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The History and Effect of Apostasy on a Small Mormon Community

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THE HISTORY AND EFFECT OF APOSTASY
ON A SMALL MORMON COMMUNITY

A Thesis
Presented to
The Faculty of the Department of Graduate Studies
In Religious Instruction
Brigham Young University

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

by
H. Orvil Holley
August 1966
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PART I

HISTORICAL BACKGROUND OF THE PROBLEM
CHAPTER I

THE FOUNDING OF SLATERVILLE

Apostasy from the Church of Jesus Christ of Latter-day Saints by individuals is not an uncommon occurrence. A less frequent event occurs when certain of these individuals have been successful in leading others away to form a group or church of their own. But to have half of an early Mormon farming community leave the Church is almost an unheard of story.

In the early 1860's the small Mormon community of Slaterville, which is located in Weber County, Utah, was carrying on community activities which were common to practically every other Mormon community then established. Their main occupations were farming and cattle raising. They raised such crops as hay, grain, vegetables, and fruits. They had a grist mill on the creek, a village blacksmith, a carpenter and an adobe brickmaker. Each family was dependent of friends, neighbors and relatives to live successfully in this new land. Then, with what appears to be startling suddenness, the community was divided, as far as religion was concerned. Some of the leading citizens of the community were thus disaffected. Some families found husband and wife at odds as far as religion was concerned, where previously they had been harmonious in their faith.

The purpose of this work is to present as far as available information allows, the unique history of events leading up to the division of the Mormon community of Slaterville, Weber County, Utah by apostasy. An attempt will be made to give objectively and fairly answers to the following questions:

1. What were the circumstances which caused the sudden break-away from the Church of Jesus Christ of Latter-day Saints by nearly half of
1. How was the community able to continue to exist interdependently under such conditions?

2. How did Church members feel towards those who had left the Church of Jesus Christ of Latter-day Saints and vice-versa?

There are few known published works on this subject. Much of this work is based upon information gathered from personal interviews, letters, journals, and Church records in the Church Office Building of the Church of Jesus Christ of Latter-day Saints at Salt Lake City, Utah.

In this first chapter, The Founding of Slaterville, some background history will be given about the persons and events in the community of Slaterville. This will be done to present a general picture of circumstances as they existed, that the reader may more clearly see what transpired and why. Some historical items will be only briefly touched on in this chapter and then detailed more fully, as far as information is available in their proper sequence later on through the work.

In this thesis, the Church of Jesus Christ of Latter-day Saints may be referred to as LDS, Mormon or simply Church (capitalized). When any other religious denomination is referred to, it will be designated by its full, correct title. The terms, apostate, or apostasy when used herein will refer to those individuals who left the Church of Jesus Christ of Latter-day Saints.

After the organization of the Church of Jesus Christ of Latter-day Saints on April 6, 1830, persecution which had been prevalent in varying degrees even before the organization now became a common occurrence. The Saints, as the members called themselves, were forced to leave their home on several occasions. Leaving many of their possessions behind they were instrumental in establishing several communities on the western borders
of the country. The most notable move was the one led by Brigham Young starting in Navoo, Illinois in February of 1846 and ending in the Valley of the Great Salt Lake on July 24, 1847.

This history begins shortly after the Mormons first arrived in the Salt Lake Valley.

In August of 1847, scouting groups traveled about the Great Salt Lake area with a particular objective of finding suitable country for the expected population increase of immigrating Saints. One of these exploring parties traveled northward into the valley of the Ogden and Weber rivers. Here they found the home of Mr. Miles Goodyear. One of the scouts, John Brown, describes the occasion in his journal.

On Monday, August 9, 1847, I started north with a little exploring company with Captain James Brown and others on their way to California. At Weber River we found the fort of Mr. Goodyear which consisted of some log buildings and corrals stockaded in with pickets. This man had a small garden of vegetables, also a few stalks of corn, and although it had been neglected, it looked well, which proved to us that with proper cultivation it would do well.  

If the crops which Mr. Goodyear was raising in the Weber valley could mature this would be a good area in which to locate future migrants.

On November 25, 1847 Captain James Brown and Henry G. Sherwood, both Mormons, were authorized by their Church leaders to purchase the Goodyear property if it could be obtained on good terms. The sale was completed at a cost of $1950.00.  

The description of the Goodyear property was specifically given as beginning at the mouth of Weber Canyon, then running north along the foot

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1 Utah Historical Records Survey WPA, A History of Ogden (Ogden: Ogden City Commission, October 1, 1940), p. 15.

2 Ibid., p. 17.
of the Wasatch mountains to an area where hot springs of water boiled up from the ground, from this point westward to the shores of the Great Salt Lake, then south following the shore line of the Great Salt Lake to a point opposite the mouth of Weber Canyon. It was said to be an area of twenty miles square.³

Families began to settle the area in 1848. As the population of the Weber valley increased families began to spread out from the center of the Weber settlement which was called Brownsville after Captain James Brown.⁴ Later the center of the settlement was named Ogden.

In 1850 Alexander Kelley moved about five miles west of the present city of Ogden and located on the north side of Mill Creek about one and one half miles south and east of the present Slaterville ward church building. This is the first man of record to build a cabin in the area which later became designated as Slaterville. In the Spring of 1851 Stephen Perry and his family along with a man by the name of Phelps moved into this same general area.⁵

One might ask the question why this particular area of the Weber valley seemed to be attractive to those early settlers. From the map included on the following page, one may see how the land was favorably situated as far as the availability of water for irrigation was concerned.

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⁴ Utah Historical Records Survey WPA, op. cit., p. 18.

⁵ Andrew Jensen, "History of the Farr West Stake" (Unpublished L.D.S. Church Records, Church Historian's Office, Salt Lake City, Utah, February, 1893, History divided into yearly divisions, pages not numbered, typed), section 1850.
It is believed that the overall appearance of the place, character of the soil, location in immediate vicinity of Ogden, a rapidly growing center, and above all the presence and prospects of abundance of water and timber were factors that influenced them in making their selection. Natural resources such as were available in the particular place should be attractive features to sincere homeseekers among future arrivals to locate here.6

This particular region laying to the west from Ogden was then, as it is today, unsurpassed by any section of the state in availability of an adequate water supply. Two large streams, known today as Ogden and Weber Rivers, sources of which are miles beyond mountains to the east of us, replenished as they wind their ways through canyons and open spaces, by water from springs and streamlets flowing down ravines along sides of snow-covered mountains; emerge from Ogden Canyon to the east and Weber Canyon to the southeast of Ogden City have supplied the principal part of water needs of this lower valley as well as for upper valleys since the time waters of these streams were first diverted to serve the needs of man.

Weber River after entering this valley, flows several miles in a northwesterly direction, merging with Ogden River below the city. The combined streams continue on to form the south boundary of Slaterville.

The other streams known as Mill Creek and Four-Mile Creek, either of which is of no little importance, enter from the east and flow within the bounds and entire length of our settlement; Mill Creek approximately through the center and Four-Mile Creek through the northcentral part. These streams have supplied a necessary part of water needs from the time irrigation of crops was commenced in this area.7

The normal flow of Four-Mile Creek supplied enough water for crop production: on land along both sides of the stream below the Utah General Depot from the time a system of irrigation was commenced until increased acreage was cleared and cropped in later years when need for more water became evident. Streams leading from the natural


Jerome Wheeler was the son of William Wheeler Sr., and Martha Lea Howell Wheeler. He was born April 21, 1883 in Slaterville and died in 1963 in Slaterville, Weber County, Utah. His parents, he tells in his history, were Mormon pioneers who came across the plains and settled in Slaterville between 1856 and 1860.

Mr. Wheeler was a life-long resident of Slaterville and a man who assembled a history of that community by assignment of the Slaterville bishopric in 1956. Mr. Wheeler's history comprises one hundred forty-six type written, double spaced pages.

7 Ibid., Introduction. pp. 13-14.
reservoir of marshy meadows above were dredged and drains opened between the creek and overflowing ponds increased the volume flow of the stream sufficient to provide water for future needs in this locality for many years.

These people, in common with most pioneers depended for their living upon their crops. Some of the older Slaterville residents living now, remember the natural pasture ground which had an abundance of springs and sloughs which made the area a good place for the grazing of cattle.

In 1853 the man from whom Slaterville later derived its name arrived in the community. This was Richard Slater. Mr. Slater had been one of the men who had volunteered for Battalion service at Winter Quarters, Nebraska leaving his wife and small family in a covered wagon (later neighbors built a small cabin for the family). Mr. Slater then marched to the shores of the Pacific Ocean in California with the Battalion.

After the Mormon Battalion members had been discharged from service in California, some of their number attempted to find work in order that they might secure financial means to return to their families and loved ones in the east who had not yet been able to make the journey west to Utah. During this time some of the Battalion men worked in and around Sutter's Mill. After gold was discovered, Richard Slater was connected with the spreading of this vital news to the Mormons in Utah. Dale Morgan describes the event:

The destinies of the Saints, however, were bound up with some of the most violent energies that have exploded in American life.

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8 Wheeler, *op. cit.*, pp. 3-4.

9 Jensen, *op. cit.*, section 1853.

Some of the battalion boys, laboring at a mill for John A. Sutter, on the South Fork of the American River, had been present in January when James Marshall brought from the mill race flecks of a dully gleaming metal. They had themselves dug the yellow metal from the stream beds. Four of their number, William and Nathan Hawks, Sanford Jacobs and Richard Slater had left San Francisco on April 1st as an express to carry east Sam Brannan's California Star heralding the news. They had gone via Great Salt Lake City.\(^{11}\)

The naming of the settlement Slaterville in honor of Richard Slater was to honor him for his service as a member of the Mormon Battalion and not because he had been one of the early settlers.\(^{12}\)

Before the year 1853 ended the settlers of the community of Slaterville found it necessary to leave their homes temporarily. A threatened Indian war which never actually materialized caused the settlers to withdraw to Bingham's Fort located in the north part of the present Ogden City near 4th Street and Wall Avenue.

To avoid unnecessary shedding of blood and loss of lives in the event of Indian hostilities, settlers in our locality, as in many small colonies in the vicinity of Ogden, left their homes in the late summer of 1853 and gathered at a fort erected about a mile west of what is now known as "Five Points." This fort erected for protection of settlers in the surrounding area in anticipation of Indian uprisings, was built under supervision of Erastus Bingham, one of the first settlers and a prominent civic and church leader of Ogden City. This hastily built protection for the people was known then as it is referred to today as Bingham's Fort.

Indian uprising failed to materialize to the extent anticipated, however, reports were received from some colonies of petty thefts by Indians, but the extent of their depredations was not considered too serious. Many people, some of whom had been at the fort only a short time, returned to their homes in respective colonies.\(^{13}\)

In 1853 no one in the Slaterville community held any ecclesiastical


\(^{12}\) Wheeler, op. cit., p. 31.

\(^{13}\) Ibid.
authority. Erastus Bingham Sr. held the supervisory control in ecclesiastical matters in that district of the county now included in Slaterville, Harrisville, Marriott, and Lynne communities. Mr. Bingham lived approximately three miles to the east of the Slaterville area, at what is now known as Five Points, in Ogden.

In 1855 there was a large increase of settlers. Water was brought from Mill Creek to irrigate the farms—a distance of three miles, at a cost of $3000—one hundred acres of land was placed under cultivation. The grasshoppers, however, appeared in large numbers and destroyed nearly all the grain. John Knight succeeded in saving about thirty bushels of wheat from eleven acres of land. Richard Slater, from twenty acres, realized two hundred bushels, an amount equal to that raised by all the rest of the settlers. George Stanger, Jos. Hall and J. E. Boynton, from England, located here in the fall. The winter of 1855–6 was very severe, and in consequence of a scarcity of food nearly all the stock perished. Isaac Allred lost five hundred head of sheep. Very straitened and discouraging circumstances followed. In the spring segoe roots, bran, etc, out of necessity, became a prominent part of their diet; general contentment and peace, however, existed, the privations were borne with fortitude and patient resignation, each sought the other's welfare, and divided equally any and all provisions which happened to exist among them.

In 1855 the canal which tapped Mill Creek was enlarged, the settlers using the sloughs for conducting the waters toward their farming lands. These were the times when friendship and benevolence were put to the test, and when acts of true brotherhood and generous kindness were manifested and selfishness made to subside and give place to the exercise of mutual interests and welfare, a period which in the experience of those who participated in these perilous circumstances, will never be forgotten and notwithstanding their adversity, they evidenced a disposition of progressive purpose and character. This year a schoolhouse was built on the bank of Four Mile Creek, about a half a mile northeast of the present Slaterville schoolhouse. It was a log building, 16 X 14 feet.14

In 1856 Mr. Thomas Richardson became the first resident of Slaterville to receive a position of authority in the LDS Church. He was appointed presiding teacher under the direction of Erastus Bingham Sr. At first Mr. Richardson took charge of that district north of Mill Creek and William

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14 Jensen, *op. cit.*, section 1855.
Garner presided on the south side. Church meetings were held in private homes and we are informed also that in the summer time, church meetings were held under the shade of trees along the banks of Mill Creek.  

Mention has already been made of the construction of a one room log school house in 1855. Prior to this time school was held in private homes.

The first school that we have any knowledge of was held in a private home located in the vicinity of the Writer's home, under the supervision of a teacher named Hastings. (first name not known). A year or so later, another private school under the supervision of a teacher named William Burton was started in the south part of the settlement. Attendance at either school was not very large, though reports have it that "Mr. Burton had an attendance at his school of about forty pupils."

In 1857 a log building that stood on what is now the Farr West Stake Welfare Farm located in what was known as Harrisville at that time, but later and is now known as Farr West, was purchased from Dudley Chase, original owner of the farm, and moved to the corner of property in Slaterville belonging to Edwin W. Smout, located north of Pioneer Road opposite the old home of the Wheeler family and present home of the writer. School held in this building supplemented by private schools, took care of the educational needs of a growing community until 1860 when the school population had outgrown educational accommodations. However, during the March term of the county courts in 1861, the Slaterville School District was organized. The community elected and sustained a Board of Trustees composed of Thomas Thomas, Edwin W. Smout, and John Hudman, who were authorized to take action to provide greater and more efficient educational facilities; and during 1861 an adobe building was erected a few rods south of our present ward chapel at a cost of $950.

The organization of this Slaterville School District was notable because a few years later, the school district was split and even though the community was small, two districts were created. The reason for this division of the Slaterville school district was the ill feeling that developed over religious matters. One district was comprised mainly of members of the Church

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15 Wheeler, op. cit., p. 78.
Also, Mrs. Florence Thurston, descendant of the man whose property was used for these outdoor meetings corroborated this information in an interview, February 2, 1966.

16 Wheeler, op. cit., pp. 50-51.
of Jesus Christ of Latter-day Saints while the other district was made up of those who had apostatized or were excommunicated from that Church. More detailed information concerning this particular problem will be given later when we consider the effect of apostasy on the community.

In 1857 the log school house was moved from its original location on the bank of Four Mile Creek to the south east corner of the lot which is now designated as the town park.

The population of the town continued to grow. In 1857 some of the handcart pioneers settled here and made Slaterville their home. Once again, though, home life and the raising of crops was interrupted as the Johnson Army episode threatened the peace of the inhabitants. People from Slaterville along with those from various other communities in the area left their homes and generally speaking, moved south. Of the men from Slaterville and of the conditions at this time Andrew Jensen had this to say:

Nearly all the able-bodied men were mustered and enrolled in military service and performed duty nearly all the winter in watching the movements of Johnson's army—sent by the United States government against the Mormons.

In 1858 the saints at Slaterville participated in the general move south, leaving only a detail of men to guard property and look after the crops. When peace was made most of the settlers returned home. A few preferred to remain in the southern part of the Territory, among them being Isaac Allred and family.  


Henry Ezra Holley was born 6 December, 1884 at Slaterville, Weber County, Utah. He was the son of Henry Cecil Holley and Amanda Jane Knight Holley. He was the grandson of Henry Holley who was born at Orcop, Herefordshire, England, April 1838. His grandmother, wife of Henry, was Edith Ann Hutchins, born at Herefordshire, England on 12 September, 1828. Henry Holley came to Utah at the time of the Martin Willie handcart companies, as a Mormon pioneer. He moved to Slaterville in 1857. This background history is mentioned in Andrew Jensen's History as well as the Holley Family Records.

18 Jensen, op. cit., sections 1857-1858.
Late in 1859 or early 1860 several of the families in Slaterville were called by the Church to go north to help settle what is now Franklin, Idaho. Some of these men were Thomas Slater, George Foster, Thomas McCann, James Cowan, James Hutchins, and John Reed. This event is mentioned to point out the dedication of the men involved and their willingness to answer the call of their Church leaders. Later on the names of some of these same men are found on the rolls of the apostates.

Another event in 1860 which has bearing on the subject of this thesis is the appearance in the community of Joseph Morris. This is the same Joseph Morris who later organized a church and founded a small settlement at the mouth of Weber Canyon in the heart of the community of South Weber. Because of the impact he had on the Slaterville community a chapter following is devoted to his activities.

In 1862 the first Sunday School organized in Weber County outside of the confines of the city of Ogden was organized in Slaterville with about seventy-five pupils. This Sunday School continued for approximately one year and then with amazing suddenness was discontinued.

On April 6, 1862, this school began, under the superintendency of Edwin W. Smout, being conducted in the ward schoolhouse. It had an enrollment of about 75 members at that period. At the close of the year the school was discontinued until the beginning of 1868, when it was again established with the same superintendent, and William H. Manning, assistant. These officers served till 1875, when a more complete organization was formed.19

It would seem strange to disband an apparently thriving Sunday School organization which had an attendance of seventy-five people without good cause. Although no written evidence can be found giving a reason for the

sudden discontinuance of the Sunday School in Slaterville, there are those persons still living who state they have heard from their parents that the religious unrest in the community in 1862 caused the end of the Sunday School organization at that time.20

The next date significant to this history is the spring of 1875 when Thomas Richardson, who had been a president of the Slaterville branch resigned his position because of advanced age.

His counselors managed the affairs of the settlement until Nov. 4, 1875, when an important meeting was held at Slaterville, on which occasion John A. Allred was appointed and set apart by Prest. Franklin D. Richards to preside over the Saints in Slaterville. Elder Edwin W. Smout had acted as a counselor to Thomas Richardson and from the time Bro. Richardson resigned till the appointment of Bro. Allred, Bro. Smout had acted as presiding Elder of the settlement. After the appointment of Bro. Allred, Bro. Smout became disaffected and left the Church and has ever since been a strong opponent. Bro. Allred chose no counselors while he had charge of the settlement as presiding Elder. This year the principles of the United Order were taught the people of Slaterville and some 23 of the members were rebaptized and became members of the same, but no attempt was ever made to work in a temporal way in the United Order.21

As can be seen by this quotation, Brother Smout left the Church of Jesus Christ of Latter-day Saints because he felt he had been slighted by not being given the position of president. Other members of the community also left the Church at this time. They, too, had their feelings hurt because Brother Smout was not put in the position they felt he should have had.

For many years people of the Slaterville community have stated that politics was a major cause of apostasy in Slaterville. Research does not show this to be a fact. Rather, apostasy had a great influence on politics.

Two political parties were formed, the People's Party and the Liberal Party. The People's Party was supported by Mormon Church members while

20 Horace Holley, Grandson of Henry Holley, pioneer of Slaterville in 1857, Interview, 1965.

21 Jensen, op. cit., section 1875.
those who did not belong to the Church of Jesus Christ of Latter-day Saints supported the views of the Liberal Party.

During the heated political clashes, with strong charges and counter charges used by each party against the other, some individuals may have had their feelings hurt. But no evidence has been found which would indicate that any individuals apostatized or were excommunicated in Slaterville because of political dis-harmony.

By the end of the 1880's the large majority of the people living in the lower (western) end of the Slaterville community had left the Mormon Church and desiring to be separated from the Mormons completely, erected a school for their children presided over by private teachers and Congregational ministers. This school building was also used for religious services and the Congregational ministers from Ogden came to Slaterville and held church services. 22

By 1890 we have seen two main reasons for apostasy in the Slaterville community. The first was the influence of Joseph Morris. Tradition of Slaterville as far as the older residents now living are concerned, refer to this period of time as a time when the people were involved with spiritualism. Some people living still remember their young friends and relatives whose families had left the Church playing games where spiritualism was involved. Some of these activities were Up Table Up, and Ouiji Boards. 23

Secondly, others left the Mormon Church because their feelings were hurt at the time that a new branch president was appointed and sustained.

There are isolated instances where individuals were excommunicated

22 Edward W. Tullidge, _Tullidge's Histories_ (Salt Lake City, Utah, Juvenile Press, 1889), p. 53.

23 Saunders, _op. cit._
from the Mormon Church in Slaterville other than those mentioned previously. These individuals will not be considered in this thesis unless they were excommunicated because of apostasy.
PART II

MAIN CAUSES OF APOSTASY IN THE SLATERVILLE COMMUNITY
CHAPTER II

JOSEPH MORRIS IN SLATERVILLE

From the time the first settlers arrived in Slaterville in 1850 until early in the 1860's they worked together in comparative peace and harmony. The community had a steady increase of numbers as new immigrants continued to arrive and seek homes. Aside from the Indian scare in 1853 and the Johnson Army problem in 1857 they were successful in establishing homes and raising livestock and crops.

The greatest problem during these first twelve years was not the threat of Indians or outside government interference but natural causes. In 1855 grasshoppers appeared in large numbers. They practically ruined the crops, so much so that one of the inhabitants reports saving only thirty bushels of wheat from eleven acres of land. The most fortunate farmer in the community was only able to salvage about 200 bushels from twenty acres of land. This infestation of grasshoppers greatly reduced the food supply for the coming winter, both for the settlers and their animals. Andrew Jensen reports the hardships of this severe winter as being in 1855-1856. Jerome Wheeler says it was in 1856-1857. He states that the winter

...proved to be the most severe of any hither-to-known to Pioneers of this locality. Brush and even large willows were felled for stock for them to browse in order to stretch the scant supply of feed, but despite efforts that were made to save their stock, scores of animals died of starvation and people as well as animals suffered from food shortage.

Some sources indicate that the pioneers were forced to eat sego roots

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1 Jensen, *op. cit.*, section 1885. Also Wheeler, *op. cit.*, p. 76.
2 Jensen, *op. cit.*, section 1885.
3 Wheeler, *op. cit.*, pp. 43-44.
and bran in order to sustain life.

The Weber and Ogden River was another problem. Although this stream was the largest source of water for the farms of the community it was also capable of causing considerable damage. In the spring of 1862 its flooding was so severe that many people were forced to leave their homes and the ground was inundated with water for such a long period of time that when waters finally receded it made the planting of crops so late that very little was harvested in that year.

Very high waters inundated the land, insomuch that a great many families had to leave their homes and farms and locate on higher ground. Very short crops, in consequence, were raised. The people had to resort to various methods of employment to live. Several gathered sage-brush and sold it in the streets of Ogden for flour and other provisions. This was hard work, with but little compensation in return.

Even with all the problems faced by these pioneers they were successful in making some notable advances. They had established a public school, a branch of the Church of Jesus Christ of Latter-day Saints had been organized, considerable acreage of ground had been cleared of sage brush and was under cultivation and canals and irrigation ditches had been constructed.

It is evident that there was a need for community cooperation and friendship in order for a community to survive during this period of time when these hardships came. According to the records the people did manifest unselfishness and brotherhood and kindness to one another.

Fortunately, in the early years a unity existed among the people that defied influences that threatened to deter progress of colonization or interfere with their God-given right to exercise religious convictions.

\[4^{\text{Jensen, op. cit., section 1862.}}\]
\[5^{\text{Jensen, op. cit., section 1855.}}\]
\[6^{\text{Wheeler, op. cit., p. 76.}}\]
In 1860, the members of the LDS Church demonstrated their willingness to respond to the calls of their Church leaders from Salt Lake City. George Foster, Thomas Slater, Thomas McCann, James Cowan and sons, James Hutchins, John Reed and others were called by their LDS Church authorities to go to settle Franklin, Idaho. According to Andrew Jensen, these people became some of the very first settlers in what is now the state of Idaho.

But this spirit of cooperation which prevailed was soon to end. The peace and serenity of the Slaterville residents was now to received a shock from which it has not yet fully recovered, for in the spring of 1860, Joseph Morris arrived in the community of Slaterville.

Background History of Joseph Morris

Joseph Morris was born at Burwardsley, Cheshire near the city of Chester, England in 1824. He was the fourth child of a family of seven brothers and sisters. As a youth he worked in the coal mines in England and was baptized into the Church of Jesus Christ of Latter-day Saints at the age of twenty-three. While Joseph Morris was working in England in the coal mines a mine explosion occurred in which Joseph was badly injured. This injury according to one of Joseph's brothers, George, affected the mind

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7 Jensen, op. cit., section 1860.
9 Jensen, op. cit., section 1860.
of Joseph. In fact, in a letter written by George Morris to President Brigham Young after the death of Joseph, George stated that he felt that due to the fact that Joseph's mentality was affected by this injury, Joseph should not be held responsible for many of the things which he did. George felt that Joseph was the pawn of some "Shrewd apostates." 13

Joseph Morris was married while in England to Mary Thorp. She came with him to America and in 1853 Joseph and his wife arrived in Utah. They had one child. 14

It is quite apparent that Morris had been preaching his doctrine to some extent before arriving in the territory of Utah. In Pittsburg, Pennsylvania he raised up a church and had some following. An organization was developed and he became president. He became somewhat dissatisfied with that movement and resigned his position; then came west to Salt Lake City. 15

In the spring of 1854, Morris went south to San Pete county where his wife's brother lived. Morris continued preaching his new doctrine and consequently found himself in trouble. George Morris claimed that upon the urging of the bishop, Morris's wife left him taking all of his property. Morris then returned to his brother George's place in Salt Lake City. 16 Brother George Morris had this to say concerning Joseph's trip to San Pete County.

In the spring of 1854, my brother and his wife went down south to where her brother lived. She left Joseph and would not live with him any longer and he came back to me again. I did not want him to go. I told him that his wife would leave him when she got there. 17

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13 George Morris, Autobiography (Brigham Young University Library, typed, 1853), p. 122
14 Ibid., p. 68.
15 Banks, op. cit., p. 5.
16 George Morris, op. cit., p. 69.
17 Ibid.
This experience which Joseph Morris had in San Pete County didn't rest heavily upon his mind for Morris himself remarked that the Lord had important work for him to do and if he were to accomplish it he would need a better wife than Mary Thorpe.

In 1855 Morris found his second wife, a widow by the name of Elizabeth Mills. But this marriage was short lived as she left him in six months time. Joseph Morris wasn't easily discouraged however, for early in 1857 he moved to Provo and married Elizabeth Jones. Here Joseph was rebaptized as was the custom of numerous members of the Church in 1857 due to the great reformation movement then in progress. After this rebaptism, Joseph was sent out to preach in the reformation movement. He soon found himself in trouble again with his new doctrine. His third wife soon left him also.

Mr. George S. Dove who was a close friend of Joseph Morris tells us that Morris wrote a letter to James C. Snow, president of the Provo Stake, telling President Snow that it was not he, Joseph Morris, who was teaching false doctrine but President Snow and other leaders of the LDS Church in that area. Morris also said that the action of the brethren in Provo in persuading his wife to leave him was causing her to commit adultery.  

In the fall of 1857 Morris started laboring between Salt Lake City and American Fork, teaching his new doctrines. He labored diligently there for about a year and was successful in gaining but few friends. Finding the people anything but receptive to his teachings, he said, "I have no confidence in the Priesthood. I do not see any opportunities to establish any righteous principles among this people." And he mourned and wept on

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18 Banks, op. cit., p. 6.
account of the condition of the people. However, his friend George S. Dove helped him move to Salt Lake City where he purportedly received revelations on the Holy Priesthood and spent considerable time interviewing general authorities of the LDS Church and writing them letters.

Joseph Morris had little formal education. No one was more aware of this deficiency than Joseph himself. Even one of the revelations allegedly received by Morris touched upon this subject. The revelation reminded Joseph that even though he was "ignorant of many of the things which exist among men", even so the Lord delights "in plain and simple language and on this account I did not suffer you to receive an education after the manner of the world." Morris claimed that the Lord went on to say that it would be all right if Joseph's scribes corrected the spelling and grammatical errors of the revelations but it was Joseph's duty to make sure that the meaning was not destroyed.20

ADVENT OF JOSEPH MORRIS INTO SLATERVILLE

Why Joseph Morris went north to Slaterville is not known but he did arrive in the spring of 1860 and was in the community from that time until the fall of that same year. He no sooner arrived than his missionary labors began: From the record it is not clear with which family Morris lived but we do know that he spent some of the time working upon the farm of one 'Father Jones'.21 He also spent much time visiting at the home of the Jones. According to Jerome Wheeler, many of the Slaterville families had been contacted and were engaging in a form of spiritualism and this was the source of a

19 Ibid., p. 10.
20 Banks, op. cit., p. 4.
21 Ibid., p. 12.
great deal of religious activity and controversy during the entire summer of 1860.\textsuperscript{22}

Morris was able to interest some of the residents of Slaterville in what he was teaching, namely, William Bull, Peter McCue, Moses Burns, William Harris, Andrew Lee, William Jones, and a man by the name of McGee.\textsuperscript{23}

Besides these people, some unusual circumstances which developed in July of 1860 brought some former residents of Slaterville from Franklin, Idaho where they had been called by LDS Church authority, back to the community of Slaterville where they listened to the gospel as taught by Joseph Morris and through this, they too, became affiliated with Morris's religious movement. They were Mrs. Mary Reed, widow of John Reed and James Cowan and his family.

These folks were returning to Slaterville from Franklin, Idaho in July of 1860 to visit friends and relatives. Shortly after leaving Franklin, they were attacked by Indians in Cache Valley and John Reed was killed. In the attack James Cowan Jr. was seriously wounded. After burying John Reed in Cache Valley and resting until Mr. Cowan's wounds healed sufficiently to allow travel the company continued on to Slaterville.\textsuperscript{24} Mrs. Mary Reed, widowed through this incident, and James Cowan and his family never returned to Franklin to live following this tragedy. There is no record of the

\begin{footnotes}
\textsuperscript{22} Jerome Wheeler, Interview, 1960.
\textsuperscript{23} Jensen, \textit{op. cit.}, section 1861.
\textsuperscript{24} Mrs. Annie Cowan Hudman, "Ogden Woman Tells of Cache Indian Battle" (Ogden, Utah, Standard Examiner Newspaper, August 19, 1934).
\end{footnotes}
exact date of their arrival into Slaterville.

People of Slaterville who had been faithful, pioneer members of the Mormon Church now began to listen to the claims and doctrines of Joseph Morris. What was this new religion which seemed to catch the interest of so many people of the community? To answer this question it is necessary to examine Morris's doctrines.

Joseph Morris had claimed revelation from on high as has been previously stated. It would appear from some of the alleged revelations Morris had received that he had not intended to establish a new church, but that he was called of the Lord, reincarnated with the spirit of Moses and had the calling to preside over the Church of Jesus Christ of Latter-day Saints and set in order those things in which the Church had strayed. Reading some of these revelations can possibly give us a better understanding of the relationship which existed between Joseph Morris and Brigham Young, thereby helping us to understand why Morris's converts learned to resent Brigham Young as president of the Church. Following are excerpts from two of Morris's alleged revelations.

The Re-Organization of the Holy Priesthood
Behold, verily I say unto you my servant Joseph, that inasmuch as I have chosen you to stand at the head of my church, as the prophet, seer, and revelator of the same, you shall take my servant Brigham to be your first counselor; and place upon him the presidency of the Church, under your direction; and inasmuch as he will stand by you and take your counsel, I will greatly multiply blessings upon his head.

As concerning my servant Heber,²⁵ I, the Lord am not well-pleased with him, for he has committed a grievous sin against me, and

²⁵ This refers to Heber C. Kimball who was at that time a counselor to Brigham Young in the First Presidency of the LDS Church.
if he humbleth not himself before me, he shall be destroyed, but if he humbleth himself sufficiently before me, he shall receive his former office back among my servants the twelve and I will be with him. 26

Revelation to President Brigham Young
When you were small in your own eyes, I took you and raised you up, and I guarded you both by night and by day, and when you were afflicted I raised you up again and I multiplied blessings upon you. I increased your cattle, your horses, your houses and your lands until you have waxed great. I guarded you as a father guards his sons, and you were unto me as the apple of mine eye. But when I raised up a prophet and sent him unto you, you shut your door against him for which thing my wrath and indignation are kindled agains you. 27

These two revelations state that the Lord placed upon Morris's shoulders the responsibility of contacting and correcting President Brigham Young. These revelations, of course, were not the first communications of Morris to President Young. The book, The Spirit Prevails, by Joseph Morris, contains other letters he wrote to Brigham Young. 28 In one letter Morris refers to himself as the Seventh Angel spoken of in the revelation of St. John. 29 In another letter Morris identifies himself as being the reincarnated Moses. Here is an excerpt from another revelation claimed to be received by Joseph Morris.

Keys of the Priesthood
Who is George A. Smith? The second born son of Adam. Is he a fallen angel? Yes. When did he fall? In the first estate. Did any others fall with him? Yes, a large train in like manner as they fell, who fell with Lucifer who was before him. Is George A. Smith a true apostle? No. For he never was ordained either to that or any other office by any of the Gods of eternity. In what sense is he an apostle? In the same sense that Judas was, of whom Jesus said, I have chosen you twelve and one of you is a devil, and as such he has gone forth teaching the saints until he has led them to the verge of destruction. 30

26Joseph Morris, op. cit., p. 17.
28Ibid., pp. 176-177, 663-664, 667-669.
29Rev. 20:1-2
One of the more involved revelations has to do with the Keys of the Priesthood. It begins with an interrogation:

How many progressive estates did the Eternal Father pass through to become a God? Ten. What were they? His first was a spiritual estate; his second a probation in the flesh; his third was a resurrected estate. His fourth estate he went forth upon a mortal earth, received a mortal body, died upon a cross, and was raised again from the dead. In his fifth estate, he sat at the right hand of his father, and was a mediator, and contended against and conquered death, hell, and the grave. In his sixth estate, he took mortal bodies upon many mortal earths, and officiated in the office of high priest, prophet and president.

His mission to each of the last five of these earths was to preside over a dispensation of a thousand years on each of the five, over the second thousand years, and so on unto and including the fifth. In his seventh estate he was a prophet, and held the keys of the sixth dispensation. In his eighth estate he was a prophet Redeemer, law-giver, and president of the seventh dispensation, holding the full keys of the holy priesthood. In his ninth estate he went forth upon his own earth to commence mortality, and having completed his mission, he died. He afterwards returned to his own earth and commenced the resurrection of his own posterity, and after its last great change he ascended his throne and this was his tenth estate.\textsuperscript{31}

Possibly the best explanation given on the revelations of Morris and an insight into his works is made by a disciple of Morris, Mr. George S. Dove, who wrote the preface for Joseph Morris's book, \textit{The Spirit Prevails}.

\textbf{Preface}

It has been a pleasure to me to have been instrusted with the responsibility of publishing the revelations of the departed Prophet Joseph Morris. For twenty-four years the revelations have been withheld from the people, with the exception of a few copies that some of the brethren have had in their possession notwithstanding that in Rev. 88, par. 7, given Aug. 23, 1861, the clerks were commanded to copy for the press the revelations that had been given up to that time. The clerks accomplished their part of the work, but the work was not produced in printed form. I feel impressed that I, with the aid of many others, have been instrumental at this time in fulfilling that command by presenting to the Weber brethren the writings of Joseph Morris complete in book form. Many of the brethren were opposed to their publication, believing that it would not be prudent to advance them to the world in their crude state; some contending that the doctrines contained

\textsuperscript{31} Banks, \textit{op. cit}., p. 10.
in them were fragmentary, and that most of the instruction was appertaining to local affairs; but I hope that their publication may result in convincing many that the God of the prophets still speaks.

The forty letters, or addresses, that were written to Brigham Young, contained many new principles which have been made use of by the leaders of the Old Church whenever they had an opportunity to present them to the saints as new truths which had been retained until wisdom dictated that they should be made known.

Concerning the History of the Revelations

The revelations contained in this book were written by Joseph Morris between the years 1857 and 1862. They were inspired and written as the spirit dictated. After having been read before the congregation of the saints, they were deposited in a chest under lock and key. Immediately after Joseph was shot, Hannah Banks and other sisters took the box from the office and buried it after dark in the Bowery, where he had on many occasions addressed the people. Her father after her death sold it to Abraham Taylor, who retained it safely over twenty years, and before his death willed it to his son Joseph Taylor of San Francisco. The people of South Weber during the ministrations of Joseph Morris, dwelt in booths and tents in an open field; they did not erect any substantial places of abode, neither did they till the soil, but they subsisted on means which they had previously acquired, implicitly believing that the Lord would come to deliver them. In this manner they lived for months, expecting a deliverance from the bondage that oppressed them. While waiting under these conditions, the prophet received many revelations relative to spiritual matters, which has shed a new light on the tomorrow of the scriptures.

The value of the property consecrated from the time that the law of consecration was revealed up to the time that the people were dispersed amounted to $167,622.54, and the donation for the poor which amounted to $7,306.16 were distributed by the Bishop, who had been appointed to look after the temporal needs of the people; thus the saints were bound together as one family having made a covenant with the Lord by sacrifice.32

The Brigham Young University library contains a microfilm copy of the revelations of Joseph Morris. It is a typewritten book containing six hundred eighty-four pages, the majority of which are the actual claimed revelations of Joseph Morris. At his height, Morris employed six clerks to write for him.

32 George S. Dove, Preface, Joseph Morris, op. cit.
Three of them were English and three of them were Danish.\textsuperscript{33}

In a rather convincing manner Joseph Morris expounded these and other of his doctrines to the people of Slaterville throughout the summer of 1860. It is reported that in one conversation with Father Jones while they were working together in the hay, Morris asked, "Do you know who I am?" "Yes", was the reply of Father Jones, "I know that you are a prophet of God."\textsuperscript{34}

By the fall of 1860, feelings in the Slaterville community were running high as those who believed in Morris and those who were against Morris argued his doctrines back and forth. Richard Slater, one of the most highly respected citizens of the community and a staunch member of the Church of Jesus Christ of Latter-day Saints now found members of his own family leaving the LDS Church. His daughters, Priscilla Slater Cowan and Mary Slater Reed, widow of John Reed, were both disaffected from the LDS Church. Priscilla Slater Cowan and her husband, James Cowan Jr., joined openly with Morris.\textsuperscript{35} Even Richard Slater's wife became disillusioned with the Mormon Church at this time and never was active nor encouraged her children to activity in the Mormon Church after this time. The entire family of Richard Slater, with the exception of one son, James A. Slater, left the Mormon Church although most of them, as far as available records show, did not join with Morris. The son who remained in the Mormon Church, James A. Slater, later became the second bishop of Slaterville in December of 1899 after serving thirteen years as superintendent of the Sunday School.\textsuperscript{36}


\textsuperscript{34}Banks, \textit{op. cit.}, p. 12.

\textsuperscript{35}Jensen, \textit{op. cit.}, section 1861.

\textsuperscript{36}Wheeler, \textit{op. cit.}, p. 81.
How much difficulty or dis-unity was caused in other Mormon families in the Slaterville ward because of the influence of Joseph Morris is not known. Finally, early in October of 1860 the problem of Joseph Morris in Slaterville reached a climax. Those people who were faithful to the Church of Jesus Christ of Latter-day Saints could accept only one prophet, that being Brigham Young, and so told Joseph Morris that he must leave town in "so many hours". At first, Morris ignored the admonition but at the advice of mother Jones, left the next morning for South Weber carrying a small bundle.  

Joseph Morris's labors were fruitful in the Slaterville community to the extent that the following individuals and their families followed Morris to the village, Kington Fort, which Morris established in South Weber: James Cowan, sen., James Cowan Jr., William Bull, Peter McCue, Moses Burns, William Harris, William Jones, Andrew Lee and one McGee.  

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37 Banks, op. cit., p. 12.

38 Jensen, op. cit., section 1861.
CHAPTER III

THE MORRISITE WAR

Living in the confines of the town of Slaterville today are seventeen descendents of James Cowan Jr. who went to Kington Fort, South Weber with Joseph Morris. They are Mr. Albert Cowan, now a member of the Church of Jesus Christ of Latter-day Saints and Miss Nellie Cowan, a sister of Albert Cowan, who, as a girl joined the Congregational Church. Mr. Albert Cowan and Miss Nellie Cowan are children of James Cowan Jr. who went to South Weber along with his wife and his father, James Cowan Sr. This has been previously mentioned in Chapter II. The Cowan family eventually came back to Slaterville after becoming disgruntled and discouraged with the Morrisite movement after 1862, exact date unknown. We do know the Cowans were still in South Weber on March 7, 1862, since a child, John Cowan, was born to them in South Weber on that date.\(^1\)

Other descendents living in Slaterville at this writing are a daughter and grandchildren of James Cowan III who was a small child at the time his parents, Mr. and Mrs. James Cowan Jr., were in South Weber. The Daughter is Mrs. Crystal Cowan Wardle\(^2\) who is not a member of the

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\(^1\)Genealogical records in the possession of Miss Nellie Cowan, obtained in a personal interview, 22 February 1966.

Miss Nellie Cowan was born in 1885 which is some twenty-two years after her parents returned from South Weber. According to her statement she has no record of why her parents were in South Weber nor does she have any knowledge of the Morrisite movement or connection with it. She and her older brother, Albert Cowan, are the only surviving children of James Cowan Jr.

\(^2\)In an interview with Mrs. Wardle in August 1965, she stated that she had often wondered why her father, James Cowan III had never joined with the Mormon Church since his best friend and playmate, James A. Slater, was always active in the LDS Church and later became the second bishop of the Slaterville Ward. Mrs. Wardle herself at this writing is not a member of the LDS Church but is very friendly toward the Mormons and supports the ward in its activities and is a frequent attender at meetings. All her children are members of the LDS Church.
Mormon Church. Mrs. Wardle's children and grandchildren are all members of the Mormon Church.

One might ask the question why some of those who left the Slaterville community to join Morris in Kington Fort, South Weber, came back and spent the remainder of their days at Slaterville. This came about because of a series of events which took place in South Weber which ended in the collapse of Morris's system. In order to understand the events which led to the break-up of the Morrisite movement which culminated in what has been termed the Morrisite War and the subsequent scattering of its members, one must know something concerning the ideas of Morris respecting the second advent of Christ.

As early as October, 1860, Morris claimed to have received a revelation in which appears this statement: "I have appointed a place for the gathering of my people and I will there stand side by side with my servant Joseph and speak to him mouth to mouth."  

This revelation was given just a short time before or after Morris arrived at Kington Fort in South Weber. On December 21, 1860, Morris reportedly received a revelation in which Christ not only states the exact year in which he is coming but also indicated that He is coming with an army and outlines a campaign of warfare. In this revelation the Lord says He will start a "Great work" on the earth in the year 1861. He would begin with the leaders of the Church of Jesus Christ of Latter-day Saints and "cut them off" first, and then those who are next in authority. Then he would gather his people together in Salt Lake City. The revelation goes on to say that the Lord would be there Himself and stand by His servant Joseph Morris. He

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3Joseph Morris, op. cit., p. 3.
would lead His servants up to battle and separate the sheep from the goats after He, with the help of Joseph Morris and the other faithful servants had cleaned up on Salt Lake City. Then He would go throughout all the other settlements and take care of "all whom I do not claim as my own."  

Morris's doctrine seemed to find a fertile field in South Weber as it had in Slaterville. The bishop of the South Weber Ward, Richard Cook, had become a convert to Morris and many of the South Weber Ward members were in sympathy with the claims of the latter as an inspired man. 

As the community began to grow and more converts came into Morris's church and as many of the local ward members joined Morris, the First Presidency of the LDS Church sent Elders John Taylor and Wilford Woodruff to make inquiries concerning the status of things. A public meeting of the members of the South Weber Ward convened on the 11th of February, 1861. Bishop Cook was called upon to state his beliefs and where he stood concerning the Morrisites, whereupon he boldly declared his belief in Morris and pronounced Brigham Young to be a failure as a prophet. B.H. Roberts tells us that fifteen others of the South Weber Ward expressed a similar opinion. All those in sympathy with Morris were then excommunicated from the Mormon Church.  

President Wilford Woodruff states that prior to this time he and Apostle John Taylor visited Kington Fort and held a meeting with the people. The former asked the Morriseite leader as to the nature of his claims and expectations. Morris replied that he was Gabriel, Michael Moses, etc. Apostle Woodruff then said: "Well, when the angel Gabriel comestoblow his horn I don't think he'll stay around here for thirty days, living with another man's wife, as you have been doing." Morris, it appears, had previously been cut off from the Mormon Church for adultery. After the visit of the Apostles Taylor and Woodruff the entire community was excommunicated for apostasy. 

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5Roberts, op. cit., vol. 5, p. 41.
This action by the authorities of the LDS Church had little effect in the way of stemming the tide of converts to Morris. At one time it is supposed that over four hundred people were living at Kington Fort, South Weber, accepting Morris as the head of the church. This was a large group of people for such a small encampment, but when the converts first arrived they expected to stay only a few days and then all would move to the 'gathering place' in Salt Lake City.

In Kington Fort, little attention was placed upon affairs of this world because the Lord was soon to come. This left the people with little incentive to plant crops and to harvest. In fact, it is reported by Mr. Leonard Bowman that some of the Morrisites were so sure that the coming of the Savior was at hand that they actually tramped down some crops that had been planted as an outward assurance to neighbors that the coming of the Lord was nigh. Mr. Bowman's statement is substantiated by John Banks, who records that Mrs. Firth told him (Banks) in 1908 that they had tramped crops.

The fact that they did not plant crops soon left the people with little to eat. Poor housing was another problem and lack of clothing another. Possibly the main reason the Morrisites were able to continue as long as they did was the requirement of all those who joined the sect to give all their belongings to the community. This, however, as will be pointed out, eventually led to their downfall.

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7 Roberts, op. cit., Vol. 5, p. 43.
8 In an interview with Leonard Bowman of South Weber on February 25, 1966, Mr. Bowman said that just prior to the Morrisite war between six and seven hundred people were at Kington Fort. Mr. Bowman, a former bishop of South Weber, has gathered considerable material on the history of South Weber. He is the author of the section of the book, EAST OF ANTELOPE ISLAND, which deals with the community of South Weber.
9 Banks, op. cit., p. 35.
10 Ibid., p. 30.
Another cause of problems was the advice of Morris to his people that they should not worry about debts previously contracted. Morris indicated that the people were expected by the Lord to support Morris in case any officials came to the Fort in search of Morris for payment of bad debts. He told his people that the Lord would help them fight their battles. In another revelation which Morris claimed to have received the Lord told Morris that He, (the Lord) could not come out to fight the enemies of Morris unless the enemies of Morris came up against the Morrisites.  

Throughout the early part of 1862 as the situation continued to grow worse as far as food, clothing, and housing was concerned, the Morrisites wanted to know of Morris when the Lord was going to help them and what should they now do to satisfy their needs. Consequently a number of alleged revelations came, each one declaring that the Lord would soon come to deliver his people and for them to be patient. There were also other suggestions given which were supposed to help ease their situation. As an example, the Lord told Morris that the preaching tent would not be longer needed because the Lord would make his appearance in a few days, so it would be all right if the tent was used by some of the families who had very poor accommodations.

About this time a man by the name of William J. Jones who had been a convert and one who had consecrated all his belongings to the Morrisites became somewhat disaffected. He wished to withdraw from the order. He soon found, however, that he would not be given any consideration whatsoever.

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11 Banks, op. cit., p. 29.
12 Ibid., p. 34.
for what he had donated. When he left, he managed to take from the Morrisite camp a small wagon and a team. There is no indication that Mrs. Jones went with him. Neither is there evidence that Mrs. Jones was not in sympathy with her husband. Later on we find Mrs. Jones incarcerated at the Morrisite camp along with her husband.

William J. Jones was one of the men who had been practical enough to raise crops. He had come to South Weber in April of 1861. Prior to this time he had lived in Slaterville and was excommunicated from the Mormon Church in Slaterville on March 31, 1861, after becoming affiliated with Joseph Morris. At the time Mr. Jones became disaffected and apostatized from the Morrisite movement he was desirous of taking what he felt rightfully belonged to him from the South Weber camp. But when he attempted to take away the remainder of his possessions in the way of food supplies, this was resisted.

At the same time other members of the Kington Fort community began to withdraw. Two of them are particularly important, Lewis C. Gurson and John Jensen. Near the end of April, 1862, some teams were sent from Kington Fort to a grist mill with wheat to be ground for the use of the Morrisite camp. This wheat no doubt came from the farms of those men who were converts from the little community of South Weber. So it was that as these Morrisites were returning from the grist mill to Kington Fort, their teams were

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14 Record of Members of the Slaterville Ward from 1860 to 1885, from the page, "Names of Those Cut Off From the Church", p. 100, Ward, Branch and Mission Records, Slaterville Ward, Microfilm Department, Church of Jesus Christ of Latter-day Saints Genealogical Library in Salt Lake City, Utah, Microfilm No. 6523.

taken from them by William J. Jones, Lewis C. Gurson, and John Jensen, and the flour confiscated. This left Kington Fort without bread and the camp was much in need.

After this disturbance, Morris is said to have received another revelation outlining the next step the Morrisites were to take. It was felt that there would be little use taking the case to the Utah courts, to get the flour back for the Morriseite camp, so twenty-five men of the Morrisites were selected under one of the Morriseite captains, Peter Klemgaard, to go into Davis county for the purpose of finding the men responsible for taking the flour. 16

The Morrisites were successful in finding the three men, Willaim J. Jones, Lewis C. Gurson, and John Jensen, and brought them back to Kington Fort loaded with chains. They tossed them into a log house used for a jail. Outside, friends of these three imprisoned men complained to law officials. On May 22, 1862, Chief Justice Kinney, a non-Mormon, issued a writ of habeas corpus commanding Joseph Morris, John Banks, Richard Cook and Peter Klemgaard, to bring back the three men held in custody. 17

A reliable account of the issuance of this writ is recorded in the work of Edward W. Tullidge. The writ was served by Deputy Marshal J. L. Stoddard but in the very presence of Marshal Stoddard, Morris caused the writ to be burned and Stoddard threatened if he didn't leave the fort. The writ was served May 24, 1862. No attention was paid to


17 Ibid., p. 53.
it by the defendants. Eighteen days went by and still no word was received. In this time, honorable John F. Kinney issued another writ for false imprisonment, another writ of habeas corpus and a writ for contempt of court. These writes were placed in the hands of the territorial marshal, H. W. Lawrence, with the suggestion that he take a posse with him as he served the writs at Kington Fort. Inasmuch as marshal Lawrence was out of the territory, the responsibility of serving the writs was placed upon deputy marshal, Robert T. Burton. On the morning of June 13, 1862, the marshal and his posse arrived on the brink of the hill overlooking South Weber and Kington Fort. An excerpt from a revelation previously issued by Joseph Morris indicated the disregard for Territorial authority which Morris was preaching to his followers.

And behold I give unto you a commandment— you shall stop the wicked course of those apostates even should you have to put them to death in order to do so. You need not fear any authority in this Territory, nor yet in the United States, for I will uphold and sustain you in so doing.

As has been stated, revelations had been given concerning the prerequisite for an appearance of the Lord and when the Lord would fight in defense of the Morrisites. The Lord, Morris said, stated that He would not fight just a few of the enemies of His people but that it was His desire that many men should come up to try to lay low those at Kington Fort so that He could destroy as many of these wicked men as possible. Lastly, the revelation stated that Morris should have no fear for the Lord would surely come when the time was right.

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20 Banks, *op. cit.*, p. 29.
It would appear that at least some knowledge of the coming of the territorial posse was had by the Morrisite camp, for on the 30th of May, 1862, a great pageant was held by the Morrisites foreshadowing the coming of the Savior. Mr. Dove speaks of the foreshadowing day in the following manner:

On the 30th day of May, 1862, occurred what is called "Foreshadowing Day". The officers were at the head of the kingdom, the generals were at the head of the army, and Morris was hailed a Lord of the whole earth, as a representative of Jesus. Twelve generals appeared on horseback, the first four riding on red, white, black and pale horses. The first seven of these generals wore crowns as representatives of the seven presidents of the earth. Seven companies of infantry well armed and equipped followed them and they marched around the fort seven times. After this the horses were given up to twelve other persons who represented the twelve princes of the earth, and each one carried a rod. They marched around the fort twelve times with the companies of the infantry following them, as a representation of their position as princes of the earth. From this time until the Mormon Militia appeared on the hills around South Weber, many revelations were given, and there was much anxiety among the people.21

The "Foreshadowing Day" is spoken of in a number of the alleged revelations Morris received. In order that one might understand what it is, the following is an extract from one of these revelations.

Lo, I am come to speak to you again, my son to make known unto you what you must do. This is a time of war and you must be prepared for it. There are duties which you must perform before I can lawfully come and cut a clear way through your enemies so that you can set up a kingdom upon the earth for the house of Israel. I wish you to foreshadow my coming, and also the coming of the first eleven generals. If you foreshadow the first eleven it is all that I require at your hands in this respect.22

The first step after Marshall Burton and his posse arrived on the scene on the morning of June 13, 1862, was to send the following notice under a flag of truce which was received by those in the fort. This notice was carried

21Banks, op. cit., pp. 50-51.

22Joseph Morris, op. cit., pp. 6-7.
into the fort by a little Morrisite herdsboy as it seemed inadvisable for any
of the officers of the posse to make an attempt to enter the fort.

To Joseph Morris, John Banks, Richard Cook, John Parsons, and
Peter Klemgaard.

Whereas you have heretofore disregarded and defied the judicial
officers and the laws of the Territory of Utah; and whereas certain writs
have been issued for you from the Third Judicial District Court of said
Territory and a sufficient force furnished by the Executive of same to
inforce the law: This is therefore to notify you to peaceably and quiet-
ly surrender yourselves and your prisoners in your custody herewith.

An answer is required in thirty minutes after the receipt of this
document; if not forcible measures will be taken for your arrest.

Should you disregard this proposition and place your lives in
jeopardy you are hereby required to remove your women and children;
and all persons peaceably disposed are hereby notified to forthwith
leave your encampment and are informed by this proclamation that they
can find protection with this posse.

Territorial Marshal Burton

There is a discrepancy in the reports as to the time lapse between the
time that the order was presented to the Morrisite officials and the time that
the actual firing began. The Morrisites claim that the firing commenced be-
fore the thirty minutes had expired while Burton in his trial stated that the
posse waited well over an hour. Nevertheless Joseph Morris was said to
be receiving revelation in the meantime. Commenting upon this revelation
Stenhouse wrote:

This revelation was read to the counsel, and a peculiar document
it was. It purported to be from God, who was represented with being
pleased with His faithful people there, and as having brought the posse
against them to show His own power in the complete destruction of
their enemies. It also promised that now the triumph of his people
should come, their enemies should be smitten, but NOT ONE OF HIS
FAITHFUL PEOPLE SHOULD BE DESTROYED: not one of their hairs
should be harmed.24

23Tullidge, op. cit., p. 321.

24Stenhouse, op. cit., p. 597.
As the revelation was being read to the people a cannon ball struck killing two women and carrying away the chin of a young girl. One of these women was the mother of a young baby according to the record. 25

Thus the Morrisite war was started and continued for three days. The second day little fighting actually occurred as it rained most of the day. At about 5 p.m. on the third day twelve men from the posse, behind the protection of the running gears of a wagon which had been armoured with wood came upon the outskirts of the camp. The Morrisites, finding themselves in desperate circumstances raised the white flag of surrender. Morris was then reported to have said, "Your faith is gone and the Lord has forsaken us. I can now do nothing more." 26

According to the Morrisites, Burton and his men continued advancing still firing. John Parsons was reported to have called out, "For God's sake and the sake of humanity stop your firing," and the firing ceased. 27 B. H. Roberts states in his account that all firing ceased when the first white flag appeared.

The Morrisites also claimed that nearly two hundred men then entered the camp. Burton reported that only the twelve men behind the fortification and himself were first to enter the camp. The facts are not clear as to what next took place for there are discrepancies in the eye witness accounts.

One interesting report which has heretofore not been published in book form appears in the journal of Jonathan Layne. Mr. Layne, who was an eye witness and one of the volunteers from Weber County, records that he did his

25 Banks, op. cit., p. 56.
27 Banks, op. cit., p. 59.
share of shooting and being shot at in the war. He claims that he was one of the few men who originally entered the Morrisite camp when the white flag was raised but mentions that upon a statement from Morris after the surrender the people became stirred to action and ran for their guns. It was at this time that shooting commenced and several people were killed including Morris. Mr. Layne further reports that on hearing the shots the militia on the outside stormed the camp and it was at this time that many of them entered the encampment.28

The facts are that Joseph Morris was killed, John Banks severely wounded, dying the next day, and in all about seventeen meeting their death of the Morrisite number. The posse lost three men. The next day one hundred forty men of the Morrisites were taken from camp. Ninety-four of these prisoners were marched to Salt Lake City and brought before Judge Kinney who admitted them to bail. Of this Dove reports:

We arrived after a march of two days and were brought before Judge Kinney in the courthouse. When we appeared before the Judge, he said, "I have been misinformed about you men. You were represented to me as being a band of low, degraded men, robbers and thieves, but I see before me a class of intelligent men quite different from what was represented to me. On the strength of the representations that were made to me I granted a writ to the Mormon militia to arrest and bring before me Joseph Morris, John Banks, Richard Cook, John Parsons, and Peter Klemgaard. I see that I have been completely misinformed.29

The foregoing quotation seems contradictory because in the course of the Morrisite trial of the Third District Court, ninety-six of the accused were

28 Jonathan Ellis Layne, "Writings in History", (microfilm 920 #11), on file, Brigham Young University Library, Provo, Utah, p. 34.
29 Banks, op. cit., p. 50.
indicted by the grand jury for resisting arrest, ten of them for the murder of Jared Smith, a posse member. A long trial ensued and all were found guilty. However, about forty of these men failed to show up in court having left the territory. A fine of $100 was assessed against each who resisted the posse. Seven of the ten indicted for murder were found guilty. Five of the number were sentenced to imprisonment for ten years, one was sentenced for twelve years, and another sentenced to serve fifteen years imprisonment.

Three days after the conviction of the Morrisites, Governor Harding without giving a reason for his action except in the terms of "divers good causes me thereto moving", gave each and every one who had been convicted a full and perfect pardon. This, of course, brought many scathing rebukes to the governor. Judge Kinney who was not a Mormon added to the record of the court the following comments:

Gentlemen of the grand jury: The paper just read by the clerk is one of great responsibility, presenting the governor of this territory as unworthy the confidence and respect of the people. I trust you have fully considered the importance of the step which you as a grand jury have felt called upon, under the oaths of your office, to take. I am well persuaded that in no spirit of malice or undue prejudice have you been induced to call the attention of the court and the people to what you regard as the official misconduct of the executive, but only as the deliberate result of your investigations for the public good. The law and its authority were fully vindicated by the verdicts, but, as you state, the governor has granted an unconditional pardon. What effect this may have upon the minds of evil disposed persons, I know not, but leave the responsibility where it belongs, with the governor, who, in the exercise of a naked power, has seen proper to grant executive clemency. You have now, as you state concluded your labors and before discharging you I desire to tender to you the commendations of the court for your attention and diligence in the discharge of your duties.  

In the afternoon of July 1, 1960, the writer went to the community of South Weber with the intention of finding the area in which the Morrisites

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31 Ibid., p. 51.
had their fort, and interviewed Henry T. Kendall and Leonard Bowman. Mr. Kendall pointed out the area in which the Morrisites had constructed their so-called fort and recounted their history as far as he was able to recollect hearing it from persons who had been involved. Mrs. Kendall said that her father, a youth at the time of the battle, told many times how he lay on his stomach on top of the hill overlooking the valley and watched excitedly as the Morrisite war took place.

It happened that the original Bowman home bordered the very area of the Morrisite encampment. Mr. Bowman in the last two years has become very interested in the history of his community and has completed considerable research about South Weber and the Morrisites. He stated that a few years ago President Levi Edgar Young visited the community. One old timer by the name of Henry Firth, whose aged daughter still resides in the community, was present during the Morrisite affair. It was President Young's purpose and desire to have Mr. Firth dictate his eye witness report to a stenographer whom President Young would furnish, but Mr. Firth refused.

As we were talking, Mr. Bowman went to the front room and returned holding a cannon ball in his hand. He handed it to the writer and said, "Here is one of the cannon balls fired by members of the state militia. My father found this ball and kept it in his house for years. After his death I was going through the attic of Father's home to see if there was anything worth saving and found the cannon ball there." He further said, "I do not know the history behind this ball but Mr. Alfred Peek of South Weber has in his possession a cannon ball that was fired in the Morrisite war that has a rather unique history." He said that the ball which Mr. Peek has was fired at the Morrisites but that before it reached their camp it's force had abated sufficiently that it hit the ground one hundred feet or so before it reached the
camp, continued bounding along the ground and crashed through one of the frail walls of a Morrisite house, landing in the lap of the wife of William J. Jones who was being held prisoner by the Morrisites. Inasmuch as several people were killed in this war, Mrs. Jones kept the cannon ball as a souvenir.

The above mentioned W. J. Jones is the same individual as William Jones, one of the earlier converts of Morris from Slaterville.\(^ {32}\) William Jones and his wife no longer espoused the doctrines of Joseph Morris after the Morrisite war but remained in South Weber to live.\(^ {33}\)

So ends the history of Joseph Morris as far as the community of Slaterville is concerned, although the impact of his brief stay here is still very evident. He came in the spring of 1860, left in the fall of the same year and there followed him to South Weber at least nine families of the Slaterville community.\(^ {34}\) It is known that many others lost their standing in the LDS Church because of Joseph Morris. The exact number cannot be counted because the records do not show how many complete families were involved. It is known that nearly all of the west end of the community was excommunicated from the Church of Jesus Christ of Latter-day Saints for apostasy during the year 1861. They were:

<table>
<thead>
<tr>
<th>Name</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>William McGee</td>
<td>February 17, 1861</td>
</tr>
<tr>
<td>Jabey Harris</td>
<td>&quot;</td>
</tr>
<tr>
<td>Clarissa Taylor</td>
<td>&quot;</td>
</tr>
<tr>
<td>Moses Burne</td>
<td>March 31, 1861</td>
</tr>
<tr>
<td>Katherine Burne</td>
<td>&quot;</td>
</tr>
</tbody>
</table>


\(^ {33}\) In a personal interview with Mr. Alfred Peek on February 22, 1966, Mr. Peek, who is a great grandson of Mr. and Mrs. William J. Jones, confirmed that he still had in his possession the cannon ball which landed in the lap of his great-grandmother during the Morrisite hostilities. He also stated that he is now living on the property which once belonged to his great-grandparents, the William Jones, in South Weber, Davis County, after they left the Morrisites.

\(^ {34}\) Jensen, *op. cit.*, section 1861.
<table>
<thead>
<tr>
<th>Name</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>James Cowan Sr.</td>
<td>March 31, 1861</td>
</tr>
<tr>
<td>William Jones</td>
<td>&quot;</td>
</tr>
<tr>
<td>Rhada Jones</td>
<td>&quot;</td>
</tr>
<tr>
<td>William White</td>
<td>&quot;</td>
</tr>
<tr>
<td>Hannah White</td>
<td>&quot;</td>
</tr>
<tr>
<td>Winter Hastings</td>
<td>&quot;</td>
</tr>
<tr>
<td>Mrs. Hastings</td>
<td>&quot;</td>
</tr>
<tr>
<td>Peter McCue Sr.</td>
<td>April 28, 1861</td>
</tr>
<tr>
<td>Peter McCue Jr.</td>
<td>&quot;</td>
</tr>
<tr>
<td>Mary McCue</td>
<td>&quot;</td>
</tr>
<tr>
<td>Andrew Lee</td>
<td>&quot;</td>
</tr>
<tr>
<td>Charlotte Lee</td>
<td>&quot;</td>
</tr>
<tr>
<td>Richard Alva</td>
<td>&quot;</td>
</tr>
<tr>
<td>Sarah McGee</td>
<td>&quot;</td>
</tr>
<tr>
<td>Janet Cowan</td>
<td>&quot;</td>
</tr>
<tr>
<td>Sarah Harris</td>
<td>&quot;</td>
</tr>
<tr>
<td>William Harris</td>
<td>May 19, 1861</td>
</tr>
<tr>
<td>Mary Baker</td>
<td>&quot;</td>
</tr>
<tr>
<td>William F. Bull</td>
<td>June 9, 1861</td>
</tr>
<tr>
<td>Mary Bull</td>
<td>&quot;</td>
</tr>
<tr>
<td>Agnes Bull</td>
<td>&quot;</td>
</tr>
<tr>
<td>James Cowan Jr.</td>
<td>&quot;</td>
</tr>
<tr>
<td>Priscilla Cowan</td>
<td>&quot;</td>
</tr>
<tr>
<td>Christian Sorrenson</td>
<td>September 15, 1861</td>
</tr>
<tr>
<td>Mrs. Sorrenson</td>
<td>&quot;</td>
</tr>
<tr>
<td>Mrs. Sorrenson (another)</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

35 Record of Members of the Slaterville Ward from 1860 to 1885, p. 100.
HISTORIC CANNON BALL FROM MORRISITE WAR

Mr. Alfred Peek, great grandson of Mr. and Mrs. William J. Jones, holding the cannon ball which landed in the lap of his great-grandmother, Mrs. William Jones during the Morrisite War of 1862. Mr. Peek lives on the farm acquired by his great grandparents after they left the Morrisites. In the background can be seen a part of the home built by William J. Jones, now rebuilt and used as a barn. Picture taken June 27, 1966.
CHAPTER IV

APOSTASY BECAUSE OF CHANGE OF WARD LEADERSHIP

The development and organization of the ecclesiastical authority in the Slaterville community has been previously noted. But because of the impact of a particular event specifically connected with the change in religious leadership in the community a more detailed study of this problem is required.

According to Church records, the old Weber Stake of Zion, which covered the whole of what is now Weber County, was organized January 1, 1851, with Lorin Farr President, Charles R. Dada, and David Dille counselors. Soon thereafter, the large stake was divided into two wards, separated by Ogden River. Isaac Clark was made bishop of the area south of the River, which was called South Ward, with James G. Browning and Captain James Brown, counselors. Erastus Bingham with Charles Hubbard, and Steven W. Perry Sr. as counselors, constituted the bishopric of the area within the north, west and east limits of the county, north of the river designated as North Ward, of which Slaterville was part.¹

On December 25, 1855, Thomas Richardson, a devout member of the Mormon Church was set apart as the presiding elder of that Church in Slaterville by Bishop Erastus Bingham.²

September 10, 1858 was the beginning of Slaterville as an organized branch of the Church of Jesus Christ of Latter-day Saints. On that day President Lorin Farr along with Bishop Chauncy W. West visited Slaterville and appointed Thomas Richardson as the branch president.³ Thomas Richardson performed this duty serving without counselors until two years later when on February 16, 1860, Mr. Richardson selected Thomas Thomas and Edwin W. Smout as first and second counselors respectively.

²Ibid., p. 108.
³Jensen, op. cit., section 1858.
According to the account of Mr. Jerome Wheeler, the jobs specifically assigned to these men were considerably different than the duties of those who serve in bishoprics in the Mormon Church today. The reason for this was that there were no auxiliary organizations to supervise, such as Relief Society, Mutual Improvement Association, Sunday School, and Primary which are very much a part of all ward organizations in the Latter-day Saint Church at the present time. The branch presidency was charged with the handling of all affairs of the community. Their responsibilities included the directing of socials and entertainments, giving specific counsel, and advice in matters of economic interest. 4 Later, as problems arose concerning differences of religious belief following the expulsion of Joseph Morris from Slaterville, these three men, as the spiritual leaders of the branch, worked diligently to preserve peace in the community. These three men were serving as the branch presidency at the time of the Morrisite apostasy.

Throughout this early period, as the settlement of Slaterville developed, the name of Edwin W. Smout appears frequently. One must concede his prominence in the community and his willingness to be of service to his fellow man. Not only was he second counselor in the branch presidency but in March 1861 at the spring term of the Weber County court when the Slaterville School District was created, Mr. Smout was elected a school trustee along with Thomas Thomas and John Hudman. 5

The old log schoolhouse which had served since 1857 was now inadequate to house the number of students who wished to attend school. The board of trustees was authorized to take action to "provide greater and more

4Wheeler, op. cit., p. 108.

efficient educational facilities." According to Mr. Wheeler, a new adobe building was erected a few rods south of the present ward chapel at a cost of $950.  

On the thirty-second anniversary of the organization of the Church of Jesus Christ of Latter-day Saints, April 6, 1862, a Sunday School was organized in Slaterville with Edwin W. Smout as the superintendent. According to one source, Edwin W. Smout was released as a counselor to President Richardson at the time he was chosen superintendent.  

Andrew Jensen records the organization of the Sunday School on the same date with Edwin W. Smout as superintendent but says nothing about Mr. Smout being released from the branch presidency. The records are vague on this point as to whether or not he was released.

We do know that the Slaterville Sunday School was in operation for only one year, 1862. According to the records, seventy-five individuals were attending this Sunday School. Why this Sunday School should be discontinued when it appeared to be a successful organization is not recorded in ward records. However, as was detailed on page fifteen of Chapter I, the religious upheaval caused by the Morriste episode probably spelled doom for the Sunday School organization at that time.

On October 26, 1863, one of President Thomas Richardson's counselors, Thomas Thomas died.

6Wheeler, op. cit., p. 51.

7Ibid., p. 72.

8Edwin Ward Smout, Journal 1823-1900, (Principal Residences, Slaterville, Utah, unpublished; thirty-four typed pages, copied by the Brigham Young University Library, 1948).

We are indebted to the journal of Edwin Ward Smout for the date of this death. In his journal, Mr. Smout has written his personal history. Mr. Smout
In a meeting held at the Slaterville school house Dec. 10, 1863, Edwin W. Smout was chosen as first and Davis Bartholomew as second counselor to Prest. Thomas Richardson.9

The presidency of the branch remained this way for the next five years. Then in 1868 the Sunday School was again organized. Edwin W. Smout was selected once again as the superintendent. William Wheeler and William Henry Manning were selected as Mr. Smout's assistants. The Sunday School functioned under the leadership of these men until 1875.10 Likewise the branch presidency served without a change in the organization until 1875.

In the Spring of 1875 Mr. Richardson, now a man considerably advanced in years, resigned his position as president. His counselors managed the affairs of the settlement until Nov. 4, 1875, when an important meeting was held at Slaterville, on which occasion John A. Allred was appointed and set apart by Prest. Franklin D. Richards to preside over the Saints in Slaterville. Elder Edwin W. Smout had acted as a counselor to Thomas Richardson and from the time Bro. Richardson resigned till the appointment of Bro. Allred Bro. Smout had acted as presiding Elder of the settlement.11

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was born May 21, 1825 in the town of Tipton, Staffordshire, England. He was adopted by John and Esther Ward Smout, date unknown. Mr. Edwin Smout was a convert to the Church of Jesus Christ of Latter-day Saints on the 18th day of March, 1848. With his wife and children and father and mother, he left Liverpool, England on the 23rd day of August, 1849 and sailed for America. After spending some time in the eastern United States, he left for the Salt Lake Valley on the 29th of May, 1854. With his family, he arrived in the Salt Lake Valley on the 5th of August, 1854.

Mr. Edwin W. Smout moved to Slaterville with his family on the 15th of May, 1859. He lived in Slaterville the rest of his life. He died in 1900. Mr. Smout's journal is valuable in that it verifies certain dates which will be used in this chapter and also corroborates events.

The original of Mr. Edwin W. Smout's journal is in the possession of the Huntington Library, San Marino, California. It was found there by Mrs. Juanita Brooks of St. George, Utah. She obtained a photographic copy of it and gave Brigham Young University permission to make a typewritten copy of her photographic copy.


10Wheeler, op. cit., p. 72.

11Jensen, op. cit., section 1875.
The journal of Edwin W. Smout records the date of Mr. Richardson's resignation as April 17, 1875, just twelve days after Mr. Richardson's wife, Jane Richardson, died.\(^\text{12}\) Because of the resignation of President Richardson the burden of directing the branch fell upon Mr. Smout and Mr. Bartholomew, Mr. Richardson's counselors. Mr. Smout then resinged his position as superintendent of the Sunday School in order that he might devote more of his time to the office of presiding Elder of the community.

It is interesting to study Mr. Smout's journal from the years 1860 to 1875. The journal's accuracy is shown as one compares it with official LDS Church records. The journal reveals, between these two dates, continual activity on the part of Mr. Smout in doing work for the LDS Church. He performed baptisms, blessed babies, conducted funerals, blessed the sick, paid his tithing and was faithful in every way. On November 4, 1875 the entry in Mr. Smout's journal is as follows: "Baptized in the new order 10 men and 13 woman."\(^\text{13}\) This entry had reference to a system called the United Order which was organized in the Slaterville district of the LDS Church on May 17, 1874, of which Edwin W. Smout was secretary.\(^\text{14}\)

On this same day, November 4, 1875, it will be noted that the branch presidency was reorganized as recorded in the quotation of page fifty-three of this chapter. From this date in Mr. Edwin W. Smout's journal, November 4, 1875, until his last journal entry on January 3, 1898, no further entries are made concerning the Mormon Church. In fact, no further mention at all


\(^{13}\)Ibid., p. 23.

\(^{14}\)Ibid., p. 22.
is made of the LDS Church except under the date of March 20, 1878.

I told the Mormons to take my Name of there Books as I did not want to be a member in thire Church any more So they took it of on March 24/78.15

After having been in a position of leadership and being so prominent in branch and community affairs for fifteen years, Mr. Edwin W. Smout carried considerable influence with many individuals in the Slaterville Branch of the LDS Church. Mr. Smout was very disappointed at having not been chosen the branch president. He stated that the Mormon Church had wronged him and so withdrew his fellowship from the Church.16 His attendance and activity in the Mormon Church immediately ceased from that date onward.

Along with Edwin W. Smout and his wife, several other families became dissatisfied at the time the branch was reorganized. According to the

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16 Mrs. Alice Holley Hudman, Interview, April, 1966. Mrs. Alice Holley Hudman, now a resident of Ogden city, was born March 19, 1894 in Slaterville, and spent the early years of her life in the Slaterville community until her marriage. Her father, Henry C. Holley, was a member of the second bishopric of the Slaterville Ward. Her mother, Amanda Jane Knight Holley was a daughter of John Knight Sr. who was a counselor in the first bishopric of the Slaterville Ward under Bishop John A. Allred. Mrs. Alice Hudman is the genealogist of the Holley family and is familiar with historical technique in regard to primary sources, secondary sources, evaluation of evidence, and etc. Mrs. Hudman said that her mother told her on several occasions how feelings were hurt at the time of the selection of John A. Allred as branch president in November of 1875.

According to the story, Edwin W. Smout was the choice of the members of the Slaterville Branch in the lower or western part of the community for branch president, while John A. Allred was the Perry district or eastern half of the community's choice for branch president. A meeting was supposedly held at which the members had an opportunity to vote to determine which man would be branch president. John A. Allred won the election. Several families left the Church at this time because they felt Edwin W. Smout should have been branch president.

As far as available records are concerned there is no evidence that a vote was taken. However, the writer had heard this version from other older residents and it is his opinion that such a procedure did occur.
records these families were Mr. and Mrs. Parley Smout, son of Edwin W. Smout, Frederick Foy and his wife, Rachael Foy, James Cowan Sr., who was at this time back in Slaterville after having been in South Weber during the Morrisite episode, Mr. John Slater, grandson of Richard Slater who has been previously mentioned, and a son of Thomas Slater who was excommunicated in the year 1869, cause unknown. 17

Two years after John A. Allred was made the branch president, Slaterville was organized as a ward.

When the Weber Stake of Zion was reorganized May 28, 1877, the various branches or districts in Weber County were organized as regular Bishop's Wards, among others Slaterville. John A. Allred was ordained a Bishop by Franklin D. Richards May 28, 1877, and set apart to preside over the Slaterville Ward then organized. At a meeting held at Slaterville May 30, 1877, Elder John Knight was by unanimous vote sustained as first and Stephen W. Perry as second counselor to Bishop Allred. Both were ordained High Priests and set apart to their positions on that occasion by Apostle Erastus Snow and Franklin D. Richards.

At a meeting held July 1, 1877, William Henry Manning was appointed Ward clerk. 18

Shortly after the Slaterville ward was organized the ward was divided into four districts. Each family in a district was to be visited every month by two brethren assigned to that particular district. These teachers were appointed June 15, 1877. They were Davis Bartholomew, Sylvester L. Perry, Hans C. Jensen, Alfred Stevens, Henry Holley, William H. Manning, Lot Darney and Alvin J. Hudman. 19

Apparently some of the teachers were given specific responsibilities

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17Record of Members 1860-1885, "Names of Those Cut Off Of The Church", p. 100.

18Jensen, op. cit., section 1877.

19Slaterville Ward Record of Minutes, May 30, 1877 to 1922, No. 9993, June 15, 1877, Church of Jesus Christ of Latter-day Saints church records, Church Historian's Office, Salt Lake City, Utah, p. 7.
to visit those families who had become dissatisfied with the LDS Church or who had fallen into inactivity. After these disaffected families were visited, the visiting teachers were to report their findings to the bishopric at the next monthly meeting. Those families will be particularly noted who became disaffected at the time that John A. Allred was appointed president of the Slaterville Branch in November, 1875.

Ward clerk William Henry Manning kept a good set of minutes of the meetings where the reports of visits to families were made. The first indication of visits made to those who had their feelings hurt at the time of Mr. Allred's appointment or election as branch president, was reported in a meeting held on September 23, 1877. William Henry Manning recorded in his minutes of that date that John R. Manning and his companion had visited with Brother Parley Smout and that he and his wife had requested that their names be removed from the ward records. He also stated that Brother Edwin W. Smout and wife felt that they had been "aggrieved and wronged and did not wish to have anything to do with the Church anymore". At this report from John R. Manning, Mr. S. W. Perry, counselor to Bishop Allred, reviewed what had been said and stated that he was sorry to see that Brother Edwin W. Smout felt the way he did. Bishop Allred commended the teachers for the work that

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20 William Henry Manning is first mentioned in the records of the Slaterville Ward in April, 1875, when he was selected as second assistant to superintendent Edwin W. Smout in the Sunday School organization. He was selected as the clerk of the Slaterville Ward in 1877, which position he occupied for forty-five years. The writer has personally checked the minutes kept by William Henry Manning during the forty-five years that he was Slaterville's ward clerk. His work is very neat and shows completeness and accuracy when checked with other Church records. The Slaterville Ward records kept by William Henry Manning are now located in the Church Historian's Office in Salt Lake City, Utah.

21 Slaterville Ward Record of Minutes, September 23, 1877, p. 11.
they had done and said that he was satisfied with the reports "but was sorry at the stand Brother Edwin W. Smout was taking." 22

A month later on October 12, 1877, in a ward teacher's report meeting, another of the ward teachers, Davis Bartholomew, mentioned that he had found another family who was "rather perplexed" 23 in their feelings in regard to their membership and standing in the Mormon Church.

The problems of the young bishopric continued to mount, particularly with those members who had hurt feelings and wished to withdraw their fellowship from the LDS Church. In the November 25, 1877 ward teacher's report meeting, Mr. Henry Holley reported that he and his companion had visited their district and found John Slater in opposition to the Church and that Mr. Slater did not wish his name on the ward record. 24

It was the desire of the bishopric to do everything possible to heal the wounds of those whose feelings were hurt and to unify the ward once again. This is evident when we consider the minutes of the ward teacher's report meeting held in the Slaterville schoolhouse on February 17, 1878. 25 In this meeting Bishop John A. Allred told the teachers that he was pleased with the reports as far as they went. Then he gave instructions in regard to visiting

22 Slaterville Ward Record of Minutes, September 23, 1877, p. 11.

23 Ibid., p. 12.

24 Ibid., p. 13.

25 Note that mention is made that the meeting was held in the Slaterville schoolhouse. At this time most Latter-day Saint Church meetings were being held in the schoolhouse which ward members were renting from the school board. This is mentioned because later, the fact that Mormons were holding meetings in the schoolhouse became a bone of contention with those who were non-members of the LDS Church. This problem will be considered in more detail in the following chapter.
those who were feeling indifferent to try to get them to fill the responsibilities that rested upon them. 26

Following the counsel of Bishop Allred the teachers attempted to take care of their responsibilities. The next ward teacher's report meeting was held on March 24, 1878. Mr. Davis Bartholomew reported that he and his companion had visited their district and found John Slater and wife still feeling the same as they did when last visited by the ward teachers. The Slaters said "that they did not care anything about it," (meaning the LDS Church). Mr. Bartholomew found that bad feelings also existed among the other members of the ward which he had visited but thought it best to "let it wear itself out". 27 Edwin W. Smout received particular attention from the ward officials at this time:

Bro. S. W. Perry stated that Bp. Allred and himself had visited Bro. Edwin W. Smout in regard to his standing in the Church talked on various subjects awhile and finally asked him whether he wished to continue to hold his standing in the Church Bro. Smout stated that he did not and they might cut him off if they wanted to he stated that he and his family had been wronged and imposed upon without cause. Bp. Allred told him that he would call a meeting and investigate his grievances if he wished him too. Bro. Smout replied that it would be impracticable. 28

Bishop Allred then reported a visit which he had had with Mr. Edwin W. Smout on the subject of again becoming reconciled to the LDS Church but the results were the same as had been reported by S. W. Perry. He told those assembled that he had invited Edwin W. Smout and his wife to be present at this meeting at 3 o'clock. He also expressed his opinion that Edwin W. Smout and wife had been "carried long enough" but he wished them no

26Slaterville Ward Record of Minutes, p. 16.
27Ibid., p. 17.
28Ibid., pp. 17-18.
harm and would do "all the good he could for them".29

Another one of the teachers, a new one perhaps, since his name is not mentioned with the original teachers listed, John Knight Jr., reported a conversation which he had had with Edwin W. Smout and wife but the results were the same as the others who had visited with the Smout family.

Br. S. W. Perry stated some conversations he had had with Bro. Smout in company with some of the brethren and with the same result as the rest of the brethren.

Bro. Sylvester L. Perry made a statement in regard to what had been told Bro. Herrich with reference to Bro. Smout.

Bro. John R. Manning made a few remarks on the visit that was made to Bro. Smout's family by himself and Bro. Sylvester L. Perry that Bro. Parley Smout & his wife said that they had no knowledge of the work and that they could not live it and did not wish their names on the Ward Record That Bro. Edwin Smout when asked if he wished his name on the ward record answered "No Sir" and Sister Smout said that if he did she would not anyhow.

Bro. Davis Bartholomew made a few remarks on the case of Bro. Smout thought that he had apostatized from the church.

Bro. John R. Manning gave an account of a visit himself and Bro. David Hawkes (now dead) made to Bro. Smout with the same result.30

Edwin W. Smout came to the meeting as previously arranged at 3 o'clock. He again emphasized his desire that his name be removed from the records of the LDS Church along with that of his wife and so they were excommunicated.31

At this same meeting John Slater and his wife, Margaret, were also

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29 Slaterville Ward Record of Minutes, pp. 17-18.

30 Ibid., pp. 17, 18, 19.

31 A sidelight to the incident just considered is the case of the first counselor in the present Slaterville Ward Bishopric of the Church of Jesus Christ of Latter-day Saints. This first counselor's name is Urisel W. Allred. Mr. Allred is a grandson of John A. Allred, the first bishop of the Slaterville Ward. He is also the great-grandson of Edwin W. Smout who was excommunicated by Bishop John A. Allred.
excommunicated. \(^{32}\)

On May 26, 1878 Davis Bartholomew reported at the ward teacher's report meeting a conversation which he had had with James Cowan Sr. This is the same James Cowan Sr. who had previously been excommunicated on March 31, 1861. \(^{33}\) This excommunication occurred at the time of the Morissite problem in the Slaterville community.

Mr. Bartholomew states that James Cowan Sr. was feeling very indifferent in regards to his standing in the Church of Jesus Christ of Latter-day Saints but he was "always striving as it were to obtain light but could not obtain it through the Mormon Church but was on the lookout for something new." \(^{34}\)

In August of 1878 at the home of Sylvester L. Perry the case of James Cowan Sr. was again brought before the bishopric and he was again excommunicated. There is no record known at this time of Mr. Cowan ever having been rebaptized into the Mormon Church following his first excommunication in 1861. It is very possible that Bishop John A. Allred and his counselors were unaware that Mr. Cowan had been previously cut off from the Church.

On February 29, 1880, Frederick Foy and his wife, Rachael, were excommunicated from the LDS Church by their own request. \(^{35}\) Only those persons have been mentioned here who left the Church of Jesus Christ of Latter-day Saints as shown in the records.

There were others who came close to losing their membership but changed their minds at the last minute. The writer's great-grandfather is a

\(^{32}\) Slaterville Ward Record of Minutes, p. 19.
\(^{33}\) Record of Members 1860-1885, p. 100.
\(^{34}\) Slaterville Ward Record of Minutes, p. 25.
\(^{35}\) Ibid., p. 49.
good case in point. In the minutes of the ward teachers report meeting on
May 27, 1883, we find the following:

Bro. Sylvester L. Perry reported their visit. Went to Bro. Eikens
and after some conversation with Bro. & Sister Eikens Bro. Eikens said
that he did not see that the visits of the teachers did them any good and
that he did not wish them to visit them any more and when asked then
if they wished to sever their connection with the Church they stated
that we could do as we pleased but that he was no account to us and
we could cut them off if we wanted to.36

As in the other cases considered by the bishopric, this one also receiv-
ed much attention. Bishop Allred felt it unwise to act hastily. The next
entry in the minutes which had reference to the Eikens case appeared July 3,
1884, more than a year after the first entry.

Bro. John Knight reported a visit himself and the Bishop had made
to John Eikens and wife and that they had found them full of the spirit
of Apostasy still. But that they had given them another month to con-
sider whether they would try to regain their standing in the Church or
be excommunicated.37

Apparently the teachers did not return to the Eikens family the next
month as there are no minutes of such a visit. Six months later, however,
at the ward teacher's report meeting the following is recorded:

February 4, 1885
Bro. H. Bartholomew reported a visit himself and Bro. Stanger
had made to Bro. John Eikens to find whether he wished to retain his
fellowship in the Church. He stated that he did not wish fellowship
withdrawn from him and that he would try to turn around and do better.38

It is not difficult to see how there could be a great deal of animosity
between various residents of the Slaterville community especially when one
considers the disunity which developed in the Mormon Church in Slaterville

36 Slaterville Record of Minutes, p. 79.
37 Ibid., p. 84.
38 Ibid., p. 79. A Record of Slaterville, p. 1.
between the years 1860 and 1880. Mr. Jerome Wheeler in his history commented that to the best of his knowledge the people who left the Church left it in about 1880. The records show only five excommunications in the 1880's; Parley Smout and his wife, Ann, on January 13, 1886, 39 Richard Howell in June, 1888, 40 and Mr. and Mrs. Frederick Foy mentioned on the previous page. But as has been pointed out in this work the bulk of the apostasies took place at an earlier date.

It is true, however, that from the 1880's until after the turn of the century, as the community moved into a new period of its growth and change, that the division of the people caused by apostasy played an important role is shaping the progress of the community.

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39 Slaterville Ward Record of Minutes, p. 250.

40 Ibid., p. 257.
PART III

THE RESULTS OF APOSTASY IN SLATERVILLE
CHAPTER V

INFLUENCE OF APOSTASY ON POLITICS

Something of the troubles which developed because of apostasy in the first thirty years of the history of the Slaterville community has been shown. The years 1850 to 1880 were indeed stormy ones. The problems which developed because of the differences of opinion concerning religion carried over into other areas. One of the most notable of these areas was politics.

Political problems in Slaterville had not been acute during the formative years of the community. In fact, even though there had been strong religious differences among the residents of Slaterville, the election of precinct school trustees or officers was done without political fanfare. Prior to the coming of the railroad in 1869 the entire Weber County community was solidly Mormon\(^1\) except for the apostates scattered throughout the county. The heavy preponderance of Mormons in the county accounts for the political unity. However, all this was to change rapidly after the coming of the railroad in 1869.

The first non-Mormon churches were established in Weber County one year after the coming of the railroad in 1870.\(^2\) They were the Methodist and the Episcopalian. Ogden City then became the hub of railroad activities in this mountain region. Consequently the Weber County area changed rapidly. The most important change was the large influx of non-Mormons (referred to as Gentiles by the Mormon population). These various people with their

\(^1\) Utah Historical Records Survey WPA, p. 49.

\(^2\) Ibid.
different views of community life and government found fertile ground for bickering and jealousies to grow between Mormons and non-Mormons.

The sharpest expression of hostility was in the political field. The Mormons in Ogden city organized their party which was known as the People's Party. The Mormon's in Slaterville quickly followed suit by adopting the same party. The non-members of the Church of Jesus Christ of Latter-day Saints and those who were disaffected from the Mormon Church organized a party known as the Liberal Party. This organization received many recruits in the Slaterville community with its large population of apostates and those who were no longer in harmony with the leadership of the LDS Church.  

The political problems in Slaterville were aggravated by the conflict between Mormons and non-Mormons in the city of Ogden. The evidence indicates a beginning of political strife as early as 1870. But the climax of this strife was not reached until 1887. By 1887 each of the aforementioned parties had its own newspaper or at least a newspaper which supported its claim and candidates. An important election was approaching in February of 1887. As the newspapers were published their editorials blasting each other's views in general were read and studied by the members of the Slaterville community. Although there is no record that the People's Party and the Liberal Party met face to face to debate the issues in Slaterville, it is known that each party was well organized and clung tenaciously to the tenets supported by each group respectively.  

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4Utah Historical Records Survey WPA, p. 52.

A directory compiled and published of Ogden City and Weber County in 1883 by Leo Haefeli, a Slaterville native, and Frank J. Cannon, son of the apostle George Q. Cannon, contains a history of Mormon and non-Mormon newspapers in the Weber County area. A quotation from this directory gives some insight into the hostile feeling which existed between Mormons and non-Mormons.

The OGDEN DAILY PILOT. Its initial number was issued early in March, 1881, by E. A. Littlefield, formerly editor and proprietor of the Post, Elko, Nevada. Quite a number of the leading firms in Ogden gave to the enterprise considerable subscription and advertising patronage, with the understanding that the policy of the journal would be non-interference. But the first number contained a vigorous and pronounced attack on the religious tenets of the majority of the citizens, so that they withdrew their patronage and, of course, the institution suffered in consequence. Subsequently Mr. Littlefield sold out to a company, he continuing to act as business manager. Instead of improving, however, the tone of the paper continued to grow more abusive, its own friends became disgusted, and the sheet was threatened with collapse. Recently the Pilot changed hands, and with the change came also a change in temper. Its tone under the new regime is courteous and conciliatory. Mr. Wm. M. Thompson is the Business Manager.

Thus it will be discovered that quite a number of newspapers have found their birth and demise in Ogden City. After the suspension of the Ogden Junction, the demise of this journal left the majority of the citizens of Ogden, for more than two months, minue an organ to represent their interests, or to defend themselves against the vituperative attacks of an abusive press. This was a desideratum that was severely felt by the citizens of all Weber County, and they determined to supply this want.

On the 9th of February, 1881, a number of prominent citizens met at the residence of Hon. D. H. Peery, in this city, to take the initial steps for the organization of the Ogden Herald Publishing Company. Mr. Peery was elected chairman and Mr. Joseph Hall secretary. The object of the meeting was thoroughly discussed and a temporary organization was effected, as follows: D. H. Peery, President; L. J. Herrick, Vice-president; Joseph Hall, Secretary; Charles F. Middleton, Treasurer. At an adjourned meeting held in the City Hall, February 19th, a permanent organization was completed, with the above named gentlemen as officers of the company. An Executive Committee and Board of Directors were also elected. The books were opened at once and stock was subscribed. New presses, type, etc., were purchased, and, on the 2nd day of May, 1881, the first number of the Ogden Daily Herald (evening issue) was issued, with Mr. John Nicholson as Editor, Leo Haefeli City Editor, Joseph Hall as Agent and Traveling Correspondent, E.H. Anderson Business Manager, and Alma D. Chambers, Foreman.
Mr. Hall traveled in the interests of this journal in Western Wyoming, Eastern and Northern Utah, Idaho, Montana to the terminus of the Utah & Northern Railroad, to San Francisco, Los Angeles, and other places, securing subscription and advertising patronage and writing up for publication in the Herald whatever appeared of interest in the places he visited. In October 1881, Mr. Nicholson retired from the editorial chair of the Herald and removed to Salt Lake City, where he took a position on the editorial staff of the Deseret News. The present Editors of the Herald are Joseph Hall and Leo Haefeli Esqs.

The Ogden Herald is devoted to the advocacy of the constitutional, religious, civil, political, and local rights of the whole community, regardless of race, color or creed. Its motto is "Good Will to All--Enmity to None." The Herald supports all measures for the elevation of the moral tone of society to the highest standard of excellency. It furnishes its readers with the latest political, commercial, general and local news, up to the hour of going to press.

This directory was published by the Ogden Herald Newspaper which was in sympathy with the Mormon cause and the People's Party.

Mr. Wheeler discusses something of the political problem in Slaterville at this time in these words:

The dominant parties, People's Party and Liberal were both striving for supremacy in the field of politics. The People's Party, more liberal in upholding cherished traditions, rights to perpetuate established customs and procedures in conducting religious and public activities, received whole-hearted support of the Church and majority of its members. The Liberal Party, supported by non-Mormons and some indifferent individuals who claimed membership in the Church, untrue to the implication of its name, was dedicated to limiting or even abolishing some established practices and customs that had long been the essence of community life.

Mr. Wheeler was a member of the Church of Jesus Christ of Latter-day Saints and expresses the views of those who were in favor of supporting the


People's Party. The other point of view taken by the Liberal Party was to the effect that the Mormon Church and its members had been dictatorial in governing the affairs of the community. They also charged favoritism, clannishness, and a disregard for law and order. 8

The slogan of the Ogden Daily News which was the official organ of the Liberal Party was "pledged but to truth, to liberty and law, No favor sways us, and no fear shall awe." The slogan of the Ogden Herald as stated in the Directory was "Good Will to All Enmity to None."

As the battle for a forthcoming election of February, 1887 developed, possibly the best source of information setting forth the arguments of each side is found in these two newspapers. To present these arguments, here are some excerpts from each paper:

Ashamed of Daylight
Why should the Priesthood be ashamed to let the reporters hear an independent merchant, a bold, free-thinking man who has a brain of his own and who ain't afraid to speak his mind, telling over again the truths he has told them for years, viz., that some princes of the blood, and sucking sons of bishops, act as if they were born heirs to offices and must have the preference to hold them as Sidney Stevens told them on Monday. O, wouldn't the ruling priesthood like to muzzle that John Bull Yeoman if they dared to. How many times has old Joe Mapquack been recommended to start a school for suckers, and assured he would make lots of money at it and a grand success of it, far beyond any insurance soft snap.
What was the matter with Bro. Furniss that he should blow out his hot blast flames and sulphur? We must not tell it all at once. We will keep over some for tomorrow and the next day. And why do the brethren want to change the ticket, oh why?
Before Elder Joseph Hall, the champion prayer, prayed, did not the choir sing:
Come all ye sons of God who have received the priesthood.
Say don't you think it odd to say the very leasthood.

8 Ogden Daily News, Office, Canfield's block, east side Main St. bet. Fourth and Fifth (up stairs), E. A. Littlefield, General Manager, Editorial, February 9, 1887, p. 2.
The Latter-day work has begun
In Ogden City there is fun.
A mighty change in Zion
By Lib'ral's done

When the election's o'er
Twill be the resurrection.
The Liberals will soar
And govern to perfection.
They will the offices enjoy,
In heavenly work their time imploy
A thousand years in Zion.
O, praise the Lord.  

Then on February 11, 1887 the arguments of the Liberal Party were
given in a summation editorial as follows:

**TALK TO THE YOUNG MEN AND WOMEN OF OGDEN**

Young Mormon voters step this way, please, for we want to talk
to you from the editorial tripod just five minutes by our galvanized
stem-winder.

Do you realize what it is to exercise the franchise of free men
and women in this blessed Republic? Do you know what it is to
stand forth in the pride of a perfect manhood and womanhood and
look the jealous subjects of every other nation square in the face,
and, holding that priceless legacy in your hand, proudly declare,
"I AM A REAL SOVEREIGN, and no potantate of earth dare challenge
my rights, because a flag mightier than his floats over my head?"
If you do realize this, then why don't you use it as becomes free men
and women? There is no law, human or divine, that forbids you to
worship Joseph Smith or anything else on earth or in heaven and you
have a perfect right to regard Joseph Smith as your prophet and to
pray for his coming. But why in the name of common sense cannot
you worship him and still be free? Why cannot you attend your Ward
meetings and still say to the Priesthood, "Hands off! God Almighty
never bound my soul in chains and no human hand shall ever fetter
it?" "By the Eternal, I will not submit my brow to your hot iron
and carry to my grave the brand of a degraded slave!"

Look about you, young voters of Ogden, and see how beggarly
the service past administrations have done for this stunted little
city, and then look upon the thrifty marts of industry that are spring-
ing up all around you like young athletes in the arena! Your parents,
and we say it kindly, for the most part were poor in the old home
from which they came, and their progenitors had been trodden in the
dust under the bigoted heel of a favored class for many generations...

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When your fathers came to this fertile valley the hungry wolf was howling in the tall prairie grass where the mighty city of Chicago now stands; Kansas City slept in its cradle and the Missouri River ran unvexed by the embryotic city of Omaha. Denver lived only in the ardent dream of some tired miner; St. Paul was an outpost of civilization, and Minneapolis could not stand alone. Think of it, ye boastors of the blossoming rose in the desert. The smoke curled from the chimneys of a thousand homes all over your Territory when those cities were in their swaddling clothes and now they have the impudence of the devil to challenge the world; and where is your blustering enterprise? Their influence is felt around the world, and in every nation of the earth they have an enviable business standing.

And what are you doing? Will you still continue to plod along in the mossgrown footsteps of your fathers? Will you still continue to plow with a 'heifer and a crooked stick? Look at New Tacoma, away up in Washington Territory and almost out of the civilized world! Six years ago it was covered with a vast forest of trees from two to six feet through. Those trees had to be felled, their trunks utilized or destroyed, and all the stumps by slow and painful methods had to be "grubbed up." Today it has as many inhabitants as Ogden but for a moment compare the facilities for enjoyment and comfort and the evidences of prosperity and enterprise. It contains a college for boys, a seminary for girls, and seven magnificent school buildings. Think of this, O, Ogden, with thy dug-out temples of learning. There are six hotels and one of them cost three hundred thousand dollars.

It has a chamber of Commerce and a Board of Trade. They slake their thirst through the Holly system of waterworks and night is made like day with gas jets and the sun is discounted with electric lights on poles only forty feet apart. Last year twenty-five thousand dollars were spent in improving the streets. Think of this, you men, when you cannot trot your horse a block in Ogden without risking one of his legs. Two and a half millions is the estimate for buildings in New Tacoma the coming year. Sit down, young voters, before you cast your ballot next Monday for a further lease of life to these old moss banks, and think how like the transfusion of fresh blood would be a distribution of two millions and a half to Ogden City. A smelter is in process of construction that will cost two hundred and fifty thousand dollars. Is New Tacoma nearly so good a place for a smelter as Ogden is? But there is none in Ogden and why? The answer to this conundrum is an easy one. There has never been any encouragement for men of fortune to settle in Ogden.

In New Tacoma the sinner has the Bread of Life broken to him in seventeen churches, four blocks of business houses are being constructed and several lines for cable cars are nearly completed. Boys, that's business, and energy and union of purpose made all those things possible.

We have had a much better chance and more favorable opportunities than any of them had and it is no use to deny it. Here we have a little city that barely holds its own, though like a beautiful gem on a flank of the mountains, and fed and coaxed by half a dozen different lines of railroads. But this manner of government by the slow process of stupid revelation is so paralyzing us that in a few years Ogden will have to be embalmed to keep it from smelling bad. Can a Gentile in
need of employment get work from your Street Supervisor? Next year, when we are running this city government, if our Committee on Streets shall dare ask of an applicant for work if he is a Mormon or a Gentile or a Methodist or a Catholic, two years hence we will heartily join you at the polls and fire the rascals out, because the Gentile methods will then be no improvement...

The Salt Lake organ of the Lord Deseret News becomes more and more aggressive in its attacks on public officers and Gentiles in general. Does it suppose that the latter by being continually abused will get accustomed to it, and feel more friendly to the rebellious Saints? In its rancorous ravings against the Congress, the laws and the whole nation it seems to imagine that they will finally succumb and allow the Saints the exclusive privileges they demand. It keeps the saintly mind in a continual ferment, and precludes any hope of the Saints ever being converted by logic and persuasion.

Speaking of the election it stirs up the disfranchised polygamists to use their influence in bulldozing Liberal voters at the polls.

It winds up by grossly insulting the Liberal Party, saying: "This will be an important election for Ogden. This is a crisis in its affairs. It will be determined whether good order and good government shall be maintained on economical principles, or liquor and gambling, vice and rowdyism, shall rule and the majority shall be under the thumb of the minority."

The Liberal Party will show to the world that the foregoing is a malicious libel, made in desperation by an alarmed Priesthood that is afraid of its dupes having their eyes opened and their moral and financial status ameliorated.

Showing the other side of the situation the Ogden Daily Herald in their editorial of February 7, 1887 gives the following.

DON'T BE BLUFFED

Today Liberal henchmen were around town serving notices on various members of the People's Party to appear before the registration office, and show cause why their names should not be stricken from the registration list. To all appearances, these notices are being served by wholesale, and indiscriminately. Any member of the People's Party, however, receiving such notices should be on hand at the time appointed with any proof necessary to substantiate his claims for suffrage. Let every one stand up for his right. It is annoying to be put to so much trouble, especially when it comes from the quarter this does: but at the same time it shows the hopelessness of the

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10 Ogden Daily News, February 9, 1887, p. 2.

Liberal Cause. 12

An editorial which summarized the People's Party side of the argument was printed a few days later in the Herald:

BEGGING FOR VOTES

If any one thing can show more plainly than another that the Liberal Party is hard up for votes with which to combat the opposition party at the polls on Monday, an alleged editorial in a little two by four dodger issued in this city on Friday evening does so. It is a peculiar piece of literary logic and in it cajolery and abuse, soft soap and curses are admirably and cunningly intermingled. It is a professed talk with Mormon men and women of Ogden and is altogether unique from a campaign standpoint. It addresses the aforesaid young men and women as follows:

So you realize what it is to exercise the franchise of free men and free women in this blessed Republic? If you do realize this then why don't you use it as becomes free men and women? There is no law human or divine, that forbids you to worship Joseph Smith, or anything else on earth or in Heaven, and you have a perfect right to regard Joseph Smith as your prophet and to pray for his coming. But why in the name of common sense cannot you worship him and still be free? Why cannot you attend your Ward meetings and still say to the priesthood, "Hands off! God Almighty never bound my soul in chains and no human hand shall ever fetter it?" "By the Eternal, I will not submit my brow to your hot iron and carry to my grave the brand of a degraded slave."

In the first place the young Mormon men and women of Ogden will use the ballot as becomes free men and women. They will vote for the men who are the choice of the majority who will give to Ogden an honest and progressive yet economic administration. It is a gratifying piece of information however, to the young Mormons of Ogden, that there is no law that forbids them regarding Joseph Smith as their prophet, or to worship him if they wish. The alleged paper that gives this startling news is evidently undergoing a change of heart, if the term is admissible in this instance. Many of these young men to whom the world above quoted are addressed, have been missionaries; many other now have fathers or brothers on missions. The same sheet in which these words appear, on the 26th of January, contained the following:

The Saintly (Mormon) missionaries compass sea and land to make proselytes and bring them to an isolated ranch of rebellion to build up a hierarchy whose avowed purpose is to build a kingdom

12 Ogden Daily Herald, Issued every afternoon (Sunday excepted) by the OGDEN HERALD PUBLISHING COMPANY, E. H. Anderson Business Manager, Office in Dooly-Stevens block, Cor. Main & Fourth Streets, Ogden, Utah, Editorial, February 7, 1887, p. 2.
on the ruins of the Republic. Of the brazen-faced, presumptuous, fanatics, howling...

The above is only one extract out of hundreds of a similar character that might be selected from this sheet, wherein the Mormons, young and old, have been libeled, misrepresented, abused and ridiculed. Now, however, it finds it necessary to attempt to cajole the young Mormons in the hope that more votes to boost up the faltering Liberal nominees may be secured. But we will make a selection from the same article in which the first quotation above appears there as follows:

When your fathers came to this fertile valley the hungry wolf was howling in the tall prairie grass where the mighty city of Chicago now stands; Kansas city slept in it's cradle and the Missouri River ran unvexed by the embryotic city of Omaha. Denver lived only in the ardent dream of some tired miner; St. Paul was an outpost of civilization and Minneapolis could not stand alone. Think of it ye boasters of the blossoming in the desert. The smoke curled from the chimneys of a thousand homes all over your Territory when those cities were in their swaddling clothes and now they have the impudence of the Devil and challenge the world; and where is your blustering enterprise? Their influence is felt around the world, and in every nation of the earth they have an enviable public standing.

All this sounds very pretty and a portion of it is true; still addressing the young Mormon men and women the writer goes on to say:

And what are you doing? Will you still continue to plod in the moss-grown footsteps of your fathers? Will you still continue to plow with a heifer and a crooked stick?

Thus it will be seen that young Mormons are cajoled and abused, caressed, and kicked, encouraged and derided. They are first told there is no law to prevent them in believing in certain things and then are sneered at for walking in the footsteps of the honored parents who have suffered so much for believing the same things which the children are now magnanimously informed they also may believe.

In asking young Mormons for their support of the Liberal ticket on Monday next, what are they requested to do? They are asked to vote for men who are seeking their disfranchisement. They are asked to put in office men who are seeking to reduce them to political slavery. They are requested to aid men who are using every atom of influence they possess to put the fathers of some of these young men in prison; who are seeking to deprive these same young men of a fathers company, counsel and guidance; young Mormons are asked to give political support to men who contribute to a fund which is used to secure passage of an enactment which would reduce them, the young Mormons, to political slavery; to support men who have, with possibly one of two exceptions, done their part toward bringing about the strained and oppressive state of affairs that now exist in Utah. The writer of the appeal from which quotations have been made must think the young Mormon men and women are either fools or arrant traitors to the mothers who gave them birth and the fathers who have toiled in the heat of a scorching summer sun and have faced
the scathing wintery blast for their benefit and sustenance. Young Mormon men and women are neither of these as a result on Monday next will show. A child who will be traitorous to the interests of his or her parents is an object of supreme contempt in every community and the person who will seek to instill in the minds of young men and women a feeling of hatred for their parents is a knave.

The utter hopelessness of the Liberal cause in the present campaign has been repeatedly exhibited. The whole proceedings have been saturated with fraud from the commencement, and as a climax to the abominable affair, the party has the audacity to ask the support of young men and women whose parents the efforts of this same party have in some cases driven into exile, in others cast into prison; in others they have disrupted happy homes and tortured loving wives and fond children, and, in others caused the financial ruin and augmented the termination of an earthly career of the parents of many of these young men and women.

The request is an insult to the intelligence and fidelity of Mormon young people and is a specimen of depravity which could emanate only from such a polluted and inhuman source. It will be received by those to whom it is addressed with the scorn it merits, and young Mormon men and women will use the great gift of franchise as becomes free American citizens for the preservation of law and good order, and the best administration of municipal affairs in Ogden, which always must be by the People's Party.  

Monday, February 14, 1887 was election day. The last bit of campaigning by the two newspapers was completed. The polls were opened and people flocked to cast their ballots. When the votes were counted the Liberal Party which had counted strongly upon election victory once again found itself defeated. Their editorial of Tuesday, February 15, 1887 in the Ogden Daily News recorded the victory of the People's Party as follows:

*Scooped.*

We don't know of any word so expressive of the result of yesterday's election as "Scooped." It tells the story in one word. The Americans met the Mormons in the field of battle, and the Mormons took them in. Regrets are vain. The proud satisfaction is ours that every true Liberal did his full duty and voted free from any dictation, while every man who voted on the Mormon side did so at the behest of his acknowledged ecclesiastical superiors; or more appropriately, his masters.

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The News never took any stock in the rumors of disaffection existing in the Mormon party, and the result shows that its theory of their practical solidity in voting was correct. There were men in the Liberal Party who professed to believe that the Mormon members of the Knights of Labor would at least vote for their own man and perhaps for some others on the Liberal ticket. The News knew better. We do not believe that any man can be faithful to two masters who are opposed to each other. The Mormon Church is an antagonist of the laboring man and the Knights of Labor are organized to protect the laboring man's rights and educate him to become the political and social equal of all other classes of men. Hence, no genuine Mormon can be a real and true Knight of Labor. The few American men who belong to the Ogden Assembly of Knights of Labor should at once withdraw from the association and companionship of the Mormon members, for not a Mormon among them will ever carry out the principles of the order when as is always the case, they antagonize the doctrines and teachings of the so-called Mormon Church.  

True the People's Party were the victors in Ogden, but the Liberals were the election victors in Slaterville, probably due to the anti-Mormon feelings in the community caused by the events described in preceding chapters. The Liberals in Slaterville were successful in gaining two of the three seats for trustee of the Slaterville School Board. A search was made by the writer to determine who these three trustees were but records do not give their names. The Liberal victory in Slaterville did have quite an effect upon the community. When the school trustees held their meeting two of the trustees suggested that inasmuch as the non-Mormons of Slaterville had contributed as much time and means to the construction of the Slaterville schoolhouse as the Mormons had, they felt is only fair that non-Mormons be given equal time for the use of the school building. For years the Mormons had been renting the school house for the purpose of holding ward meetings in it. No other building in


15 This victory of Liberals in Slaterville was a sign of things to come in Ogden City for in 1889 the Liberals were successful in winning their first election in Ogden when Fred J. Kiesel, the Liberal candidate, was elected mayor of Ogden, as stated in Utah Historical Records Survey WPA, p. 52.

16 Slaterville Ward Minute Book, p. 49.
the community was large enough to accommodate the Mormon population.

Regardless of strenuous opposition of the third Board member and pleadings of Church officials, the ward was restricted from full to part-time use of the building for religious gatherings. Reasons set forth by those responsible to justify such a ridiculous attitude, was that everybody in the settlement contributed to erection of the building, and therefore, non-Mormons as well as Mormons were entitled to use it half the time which, it is understood, they spent for other purposes rather than in worshipping capacities.

Under such an arrangement, ward officials had to provide other means to accommodate Church gatherings. The predicament in which they were unhappily placed was relieved through the graciousness of Sylvester Perry. A devout Latter-Day Saint in volunteering use of his premises for Church gatherings. Sunday School and Sacrament meeting were held every other Sunday under trees near the old gentleman's dwelling which, in event of storm, was opened to worshippers.

It is not definitely known just how long this handicap to normal functioning of the Church was imposed, but it is known that after the settlement which constituted one school district for thirty-two years, was divided and a new school building was erected in each of the resulting districts, the old building that had served to usefulness for school purposes was offered for sale. As prospects were not encouraging for erection of a new church building in the near future, our ward purchased the old building and continued to use it as a Church and center for community gatherings. The cost of the building and lot was $410, which was considered a good investment as it secured the ward against any further disruption during the following twenty years or until the brick chapel was erected in 1914.17

From Mr. Wheeler's history we learn that the members of the LDS Church had been holding weekly ward meetings in the schoolhouse. This information given by Mr. Wheeler is substantiated by the Slaterville Ward Minute Book where Mr. Manning, ward clerk, refers to the problem the ward has had in holding meetings in the schoolhouse and indicates that problems did exist even though the Mormons were renting the school building for their weekly ward meetings.18 The problem of the Mormons holding their religious meetings was not solved until 1893.

17Wheeler, op. cit., pp. 77-78.

18Slaterville Ward Minute Book, p. 158.
On June 25, 1893, Bishop John A. Allred spoke of having purchased the old school house and grounds for church purposes at a cost of $450.\textsuperscript{19} This school building which the Mormon Church had now purchased had originally been erected in June of 1871 at a cost of $1100.\textsuperscript{20} It is true that all residents of the community participated in its erection. It was a frame structure and stood directly east and across the road from the present Slaterville Ward church property. The non-Mormons did not lose their house of worship when the Mormons purchased the schoolhouse. They had erected a frame building in the lower end of the community where they held school and also religious services.

The two political parties of Slaterville, the People's Party and the Liberal Party were dissolved in 1891, the reason being that two new national political parties were now organized in the community. These two new parties did not completely eliminate the political party strife in the community. These two new parties were the Republican party with Blueford A. Bybee as president and the Democratic club with Henry Holley as president. Most of the Liberals joined the Republican club while those of the People's Party joined the Democratic organization.\textsuperscript{21} These two political parties still exist in the Slaterville community today but religious affiliation is no longer a criteria for membership in either of the present political parties.

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\begin{itemize}
  \item \textsuperscript{19} Slaterville Ward Minute Book, \textit{op. cit.}, June 25, 1893, p. 163.
  \item \textsuperscript{20} Jensen, \textit{op. cit.}, section 1871.
  \item \textsuperscript{21} \textit{Ibid.}, 1891.
\end{itemize}
CHAPTER VI

INFLUENCE OF APOSTASY ON EDUCATION

The effect of apostasy on the small Mormon community of Slaterville is easily recognized in the political fight between Mormons and non-Mormons. It is also very discernible in the educational processes of the community. As long as these two groups, Mormons and non-Mormons remained incompatible concerning the schooling of their children, both sides were able to keep alive the enmity which existed between them.

The earliest settlers of Slaterville were quick to establish a place where their sons and daughters could be taught their three R's. According to Andrew Jensen a schoolhouse was built in 1855, just five years after the first settlers arrived in the area now designated as Slaterville. This first school building stood on the bank of Four-Mile Creek about three quarters of a mile north and east of the present Slaterville meeting house. Mr. Jerome Wheeler verifies this as he records the location of this building as being on the bank of Four-Mile Creek directly north of the home where he lived which is still standing. Also according to Mr. Wheeler there had been two schools held in private homes before the first public school was established.

In 1857, about four years before the Morriseite apostasy shook the community, the old school house which stood on the bank of Four-Mile Creek was moved by mutual consent of the members of the community to a more advantageous location nearer the center of the settlement, "in the center of the

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1 Jensen, op. cit., section 1855.
2 Wheeler, op. cit., p. 51. See map, 'Location of Churches and Schools in the Slaterville Community, page 74.
1-Location of Slaterville’s first schoolhouse built of logs 1855.

2-First schoolhouse (built 1855) moved to this site in 1857.

3-In 1861 a new schoolhouse was erected on same site as No. 2. Destroyed by fire 1871.

4-New frame schoolhouse erected 1871. This building was also used by the Mormons as a church. Mormons rented this school until 1893 when the LDS Church purchased it to be used as a church house.

5-Location of Slaterville’s Congregational or New-West School and church erected about 1880.

6-Location of schoolhouse erected in what was termed the Slaterville District in 1893.

7-Location of schoolhouse erected in 1893 in the Perry District.

8-Schoolhouse erected in 1909 as the two Slaterville districts were consolidated, located on same site as schools No. 2 and 3.

9-Location of present Slaterville ward chapel erected 1914.

10-Location of proposed Slaterville ward chapel.
ward". 3 The school, after being moved, then stood just a few rods south of the present Slaterville church house on the same piece of property.

As the Slaterville community continued to increase in population the little school was soon inadequate to house the students who wished to attend. In 1861 the Slaterville School District was created and the elected board of trustees, Edwin W. Smout, Thomas Thomas, and John Hudman spearheaded a drive to build a new school on the same site as the old one had occupied. The new structure was erected at a cost of $950.00. 4 This building served for all public meeting purposes until it was destroyed by fire in 1871. 5

This same year, 1871, a new frame school building was erected directly across the street to the east of the present Slaterville Mormon Church on property presently owned by Vern Bowman. Total cost of this building was $1100.00. 6

The Slaterville School trustees who supervised this building project were John Knight, William Shaefer and James Hutchings. 7 These men obtained the support of the entire community in the raising of funds and in labor on this new structure.

Many of the older residents of Slaterville now living and former residents who have moved from Slaterville remember this building well. Among those who remember attending meetings in this school which was also used for church meetings are the following: Mr. and Mrs. E. A. Slater, Harold O. Slater,

3Jensen, op. cit., section 1857.
5Jensen, op. cit., section 1861.
6Wheeler, op. cit., p. 51.
7Jensen, op. cit., section 1871.
Delilah Wade, Alma Chadwick, and Amelia Holley.\textsuperscript{8}

Ten years had passed, 1861 to 1871, since the Morriseite trouble and although the religious gap was very wide between the members of the Mormon Church and those who had been excommunicated from the same during the Morriseite trouble, time had glossed over the ill feelings which both groups felt toward each other to the extent that they were able to work together for the benefit of their children in the way of schooling. Students from the entire Slaterville community attended this one public school and all seemed to go well until Edwin W. Smout left the Mormon Church in November of 1875. This event triggered a new rash of apostasy as recorded in Chapter IV. This new group of apostates now joined forces with those who had been out of the Mormon Church since the Morriseite affair in 1861.

These combined groups of apostates resided mostly in the western or lower part of the community and they immediately withdrew their support from the central public school. Mr. Wheeler leaves this description of conditions as they then existed in the community:

In the year 1872\textsuperscript{9} a segment of the citizenary, composed of a majority of families residing in the lower part of Slaterville, left the Church and thereafter ceased to participate to any extent in ward activities. Education up until this time affected our settlement as a united community, but after the ward was divided in religious matters, principal attendants at the district school until 1893\textsuperscript{10} were children of Church families. Those who left the Church exercised their rights it is true, and

\textsuperscript{8} All of the above named people are well known by the writer, the last named being the writer's mother.

\textsuperscript{9} Mr. Wheeler's date of 1872 has been checked carefully with existing Church records and no evidence can be found that any trouble took place among the people of Slaterville that year. The condition he describes more likely fits the 1875-1876 apostasy of Edwin W. Smout.

\textsuperscript{10} 1893 represents the year the Slaterville School District was divided giving two public schools to the community. The lower district was called the Slaterville District while the upper one was called the Perry District.
no doubt, had what they termed logical reasons for doing so; but why
men and women who were numbered among the first to settle here, appar-
tently unwavering in the Faith, and in good standing with the Church,
should resort to such measures is difficult for the fair-thinking mind
to understand. This disturbing procedure on their part did much to dis-
rupt unity that had been a power of strength from the time of colonization
in achieving goals of vital interest to the welfare of the people.

A short time after severing connections with the Church, their
families more or less became isolated from the rest of the settlement,
particularly in matters pertaining to religion. In 1876, as near as can
be ascertained, they erected a small building which was designated
"New-West Church." Services held there were under supervision of
clergy of the Congregational Church. A minister named Bailey (first
name not known) was assigned to preside over the small congregation;
and it is understood that the combined assignments of several ministers
who served there covered a period that commenced in 1876 and ended
with the beginning of the century.

Due to the fact that records of Church and school in this locality,
seldom, if ever, in referring to ministers or teachers included their
first names, which evidently became an established custom. Personal
contact with Mrs. May Cowen, who at the time, was eighty-five, revealed
that she remembered vividly the last names of ministers and
teachers and the order in which they served, but because of infrequent
use of their first names in the past, they were blotted from her memory.
Under a situation of this kind, the writer, with possibly one or two
exceptions, must refer to these people as they served in their respective
capacities by their last name.

According to Mrs. Cowan, the first minister assigned to preside
at the Church was a man named Shrimley. Mrs. Shrimley, wife of

11 In a personal interview with Mr. Wheeler before his death, he told
the writer that he had been unable to find a direct reason or cause for apostasy
in the Slaterville community. Mr. Wheeler knew that there had been an
apostasy for he lived and had dealings with his neighbors who had left the
Church. He had personal knowledge that Edwin W. Smout and family had be-
come disaffected but had been unable to find the reason why.

12 1876 is the probable date for a private school held for the children
of those who left the Mormon Church. The "New-West Church" or, more
appropriately, the New West School did not get its start in Utah until
1878. See page 81 of this chapter.

13 In checking records of the Congregational Church in Ogden, no record
of a Reverend Shrimley could be found. Perhaps he was a minister represent-
ing some other denomination or it is possible that he and his wife represented
the New West Commission which had a close affiliation with the Congregational
Church in Ogden. The records of the Congregational Church in Ogden are very
incomplete covering this period in Weber County, as can be seen from material
received from them which appears later in this chapter.
the minister, was a teacher by profession which fitted her for the position which she accepted as instructor of children of parents to whom her husband was spiritual counselor and advisor.

According to Pioneer records and traditions, we find a teacher named Leo Hafley14 who lived in a log cabin located almost on the precise spot on which the home of Mrs. Emma Wheeler stands, conducted a private school at his home a number of years before the "New-West Church" was built. The humble home of a master-mind of a profession he followed in his day, went through the way of many historic structures. Ownership of the cabin and land on which it stood was acquired at an early date by Richard Howell who tore the building down and shortly after the beginning of the century, sold the land to John Wheeler. Whether Mr. Hafley continued his profession after preparations were completed to hold a community school in that locality is not definitely known.

Qualifications required to teach at the new school were determined largely by clergy officiating at the church, who were influential in employing instructors of Congregational Faith. Consequently, under such an arrangement of this kind, Church and school activities became so interwoven and Church influence became so effective that the name of the Church was changed from "New West" to Congregational.15

Ministers besides Mr. Shrimley assigned to preside at the Church at intervals over the years included in line of duty, Reverends: Williams, Johnson, Bailey, and Perry, Mrs. Cowan, mentioned above, happily remarked, that Reverend Perry, in 1896, performed the ceremony uniting her and husband William in holy wedlock. This performance of duty on the part of the minister took place only a short time before his ministry and services at the Church were terminated.

The Church, naturally, was the motivating force behind all religious procedures and exerted persuasive influence in selection of teachers, ministers, who served in their respective professions. Over the years, these people from the different professions were about equal in number.

Mrs. Shrimley, was the first person to teach in the New West

14 Mr. Wheeler spells this name Hafley. In other records his name is spelled Haefeli. He taught school in Slaterville in 1877 and on October 14, 1877 was ordained to the office of Priest in the Aaronic Priesthood of the Church of Jesus Christ of Latter-day Saints. This information is taken from Record of Members 1860-1885, Slaterville Ward, on microfilm at the Salt Lake City, Utah Genealogical Library. After Mr. Haefeli concluded teaching school in Slaterville, he moved to Ogden and became one of the editors of the Ogden Junction newspaper.

15 A group of Congregational ministers met in Chicago on Nov., 3, 1879, and formed what was called the New West Educational Commission. The object of this commission was to gather funds for the maintenance of schools in Utah and other western territories. From this time we see that the New West Educational Commission was affiliated with the Congregational Church.
building, while her husband served there in a ministerial capacity. Her teaching career, however, was cut short by her unexpected death shortly after the close of school in the spring of 1877, which was a shock to the community and almost fatal to Reverend Shrimley whose health had been ailing for several years.

In the fall of that year arrangements were completed to open school on schedule. A young lady from the East named Miss Lyman was employed and taught the succeeding three years to the spring of 1880. At the close of school that year, she handed in her resignation and returned to her home.

A young lady named Mary O. Tabor, who lived in Iowa, was employed in the summer of 1880 and in the fall of that year assumed principalship of the school and held that position uninterrupted during the decade from 1880 until 1890. During the ten years she proved to be a patient, courageous, and very competent instructor. Near the last of the '80's she was married to Charles Webb, a native citizen, which caused considerable apprehension among school authorities as to whether or not she would continue to teach in the future. After retirement for the first three years in the '90's she was prevailed on to teach again as an emergency teacher to relieve an unfortunate situation.

Miss Yoder, a competent young lady, who was also a native of Iowa, taught during that three year period, but at the close of the third year in the spring of 1893 unexpectedly turned in her resignation to return to her home, leaving the community without a teacher, with but one more year to go before school would have been closed permanently in that locality.  

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16 The dates given here concerning Miss Yoder's tenure at the New West School in Slaterville are correct. The writer's father, Henry Ezra Holley, attended Miss Yoder's school and in his personal life history recorded the following:

"I started to attend school in Sept before I was six." 'Mr. Holley's birthday was December 6, 1884, making the year of his attendance at school 1890-1891). He then goes on to explain: "In the cold part of the winter I remained at home. In the spring I returned to school."

'Slaterville at that early date was divided. The east half was mostly Latter-Day Saints while the west half or thereabouts were mostly apostate Mormons. A good deal of enmity existed between them. So each faction had their own school. I attended the west school the first year. I can't remember much about that first year at school, but our teacher's name was Nellie Yoder. However, my parents being Latter-day Saints and the east school house being about the same distance from our home as the west school house, they insisted that I attend the east school. I objected but nevertheless I attended the east School.

My new teacher was Mrs. Baker. I had just about become accustomed to my new school when I received one of the greatest shocks I ever remember. Some of the larger boys were not very obedient. They tantalized Mrs. Baker until she decided to do something about it. She sent one of the pupils to cut three good strong green switches as there were three boys who need thrashing. One of these boys was my uncle Bert Knight. It was Bert who was called to receive punishment first. Mrs. Baker had him sit in an arm chair. Then she
The last term of school convened with Mrs. Webb in charge in the fall of that year. Failure to procure services of another teacher to relieve her, made it incumbent on her to continue to the close of the season in the spring of '94.

In Slaterville division of the school district organized as early as 1861 was pending for some time after this revival commenced. Meetings were held, but after discussions and controversies over dividing lines and names to be applied to the respective districts ended in disagreement. Finally, the contending parties became reconciled on controversial matters and entered into an agreement with county authorities in 1893 to proceed with laying out the districts and erecting buildings. Line designating the division were the road extending north to the south boundary line of Farr West from the home of William  [Smout], and the partially winding road leading south from the home of Alex Bowns (Present home of the Wardell family at 2100 W. 300 N.) to the north boundary line of Marriott settlement. The part of our settlement west of these streets resumed the name of Slaterville and the half on the east was designated Perry District, presumably out of respect for Steven W. Perry, a much respected, influential, and courageous leader in the early days of colonization of Slaterville. 17

Although some of Mr. Jerome Wheeler's dates in his history are two and three years off, his account of the problems as they happened agrees largely with other records. The Congregational Church leaders of Ogden

began striking him with the green switch above his knees. After every blow Bert would shout, Oh! I know now that the thrashing hurt me more than it did Bert. After wearing the willow out on Bert's legs Mrs. Baker called Oscar Howell to take his medicine. Oscar lived right across the road from our place and I liked Oscar most as well as I did uncle Bert. But Oscar was wearing cowhide boots and when Mrs. Baker would begin to deliver a blow with her switch, Oscar would jerk his legs up so that the willow would strike him below the knees and on those cowhide boots. She wore two switches out on Oscar's boots then sent him to his seat. She was about to send for another willow when she discovered that Arthur Howell, the third boy she intended to whip had left the room. Arthur never went back to her school nor neither did I. She had frightened me until I could hardly ever bear to think of her, my parents could not persuade me to go back to her school. I remember she came to see my mother and tried to persuade me to go back to her school, but I never did go back. At Xmas time she gave all the children my age a scrap book. I finished that school year in Miss Youder's school. I remember that Nellie Cowan and Norton Bowns and I rendered a dialogue at our Thanksgiving exercises. The following spring our school had their picture taken cross the street from the school house on the south side of Richard Slater's barn.

were contacted to gain whatever information they might have on the activities of that church while it was organized in Slaterville, both as to dates and events, and any other items which might be pertinent to this period of time when they were involved in Slaterville. The following three items are the result of this request.

On Jan. 4, 1884 twelve persons united together and organized the First Congregational Church of Ogden, Utah. The Rev. H. E. Thayer at that time acted as pastor and during his incumbency eleven more persons identified themselves with his church. In 1886 after getting the church started and well on the way to success, the Rev. Thayer resigned and Rev. A. J. Bailey, the present minister came to take his place. The present Church membership is 48. A Church edifice has been erected on Adams Avenue near Twenty Fifth St. The building is not quite completed on the outside, and it is not yet permanently seated. This will be done however in a short time. The cost of the Church building and the lot is about $7000.00. The property joins the New West Academy, the land being purchased jointly with that society that the work of the two societies might be as near together as possible.

The pastor of this Church has maintained regular preaching services, in connection with the New York West School work at Lynn, Hooper and Slaterville; but the work has grown to such proportions that an assistant has been found necessary, and the work at Lynn and Hooper is for the present under the care of the Rev. T. G. Lewis.\(^{18}\)

The next article was written by Reverend C. R. Bliss.

A Glimpse of the School work of the New West Education Commission in Utah

The first school started by Congregationalists in Utah, afterward aided by the New West Commission, was Salt Lake Academy, incorporated in June, 1878. The following year schools were started in Farmington and West Jordan. Near the close of that year the Commission was incorporated in the city of Chicago for the purpose of expanding and sustaining the work already commenced. During 1880 schools were started in Stockton, Hooper and a primary in Salt Lake. In 1881 additional schools were started in Bingham, Lehi, Bountiful, Coalville, Morgan, Hoytsville and Sandy. In 1882 a still further advance was made by commencing two more primaries in Salt Lake and schools in Park City, Echo and Centerville. The largest advance, made by the Commission in any one year, was made in 1883. Schools were then started in Ogden, Provo, Heber, Midway, Wanship, Trenton, South Weber, Lynne, Henefer, Oak Creek and Oxford. Subsequently schools were established in Huntsville, Kamas, and Slaterville.

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\(^{18}\)Edward W. Tullidge, *Tullidge's Histories* Vol. II (Edward W. Tullidge Proprietor & Publisher, Juvenile Press, Salt Lake City, Utah, 1889), p. 188.
The number of teachers employed up to the present time exceeds 200. The length of the terms of service for teachers average about three years. The aggregate of annual enrollments exceeds about 20,000 pupils. The number of separate pupils has been not far from 7,000.

These schools have had connected with them Sunday schools, Temperance Bands, Loyal Leagues, reading rooms, Benevolent Societies, and various other organizations, all devised for the purpose of elevating public sentiment and shaping character according to Christian models. Several churches have grown out of them.

The places now held are Salt Lake by a college, Ogden and Provo by academies, Lehi, Heber, Coalville, Bountiful and Farmington by mission schools.

The amount of money expended in Utah school work by the New West Commission from the first for buildings, payment of teachers and incidentals has been not far from $490,000. The present value of school property belonging to the Commission in Utah is perhaps $75,000.

The control of the work of the Commission has now been passed into the hands of the Congregational Education Society, whose directors propose to sustain and enlarge the work whenever the uncertain conditions now prevailing in Utah become so far settled as to enable them to forecast the future and determine wisely upon their duty.19

The third item is taken from a letter authorized by the present Congregational Minister of Ogden, the Reverend Fred W. Primrose.

Dear Mr. Holley:

I am sorry I have been so long in answering your phone call concerning the school history of the Congregational Church in Ogden. The Salt Lake Office has no more information than is in the church history here in Ogden. I shall give you what is in the church history... Credit should be given to Dr. Ernest P. Mills who obtained records from all parts of the country, Donald E. Jenkins, who compiled information for a talk he gave in August 1947, and Miss Isabelle Martindale for the information in her talk given in 1938...

The Congregational Church was the first non-Mormon church in Utah. The first group to worship as a congregation in Utah was in Salt Lake City in 1864 and they met on the second floor of Daft's Store in Salt Lake City.

In 187620 a Congregational Church was started in Ogden with

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20 It will be noted that there is a discrepancy in the date given in Tullidge's Histories and the information recorded in this letter as to the date of the beginning of Congregational Church activities in Ogden. It is believed by the writer the information contained in the letter from the Congregational Church is more accurate. There were Congregational ministers active in the Slaterville community before the Tullidge date of 1884.
the Reverend A. W. Stafford officiating. The services were held over
the old Driver Drug Store, 2349 Washington Blvd. By 1883 The Con-
gregational New West Educational Commission had completed a neat
two room brick school on the corner of 25th and Adams Avenue. The
corner for the school house was purchased from a Mr. Clayton. His
tree room home on the northwest of the grounds made a place for the
kindergarten.

The Reverend A. J. Bailey, his wife, son and three daughters
came in December 1886. It was decided a house of worship was
needed so Mrs. Bailey consented to go back east and tour among the
Congregational Churches in behalf of the Church and school. She
succeeded in raising $2500 for the church building and $9000 for the
New West Education Commission, which in 1887 had begun to build
the big school house on 25th and Adams Avenue. The little school
was torn down in 1887 and the materials used in erecting the high
school, which was first known as the Congregational High School,
then as the Gordon Academy. The building was leased to the Ogden
City Schools in 1896 and was part of the old Central High School.

Prior to the "Free School Act of 1890" widespread free education
in Utah was not known. Most schools, public and private, charged
minimum quarterly tuition fees of $4 to $10 -- in cash, produce, or
store credit.

In Chicago on November 3, 1879, the Congregational Ministers'
Association formed the New West Educational Commission to open or
to continue and maintain free schools in the Territory of Utah and
nearby states and territories. They immediately took over the Salt
Lake Academy already begun by the Salt Lake Congregationalists as
a free school for the public. In that same year they opened other
free schools in Stockton, Farmington, Park City, West Jordan, Hooper
and another in Salt Lake City.

The first free school in Hooper was a New West School. It
was a one roomed building and taught the eight grades. The enroll-
ment was about 60. A cottage for the teachers was later built. A
Miss Tischner, a sister-in-law of Reverend A. J. Bailey, was one of
the first teachers. She was assisted for a time by Mrs. Ruth Prout
Bullock one of the first graduates of the Ogden (Gordon) Academy.
A Mrs. Isabel Lowe Simpson was a member of the first class.

The Slaterville New West School was another of the New West
schools. It also was a one roomed building and offered courses in
the first eight grades. Miss Mary Tabor was the first teacher. She
married Mr. Charles Webb and lived and died in this locality. The
school had an enrollment of from 60 to 70 pupils. As late as 1910
services were held occasionally by Noble Strong Elderkin. 21

21 Personal Letter in possession of H. Orvil Holley, letter writer's
name withheld by request of same.
It is true that Congregational Church services were held in Slaterville as late as 1910. Miss Nellie Cowan, Lee Slater, Belva Taylor, Grace Johansen, and Sylvia Knight, all still living in Slaterville, remember attending school and church services in the old Congregational Church which was used as both a school and church building. This old building no longer stands nor was any picture found of the building. However, a picture of students attending school there in 1891-1892 is included on page 87 along with another picture taken of the upper district schoolhouse (Mormon area) with students who attended there on page 88. The upper schoolhouse was purchased in 1893 by the LDS Church and was used as a Church building by them until 1914 when the present Slaterville chapel was completed. Following the organization of the two large school districts, the Slaterville District and the Perry District in 1893, even though the two schools were still respectively non-Mormon and Mormon.

With the purchase of the old frame community schoolhouse by the LDS Church in 1893 it was necessary that two new school buildings be erected. It was determined that a school be constructed in each of the two new districts. The one in the Perry District which still stands and is being used as a private dwelling, was built in the upper portion of the town across the road to the north of Ursel W. Allred's home and is presently owned by Jerman Olguin. The schoolhouse built in the Slaterville District or lower part of the community was built just a few rods from the old Congregational Church. This building no longer stands but was located across the road north of J. Levi Slater's present home. See map on page 74.

As can be seen from the location of these schools, the community was still very much divided. Students from homes of those people who were out of harmony with the Church of Jesus Christ of Latter-day Saints went to the
lower or Slaterville school while Mormon Church member's children went to the upper or Perry School.

The first real break as far as getting young people from each district acquainted with each other came in 1905. At this time a consolidation of effort in teaching assignments took place in Slaterville. It was determined that all young people in grades below the sixth were to be shifted to the upper or Perry District. All students in the sixth, seventh, and eighth grades were sent to the lower of Slaterville District. This arrangement continued until the spring of 1909 when a new central school was constructed on the same site which had been used as school property as early as 1857 since this property was located in the center of the ward. This 1909 school was located just a few rods south of the present chapel of the Mormon Church,

As the young people of the two areas of the community began associating with one another in their schooling activities many of the older prejudices and misunderstandings began slowly to dissipate. At the present, more than one hundred years after the first apostasy began in Slaterville, in 1861, most of the descendents now living in Slaterville of those who became disaffected from the Church of Jesus Christ of Latter-day Saints are now members of the LDS Church. Today there are thousands of descendents of people who left the Mormon Church while in Slaterville who no longer live in the Slaterville community. How many of these descendents have found their way back into the Church is not known.

22 Personal interview with Mrs. Amelia Holley, May 1966, corroborated on page 60 of Jerome Wheeler's History, op. cit.
SUMMARY

The community of Slaterville was settled in the early 1850's by sincere and devout adherents to the Church of Jesus Christ of Latter-day Saints. For the first ten years of their pioneering endeavor, they worked in unity and harmony. Then a mass apostasy hit their ranks as Joseph Morris moved into the community preaching a new doctrine which swayed the religious views of many of the town residents. Later on, in 1875, another apostasy took place when a leader was chosen as bishop of the community who did not find popular approval with all members of the community.

The results of these apostasies show up in a disunity of purpose in many activities of a community nature. The two most important areas of conflict outside of the religious aspect were in politics and education. In other areas of endeavor, because of the very nature of the circumstances, the two groups were forced to work together. They belonged to the same irrigation companies, worked together on the cleaning and maintenance of irrigation ditches, the maintenance of roads and in the harvesting of some crops.

Finally, after years of maintaining separate school districts, the two schools were consolidated which placed the young people together in educational and social pursuits. This helped to slowly break down former prejudices and hatreds.

The fact that the two groups, Mormons and non-Mormons, separated themselves from each other certainly has made a scar which is still in evidence to this day.
MORMON SCHOOL CHILDREN IN SLATERVILLE OF 1891 OR 1892
CONGREGATIONAL SCHOOL CHILDREN IN SLATERVILLE OF 1891 OR 1892

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THE HISTORY AND EFFECT OF APOSTASY
ON A SMALL MORMON COMMUNITY

An Abstract of a Thesis
Presented to
The Faculty of the Department of Graduate Studies
In Religious Instruction
Brigham Young University

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

by
H. Orvil Holley
August 1966
ABSTRACT

The purpose of this study is to present the history of events leading up to the division of the Mormon community of Slaterville, Weber County, Utah by apostasy. The work has been classified chronologically under the following chapter headings: The Founding of Slaterville, Joseph Morris in Slaterville, The Morrise War, Apostasy Because of Change of Ward Leadership, Influence of Apostasy on Politics, and Influence of Apostasy on Education.

The community of Slaterville was settled in the early 1850's by sincere and devout adherents to the Church of Jesus Christ of Latter-day Saints. For the first ten years of their pioneering endeavor, they worked in unity and harmony. Then a mass apostasy hit their ranks as Joseph Morris moved into the community preaching a new doctrine which swayed the religious views of many of the town residents. Later on, in 1875, another apostasy took place when a leader was chosen as bishop of the community who did not find popular approval with all members of the community.

The results of these apostasies show up in a disunity of purpose in many activities of a community nature. The two most important areas of conflict outside of the religious aspect, were in politics and education. In other areas of endeavor, because of the very nature of the circumstances, the two groups were forced to work together. They belonged to the same irrigation companies, worked together on the cleaning and maintenance of irrigation ditches, the maintenance of roads and in the harvesting of some crops.

Finally, after years of maintaining separate school districts, the
two schools were consolidated which placed the young people together in educational and social pursuits. This helped former prejudices and hatreds to be slowly broken down.

This study shows that a community can survive periods of widespread apostasy if the geographical and environmental conditions are of such a nature that they make it imperative for people of divergent views to work together in order to prosper economically and socially.

APPROVED:

Aug 5, 1966
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