a priest." True to form for new converts of that time, he brought five copies of the Book of Mormon home to give to his friends and family.¹

Alpheus Gifford was born August 27, 1793, at Barnstable, Massachusetts, to Noah and Mary Bowerman Gifford. He married Anna Nash of Butternuts, New York, who bore him ten children, five in the vicinity of Seneca Lake, New York, and the next two in Tioga County, Pennsylvania. The eighth and ninth children were born in Missouri in 1833 and 1837 and the tenth in Yelrome, Illinois, in 1839.² Richard, Judah and Noah Gifford were

¹HC, IV, 109-110fn, 484fn; Joseph Smith, "Manuscript History of the Church," Book C-1, p. 1267 (located in the LDS Church Historian's Office, Salt Lake City).

²Archive Records (LDS Church Genealogical Society Library, Salt Lake City); HC, IV, 109-110fn. The footnote gives the birthdate as August 28 and 1817 as the year of marriage.
early settlers in Tioga County, settling on Briar Hill near Roseville before 1812. Alpheus Gifford had to pay six cents property tax for his cow in 1823 in Columbia Township, Bradford County which adjoins Rutland Township to the east.

(The townships of Tioga and Bradford counties are shown in Figure 3.)

The success of Alpheus' mission back to his home in Tioga County was partially measured by the fact that five of his friends returned with him to Kirtland, soon afterward, to see the Prophet. Those who came with him were his brother, Levi Gifford, Elial Strong, Eleazar Miller, Enos Curtis and Abraham Brown. They were baptized there and Alpheus Gifford was there ordained an Elder. Since Enos Curtis was baptized by Lyman Wight, the men may have also been taught by Elder Wight at Kirtland.


5HC, IV, pp. 109-110fn.

6Early Church Information File (Genealogical Society Library, Salt Lake City).
Figure 3
Tioga and Bradford Counties*

Enos Curtis was born October 9, 1783, in Kinderhook, Columbia County, New York, to Edmund and Polly Avery Curtis. He married Ruth Franklin in New York City on December 15, 1805. Fourteen children were born to this union, between 1808 and 1832, all of them in Rutland Tioga County, Pennsylvania.\footnote{Archive Records (LDS Church Genealogical Society Library, Salt Lake City).} Enos Curtis bought some property on November 10, 1826, in Tioga County and sold some on October 1, 1832,\footnote{"Tioga County Deed Index" (in the Tioga County Courthouse, Wellsboro, Pennsylvania).} and was listed as a taxable inhabitant of Rutland Township in 1829 along with Judah and Nathan Gifford and E. Strong.\footnote{John L. Sexton and others, \textit{History of Tioga County Pennsylvania} (New York: W. W. Munsell and Co., 1883), p. 335.} Alpheus had two brothers named Levi and Judah, who joined the Church. However, Judah later apostasized.\footnote{LaReah H. Toronto, "Alpheus Gifford Briefs," \textit{Gifford Informer} [Bountiful, Utah], May, 1975, VII, No. 1.} A closeness between Alpheus Gifford and Enos Curtis was exhibited when Alpheus named his ninth child, who was born in Missouri on February 4, 1837, Enos Curtis Gifford.\footnote{Archive Records.}
Enos' second daughter married Abraham Brown, September 13, 1834, and his third girl married Elial Strong.

Elial Strong was baptized in June,

... and after a close trial of about three weeks respecting the revelations and the gathering to Zion, [his] mind became clear, and [he] was ordained an elder in the church of Christ.

Eleazer Miller lived in Columbia Township, Bradford County. He had been born to John and Sabra Bradway Miller in Coeymans, Albany County, New York, on November 4, 1795. He married Rebecca VanZant in 1816. They had a family of seven children between 1817 and 1832, four of whom were born in Bradford County Pennsylvania. He was baptized by Levi Gifford after the men returned from Kirtland in December 1831. Eleazer Miller bought property in Columbia Township in January of 1820, March of 1828 and November of 1830 and sold property in the same township in May of 1829 and October

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13 Archive Records.

14 The Evening and Morning Star [Independence, Missouri], I, No. 12 (May, 1833), pp. 6-7; "Biographical Sketch of Elial Strong" (MSS in LDS Historical Department).

15 Archive Records.

16 Andrew Jenson, Latter-day Saint Biographical Encyclopedia, II (Salt Lake City: Andrew Jenson History Company, 1914), p. 672.
of 1830. Accordingly, he was taxed in Bradford County for property and animals every year from 1822 to 1831, inclusive.18

When the brethren returned home from Kirtland to Bradford and Tioga Counties, they must have continued their missionary activities. Two who apparently joined the Church at that time were Daniel Bowen in Columbia Township and Ezra Landon in Troy Township. Daniel Bowen was born June 25, 1800, in Shaftsburg, Bennington County, Vermont, to James and Rhoda Otter Bowen. He married Sarah Strait in 1822 in Vermont where they had the first two of their ten children. They came to Bradford County, Pennsylvania, in 1825 or 1826 where three more of their children were born to them.19 He was taxed in Bradford County during each year between 1826 and 1832, inclusive. In 1833 he was listed as having "gone out of the country."20

17"Bradford County Deed Index" (in the Bradford County Courthouse, Towanda, Pennsylvania).


19Archive Records.

Ezra Landon was the fourth child of Laban and Elizabeth Gillis Landon. Laban Landon, a native of New Jersey was a physician and a farmer. He settled in Canton Township, Bradford County, in 1799 and removed to Troy Township in the same county in 1822. Ezra Landon bought some property in April 1830 in Troy Township and sold some in the same township in June of the same year. From 1823 to 1828, Laban Landon was listed in the assessment books. Ezra Landon was assessed in 1830 and 1831 for a forty-five acre farm and a cow.

In the fall of 1831, Elder Elial Strong, Brothers Potter and Bowen, presumably Daniel Bowen, went on a short term mission to Shaftsbury, Vermont where "a few received the work," Elder Strong related.


22"Bradford County Deed Index, 1812-1876" (in the Bradford County Courthouse, Towanda, Pennsylvania).


THE MISSION TO MENDON

Elder Eliel Strong wrote: "in the winter several of us went to Mendon, New York, and the work of the Lord commenced here." These elders labored in the vicinity of the first missionary trip after the organization of the Church. Samuel H. Smith is credited with being that first missionary. Samuel had gone in June-July 1830 to Livonia to sell some copies of the Book of Mormon. During this trip, he left a copy of the book with Reverend John P. Greene of Bloomington, New York, near Livonia. Although the Reverend Greene did not find any sales for the book, Samuel gave the book to his wife, Rhoda Young Greene, a sister to Brigham Young, "because she kindly sympathized with him in his effort to spread the truth." 

Samuel was able to sell one book to Phinehas Young, a brother to Brigham, in Victor, New York, just east of Mendon. Phinehas was a preacher of the Methodist


Reformed Church. He bought the book intending to ful-
fill his "duty to read it . . . and search out the
errors, and, as a teacher in Israel, expose such errors
and save the people from the delusion." Accordingly, he
set aside the next week for the purpose and during the
week "read every word" and then repeated the process the
following week. Not only was he unable to find the
expected errors, but he "felt a conviction that the book
was true." When asked, the following Sabbath, to declare
his feelings on the Book of Mormon, he began to defend
it and the Spirit of God came upon him "in a marvelous
manner." He related:

. . . I spoke at great length on the importance
of such a work, quoting from the Bible to support my
position, and finally closed by telling the people
that I believed the book. The greater part of the
people agreed with my views, and some of them said
they had never heard me speak so well and with such
power.28

Both his father, John Young and his sister,
Fanny Murray, next read the book and became convinced.29

Phinehas accompanied his brother, Joseph Young,
on a Methodist preaching tour to Kingston, Upper Canada,
begining in August 1830. While on that trip, Phinehas
had some experiences which deepened his interest in the

28 Elden Jay Watson, "Autobiography of Phinehas
Young," Manuscript History of Brigham Young, 1801-1844
(Salt Lake City: Smith Secretarial Service, 1968);

29 Ibid., pp. xviii-xix.
Book of Mormon. He and his brother visited Solomon Chamberlain in Lyons, New York. That gentleman gave them over two hours worth of information on Mormonism. His remarks included:

. . . the necessity of another church, or of the importance of rebaptism . . . the importance of the power of the holy Priesthood, and the necessity of its restoration in order that the power of the Gospel might be made manifest. . . . 30

Phinehas became convinced of the truth of the words of this man and could think of little but the Book of Mormon and Mormonism. On his way home, Phinehas heard an Indian preacher "while he set forth the traditions of his fathers in a masterly way, and made many statements corroborating the truth of the Book of Mormon." 31

Phinehas spoke about the Book of Mormon and bore his testimony to two different Annual Conferences of Methodist preachers as he journeyed. 32

Thus was the way prepared and the stage set for the missionary journey of five Pennsylvania elders to Mendon, New York, that fall or early winter of 1831. These men were Eleazer Miller and Daniel Bowen from Columbia Township, Enos Curtis, Alpheus Gifford and Elial Strong from Rutland Township. 33 They tarried at

30Ibid., p. xi. 31 Ibid. 32 Ibid., pp. xxii-xxiii.

the house of Phinehas Young and curiosity prompted Heber C. Kimball to go and listen to them "when," he said, "for the first time, I heard the fulness of the everlasting Gospel." 34 Brigham Young also heard them preach, about which he recorded, "I heard and believed." 35

Brigham Young spoke of this experience some twenty years later in the Tabernacle at Salt Lake City. At that time he referred to the man who baptized him, Eleazer Miller, seated in the congregation. He said that a "simple, unadorned testimony of a servant of God" was more powerful than all the world. He related:

... the Holy Ghost proceeding from that individual illuminated my understanding, and light, glory and immortality were before me. I was encircled by them, filled with them, and I knew for myself that the testimony was true. 36

A son of one of the missionaries related the following story about Brigham Young's conversion experience:


34Nibley, p. 6; Whitney, p. 18.

35Watson, p. 2.

After the meeting where Brigham Young heard the five missionaries including Enos, bear testimony of the gospel he hurried home to his wife who was sick in bed. He went to his room and in praying to the Lord, he asked: "If this religion is true, to send the missionaries to his home, that they might pray for his sick wife and also explain the gospel to her." The next night as the elders were passing his home, they were impressed with the tidiness of his yards and said any man that has that much pride in his home must be worth visiting, so they went in. Brigham was watching from the window to see if his prayer would be answered. He hurriedly opened the door and welcomed them in. They administered to his wife and she seemed more at ease. Brigham then told them he had prayed for them to come and that he had faith she could be healed through administration.37

Following the visit of the elders to Mendon, Heber C. Kimball, Father John Young, Brigham and Joseph Young were gathering some wood together and "pondering upon the things which had been told them by the Elders, and upon the saints gathering to Zion, when the glory of God shone upon them, and they saw the gathering of the saints to Zion" and many more things.38

After laboring in Mendon, the five elders from Pennsylvania continued on their mission. They:

... went to Warsaw, then to Lake Erie, and home by way of Angelica, preaching the word, and blessed be the name of the Lord, signs followed them that believed, insomuch that some who were sick was[sic] healed, and some spake with tongues and glorified God.39

37Eunice E. Curtis Record, comp., The Ancestors and Descendants of Enos Curtis and Ruth Franklin--Utah Pioneers 1783-1964 and Related Families (Salt Lake City: Eunice C. Record, [n.d.]), p. 13.

38Whitney, p. 19.

A TRIP TO COLUMBIA BRANCH AND THE GIFT OF TONGUES

Driven by a desire to "learn more of the principles of Mormonism," Brigham Young, Phinehas Young and Heber C. Kimball made the one hundred twenty mile trip with the latter's sleigh and horses to visit the branch of the Church in Columbia, Pennsylvania. They left Mendon about January 20 with Brigham and Phinehas taking their wives along.40

We arrived at the place where there was a small Branch of the Church; we conversed with them, attended their meetings and heard them preach, and after staying about one week we returned home, being still more convinced of the truth of the work, and anxious to learn its principles and to learn more of Joseph Smith's mission. The members of the Branch in Pennsylvania were the first in the Church who received the gift of tongues.41

The New Testament language of "signs shall follow them that believe" seems to be especially appropriate for the people of the Columbia Branch. Regarding the above experience, which had such an effect on Brigham Young and his associates, a son of Alpheus Gifford wrote in the biographical sketch of the missionary:

The gifts of the Gospel were enjoyed by many, signs followed those who believed; devils were cast out; the sick were healed; many prophesied; some spake with new tongues; while others interpreted the same. Mr. Calvin Gilmour with whom Brother

40 Watson, p. xxiii.
41 Ibid., p. 2; Nibley, p. 7.
Gifford had previously been associated in preaching, heard him speak in tongues and interpret. Gilmour declared he understood the languages and that they were interpreted correctly, and that he knew Gifford had no classical learning; but that he would rather be damned than believe in Mormonism.42

A letter appeared in the New York Evangelist dated "Bradford County, Pennsylvania, August, 1832" and referred to "an appointment for preaching" that had been set for the afternoon of July 30 and a subsequent meeting that evening.

Some of the Mormonites, together with others, collected, and the meeting commenced and went on the same as your meetings do, until about 10 o'clock, when I should say, by what I saw and felt, of a truth the Lord was present with us. The spirit seemed to rest and clothe upon a Mrs. Conkling, and I thought, and think yet, that I heard a few words of a language that I could not understand. You must know that my mind was on the look out. And not long after, perhaps forty-five minutes, she broke forth in prayer to God, in a language that I could not understand and continued two or three minutes, and then in our language, she gave an interpretation of what she had said. Then she broke out again, in the same language and was more lengthy than the first time. This last prayer or exhortation she did not interpret. I am credibly informed that they have these gifts of the gospel. I trust that I shall see and hear more yet; when I do I will write. I leave all to God whether you believe or disbelieve.43

Brigham Young also received this gift of the spirit in Mendon about four or five months later and after his baptism. It was at Brother Kimball's house one morning that Alpheus Gifford began speaking in

42 HC, IV, p. 110.

43 The Evening and Morning Star, I, No. 7 (December 1832), p. 7.
tongues during the offering of family prayer. Brigham related:

Soon the Spirit came on me, and I spoke in tongues, and we thought only of the day of Pentecost, when the Apostles were clothed upon with cloven tongues of fire.\textsuperscript{44}

This was Brigham's first experience speaking in tongues. According to B. H. Roberts, the branch at Mendon was the second in the Church where this gift was manifested.\textsuperscript{45}

Subsequently, in September, 1832, Heber C. Kimball, Joseph Young and Brigham Young traveled to Kirtland, "to see the Prophet Joseph." They met and prayed with the branches of the Church along the way, and Brigham, "spoke in tongues." During their four or five days in Kirtland with Joseph, they experienced many things, of which the Prophet selected the following to preserve:

At one of our interviews, Brother Brigham Young and John P. Greene spoke in tongues, which was the first time I had heard this gift among the brethren; others also spoke, and I received the gift myself.\textsuperscript{46}

Brigham commented that he had spoken in tongues during a prayer which Joseph had called on him to offer

\textsuperscript{44} Watson, p. 3; Nibley, p. 9.

\textsuperscript{45} HC, I, p. 297fn.; Nibley, p. 9.

\textsuperscript{46} HC, I, pp. 296-297fn.
and that the brethren questioned Joseph afterward to see if it was from God or from the devil. Joseph proclaimed it to be from God and named the language as "the pure Adamic language." 47

However, their initial experience with the gift came in Columbia Township, Bradford County, Pennsylvania, January of 1832. Immediately upon their return to Mendon from Columbia, Brigham and his brother-in-law, John P. Greene, went to Canada to give the glad news to Joseph Young and to bring him home. When Brigham's brother heard the tidings "his heart rejoiced" and they arrived back in Mendon in March, after a journey of some four hundred miles. 48 Then Phinehas Young, Joseph Young and their father, John Young, made the trip to Columbia Branch where the latter two "both became convinced of the truth of Mormonism." There on April 5, 1832, Phinehas Young was baptized by Elder Ezra Landon and John Young was baptized by Elder Daniel Bowen. The next day, Joseph Young was baptized by Elder Daniel Bowen, and they started for home the following day. 49

47 Watson, p. 4; Nibley, p. 11.

48 Watson, p. 2; Nibley, p. 8.

49 Watson, p. xxiv; Nibley, p. 8. According to the biographical sketch of his father's life that Brigham included in the introduction, his father was baptized by Ezra Landon, but Phinehas, who was present at the time named Daniel Bowen (See Watson, p. vi).
Also returning with the Youngs or coming after very shortly were Elders Eleazer Miller, Alpheus Gifford, and perhaps others, to participate further in the missionary work and baptisms around Mendon. Brigham Young was baptized and confirmed "at the waters edge" by Eleazer Miller on April 14, 1832, at Mendon in "cold and snowy weather." Eleazer also ordained Brigham an elder before his clothing had dried. Brigham recorded that he "marvelled" at that ordination and he "felt a humble child-like spirit, witnessing unto him that his sins were forgiven." 50

Two days later, Heber C. Kimball announced to his Pennsylvania missionary, "Brother Alpheus, I am ready to go forward and be baptized." Thus, they walked about a mile into the woods where Heber was baptized and confirmed by Brother Gifford. He was also going to ordain the new member an elder, but Heber felt unworthy and pleaded that the ordination be postponed. 51 The ordination followed that summer at the hands of Joseph Young. 52

The missionaries and their new converts continued to labor in the Mendon area and baptized

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50 Watson, pp. 2, 3; Nibley, p. 8.

51 Whitney, pp. 21-22.

52 HC, I, p. 296; Whitney, p. 24.
more than thirty people in the next few weeks. Miriam Works Young, Brigham's wife, was baptized about the first week in May. She died of consumption four months later.\(^53\) Heber's wife, Vilate Kimball, was baptized about the end of April by Joseph Young. Father John Young's wife, Mary, and Clarissa Young, the wife of Phinehas, were also baptized.\(^54\) John P. Greene and his wife, Rhoda Young Greene, were also baptized in April, 1832, by Eleazer Miller. After he was confirmed, Brother Greene prophesied, spoke in tongues and soon afterwards was ordained an Elder by the same missionary. The Greenes' children were also baptized.\(^55\) Fanny Young Murray was baptized in April, 1832, by Alpheus Gifford. William Stillson and his wife, Susanna Young Stillson, were baptized in June 1832. Also baptized in 1832 were Joel Sanford and his wife, Louisa Young Sanford.\(^57\)

\(^{53}\) Watson, p. 3; Nibley, pp. 9-10.

\(^{54}\) Whitney, p. 22. Orson K. Whitney's list of members of the branch at Mendon gives the name of Father John Young's wife as Mary, but according to Brigham's biographical sketch of his father, John's first wife, Nabby Howe, had died in 1815 and he had married the widow, Hannah Brown two years later. He had one son by Hannah, whom he named Edward. Yet Brigham's brother, Edward, is listed as being born of John "and his wife, Mary" (Watson, pp. iv-vi and xxxv).


\(^{56}\) Watson, p. viii; Whitney, p. 22.

\(^{57}\) Watson, p. xi, xxxi; Whitney, p. 22.
Another of Father John Young's family who joined the Church in 1832 was Lorenzo Dow Young and his wife, Persis Goodall Young. Lorenzo then lived in Hector, Tompkins County, New York, where he heard of the Mormons and "borrowed a Book of Mormon from a neighbor." He read it, gained a testimony and assembled his family and started out for Jackson County, Missouri. After a stop in Mendon, he continued to Warsaw, New York, where his brother-in-law, John P. Greene, was living. While there, he accompanied his nephew, Evan M. Greene, on a preaching assignment. Since he had not yet been baptized, Lorenzo was reluctant to accept the invitation, but because he believed, he did, "to the satisfaction of an attentive audience." Back in Warsaw, the next day, he was baptized and confirmed by his nephew. Lorenzo was ordained an elder by his brother, Phinehas, and continued his successful missionary work.58

The rest of the Young family, John Young, Jr. and his wife, Theodocia Kimball Young, still in Hector, New York, and Nancy Young Kent, with her husband, Daniel Kent, in Tyrone, Steuben County, New York, were baptized in 1833. After Joseph baptized his brother, John, in October, Elder William Quigley ordained him an elder.59

58 Watson, pp. xxxi-xxxii.
59 Ibid., p. viii, x.
Three of Brigham's brothers and one brother-in-law had been Methodist preachers before their conversion to Mormonism and the whole family seems to have been especially ready to accept the "everlasting Gospel" when it was presented to them. Four other families were listed as members of the new Mendon branch. 60

EXPANDING AND GATHERING

While the new converts in Mendon continued a successful labor in that area and elsewhere, the Elders in and from Pennsylvania were also working. Eleial Strong reported that "four of us from Rutland, and two from Mendon, went to the province of Upper Canada" during the summer of 1832. 61 Phinehas and Joseph Young from Mendon, Eleazer Miller, Enos Curtis, Eleial Strong and one unnamed from Rutland left in June of 1832 for Earnest Town, Canada. They labored there for about six weeks, organized one branch of the Church, and baptized many. Eleial Strong said that he baptized five there. 62

60 Whitney, p. 22.


62 Ibid.; Watson, p. xxiv; Elder Strong evidently included Eleazer Miller as one from Rutland, even though his home was really in Columbia. Since these two townships share a common border, even though in different counties, it is probable that they were sometimes not careful to distinguish between the two. (See Figure 3.)
The efforts of the six missionaries were followed by a mission of Brigham and Joseph Young to Kingston and West Loboro, Canada and another by Brigham to Lyon's-town, Kingston, Earnest Town and others. On the first of the two missions, in the winter of 1833, they baptized about forty-five people during the spring and summer of that year and organized a branch at West Loboro. On the second mission Brigham baptized many and organized a branch at Lyon's-town. Then Brigham led some of the new converts to Kirtland.63

During the summer of 1832, Elder Ezra Landon had gone from Pennsylvania to Avon and Genessee, New York, and was laboring with Brigham Young, Heber C. Kimball and others. He had baptized eighteen or twenty and asked Heber to confirm them because he was "afraid to confirm them and promise them the Holy Ghost."64

In addition to the Pennsylvania successes in Rutland and Columbia townships, there had also been baptisms in Sullivan Township, Tioga County, Troy and Canton Townships in Bradford County.65 The office of the Star at Independence in May, 1833, noted two letters

63 Watson, pp. 6, 7; Nibley, pp. 13-14.

64 Watson, p. 24; HC, I, p. 297fn.

65 Strong and Miller, p. 7.
received from Pennsylvania, one from Rutland and one from Troy. 66

June 1832 saw Brother Alpheus Gifford and others on their way to Missouri. They spent the winter in Cincinnati "with a few Saints who had been baptized by Lyman Wight." He went on to Jackson County, Missouri, the next year and suffered the persecutions of the saints in Missouri and Illinois until his death in the Morley settlement, December 25, 1841. 67

The status of the Church near Troy, Bradford County, was noted by Elders E. Barnes and O. Kilbourn on October 27, 1834. They reported that there were then twenty members where there had been twenty-eight before, because some of them had emigrated to the West and one had recently been baptized. 68

Elder Daniel Bowen, who had apparently been paying taxes for several years in Columbia Township, was listed on the assessment records of 1833 as having "gone out of the country" and transferred his forty acres to Joseph Wilbur. Lyman Leonard also transferred his


67 HC, IV, p. 110fn; Toronto.

68 Andrew Jenson, comp., "Pennsylvania as a Latter-day Saint Missionary Field" (MSS in LDS Church Historical Department), October 17, 1834.
eighty acres to the same man and "moved out of the country." Four other families were listed as having left the area of Columbia Township. 69

Lyman Leonard and his family had joined seven other families at Olean Point, New York, to travel down the Alleghany and Ohio Rivers on their way to Zion in Jackson County, Missouri. Three of the families were Youngs of Mendon, Lorenzo Young, Phinehas Young, Joel Sanford and their wives. The eight families built two houseboats and floated down the Alleghany River to Pittsburgh, Pennsylvania, where Lorenzo and Phinehas stopped and raised up a branch of the Church. They labored there from October 27, 1832 until July 3, 1833. During that time, Lorenzo was sent as a missionary to Avon, Mendon and Genesee, New York. Accordingly, he left Pittsburgh in April 1833. 70

When he returned, he was accompanied by his father. They started in their family boat from Pittsburgh moving toward Jackson County, Missouri, on July 4, 1833. The river being too slow, they concluded to stop and preach for a season at East Liverpool, Columbiana County, Ohio. They "soon raised up a large

69 Bradford County Assessment Books for Columbia Township, 1822-1831.

70 Watson, pp. xxv, xxxii.
branch and felt quite at home." Shortly after they had begun again in the fall for Zion, they learned that the Saints had been driven out of the county. Therefore, and at the direction of the Prophet, they determined to go to Kirtland.71

Not all who removed themselves from the branches in Pennsylvania did so by the Church approved course of "gathering to Zion." Excommunication was the answer of the Church to those who refused to live its high moral code or subject themselves to the voices of the conferences of Elders. Lyman Johnson and Orson Pratt signed the following notice to the Church about Ezra Landon:

At a conference of elders of the church of Christ, convened at Geneseo, Livingston county, N. Y. on the 31st of December, 1833, Ezra Landin [sic], formerly an elder in said church, was silenced by the voice of said conference for promulgating unscriptural principles, and refusing to give proper satisfaction for his conduct. His credentials were demanded by the conference, but they were denied. According to the rules and regulations of the church, he was then excommunicated from this body.72

ZION'S CAMP

In addition to the six or more men that Erie County supplied to Zion's Camp, Tioga County sent two,

71Ibid., pp. xxv, xxvi, xxxii, xxxiii.

Elial Strong and Levi Gifford, and Bradford County provided one, Eleazer Miller. There may have been others yet unidentified. Eleazer Miller joined Zion's Camp on Friday, May 31, 1834, a little east of Rochester with some other men and three horses. He concluded the day of preaching, the following Sabbath, with "a powerful exhortation." He was known to speak with great power of the Holy Ghost. It was said he could be "heard a mile and a half." He was ordained a seventy in 1839 and a President of Seventy in 1844. Levi Gifford also completed the Zion's Camp march successfully and was called as a member of the First Quorum of Seventy, serving there with at least three Erie County, Pennsylvania men: Stephen Winchester, Moses Martin and Jedediah M. Grant.

When cholera struck the camp, Elial Strong was one of the twelve members of Zion's Camp who succumbed to the disease. He had been a faithful elder and an untiring missionary during his three years as a member of the Church. Eleazer Miller, who was one of nine

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73HC, II, pp. 76, 78fn.


75Ibid.; Early Church Information File.

76HC, II, pp. 203, 204.
listed as being among the most active in caring for the sick and burying the dead, probably cared for and then buried his friend and companion in missionary work from his home state. 77 Eliel's wife, Martha Curtis Strong, died that same year, December 22, 1834, aged twenty-two. 78

Of the five missionaries who first carried the gospel to Mendon, New York, two died before the Prophet Joseph did. Eliel died a martyr to the cause, and Alpheus Gifford died in 1841 of consumption after ten years of laboring and presiding among the saints. 79 He had been ordained a high priest on April 7 of that year in Nauvoo. 80 One of the five apparently never chose to go west with Brigham Young. Daniel Bowen had been ordained a seventy in Kirtland on December 20, 1836, and died in New Canton, Pike County, Illinois, in 1880. 81 Eleazer Miller emigrated to Great Salt Lake Valley in 1848, was ordained a high priest in 1849 and served for the next ten years on the Salt Lake Stake High Council.


78 Archive Records.

79 Toronto.

80 Early Church Information File.

81 Ibid.
dying in 1876. The eldest of the five, Enos Curtis, gathered to Zion and suffered the persecutions there. He presided at a conference in Quincy, Illinois, in 1844. In Nauvoo, while ferrying the Mississippi River, he commanded the wind to take him and his family to shore, which it did. Elder Curtis emigrated west in 1848 and Springville, Utah, became his home. Heber C. Kimball ordained him a patriarch in 1852, four years before his death.

MORMON LAKE AND MORMON HILL

Joel Campbell and his family were some of the first settlers in Ridgebury Township, Bradford County. (See Figure 3.) They settled on Bentley Creek near the state line in 1805. Many of the Campbells joined the Mormons. While the Campbells settled about one mile from the state line, an area in the southern part of Ridgebury Township became known as Mormon Hill. The area received its name because, "a settlement of the Mormons had been there before, but they had moved on and

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82 Ibid.; Jenson, p. 672.
83 Early Church Information File; Record, p. 14.
settled in the West under the leadership of Joseph Smith. . . ."85 In the 1830's there was a shallow frog pond with trees growing in it" near Mormon Hill, which became known as Mormon Lake. In their day, the Mormons were reported to have baptized in the lake.86 Since then, Mormon Lake has been developed into a private fishing, hunting and recreation resort.87 A rabbit hunter found some of the footings that remained from older homes, while hunting near the lake. A friend of his, who had a new home on the lake, said the footings used to belong to the Mormons who lived there.88 Figure 4 is a picture of Mormon Lake as it appeared in the summer of 1974.

Many Campbells, including a Joel, are listed in the Ridgebury Assessment Books for the years 1820


87Burnham, pp. 15, 20; Statement of Mrs. James (Gladys) Burnham in a personal interview, Bentley Creek, Pennsylvania, August 1, 1974. Her source of information about Mormon Hill was William Leffingwell, a grandson of John Walsh.

88Statement of James E. Andrus, now of Ogden, Utah, and, prior to 1966, of Bradford County, Pennsylvania, in a telephone interview with the author, Ogden, Utah, July 24, 1975. He lived four miles from Mormon Lake. Lew Serfas of Bradford County, told the author that Mr. Andrus might have some information about the Mormons of Mormon Lake.
Mormon Lake*

*A photograph by the author while on location in Pennsylvania in August, 1974. In the 1830’s, it was a shallow frog pond with trees growing in it. In 1974, it was a private fishing, hunting and recreation resort.
through 1841, although some may have moved away. However, there are no Campbells listed from 1842 through 1844. The Ridgebury Township school directors voted December 15, 1838, to pay $31.20 for operating the school in the "part district" called Mormon Hill. The part district apparently continued until April 11, 1842, when, "it was agreed that the two parts of sub district no. 6, Mormon Hill and J. Kline Settlement each be set off and compose two whole and separate districts." Apparently the Mormons moving away had not hurt the enrollment at all.

The view in Figure 5 was photographed from a high point in the Mormon Hill area looking north. The map in Figure 6 shows Mormon Lake and the Mormon Hill Area in the southwest corner of Ridgebury Township, Bradford County, Pennsylvania. The Bradford County Planning Map shows Mormon Hill to be the name of the ridge that runs from west of Mormon Lake to the lake and thence to the northeast. However, the Ridgebury

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90 Ridgebury Township School Directors' minute book (in the possession of Gladys Burnham, Bentley Creek, Pennsylvania) seen and photographed by the author on August 1, 1974.

91 "Bradford County Planning Map" (Bradford County Planning Commission), obtained by the author in August, 1974.
Figure 5

Mormon Hill*

*A photograph by the author while on location in Pennsylvania in August, 1974. The picture was taken looking north from a hill in the southwestern corner of Ridgebury Township.
Figure 6

Ridgebury Township, Bradford County, Pennsylvania*

Township School District Map showed the farm of J. Walsh southwest of the lake in the location of the Mormon Hill caption in Figure 6. Figure 5 was shot from that approximate location. John Walsh settled on Mormon Hill in 1840.

NAUVOO, TIOGA COUNTY, PENNSYLVANIA

One of the earliest settlers to Columbia Township, coming about 1800, was Oliver Canfield and his family, including two sons, Moses and Daniel. Daniel W. Canfield apparently moved to the neighboring Tioga County and settled in the south-western corner of Liberty Township. His settlement became known as Nauvoo, Pennsylvania, about 1844. It was named after the Mormon Nauvoo, because of Daniel Canfield who was a Mormon elder living there. The Mormons were supposed to have moved away to the Nauvoo in Illinois in about 1845, but Daniel W. Canfield, aged 45, his wife and four children still appear in the 1850 Census in Liberty Township.

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93 Burnham, p. 20. 94 Heverly, p. 441.

95 Sexton, p. 191.

It is also claimed that Nauvoo was named by Mrs. Lydia Jane Peirson, a poet of some prominence from Liberty Township. She chose the name "because during the Mormon excitement a few persons living in the neighborhood became adherents of that faith, and went with the Mormons to Nauvoo, Illinois." 97

An elderly native of Nauvoo reported that a woman named Mrs. Fulkerson was one of the Mormons who lived there for a time and then moved away to the west. 98

The map in Figure 7 shows the communities in Liberty Township which township lies on the southern border of Tioga County. Nauvoo is near the western boundary of the township. The picture in Figure 8 was taken on Nauvoo's main street, showing the village's only store.

97Meagher, p. 648.

98Statement of Raymond Gregory, a native of Nauvoo, in a personal interview, Nauvoo, Pennsylvania, August 2, 1974. He also told a story of a girl who was supposed to have been abducted to be a wife to Joseph Smith. He said she escaped and ran away on foot, until she wore out her shoes. The first day she ran about 110 miles. She met a fellow who was going to Elmira in a sleigh and team and went with him and married him there.
Figure 7

Liberty Township, Tioga County, Pennsylvania*

*Map of Tioga County, Commonwealth of Pennsylvania, Department of Highways, Harrisburg, September, 1964, copy given to the author by William and Rhoda Ladd.
Figure 8

Nauvoo, Pennsylvania*

*A photograph by the author while on location in Pennsylvania in August, 1974. Mr. Raymond Gregory, who was interviewed for this paper, lived in the home immediately past the store in the picture.
Chapter 6

SOUTHWEST PENNSYLVANIA

ZEBEDEE COLTRIN AND JESSE GAUSE

Zebedee Coltrin and Jesse Gause were apparently the first missionaries to labor in the southwest part of the State. Elder Coltrin was born at Ovid, Seneca County, New York, on September 7, 1804, and, "was baptized into the Church soon after its organization."\(^1\) He was mentioned as an Elder as early as June 1831 and later participated in Zion's Camp.\(^2\) On April 1, 1832, Jesse Gause left for Missouri with Newel K. Whitney, Peter Whitmer and Joseph Smith, Jr. "to fulfill the revelation."\(^3\) Zebedee Coltrin returned from Missouri June 15, 1832 to his father's home in Strongsville, Ohio. He started on a mission to the East on August 1 of the same year with Jesse Gause, also returned from

\(^1\)HC, I, p. 322.

\(^2\)Andrew Jenson, \textit{Latter-day Saint Biographical Encyclopedia}, I (Salt Lake City: Andrew Jenson History Company, 1901), p. 190.

\(^3\)HC, I, p. 265.
Missouri. After passing through a number of communities in the northeast corner of Ohio, they crossed over into Pennsylvania and passed through Greensburg in Beaver County. Elder Coltrin recorded that they, "lodged that night at the falls of big beaver 10 miles from Greensburg," and probably near or in the modern village of Beaver Falls. The next day, August 16, 1832, they passed through Economy and arrived at Pittsburgh. "Economy is 10 miles from beever [sic] & 18 from Pittsburgh." Next they traveled on eight miles toward Brownsville and "lodged at Dr. Curry's." On the nineteenth, they spent their Sabbath day four miles further on at Carvel Rigdon's house and "attended a baptist [sic] meeting nearby."4

Figure 9 is a map of Beaver County in its setting in western Pennsylvania. The journeys of Elder Coltrin and other missionaries in this chapter can be traced on Figures 9, 10, and 12.

Elder Coltrin cut his mission to Pennsylvania short the next day and announced in his journal: "This morning I came to the conclusion that it was not my duty to proceed [sic] any further to the East. I have been afflicted with a pain in my head every day since [sic] we Started." He also recorded that they had taken every

Figure 9
Mercer, Venango, Lawrence, Butler and Beaver Counties*

opportunity to preach and bear their testimony. They had born their witness regarding the restoration of the fullness of the Gospel, the Book of Mormon and the judgements that would be poured out "upon the impenitent." They reasoned the judgements had already begun. The people had admitted that the doctrines were "reasonable" but they "found in most a great prejudice against the book of Mormon," although it was lessening. While in Pittsburgh, "several of their greatest champions with their learning & sophistry pretending they were concerned for us" tried to confound the elders, but "failed miserably [sic]," Elder Coltrin wrote. The religionists accused the Mormons of denying the Bible and substituting the Book of Mormon which they "of course contradicted." Some of the elders' antagonists finally agreed with them "in every statement relative to the principles of the Gospel, . . ." while others claimed "it was all of the Devil." One, Ezekiel Harlan showed real interest and "was almost convinced" but he needed more time to think about what he had heard.\footnote{Ibid., pp. 33-35.}

Elder Coltrin parted with "Brother Jesse" and stayed at Canonsburg for two or three days. He then passed through Youngstown, Ohio, on his way to Hiram,
where he arrived August 23, 1832. No record has yet been found detailing the rest of Jesse' Gause's mission.

The pain in Elder Coltrin's head must have gone away, because he was busy teaching the gospel in Ohio after he returned. He recorded the names of about sixty people whom he baptized from October of that year until January of the next, in northeast Ohio.

AMASA MASON LYMAN AND ZERUBBABEL SNOW

Amasa Lyman was baptized by Elder Lyman Johnson in Lyman, New Hampshire, on April 27, 1832. He was rejected by his family because of his new-found religion. Therefore, he traveled to John Johnson's home in Hiram, Ohio, arriving in mid-June, 1832. In last August, 1832, he was called on a mission by the Prophet after a prayer meeting. He left with Zerubbabel Snow on August 25, 1832, for southern Ohio. In Ohio and Kentucky, they held a meeting each day, spoke in tongues and prophesied. They traveled across western Virginia, Pennsylvania and into New York, where they baptized in Lake Erie. Many people came forward to be baptized. In fact, one day, fifteen individuals received the gospel. Their exact course and success in Pennsylvania is yet unknown, but they did cross the state at that early date. That might

6Ibid., pp. 35-36. 7Ibid., p. 5ff.
explain the scattered members of the Church that later missionaries found as they traveled in the state. After eleven months of journeying, the brethren returned to Kirtland.  

CARVEL RIGDON AND SAMUEL JAMES--1835

At least two Pennsylvania citizens from the Pittsburgh area had received the gospel by the dawning of 1835. On January 23 of that year, Carvel Rigdon wrote to the Messenger and Advocate at Kirtland from Allegheny County, Pennsylvania, the residence of Brother Rigdon. In his letter he complained of considerable opposition to the work of Brother Samuel James and himself in the area. They had succeeded in getting a meeting appointed and raised considerable discussion. In spite of the opposition, Brother Rigdon felt they would be able "to build up a Church in this place shortly, and that of the more respectable and intelligent part of the inhabitants." He also announced that Brother James was going to leave in about three weeks.

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8Albert R. Lyman, Amasa Mason Lyman Trailblazer and Pioneer from the Atlantic to the Pacific (Delta, Utah: Melvin A. Lyman, M.D., 1957), pp. 14-30. Lyman names the state of West Virginia as one crossed by Elder Lyman. However, West Virginia did not become a separate state until the Civil War. In 1863, Virginia had become a southern state while the people in the northwest part of the state aligned themselves with the north.
on a missionary tour in Virginia and intended to visit Greenfield, Nelson County, Virginia, again.\(^9\)

Subsequently, in Kirtland, on January 2, 1836, it was approved that Samuel James should be ordained an Elder by Joseph Smith. Later that month Elder James was appointed to the Kirtland High Council.\(^10\) He also returned to Pennsylvania and Virginia for other missionary ventures. Carvel Rigdon was the oldest brother of Sidney Rigdon, the Prophet's scribe. Brother Carvel had married and settled on a farm near Pittsburgh, thus following in his father's footsteps.\(^11\)

ORSON PRATT

Orson Pratt labored as a missionary in Beaver County for about three weeks during the fall of 1835. Earlier that year he had been named as one of the twelve apostles. He was accompanied by William Pratt as he spent several days preaching in Huntsburg, Ohio. About October 21, after traveling for three days, they arrived

\(^9\)Journal History, January 28, 1835; Latter-day Saints' Messenger and Advocate [Kirtland, Ohio], I, p. 76, cited by Andrew Jenson, comp., "Pennsylvania as a Latter-day Saint Missionary Field" (MSS in LDS Church Historical Department), 1835.

\(^10\)HC, II, pp. 354, 366.

in Freedom, Beaver County, Pennsylvania. William soon
returned to Kirtland, but Orson remained in the area,
holding sixteen meetings in the county. He preached
twice in Fallston, three times in Beaver, four times in
Bridgewater and seven times in Freedom. All four
villages were in Beaver County within ten miles of each
other.¹² (See Figure 9.)

He found many who were interested in learning and
many who opposed him. Among the opposition were two
Methodist ministers, one of their class leaders and a
former Baptist minister by the name of Doc. Winters. They
failed to detract from the work, but stirred up the
curiosity of the people instead. Elder Pratt summarized
the effect of their activities as follows:

Thus truth loses nothing by opposition, for
notwithstanding the tongue of the slanderer is
loosed, falsehoods circulated to the four winds,
the cry of blasphemy heard among all the sects,
yet truth remains truth still, though the prince
of darkness may rage; his subjects use all their
crafty inventions, yet all their efforts will be
vain, for truth is from heaven; its glory is
unsullied, its lights eternal, and will shine
though all their engines of wickedness may be put
in operations against it. Its light cannot be
quenched; its progress cannot be stayed; while
it is apparently smothered in one place, it will
shine forth with increased brilliancy in another.¹³

¹²Jenson, "Pennsylvania as a Latter-day Saint
Missionary Field," 1835; Orson Pratt Diary, February 6,
1835-November 6, 1835 (MSS in LDS Church Historical
Department).

¹³Latter-day Saints' Messenger and Advocate
[Kirtland, Ohio], II, p. 223, cited by Jenson, "Pennsyl-
avania as a Latter-day Saint Missionary Field," 1835.
When he returned to Kirtland on November 16, he reported that there had been three baptized in Freedom. One of the three, a former Campbellite preacher by the name of Sampson Avard, had been ordained an elder by Pratt. He also reported parting with two copies of the Book of Mormon, four books of Revelations and had obtained fourteen subscribers for the *Messenger and Advocate* newspaper.14

LORENZO BARNES--1836

Lorenzo Barnes left April 14, 1836, on a mission to the south and east. After preaching in Youngstown and Middletown, Ohio, he arrived in Bridgewater, Pennsylvania, at Elder Avard's on May 13. There he found the two brethren and one sister that Elder Pratt had baptized the previous fall. He held two meetings each in Bridgewater and Freedom. Elder Barnes noted in his journal that the members "appeared firm in the faith" and that, "there are others also believing." On May 19, he held a meeting north of Pittsburgh and on the following day arrived at the home of Brother James, fifteen miles south of the city. From Tuesday, May 24 until

Monday, June 13, he labored in Westmoreland County and held meetings in "Bussards Town," "Youngs Town," "Greensburgh," "Adamsburgh," and "Grapeville." There are towns of the same or similar names in the western portion of modern Westmoreland County. There were thirteen meetings in all and Elder Barnes commented that they were "full meetings" and the people listened attentively "to the words of Eternal Life."\(^1\)

From Westmoreland County, Elder Barnes turned south toward Virginia. Enroute, however, he labored for one week in Fayette County, Pennsylvania. He preached in "Connoldsville," Uniohtown and "McClellins Town" and then crossed over into Virginia. One or two days into the state, he preached "where Elder S. James & Phineas [sic] H. Young had held a number of meetings better than a year before..." The work progressed so well in Harrison County, Virginia, that Elder Barnes traveled eighty miles down the Monongahela River into Pennsylvania and called Brother Samuel James to join the labor in "Western Verginea [sic]." Returning, they held some meetings in "Mason Town," Fayette County before entering Virginia.\(^2\)

\(^1\) Lorenzo Barnes Journal, June 1, 1835-February 2, 1839 (MSS in LDS Church Historical Department).

\(^2\) Ibid.
About the middle of November, Elder James reappeared at his father's home in Washington County, Pennsylvania. When Elder Barnes felt it was time to return to Kirtland, it was mid-December, 1836. In Kirtland, Brother James had preceded Elder Barnes by a few days. Elder Barnes reported that Elder James was "ordained an Elder and returned strong in the faith and rejoicing to Virginia [sic]." In June of 1837, Elder Barnes made another trip to his old mission-field in Virginia. Even though he passed through the same corner of Pennsylvania, he barely mentioned it in his journal. In May of 1838, he left for Missouri.¹⁷

ERASTUS SNOW--1836

Erastus Snow began his influence in Western Pennsylvania before his eighteenth birthday and in his next few years, brought many souls to believe and obey the gospel. He was born November 9, 1818, in Vermont.

¹⁷Lorenzo Barnes Journal, June 1, 1835—February 2, 1839 (MSS in LDS Church Historical Department). This source puts the date of Samuel James' ordination in December, 1836 or January, 1837. However, Elder Barnes referred to "Elder James" prior to his return to Kirtland. Joseph Smith recorded that the High Council appointed him to ordain Samuel James an Elder on January 2, 1836 (HC, II, p. 354). On January 13, 1836, Elder James was appointed to the High Council in Kirtland (HC, II, p. 366). Therefore, the ordination to which Elder Barnes referred must have been some other ordination or blessing if it in fact occurred at that time.
to Levi and Lucinda Snow. He was moved by the testimonies of Orson Pratt and Lyman E. Johnson in the summer of 1832 and desired to be baptized. Permission to obey the gospel was finally granted by his father through the intercession of his mother, and he was baptized by his older brother, William, on February 3, 1833. From his early youth Erastus had studied the Bible, "beginning with the life and teachings of Christ and subsequently became thoroughly acquainted with the Jewish scriptures and prophecies." After accepting the gospel, he was soon ordained a teacher and then a priest. In August, 1835, Luke Johnson, one of the Twelve Apostles, ordained Erastus an elder. After he heard the testimonies of Elder Pratt and Johnson, the teenager, Erastus began to preach and baptize in the towns in his area. While helping his father on the farm, he would carry a pocket Bible with him to his work. He recalled, "when my team was resting, I was reading, and father sometimes thought my team owed a debt of gratitude to my Bible." Levi Snow finally granted his son's desires and allowed him to follow a calling in the ministry. Erastus left on the journey to Kirtland one day before his seventeenth birthday with fifteen dollars in his pocket. That was "the only pecuniary legacy" his father had ever been
able to give him. At Kirtland he participated in many great things, including the temple dedication.  

On April 16, 1836, Elder Erastus Snow left Kirtland on a mission to the east. Traveling alone, his journey brought him into eight counties in Pennsylvania: Crawford, Venango, Mercer, Butler, Beaver, Armstrong, Indiana, and Lawrence. (See Figures 9 and 10.) Even though he was young, he had been trained in the school of the Elders, had been washed and anointed in the Kirtland Temple and had received many other spiritual gifts and manifestations there. When he returned to Kirtland eight and a half months later, he reported, "I have traveled about 1600 miles back and forth, preached 220 sermons, obtained 20 subscribers for your interesting paper, and baptized 50 persons." He organized three branches in the western part of the state and had many more calls for preaching than he could fill.

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18 Erastus Snow, An Autobiography dictated to his son Franklin R. Snow in the year 1875 (MSS in LDS Church Historical Department); Erastus Snow Journal, 1818-December 1837 (typescript copy in LDS Church Historical Department); HC, III, p. 55.

19 Latter-Day Saints' Messenger and Advocate [Kirtland, Ohio], III, p. 440, cited by Jenson, "Pennsylvania as a Latter-day Saint Missionary Field," 1836; Erastus Snow Journal, 1818-1837 (MSS in LDS Church Historical Department), typescript, pp. 8-25. Notes were taken from the typescript copy with checks made on the original journals occasionally and in case of questions. The journals were apparently written periodically rather
Figure 10

Butler, Armstrong and Indiana Counties*

*Standard Reference Map of Pennsylvania.
Elder Snow spent one or two weeks laboring in Madison and Sheffield, Ohio, before entering the state of Pennsylvania at Crawford County. After receiving a negative reaction at Meadville and Franklin, Pennsylvania, he journeyed fifteen miles south to Irwin Township in the southwest corner of Venango County. There he found listening ears, stayed four days, returned often and eventually baptized seventeen people. For two months, May and June, he labored in the area near the corner of Venango, Butler and Mercer counties, preaching almost every day. In Butler County, he preached at Harrisville in Mercer Township, Slippery Rock Township, Unionville and Muddy Creek in Center Township. Centerville and Wolfcreek Township in Mercer County and Scrubgrass Township in Venango County also received his labors. However, he often wrote that he returned to be "among my brethren" "on the donation" in Irwin Township.  

Journeying south, Erastus baptized Brother and Sister Edwards in Unionville. He held some meetings in and around Butler, the county seat, before turning eastward to Kittanning, Armstrong County. In Kittanning, than daily. An ordination or a baptism appeared to have been the motivation on some occasions to bring his journal up to date.

20Erastus Snow Journal, typescript, pp. 8-11.
Erastus "had frequent combats with the lawyers and priests" whose "cunning" had "stirred the people up to anger against the truth." Southeast of the county seat, however, he found some believing people who "wished to learn." The preaching for the last week in July and the month of August was mostly done from the southeast corner of Kittanning Township through the area southeast to Plumbcreek Township on the edge of Indiana County but still in Armstrong County. (See Figure 10.) A widow near Middletown named Martha Sloan and seven others were baptized on Sunday, August 14, 1836, in Whitesburgh in Plumcreek Township. Others followed and by the end of August there were eleven members confirmed in Whitesburgh and five others in the corner of Kittanning Township. One in the latter place, who had been baptized, had apostatized and consequently was not confirmed.\(^{21}\)

In the middle of his success in that part of the country, Elder Snow had a narrow escape from bodily injury at the hands of a mob. On August 22, 1836, he was confronted by a mob of about thirty men who had sworn to drive him from the county. When Elder Snow confounded their reasoning and appealed for justice at the hands of civil law, the mob expressed their intent to follow "Lynch Law." They shook him and insulted him for an

\(^{21}\)Ibid., pp. 11-15.
hour, when he was rescued from their midst. Then he went in to preach even though he had been threatened not to preach, with a whipping, tarring and feathering or death as the penalty. Of that sermon, Elder Snow expressed "by preaching I gained more friends though the mob came not near." They were waiting with tar and feathers, however, for the cover of darkness, so Erastus got a horse from one of his friends and made good his escape to Whitesburgh. Then after baptizing five more and confirming all sixteen who were still faithful in the area, he returned to his brethren "on the donation" in Irwin Township.22

Elder Snow next undertook a rather unsuccessful, three week, missionary trip east across the northern end of Butler and Armstrong Counties. A typical journal comment about his experiences in that area was that he "gave solemn warning and bid them adieu," "but none would obey the truth." Returning to Irwin, he baptized one more and ordained a teacher to watch over that branch. One member had apostasized in his absence. He commented that he "taught them the Word of Wisdom" which they promised to obey. When he revisited Plumbcreek Township after being gone a month, he found "one old lady who was somewhat disaffected," but she received

strength by his visit. There he preached among the brethren on the subject, "Gathering of the Saints to Zion." 23

Saturday, October 1, found Elder Erastus Snow twenty miles southeast of Whitesburgh in Indiana, Indiana County, preaching in the court house. Monday he preached for two hours on the subject "Coming and Reign of Christ upon the earth." Wednesday, "a large concourse of people" heard, "Evidence of the Book of Mormon." After six days, five meetings and considerable other visiting in that city and vicinity, Elder Snow went south into Brushvalley Township where he spent most of the next two months. (See Figure 10.) During that time there were numerous meetings held in Mechanicsburg, Strongstown, Brushvalley and elsewhere in the township in addition to four or five short trips to neighboring townships. One young man became Elder Snow's first baptism in the area within two weeks from the time he arrived. Subsequently, thirteen more followed his example in embracing the gospel. On the ninth and twenty-fourth of November, all those who had been baptized were confirmed except one, Brushvalley's blacksmith, Stephen Adams. He had become disaffected after "perusing the revelations to Latter-day Saints." 24

23 Ibid., pp. 16-18.  24 Ibid., pp. 18-22.
One of the couples who were among the number to be baptized were Jacob and Sarah Strong. They lived near the little town of Brushvalley, which was then called Mechanicsburg because so many skilled laborers lived there. The story was told that Jacob's nephew, Dan Strong, and Dan's friend, Sam Bennett, went to a revival many years after 1836 where the two young men leading the meeting were accused of being Mormons. They firmly denied the charge. After the meeting, Dan and Sam sat talking about the meeting. Dan turned to his friend and said: "They nothing but Mormons, Sammy, just like Uncle Jake Strong and the McKeague's." The way the story was passed down and the fact that "Uncle Jake" was disowned by his family suggest something of the feelings of those who did not accept the gospel. One of Jacob's Utah descendants, Elmer Strong, related that while Erastus Snow was on his mission, he used to get very homesick, and so when he got some time off, he would go to Jacob Strong's house.25

While Elder Snow was baptizing one of the women in Strongstown, the following event occurred:

At the time of the Administration of the ordinance the Lord suffered a false spirit to be made manifest in a woman whom I baptized. But

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this the Lord suffered so that they might be instructed into the operations of the spirits, for they had previously been in the habit of receiving all manner of spirits and worshipping them as God. The way that this was manifested was in a manner that caused her to holow [sic] as she came out of the water, and it straightened her limbs and joints and stiffened them and thrashed her about against the people until I, according to the commandments of the Lord, proclaimed against it, that it was not of God, when it departed leaving astonishment upon some of the bystanders who had supposed it to be of God.26

It was also while he was in Mechanicsburgh that Elder Snow noted the physical strain of missionary work. He said:

At this time I was fatigued and having a cold and preaching so much, I was also very hoarse, for my discourses were generally between two and three hours in length. The country was very rough also and the roads were not much better than cowpaths, being little worked, stoney and new. But some of the people were as rough as the country. In the midst of these circumstances the Lord was my friend, comforting and strengthening me.27

Before leaving the area, Elder Snow ordained Brother John F. Wakefield a teacher to watch over the Church in Strongstown and Brushvalley or Mechanicsburg. He also ordained Brother Alexander Nelson a priest to care for the Church in Plumcreek Township in Armstrong County.28


27 Ibid., p. 20.

28 Ibid., pp. 21-22.
On November 24, 1836, after an absence of over seven months, Erastus Snow determined to return to Kirtland. On his way, he stopped to strengthen the members in each of the branches he had organized. After returning to his brethren on the donation in Irwin Township, he received a letter from the Church in Beaver County. He responded to their request by traveling about forty miles southwest to Bridgewater. There he found a branch of the Church, with thirteen members and Elder Sampson Avard, presiding. For two and a half weeks, Elder Snow labored in Beaver County, preaching in Bridgewater, Brighton, Freedom, Sharon and Philipsburgh. (See Figure 9.) There were apparently many interested listeners but none who requested baptism. Once in Brighton, he preached for three and a half hours "mostly upon the evidence of the Book of Mormon." When he offered a subsequent appointment, a Mr. Robertson stood and offered tar and feathers if he should return. Elder Snow asked the large congregation if that was their feeling. When the group heavily protested against Mr. Robertson, the rejected Presbyterian left the meeting. On Saturday and Sunday, December 24 and 25, Elders Snow and Avard convened a conference in Bridgewater. They had been joined for that purpose by Elder Samuel James, who was then on his way to Kirtland. Following the conference, Elder Snow joined Elder James and returned to
Kirtland by way of Lawrence County and the village of Sharon, Mercer County, Pennsylvania. They then crossed over to Warren, Ohio and arrived in Kirtland on Thursday, December 29, 1836.²⁹

ERASTUS SNOW--JANUARY 1837

In late January of 1837, Elder Erastus Snow left Kirtland for his second missionary trip into Pennsylvania. He was accompanied by Elder William Bosley on this brief journey. William Bosley had been ordained an elder on May 7, 1835, and had received a blessing for working on the temple.³⁰ They first visited the branch in Andover, Ohio, on the border of Pennsylvania and ordained an elder there. Then they journeyed to the branch that Elder Snow had built up in Irwin Township, Venango County, Pennsylvania. They preached several times, left them several copies of the Book of Mormon, the "Book of Covenants" and some Hymn books and returned to school in Kirtland.³¹

FRANCIS GLADDEN BISHOP--1837

Elder Francis Gladden Bishop left Kirtland in April 1837, on a mission to Pennsylvania, Virginia and

Maryland. He reported to Church headquarters under the date of June 4, 1837, from Uniontown, Fayette County, Pennsylvania, that he had labored in Beaver, Alleghany and Fayette Counties and baptized eight persons. It was during the ten days in Beaver County that the eight came forward. Regarding their reception in Pittsburgh, Elder Bishop commented that he felt indebted to Rev. S. A. Davis for the use of his Church there and for a letter of introduction to a minister friend of his in Baltimore, Maryland. A visit to Baltimore was part of Elder Bishop's plan. He then joined forces with Elder Samuel James to extend his mission into Virginia and Maryland. Elder Bishop told of his progress later that year at a conference in western Virginia. On Friday, August 18, he reported that he had baptized eight new members in the town of Beaver, Beaver County. It was a small branch of twenty members with an elder presiding. At the same conference, Elder Samuel James stated that there were five members in Washington County, Pennsylvania, and Elder Lorenzo D. Barnes reported that he had found three members in Allegheny Town in the same state.  

32 Journal History, June 4, 1837; Jenson, "Pennsylvania as a Latter-day Saint Missionary Field," 1837. Jenson's manuscript gave the date for Elder Bishop's departure from Kirtland as April, 1836 and refers to the Journal History referenced. However, the Journal History said he left "the previous April" which was therefore 1837.

33 Journal History, August 18, 1837, cited by
Elder Erastus Snow began May 29, 1837, on his third mission to Pennsylvania by laboring in Madison, Andover and Williamsfield, Ohio. While in Ohio, he held many meetings, including two debates of three hours each, and baptized five people. Elder William Bosley accompanied Elder Snow into Pennsylvania about the first of June 1837, as he had on their journey earlier in that year. During the next six months they labored in seven Pennsylvania counties baptizing sixty souls and in one Maryland County where they baptized seven people.  

Elders Snow and Bosley arrived in Irwin Township, Venango County, about the first of June. There they held several meetings and baptized one person. They also held meetings in Harrisville and near Unionville in Butler County. Even a local history noted the activities of Elder Snow. It indicated that "a Mormon preacher named Snow came to Irwin Township in 1837." It also named "Henry Stevenson and several daughters and a man by the name of David McKee" who were baptized and taken to Salt Jenson, "Pennsylvania as a Latter-day Saint Missionary Field," 1837.


35 Erastus Snow Journal, typescript, pp. 27, 28.
Lake City by Elder Snow. Two sons of David McKee of Butler County, Pennsylvania, James and William McKee were listed as pioneers of 1850 and 1852, respectively.

From Unionville, Elder Bosley continued to the Plumcreek Township branch while Elder Snow took a week long trip to Beaver County. Elder Snow held several meetings in Bridgewater, Fallston and Brighton, where he baptized one. When Elder Snow arrived in Plumcreek, he found that his companion had preached several times, baptized one and left for Indiana County. Therefore, he tarried with them over the Sabbath and traveled to Strongstown, Indiana County, on Monday. In Strongstown, he found Elder Bosley and remained with him preaching there and in Brushvalley for a week. During that time they baptized fourteen people and held a council where they ordained John F. Wakefield an elder and William P. McIntire a priest. After preaching at Brother Barber's home on Conemaugh Creek, the boundary of Westmoreland County, Elder Snow returned to Brushvalley. On the Sabbath, he preached at Strongstown and Brushvalley, "in


a grove where the woods were lined with people, so great was the multitude." The next day he baptized two more people, "one of whom was a woman weighing between four and five hundred." Since Elder Wakefield joined Elder Bosley on his mission, Elder Snow wrote to the Quorum of High Priests and requested them to send someone to watch over the branch in Indiana County. They responded by sending Elder A. Brown to care for the eighty to ninety members there.39

On Monday, July 3, Elder Snow started for the southern part of the state and preached that night "at Brother Barber's, again on the Canal." On the fourth, he noted the celebration as he passed through Johnstown in Cambria County. Then he crossed a corner of Somerset County into Bedford County. When he could not get a meeting in Bedford, the county seat, nor a building for a meeting in "McConnels town," he gave out an appointment for the woods. At the appointed hour, the woods were filled and he "preached the things of the Kingdom of heaven," and warned the people to repent. During the next three weeks, Elder Snow found a small branch that had been built up by another elder, and baptized two

38 Erastus Snow Journal, typescript, p. 28.

39 A short abridgement of Erastus Snow Journal (MSS in LDS Church Historical Department) signed by Erastus Snow and Bishop K. Whitney at Kirtland June 22, 1838.
people there. He preached in and near St. Thomas' village, at Greencastle, London village, and Bridgeport or Hoover's Mill, all in Franklin County. In the latter place, he preached nine times, baptized eight people and healed some who were sick.\textsuperscript{40}

Elder Snow next spent two weeks in Washington County, Maryland, and preached fifteen times, including three sermons in Greencastle, Pennsylvania. A week back in Bridgeport and McConnells Cove area saw much opposition and prejudice develop. After one meeting which had been disturbed by a company of men and boys, Elder Snow was "besmeared . . . with rotten eggs." After one more meeting among the brethren and another public meeting, Elder Snow returned to Leitersburgh, Maryland. He labored in that area most of the time for the next month and a half, until October 16, 1837. The exceptions to that included six sermons in Waynesburgh, Pennsylvania. He "found a man and his wife who were members of the Church" on South Mountain, seven miles from Waynesburgh. They also returned to Bridgeport two or three times, healing two women of "fever and ague" on one of the

\textsuperscript{40}Erastus Snow Journal, typescript, pp. 28-30. McConnellsburg was found on a current map in the right place for McConnels town and ten miles south was a Cove Gap and a Cove Mountain. McConnellsburg later became the county seat for Fulton County, which county had not yet been organized in 1837. Just across North mountain from Cove Gap was Ft. Loudon and Saint Thomas.
trips. On one occasion in Maryland, Elder Snow had a debate with a Mr. Bell, a Campbellite preacher, from 2 p.m. until midnight. Elders Snow and John F. Wakefield confirmed seven members on September 29, 1837, and ordained Brother George Crouse an Elder. That was the first branch known to have been organized in Maryland. Two weeks later, nine people were added to the Church, making a total of eleven, presumably in the area of Waynesburgh. Elder Snow commented that he had taught them "the Word of Wisdom, and they kept it." 41

On Monday, October 16, Elder Snow, with his face toward Kirtland, left to join Elders Bosley and Wakefield who were laboring in Bedford County. In Bridgeport, he baptized two more people, one of whom was Mrs. Abraham Hoover, the woman who had been healed about two weeks earlier. The total membership was then ten. Elder Snow found Elder Bosley at Shellsburgh, Bedford County, near where Elder Bosley had baptized four. The two Elders returned to Clear Ridge where eleven had accepted the gospel and there they baptized four more. Elder Wakefield joined his companions for a council on Clear Ridge and

41Ibid., pp. 30-32. Waynesboro, Pennsylvania, is about three miles north of Maryland and five miles north of Leitersburgh and is likely the town referred to as Waynesburgh.
ordained Brother Henry Mower an elder, thus setting a branch in order.\textsuperscript{42}

As Elder Snow returned to Kirtland, he stopped at Brushvalley. He found that Elder A. Brown had been there, and Elder J. Rose had just arrived from Kirtland. Elder Snow spent two and a half weeks in that area and preached about twelve times. During that time, he took Brother Terriet about twenty miles north and preached twice in Susquehanna settlement, Montgomery Township. On Wednesday, November 22, Elder Snow started on the canal for Kirtland. He unexpectedly met Elder Benjamin Winchester in Pittsburgh and continued with him to Beaver County. There they met with the Brethren and with those not of the Church. Elder Winchester baptized one in the river at Phillipsburgh. Elder Snow left Elder Winchester at Unity, Ohio and traveled north to Kirtland, arriving by December 5, 1837.\textsuperscript{43}

Elder Benjamin Winchester had been in attendance at a conference in West Township, Columbiana County, Ohio, on October 8, 1837. There he had reported his labors in Pennsylvania, New Jersey, Delaware and Maryland. He reported that he had baptized twelve and passed through Beaver City where there was a branch of

\textsuperscript{42}Ibid., pp. 32, 33. Shellsburgh is spelled Schellsburg on today's map.

\textsuperscript{43}Ibid., pp. 33-35.
fifteen members. He had been laboring in the east with Elder Jedediah M. Grant. Elders Samuel James and Lorenzo Barnes attended the same conference and reported their Virginia labors. Even though no mention was written about the involvement of the latter two missionaries in Pennsylvania, part of that story has been told herein and was probably discussed there also. 44

ERASTUS SNOW--1838

Erastus Snow left Kirtland on January 2, 1838, to return to the churches in Maryland, Ohio and Pennsylvania to strengthen them and to supply them with church books. Traveling alone or with Elders Samuel James, Benjamin Winchester, A. Brown or John F. Wakefield, he also labored along the way in many new places. 45

Elder Snow left Kirtland with a trunk of books to sell for Elder Robinson. He labored in Ohio for just over two weeks, preaching and assisting in two conferences. During this time, he worked with Elders

44 Journal History, October 8, 1837, cited by Jenson, "Pennsylvania as a Latter-day Saint Missionary Field," 1837. Jenson erroneously attributed the report to Elder Grant who apparently was not at the conference but still in the east. See also Jedediah M. Grant's Journal, 1836 and the next chapter in the present work.

45 A short abridgement of Erastus Snow's.
James, Stoddard and Winchester, the latter for eleven days. 46

Elders Snow and Winchester entered Beaver County, Pennsylvania, on Friday, January 18, and labored for a week in the county. They parted on Wednesday, but met again in Allegheny County with Elder Samuel James on Tuesday, January 30. Elder Winchester started southeast again while Elder Snow assisted Elder James for a week. Then Elder Snow spent two weeks laboring across Westmoreland County, holding seven meetings and encountering considerable prejudice. After crossing Somerset County, he arrived among the brethren in Shellsburgh, Bedford County, on Sunday. He met Elder Brown in Clearridge, Bedford County, and tarried with him for a week. There, they baptized an eighty-five year old man through an eighteen-inch hole in the ice. During that time Elder Wakefield came from Huntingdon County where he had been preaching. The three elders conducted a meeting in which "the gift of tongues and interpretation was clearly manifested, and the spirits of the Saints was [sic] refreshed." Elder Snow next carried his journey to the county seat of Franklin County, Chambersburgh. He traveled there to look for his trunk of books that had

46 Erastus Snow Journal, II, 1838-1841 (MSS in LDS Church Historical Department), typescript, pp. 1, 2.
been lost by the stage company, but he used his time well by preaching twice at the courthouse. While he continued to hold meetings in Franklin County for about two and a half weeks, Elders Wakefield and Brown journeyed south to Leitersburgh, Maryland. 47

Sunday, March 18 found the three elders reunited with Elder Winchester in Leitersburgh. During the next two weeks, the four elders labored mainly in Washington County, Maryland. Many meetings were held and at least three people were baptized. Elder Winchester traveled to Baltimore, Maryland, for a week and Elder Snow spent part of a week across the Potomac River in western Virginia. During that time Elders Snow and Brown also took a two-day trip across the border into Pennsylvania and held a meeting in Waynesboro. There they laid their hands on a woman named Mrs. Flanigan, who had been sick for six weeks and the Lord healed her. She arose from her bed and desired baptism, but her husband refused his permission. 48

The elders returned along various routes through Franklin and Bedford Counties in Pennsylvania. They found each other again on Tuesday, April 10, in Clearridge, Bedford County. On Thursday, they met Elder James in the streets of Bedford. The five elders had gathered for a

47 Ibid., pp. 2-5. 48 Ibid., pp. 5, 6.
conference in Clearridge which had been appointed two months before. The conference continued from Friday, April 13, until the following Monday. Elder Snow commented on the conference, "Much good instruction was given and the Saints were refreshed, and souls were added to the Lord." 49

Following the conference the missionaries took separate paths. Elder Snow labored back across Bedford, Somerset, Westmoreland, Fayette and Allegheny Counties during the following month. Although he preached "to crowded assemblies" in some places, he met with little success. On Monday, May 7 or 14, Elder Snow found Elder Bishop at the home of James' father near Pittsburgh. While in Cookstown, south of Pittsburgh, Elder Snow had a debate with Reverend D. Young, a Campbellite of Connelsville. He was the champion of the county and supposed that "one hour would be sufficient to expose the error." The debate continued for two days in the Methodist Church in Cookstown. At its conclusion, Elder Snow was requested to preach more, while Mr. Young had not fared so well. When he tried to get the people to vote in his favor, "nearly all the people caught their nats and left the house." 50

49 Ibid., pp. 5, 6.
50 Ibid., pp. 6-8.
The elders gathered again for a conference in Indiana County on Thursday, May 24. They held several meetings in Brushvalley and Strongstown, ordained two elders and one teacher. While at the conference, Elder Snow received a letter requesting him to go to Far West, Missouri. Therefore, he turned toward Kirtland. He journeyed down the Allegheny and Ohio Rivers to Beaver County, where he preached twice in Brighton and baptized four people. Then he returned to Kirtland on the stage, arriving Sunday, June 3, 1838.51

SAMUEL JAMES—1839

Elder Samuel James continued to be an important force in the missionary work across southern Pennsylvania and other places. He wrote to Don Carlos Smith and the *Times and Seasons* late in 1839 with information on the missionary work then going on in Pennsylvania. He had arrived in the Philadelphia area with his brother in late June, 1839. They had left their home south of Pittsburgh on May 15 and had visited several branches of the Church across Pennsylvania. Specifically, they found one branch in Leechburgh, Armstrong County, forty miles east of Pittsburgh on the canal. It had been raised up the

51Ibid., p. 9. The typescript copy gives the number baptized as seven, but the original appears to be four.
previous winter by Father Nickerson. They reported that there were forty-one members in the branch.\textsuperscript{52}

Elder James attended a conference in Monmouth County, New Jersey, on August 9, 1839. At the conference, he represented the forty members of the branch in Leechburgh, Armstrong County.\textsuperscript{53}

An earlier conference was convened in the Brandywine Branch in Chester County on Saturday, July 18. Elder Lewis James was present and "gave an account of his travels." He also mentioned the branch in Leechburg, Armstrong County, and the saints in Clear Ridge, Bedford County.\textsuperscript{54} Elder Orson Hyde also mentioned Father Nickerson's branch in Leechburg. Elder Hyde had stopped there and preached there on his way to Jerusalem.\textsuperscript{55}

\textsuperscript{52}Journal History, December 31, 1839, cited by Jenson, "Pennsylvania as a Latter-day Saint Missionary Field," 1837. Since the rest of Elder James' report dealt with the Philadelphia area it will be covered in the next chapter of the present work.

\textsuperscript{53}Journal History, August 9, 1839, cited by Jenson, "Pennsylvania as a Latter-day Saint Missionary Field," 1839.


ERASTUS SNOW--1840

When Erastus Snow left Nauvoo for Pennsylvania in the spring of 1840, it was at the request of President Joseph Smith, Jr. The Prophet had told Erastus that his services "were much needed in the eastern part of Pennsylvania." Sickness and poverty made it difficult to leave immediately. However, he finally received a donation which started him in company with Elder S. James of Wellsburgh, Virginia. They went by water on the Mississippi and Ohio Rivers to Wellsburgh and preached there. On Friday, May 29, 1849, Elder Snow left Wellsburgh and steamed up the Ohio River to Beaver County, Pennsylvania. There he spent the weekend among some of the saints whom he had baptized. He "preached a few times among them" to "a respectable audience."^56

Either Elder Snow or some other missionary in Beaver County in 1840 attracted the attention of a county history author. He mentioned in a footnote that, "in 1840, Mormon meetings were held" in Murray's Hotel in Sharon, "and some converts were baptized in the creek."^57

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Elder Snow continued his journey east on Monday to Leachburg where he tarried for one week. On Sunday, Elders Snow, Zebedee Coltrin and Lewis James met with the saints and "ordained a presiding Elder and a Teacher and Deacon." 58

On Tuesday, June 9, Elder Snow started east on the canal again. He stopped for eleven days in Indiana County where he had labored before. Before leaving, he held six meetings and baptized two persons. Elders McIntire and James joined Elder Snow when he started east again. They ascended the west slope of Allegheny Mountains passing through Strongstown and Ebensburgh and then rode the railroad down the east side to Hollidaysburg. There, Elder James turned south to labor in Bedford County while the other two elders took passage east to Harrisburg on the canal. Enroute, Elder Snow preached one sermon on the canal boat. From Harrisburg, the elders traveled on foot, "a distance of about 100 miles" across Lancaster and Chester Counties, preaching along the way. They arrived in Philadelphia on Monday, July 6. 59 The rest of his work in the area of Philadelphia is the subject of the next chapter.

58 Erastus Snow Journal, II, typescript, p. 21. Elder Snow's "Leachburg" was undoubtedly the same as Elder James' "Leechburg," which is also the modern spelling. Timing, geography and Elder Lewis James' presence all point toward that conclusion.

59 Ibid., pp. 21-23.
Chapter 7

THE PHILADELPHIA AREA

Philadelphia, the birthplace of a nation, was slow in receiving the attention of the missionaries. However, it quickly became a center of missionary activity on the east coast. Apparently the first elders to labor in Philadelphia were Elders Jedediah M. Grant, Joshua Grant, Jr. and Benjamin Winchester. The former two were born in 1816 and 1818, respectively, the sons of Joshua Grant, Sr. Their sister, Caroline, had married the Prophet's brother, William, on February 14, 1833. Benjamin was the son of Stephen and Nancy Winchester and joined the Church with them on January 27, 1833 at Elk Creek, Pennsylvania. Almost five weeks later, Jedediah entered the waters of baptisms in the same place.


3 Evan M. Greene Journal, January 15, 1833-April 1, 1835 (MSS in LDS Church Historical Department), p. 4.
by boat to Buffalo on June 6, 1837. From there he labored eastward on his third mission across New York. About the first of August he joined forces with Elders "J. Grant & B. Winchester" in Sullivan County, New York. He found that "thay [sic] had ben [sic] laboring with diligence & had added 12." The following month, the three elders journeyed to New York City, through the State of New Jersey and to Philadelphia, "preaching by the way." Their stay in Pennsylvania was brief and Elder Grant's journal comments were even shorter as they continued to Chesapeake Bay and Maryland State. Elder Winchester had returned to Ohio in time to attend the conference at West Township on October 7, 1837. Joshua also concluded to return to Ohio, while Jedediah remained in Harrison County until November, baptizing two people. From Harrison County, he went south into North Carolina, where he labored until October of 1838.

BRANDYWINE BRANCH

The year of 1839 witnessed a powerful upswing in missionary activity in southeast Pennsylvania. Elders Lorenzo D. Barnes and Harrison Sagers labored there in

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4Jedediah M. Grant Journal, 1836 (MSS in LDS Church Historical Department).
the spring, baptizing four in Chester County. Samuel James wrote to Nauvoo about the end of 1839 that Elder Barnes had baptized at least thirty people.

It was during the same year that the prosperous and influential Edward Hunter of West Nantmeal, Chester County, protected the rights of Mormon elders who wished to preach at West Nantmeal Seminary. He had leased the property to the town and assisted in building the school on the condition that no one be denied the privilege of preaching there. When some of the religious leaders of the area insisted that it would not be good to have the Mormons there, Mr. Hunter stood up for their rights and the elders were allowed to preach. Edward Hunter also traveled a few miles to hear and protect another Mormon elder, named Elijah H. Davis. While Elder Davis was speaking at Locust Grove, Robert Johnson stood and demanded that he cease. Hunter arose and spoke for the rights of the stranger. Although Edward was not baptized until October 8, 1840, his home immediately became a haven for any of the elders who came through the area. One of the elders who visited was the Prophet Joseph.

5Andrew Jenson, comp., "Pennsylvania as a Latter-day Saint Missionary Field" (MSS in LDS Church Historical Department), 1839.

Joseph visited the Hunter home for several days in January 1840 and preached in Nantmeal Seminary. He made a powerful and lasting impression on Edward Hunter who later became Presiding Bishop of the Church.\(^7\)

Edward Hunter's farm made the news in the summer of 1974, when the present owners, the Greenfields, gave their daughter away in marriage. The *Philadelphia Bulletin* reported:

The 215-acre Greenfield estate once belonged to a farmer called Ed Hunter, a Mormon with assorted wives. Joseph Smith, the Mormon leader, visited here, according to legend.\(^8\)

The branch of the Church in Chester County came to be known as the Brandywine Branch after the creek which ran through the county. Figure 11 shows the creek and its two branches cutting the county in half. It also shows West Nantmeal Township on the northern border of the county adjacent to Berks County. East and West Brandywine townships can be seen immediately south of West Nantmeal. While Joseph was in Chester County, a conference was convened at Brandywine, with Joseph Smith presiding and James Rodeback as clerk. Two elders and

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Figure 11
Lancaster, Chester and Delaware Counties*

*Standard Reference Map of Pennsylvania.*
two priests were ordained and they had "great harmony" and "much important instruction." At the close of the conference, Elder Barnes wrote to Nauvoo that fifty-three had joined the Church in the Brandywine Branch and that "a dozen Elders might well be employed in Chester County." When Elder Barnes wrote again from Philadelphia to the Times and Seasons on May 5, 1840, he noted eighty members in his field of labor, Chester County, and a need for more missionaries. He also wrote that the Church membership within sixty miles of Philadelphia had grown from thirty or forty to at least four hundred in the past year.

Elders Erastus Snow and John F. Wakefield arrived in Chester County on June 29 and noted that there were about one hundred members of the Church in that place. They remained one week, preaching several times and baptizing two on Sunday, July 5. The following day they continued to Philadelphia. On July 8, Lorenzo Barnes

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10 Ibid.


12 Erastus Snow Journal, II, 1838-1841 (MSS in LDS Church Historical Department), typescript, pp. 22-23.
wrote again numbering "upwards of one hundred members" in Chester County's Brandywine Branch.\textsuperscript{13} Ten days later another conference was held in Brandywine with Elder Elijah Malin representing the Branch "consisting of 107 members in good standing."\textsuperscript{14} Elder Barnes presided at the Conference in his own area and James Whitesides was "The Clerk." By late September of 1840, Elder Snow reported 130 members in Chester County.\textsuperscript{15}

Elder Orson Hyde also labored a week with Elder Barnes as he crossed the state. During that week in September of 1840, six people joined the Church in Brandywine. Elder Hyde spoke highly of Erastus Snow, describing him as "a good yoke-fellow." He also described Elder Barnes as:

\ldots a kindhearted, faithful laborer in the vineyard. \ldots As the evening sunbeams tinge the distant landscape with a golden hue, so his name shall reflect honor upon those with whom he may be connected in the bonds of the covenant.\textsuperscript{16}

\begin{quote}
\textsuperscript{13}Journal History, July 8, 1840; \textit{Times and Seasons} [Nauvoo, Illinois], I, p. 182, cited by Jenson, "Pennsylvania as a Latter-day Saint Missionary Field," 1840.
\end{quote}

\begin{quote}
\end{quote}

\begin{quote}
\textsuperscript{15}Journal History, October 31, 1840; \textit{Times and Seasons} [Nauvoo, Illinois], II, p. 221, cited by Jenson, "Pennsylvania as a Latter-day Saint Missionary Field," 1840.
\end{quote}

\begin{quote}
\textsuperscript{16}Journal History, September 28, 1840, cited by
When a general conference was convened in Philadelphia on October 17, 1840, Elder Elijah Malin represented the Brandywine Branch. He reported that it contained four elders, three priests and 135 members. At the conference, James Whitesides, a priest from Brandywine Branch, was ordained an elder.\textsuperscript{17} The branch minute book gave the date of the conference as April 6, 1840. However, all other sources and the various branch membership figures agree with the October 17 date.

\textbf{BRANCHES IN LANCASTER COUNTY}

While Elder Barnes and others were busy in Chester County, Elders Elisha H. Davis and Henry Dean were preaching near Strasburg in Lancaster County. They had baptized eighteen people by January 29, 1840, with the prospects of more.\textsuperscript{18} Elder Barnes, who reported the

\begin{quote}
\end{quote}

\textsuperscript{17}"Church of L. D. Saints Phila." (book of minutes and other branch records of the Philadelphia Branch, 1840-1854 in the Reorganized Church of Jesus Christ of Latter-day Saints' Church Historian's vault); Journal History, October 17, 1840, cited by Jenson, "Pennsylvania as a Latter-day Saint Missionary Field," 1840.

above to Don Carlos Smith at Nauvoo, wrote again to the editors of the *Times and Seasons* on May 5, 1840. Then he reported that thirty-three people had been baptized by the elders in Lancaster County.  

While Elder Erastus Snow was traveling through Lancaster County in June of 1840, he preached five times. He recorded in his journal that Elder Davis had baptized a few in New Holland. When he left Philadelphia to return to get his wife at Nauvoo, Elder Snow indicated that the number in Lancaster County had grown to seventy.

Elder Barnes reported fifty or more members in Lancaster County by July 8. Ten days later at the Brandywine Conference, Elder Elisha H. Davis represented

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the fifty-three members of the Church in the county of
his labors.  Elder Elisha Davis and Daniel Deice or-
ganized a branch of the Church in New Holland, Lancaster
County on Friday, September 25, 1840. Elder Deice had
just been ordained an elder during the Brandywine Con-
ference. At the organization of the New Holland Branch,
John Merring was ordained a priest and Harmon Wickel was
ordained a teacher.

At the October general conference held in Phila-
delphia, Lancaster County was represented by William
Moore. William Moore had been ordained an Elder at the
July 18 conference. Moore reported that Elders Davis and
Dean had built up three branches with a total membership
of eighty-four souls. There were thirty-nine members in
a branch in Georgetown, twenty-six members in a branch
near New Holland and nineteen in the branch in Sadsbury.
(See the eastern part of Lancaster County in Figure 11.)
Included in the totals were one presiding and three
traveling elders, three priests, three teachers and one
deacon.

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23Journal History, July 18, 1840; Times and
Seasons [Nauvoo, Illinois], II, p. 206, cited by Jenson,
"Pennsylvania as a Latter-day Saint Missionary Field," 1840.

24Journal History, September 25, 1840, cited by
Jenson, "Pennsylvania as a Latter-day Saint Missionary
Field," 1840; Minutes of New Holland Branch (MSS in LDS
Church Historical Department).

25"Church of L. D. Saints Phila.," Journal
History, October 17, 1840, cited by Jenson, "Pennsylvania
as a Latter-day Saint Missionary Field," 1840.
Lancaster county people of today have indicated that a John W. Hess from Franklin County, Susanna Mann, Susan Sheets and a Neff family of eight were among the faithful who emigrated west seventeen years later from Nauvoo.  

THE PHILADELPHIA BRANCH

Although Elders Jedediah M. Grant, Joshua Grant and Benjamin Winchester visited Philadelphia in September or October of 1837, it remained for Elders Samuel and Lewis James to begin a sustained labor in the city. They arrived in June of 1839, and by December 31, Samuel had baptized six people. Elder James also reported in the same letter that Elder Winchester had baptized two. Elder Winchester had been laboring in Hornerstown and Toms River, New Jersey, most of the time for more than a year when he attended a conference in Monmouth County, New Jersey, on August 28, 1839. By the voice of the conference, he went to Philadelphia to begin preaching. For the next two years, the story of the Philadelphia

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26 Letters to the author from Ira D. Landis, Secretary of the Lancaster Mennonite Conference Historical Society, Lancaster, Pennsylvania, July 31, 1974, and from Cindy Godshall, a member of the Church in Lancaster who researched her ward's early history, Lancaster, Pennsylvania, August 12, 1974.

Branch was essentially the story of Benjamin Winchester. Parley P. Pratt visited the Philadelphia Branch in November 1839 and was there in December to hear the Prophet Joseph speak to about three thousand people in the city.

When Elder Barnes wrote from Philadelphia on January 29, 1840, he reported that Benjamin Winchester had baptized sixty-five souls by then. On February 10, 1840, Elder Winchester wrote concerning his own labors. He reported the same number of baptisms with eight to ten more having made application. He also reported a

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28 David J. Whittaker, "'To further the cause of righteousness': The Life and Contributions of Benjamin Winchester, Early Mormon Missionary" (unpublished manuscript in the author's possession, 1974); Jenson, "Pennsylvania as a Latter-day Saint Missionary Field," 1839 and 1840; Walter W. Smith, "The History of the Philadelphia, Pennsylvania Branch," Journal of History, XI (July, 1918), pp. 358-373, XII (January, 1919), pp. 111-118, XIII (October, 1920), pp. 509-530. The present work has not attempted to duplicate the efforts of the above authors. The typescript, from which articles by Walter W. Smith were printed, was examined by the current author in Reorganized Church of Jesus Christ of Latter Day Saints Church Historian's Library in Independence, Missouri. He found it to be the only source still available for the articles. It showed the evidence of editorial checking, with comments written in the margins and initialed H.C.S.

conference there the first of January which Joseph
Smith, Jr., Sidney Rigdon, Orson Pratt and Parley P.
Pratt and many others attended. 30

The minutes of the conference referred to above
were dated January 13, 1840 with Joseph Smith as Presi-
dent of the conference and Samuel Bennett, Secretary.
Samuel Bennett had been ordained an elder on December 23,
1839, when the Philadelphia Branch was organized. The
Prophet Joseph had presided at that conference also. The
minutes of the January 13 conference referred to Joseph
cautions the traveling elders to be "especially
cautious of encroaching on the ground of stationed and
presiding elders and rather direct their efforts to
breaking up and occupying new ground." 31

Elder Erastus Snow returned to Pennsylvania in
1840 and arrived in Philadelphia on Monday, July 6. He
labored in that area, in New Jersey, Rhode Island, New
York City and Booklyn for most of the next year. Some
of the faithful people who were mentioned by Elder Snow
as converts in the Philadelphia area were Charles and
James Ivins, Bishop Edward Hunter, Jacob Weiler, the

30 Journal History, January 29, 1840 and
February 10, 1840, cited by Jenson, "Pennsylvania as
a Latter-day Saint Missionary Field," 1840.

31 "Church of L. D. Saints Phila."
Peacries, and the Robbins. When Elder Snow left the last of September, 1840, to bring his wife from Nauvoo, he reported 230 members in Philadelphia. 32

In his letters of May 5, and July 8, 1840, Elder Barnes reported over two hundred members in Philadelphia. "Eight or ten are baptized almost every week," he wrote. 33 At the Brandywine Conference on July 18, Elder William Wharton represented the saints in Philadelphia numbering 207 members, "exclusive of those removed to the West." 34 Elder Orson Hyde labored in Philadelphia for one week with Erastus Snow and baptized twelve persons. 35

One of those who was baptized during this time period was apparently Julianna Sheaff. In 1840, she was


excluded from membership in the Baptist Church in Montgomery County for having joined the Mormons.36

Elder Lorenzo D. Barnes represented two hundred fifty members of the Philadelphia Branch including three elders and two priests at the October 17 general conference. Elder Barnes was the secretary of the conference and Apostle Orson Hyde, who was there on his way to Jerusalem, was chosen president. A total of 896 members, including twenty-four elders, from Pennsylvania, New Jersey and New York were represented at the conference. Elders George J. Adams and Orson Hyde addressed the Sunday sessions of the conference. On Monday, six persons requested and received baptism.37


37 Church of L.D. Saints Phila.;" Jenson, "Pennsylvania as a Latter-day Saint Missionary Field."
Chapter 8

SUMMARY

The growth of the Church in Pennsylvania proceeded in a very logical way. The initial thrust in Erie County was the result of the county's geographical location on the path that most of the missionaries would normally follow on their way "back home" or "to the eastern countries." Rather well developed roads crossed the county, linking Ohio and New York and providing the least expensive method of travel. It was typical for missionaries to "preach along the way." That was also the method advocated by their prophet-leader. Thus, in Erie County, the first branches in Pennsylvania took root.

Twenty separate missionary ventures across the county have been discussed in the present study. Either traveling alone or as companions of two or three, these men sowed countless seeds and baptized many people. Some made the county their main area of labor, while others labored there as they crossed into New York. The baptisms of 141 souls in Erie County have been counted herein while many others have undoubtedly escaped discovery by this writer. By 1833, branches of the
Church had been organized at Springfield and Elk Creek in Erie County. The map and table in Figures 12 and 13 outline five years of activity in the county. However, by late 1836, Erie County seems to have been forgotten as an area of missionary endeavor. The reasons for the elimination of Erie County were not fully told in the journals of the time period. However, some of the converts had gathered to Kirtland or Missouri and others had apostasized. Two missionary journeys have also been discussed that crossed the northern part of the state without crossing Erie County. Entering Crawford or Mercer counties these missionaries labored across many counties to Lackawana or another eastern county and then out of the state.

In 1831, Alpheus Gifford heard the gospel preached in Kirtland and was baptized. He became the initial source of the gospel for a group of people who became known as the Columbia and Rutland Branches. The branches were located in Bradford and Tioga counties, respectively. It is not known how many people joined the Church in those northern Pennsylvania counties. However, at least seven missionaries from the counties journeyed to New York, Vermont, Canada and other places to spread the gospel. The families of Brigham Young and Heber C. Kimball were among those converted by the missionaries from the two branches. However, by the
Figure 12

Map of the State of Pennsylvania in the LDS Church Library.
Figure 12.

Map of the State of Pennsylvania in the LDS Church Library
### Missionary Journeys Across and Into Pennsylvania

<table>
<thead>
<tr>
<th>Missionary(ies)</th>
<th>Area Code</th>
<th>Time Period in Pa.</th>
<th>Approximate No. of Converts</th>
<th>Elders</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter 4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jared Carter and Ebenezer Page</td>
<td>1</td>
<td>Sept. 1831</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Orson Pratt and Lyman E. Johnson</td>
<td>3</td>
<td>Feb.-Oct. 1832</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Orson Hyde and Samuel H. Smith</td>
<td>1</td>
<td>Feb.-Mar. 1832</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>Jared Carter, Calvin Stoddard and Aaron Lyon Smith</td>
<td>1</td>
<td>Apr.-May, Oct. 1832</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>Hyrum and William Smith</td>
<td>2</td>
<td>Dec. 1832</td>
<td>23</td>
<td>0</td>
</tr>
<tr>
<td>John F. Boynton and Zebedee Coltrin</td>
<td>2</td>
<td>Nov.-Dec. 1832</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>John F. Boynton and Evan Greene</td>
<td>2</td>
<td>Jan.-Apr. 1833</td>
<td>90</td>
<td>0</td>
</tr>
<tr>
<td>Doctor Philastus Hurlburt</td>
<td>2</td>
<td>Mar.-June 1833</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Evan M. Greene and William H. H. Sagers</td>
<td>1</td>
<td>Apr. 1833</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Lorenzo Barnes and Elial Strong</td>
<td>1</td>
<td>Aug. 1833</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Amasa M. Lyman and William F. Cahoon</td>
<td>1</td>
<td>July, Sept.-Oct., Dec. 1833</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Zebedee Coltrin</td>
<td>1,2</td>
<td>Mar., Apr., Aug.-Dec. 1833</td>
<td>3</td>
<td>1</td>
</tr>
</tbody>
</table>

*Area Code: The categories of the general area that the missions covered:
1. Missions crossing Erie County to New York and the east.
2. Missions into Erie County and back to Kirtland.
3. Missions crossing the northern part of the state.
4. The missionary activity of the Columbia and Rutland Branches.
5. The journeys of the Young families and others south west to Zion.
6. Missions into the southwest part of the state and thence eastward.
7. Missions in the Philadelphia Area.*
Figure 13(Continued)

<table>
<thead>
<tr>
<th>Missionary(ies)</th>
<th>Area Code*</th>
<th>Time Period in Pa.</th>
<th>Approximate No. of Converts</th>
<th>Approximate No. of Elders</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joseph Smith,</td>
<td>1</td>
<td>Oct. 1833</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Sidney Rigdon</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>and Freeman</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nickerson</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orson Pratt</td>
<td>2</td>
<td>Dec. 1833,</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>and Lyman E.</td>
<td></td>
<td>Feb. 1834</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Johnson</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moses Martin</td>
<td>1</td>
<td>Aug.-Nov. 1834</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Lorenzo Barnes</td>
<td>3</td>
<td>June-Sept. 1835</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>and Daniel</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stephens</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Edward Partridge</td>
<td>1</td>
<td>June 1835</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>and Isaac</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Morley</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Amasa M. Lyman</td>
<td>1</td>
<td>June 1835, Apr. 1836</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Jedediah M.</td>
<td>1</td>
<td>Apr. 1836</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Grant</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Libeus T. Coon</td>
<td>2</td>
<td>Apr. 1836</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Almon Babbitt</td>
<td>1</td>
<td>Summer 1836</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>and Benjamin</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brown</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Joseph Smith,</td>
<td>1</td>
<td>June 1836</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Sr. and John</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Smith</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chapter 5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baptism of</td>
<td>4</td>
<td>Spring 1831</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Alpheus Gifford</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>in Kirtland</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trip of Alpheus</td>
<td>4</td>
<td>1831</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>and Five Friends</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to Kirtland</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Work in Tioga</td>
<td>4</td>
<td>1831-1834</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>and Bradford</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Counties</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mission to</td>
<td>4</td>
<td>Fall 1831</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Shaftsbury,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vermont</td>
<td></td>
<td></td>
<td>(A few Vermont)</td>
<td></td>
</tr>
<tr>
<td>Mission to</td>
<td>4</td>
<td>Dec. 1831</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Mendon, New</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>York</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Trips to the</td>
<td>4</td>
<td>Jan., Apr. 1832</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Columbia Branch</td>
<td></td>
<td></td>
<td>(3 from N.Y.)</td>
<td></td>
</tr>
<tr>
<td>Return to</td>
<td>4</td>
<td>Apr. 1832</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Mendon</td>
<td></td>
<td></td>
<td>(30+ in N.Y.)</td>
<td></td>
</tr>
<tr>
<td>Mission to</td>
<td>4</td>
<td>Summer 1832</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Canada</td>
<td></td>
<td></td>
<td>(many in Canada)</td>
<td></td>
</tr>
<tr>
<td>Ezra Landon to</td>
<td>4</td>
<td>Summer 1832</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>New York</td>
<td></td>
<td></td>
<td>(20 in N.Y.)</td>
<td></td>
</tr>
<tr>
<td>Eight Families</td>
<td>5</td>
<td>1832-1833</td>
<td>A Branch</td>
<td></td>
</tr>
<tr>
<td>to Zion--in</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pittsburgh</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lorenzo Young</td>
<td>5</td>
<td>Apr. 1833</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>to N.Y. from</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pittsburg</td>
<td></td>
<td></td>
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</tbody>
</table>
Figure 13 (Continued)

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Number in Troy, Bradford Co.</td>
<td>4</td>
<td>1834</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>Chapter 6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zebedee Coltrin and Jesse Gause</td>
<td>6</td>
<td>Aug. 1832</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Amasa M. Lyman and Zerubbabel Snow</td>
<td>6</td>
<td>Fall 1832</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Carvel Rigdon and Samuel James</td>
<td>6</td>
<td>Jan. 1835</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Orson Pratt</td>
<td>6</td>
<td>Oct.-Nov. 1835</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Lorenzo Barnes</td>
<td>6</td>
<td>May, June 1836</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Erastus Snow</td>
<td>6</td>
<td>Apr.-Dec. 1836</td>
<td>50</td>
<td>0</td>
</tr>
<tr>
<td>Erastus Snow and William Bosley</td>
<td>6</td>
<td>Jan. 1837</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Francis Gladden Bishop</td>
<td>6</td>
<td>Apr.-Aug. 1837</td>
<td>8</td>
<td>0</td>
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<tr>
<td>Erastus Snow</td>
<td>6</td>
<td>June-Dec. 1837</td>
<td>60</td>
<td>1</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>(+7 Md)</td>
<td>(+1 Md)</td>
</tr>
<tr>
<td>Erastus Snow</td>
<td>6</td>
<td>Jan. 1838</td>
<td>5+</td>
<td>2</td>
</tr>
<tr>
<td>Samuel James</td>
<td>6</td>
<td>May-June 1839</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(fnd 41 in branch)</td>
<td></td>
</tr>
<tr>
<td>Erastus Snow</td>
<td>6</td>
<td>May 1840</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Chapter 7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jedediah M. Grant, Joshua Grant and Benjamin Winchester</td>
<td>7</td>
<td>Aug. 1837</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Lorenzo D. Barnes and Harrison Sagers, Chester Co.</td>
<td>7</td>
<td>1839-1840</td>
<td>142</td>
<td>5</td>
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<tr>
<td>Elisha M. Davis and Henry Dean, Lancaster Co.</td>
<td>7</td>
<td>1839-1840</td>
<td>84</td>
<td>4</td>
</tr>
<tr>
<td>Samuel James and Benjamin Winchester</td>
<td>7</td>
<td>1839-1840</td>
<td>250</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>476</td>
<td>12</td>
</tr>
</tbody>
</table>
At least by August of 1832, missionary work had begun in southwest Pennsylvania. On their way to Missouri, Phinehas Young and his company organized a branch of Pittsburgh in the winter of 1832-1833. Erastus Snow, Samuel James, Lorenzo Barnes and others labored extensively in the second half of the decade. Twelve missionary trips have been discussed in the present work. At least eight different branches were organized across the western and southern portion of the state by 1840. It was estimated that there were one hundred members of the Church in western Pennsylvania in late 1837.

The work in Philadelphia area waited until 1839 to have its real dawning. The gospel was preached in Chester County by Lorenzo D. Barnes and in Lancaster by Elisha H. Davis and Henry Dean. In 1839, two powerful forces appeared on the Philadelphia horizon. Samuel James came first with his brother and then Benjamin Winchester was sent by an August conference. The next year and a half saw great growth in all three areas. By October 17, 1840, there were over 450 members in the three counties. Joseph Smith, Sidney Rigdon, and most of the twelve apostles had visited the Philadelphia area by the end of 1840. The prospects were very promising indeed.
A tabulation of the available records indicated the following numbers of members and elders who had been baptized or ordained during the years indicated, in the various sections of Pennsylvania:

<table>
<thead>
<tr>
<th>Section</th>
<th>1830-1832</th>
<th>1833-1836</th>
<th>1837-1840</th>
<th>1830-1840 Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number of:</td>
<td>Number of:</td>
<td>Number of:</td>
<td>Number of:</td>
</tr>
<tr>
<td></td>
<td>Members</td>
<td>Members</td>
<td>Members</td>
<td>Members</td>
</tr>
<tr>
<td></td>
<td>Elders</td>
<td>Elders</td>
<td>Elders</td>
<td>Elders</td>
</tr>
<tr>
<td>Erie County area</td>
<td>48</td>
<td>96</td>
<td>0</td>
<td>144</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>(in Blakely)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Columbia-More than</td>
<td>7</td>
<td>28</td>
<td>0</td>
<td>37</td>
</tr>
<tr>
<td>Rutland</td>
<td>9</td>
<td>0</td>
<td>0</td>
<td>7</td>
</tr>
<tr>
<td>the South-west</td>
<td>53</td>
<td>116</td>
<td>4</td>
<td>169</td>
</tr>
<tr>
<td>A Branch in Pittsburgh</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Philadelphia</td>
<td>0</td>
<td>476</td>
<td>12</td>
<td>476</td>
</tr>
<tr>
<td>Total</td>
<td>61</td>
<td>177</td>
<td>4</td>
<td>592</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>16</td>
<td>16</td>
<td>830</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The above figures are merely estimates due to the incomplete lists of baptisms and the lack of adequate information on emigration to the west. The numbers of members include the Pennsylvania elders, but not the missionaries from elsewhere.

**SUGGESTIONS FOR FUTURE WORK**

The present study is a thrust into an area of research that is virtually brimming with future possibilities. Since practically no official Church records were maintained in those early days, the historian must
rely mainly on journals and sources with incidental information. Journals, if somewhat complete and detailed, are truly gold-mines, but most individuals failed to keep or preserve such journals. Other sources are voluminous, but not generally as profitable. The activities of members of the Church were usually of interest to themselves much more than to their contemporaries. Those facts make the occasional find worthy of a celebration.

Each of the individuals chronicled herein as accepting the gospel in Pennsylvania are potential future projects. As information becomes available, it would be valuable to answer the questions: "Why did he join the Church?" and "What did he do about it?" The answers to those questions would be helpful to the descendants of the person studied. However, it would also add to an understanding of the larger question of how the Church affected the so-called secondary Mormons. A great deal has been written about the key figures who made the decisions that determined the course of the history of the Church. On the other hand, not much has been researched about the feelings and motivations of the people behind the scenes who followed or stayed behind. Yet they are also "the Church."

The sources that have been available to this writer have indicated that what has been seen has been only a portion of the total. The missionaries that have
left sufficient traces to be studied have included in their traces hints about other missionaries and converts about whom almost nothing is known. Additional studies should be undertaken as new material is uncovered.

The period of the present study covers only the first ten years of the Church in Pennsylvania. The remainder of that history still needs to be written. Likewise, other states have been seen to be as fruitful as Pennsylvania, if not more so. New York during that period was more active in missionary work than was Pennsylvania. The work in New Jersey preceded the labors in Philadelphia. As long as the headquarters of the Church remained in Kirtland, missionary work in Ohio probably surpassed that of any other state. Each of those states and others suggest a potential project.
APPENDIX

ERIE COUNTY BAPTISMS OF JOHN F. BOYNTON AND

EVAN M. GREENE BIBLIOGRAPHY
APPENDIX

ERIE COUNTY BAPTISMS OF JOHN F. BOYNTON
AND EVAN M. GREENE

The following is the list that Elder Greene included in his journal as, "those baptized in Pennsylvania by John F. Boynton and Evan M. Greene from January 20th, 1833, to March 27th, 1833, in Erie County, Pennsylvania:"¹

<table>
<thead>
<tr>
<th>Name</th>
<th>Date Baptized</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rhoda Winegar</td>
<td>January 20, 1833</td>
<td>Springfield</td>
</tr>
<tr>
<td>Samuel T. Winegar</td>
<td>&quot; 21 &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Alvin Hartshome</td>
<td>&quot; &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Levi Allen</td>
<td>&quot; &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>John Quincy</td>
<td>&quot; &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Horace Martin</td>
<td>&quot; &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>John Winegar</td>
<td>&quot; &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Alvira Winegar</td>
<td>&quot; &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Fanny Hall</td>
<td>&quot; &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Stephen Winchester</td>
<td>&quot; 27 &quot;</td>
<td>Elk Creek</td>
</tr>
<tr>
<td>Nancy Winchester</td>
<td>&quot; &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Benjamin Winchester</td>
<td>&quot; &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Polly Waldo</td>
<td>&quot; &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>William H. H. Sagers</td>
<td>&quot; &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Jane Fuller</td>
<td>February 5, 1833</td>
<td>&quot;</td>
</tr>
<tr>
<td>Benjamin Wells</td>
<td>&quot; 17 &quot;</td>
<td>Taylor Settlement</td>
</tr>
<tr>
<td>Eunice Wells</td>
<td>&quot; &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>John Sagers</td>
<td>&quot; 19 &quot;</td>
<td>Elk Creek</td>
</tr>
<tr>
<td>Lery Sagers</td>
<td>&quot; &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Mary Wilcox</td>
<td>&quot; &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Moses Martin</td>
<td>&quot; &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Joel Perrem</td>
<td>&quot; &quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Dinnis Wells</td>
<td>&quot; &quot;</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

¹Evan M. Greene Journal, January 15, 1833-April 1, 1835; Andrew Jenson, comp., Pennsylvania as a Latter-day Saint Missionary Field.
The remaining names below were listed in Elder Greene's journal below the previous series without a specific reference to a date or location of their baptism. The first seven, below, were apparently on March 28, 1833.

<table>
<thead>
<tr>
<th>Name</th>
<th>Date Baptized</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daniel Winchester</td>
<td>February 19, 1833</td>
<td>Elk Creek</td>
</tr>
<tr>
<td>Paulina Winchester</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Olive A. Vaun</td>
<td>&quot; 26</td>
<td>&quot;</td>
</tr>
<tr>
<td>John Vaun</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Robert W. Dimsey</td>
<td>&quot; 27</td>
<td>&quot;</td>
</tr>
<tr>
<td>Susannah Dimsey</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Lovicy Campbell</td>
<td>March 2, 1833</td>
<td>&quot;</td>
</tr>
<tr>
<td>Jedediah M. Grant</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Derby De Wolf</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Henrietta Sanford</td>
<td>&quot; 6</td>
<td>&quot;</td>
</tr>
<tr>
<td>Emily Harmon</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Elizabeth P. Cole</td>
<td>&quot; 10</td>
<td>&quot;</td>
</tr>
<tr>
<td>Clarissa Tyler</td>
<td>March 12, 1833</td>
<td>Springfield</td>
</tr>
<tr>
<td>William Thompson</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
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<td>James Joles</td>
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<td>Nancy Joles</td>
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<td>Alonzo Winchester</td>
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Abigail Matthews
James Parshal
John Parshal
William Parshal
Theopholes Cross
Sally Parshal
Margaret Parshal
Louisa Lord
Hannah Holembeck
Malinda Priest
Luch Harper
Sophia Houghton
Nemiah Harmon
Lydia Low
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BIBLIOGRAPHY

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MISSIONARY ACTIVITIES AND CHURCH ORGANIZATIONS
IN PENNSYLVANIA, 1830-1840

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Department of Church History and Doctrine
M.A. Degree, April 1976

ABSTRACT

During most of the 1830's, the Church was head-quartered at Kirtland, Ohio. The thrust of her missionary effort toward the populous east came from that center. The impact of that proselyting work on Ohio's neighboring state, Pennsylvania, is the subject of this thesis. This study is concerned with the background and history of the missionary work in Pennsylvania as a part of the greater history of the Church in the 1830's. This thesis is also concerned with the results of that missionary work. Pennsylvania provided missionaries to teach in New York, New England, Canada and elsewhere and laid the foundation in Philadelphia for the missionary work along the east coast. Some of her native sons were the converts who settled in Missouri and joined in the march of Zion's Camp. The impact of the Church in an area so close to Kirtland is interesting to observe. Over fifty missionaries taught thousands and recorded the baptisms of over eight hundred souls during the decade. Converts from the state include Edward Hunter and Jedediah M. Grant. Pennsylvania missionaries counted Brigham Young and Heber C. Kimball among their baptisms.

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Donald Q. Cannon, Committee Member

Larry C. Porter, Acting Department Chairman