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The Missionary Movements of the LDS Church in New England, 1830-1850

Richard Shelton Williams
Brigham Young University - Provo

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THE MISSIONARY MOVEMENTS OF THE LDS CHURCH

IN NEW ENGLAND

1830 - 1850

A Thesis
Presented to the
Department of Graduate Studies in
The College of Religious Instruction
Brigham Young University

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

by
Richard Shelton Williams
June 1969
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Chapter I

INTRODUCTION

Statement of the Problem

A history of the early movements of the Church of Jesus Christ of Latter-day Saints in New England has never been written. The purpose of this study is to write that history showing the introduction, growth, and development of missionary activities of the Church in this area from 1830 to 1850.

Justification of the Study

Between 1830 and 1850 there was considerable missionary activity promoted by the members of the LDS Church. A great deal of this work was concentrated in the New England area of the United States. As a result of this missionary effort, many people from New England became converts to the Church of Jesus Christ of Latter-day Saints. Many significant contributions to the early growth and development of the "Mormon" Church were made by these neophytes. A great number of the early leaders came from among them. Much-needed financial assistance was often given by them to the young and growing organization. For a period of time, these people from New England formed the bulwark of the Church.

Knowing these facts, it was felt that the total written history of the LDS Church would be incomplete without a careful study of the Church activity in this area.
Definition of Terms

There are some terms which are used in this work which are peculiar to the Church of Jesus Christ of Latter-day Saints. They are the following:

The term **Apostle** shall refer to a member of the Council of Twelve (Apostles) of the Church of Jesus Christ of Latter-day Saints.

The term **Branch** shall refer to a local organized group of members of the Church of Jesus Christ of Latter-day Saints.

The term **Church** shall refer to the Church of Jesus Christ of Latter-day Saints.

The term **LDS** shall refer either to Latter-day Saints who are members of the Church or as an adjective to denote the Church.

The term **Mission** shall refer either to an organization within a given geographical area, which is so organized by the Church to expedite the teaching of Church doctrine, or to the missionary service offered by individuals within the Church.

The term **Mormon** shall refer either to the Church or to members thereof. (This comes from a misnomer given to the Church because of its belief in the **Book of Mormon**—a scriptural standard of the Church.)

The term **Saints** shall refer to members of the Church.

The terms **New England States** or **New England Area**, for the purposes of this study, will refer to the states of Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, Vermont, or portions thereof.

Methods of Procedure and Sources of Data

This study was approached from the historical method, wherein the
events recorded follow a chronological sequence. Research was done with this in mind.

Information was obtained from many sources. Stress in research was laid particularly upon the primary sources—records kept firsthand by the people actually involved in events at the time. In this area many original journals—or copies thereof—were examined. This examination included diaries and journals of some of the early leaders of the Church. These proved invaluable. Other primary sources scrutinized were the "Eastern States Mission History" and the "Journal History of the Church of Jesus Christ of Latter-day Saints." These two were very helpful in placing events in their proper order. Newspapers and periodicals published at the time covered by this history were researched. Among many, the following were most helpful: Times and Seasons, Millennial Star, Evening and Morning Star, and the Messenger and Advocate.

Secondary sources yielded very valuable information. These included history books, Church chronologies, encyclopedias, newspaper articles, and unpublished materials, including several theses and dissertations. These gave insight into some of the historical movements. The libraries used principally were the Church Historian's Library of the Church of Jesus Christ of Latter-day Saints, the Brigham Young University Library, and the Utah State Historical Society Library. The Church Historian's Library was the main source of materials.

Quotations Used in the Study

Care has been taken to insure accuracy in quotations in this study. Any mistakes in spelling, punctuation, capitalization, etc., were found in the original documents.
Chapter II

THE BEGINNING OF IT ALL

Events Prior to the Organization of the Church

Western New York was the geographical area in which Mormonism came forth. Most of the settlers in that area were from the New England states and were, by inheritance, endowed with a peculiarly strong moral fiber.\(^1\) Though not all of them were loyal to the organized religions of the day, many of them shared in a concern for religion.

Successful religious revivalists anticipated that much good could be accomplished in this section of the New World, and with considerable success they promoted their programs. Charles G. Finney became the most successful and influential revivalist in western New York.\(^2\) He, with many others like him, brought considerable religious excitement into this area. So many revivals were held here that it became known as the "Burned-over District," "applying the analogy of a forest fire to that of the religious emotionalisms which swept through this district in successive waves in the last four decades of the last century."\(^3\) In the spring of 1820, the spirit of revivalism came to the town of Palmyra, New York. The meetings were sponsored principally by the Baptists, Methodists, and


\(^{2}\text{Hilton V. Backman, Jr., American Religions and the Rise of Mormonism (Salt Lake City: Deseret Book Company, 1965), p. 290.}\)

\(^{3}\text{Sweet, op. cit., p. 292.}\)
Presbyterians. The Joseph Smith, Sr. family was caught up in this religious excitement. Some of that family espoused Presbyterianism while others leaned toward the Methodist faith. Joseph Smith, Jr. claimed that these revivalists confused him. He said they all interpreted the scriptures so differently that he did not know which course he should follow. As a result, he said he did not know which of the churches to join. Young Smith determined, with the help from the admonition given by Saint James, that he would take this matter to the Lord and "ask of God." He retired to a grove of trees near his home. Here he said he prayed to God. Joseph claimed that in answer to his prayer, God, the Father, and his Son, Jesus Christ, appeared to him. Smith claimed that he asked which of the "sects" was right, that he might know which of them to join. He was told to join none of them "for they were all wrong."

Following this experience, Smith kept himself aloof from membership in any of the churches.

On September 21st, 1823, Joseph Smith felt an impulsion to know more about his standing before God. He claimed that on this night, as he prayed fervently, he was visited by a heavenly messenger named Moroni. Moroni had been a record-keeper of a former civilization which had lived on the western hemisphere. As the last trustee of the records, he had buried them in a hill not far from the Smith home. Moroni was to entrust these records to the keeping of Joseph Smith after a period of time.

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4 James 1:5-6.
5 Joseph Smith 2, 2:19.
On September 22nd, 1827, Smith said he finally received these records from Moroni. Joseph said they were made of fine leaves of metal which had the appearance of gold. With the plates, Smith also received helps and instructions which were to be used in translating the record.

It appears that the translating of the record was not an easy task. Part of the process seems to have involved a careful studying of the record. The longer the time spent in the process, however, the easier it appears to have become. It was necessary that Joseph be in tune with the Spirit of God to do this work. Even family difficulties interfered with the work.

Finally, after intermittent periods of working, moving, and translating, the Book of Mormon was ready for publication. On March 26th, 1830, the Wayne Sentinel of Palmyra announced that the book could be purchased at the Palmyra Book Store.

At this point in the life of Joseph Smith, it appears that he developed an intense desire to take the message of this book to others. He now had something tangible which would give strength to his claims. This book was to occupy the chief place among the proselyting literature of Joseph Smith and his followers.

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7The Doctrine and Covenants 9:7-9, [hereafter cited as D&C].


Following the publication of the *Book of Mormon*, Joseph Smith claimed to have been instructed by God to organize a church. Accordingly, on April 6th, 1830, he, with five other young men, assembled at Fayette, Seneca County, New York, where they officially organized the Church. This was done in accordance with state law in order that the Church might have legal recognition.

The first converts to the Mormon Church were those who, on their own initiative, became acquainted with the claims of Joseph Smith and investigated them. Once the message of Mormonism was accepted by them, they enthusiastically wanted to share it with others. Those to whom they went were usually their relatives or close friends in whom they could confide. When these were converted they then went "from relative to relative, from friend to friend."\(^{11}\)

Credit for having been the first missionary of the Church is given to Samuel H. Smith, brother of Joseph, Jr. This is probably true in light of the fact that he seemed to have been the first person who actively proselyted among people other than his friends or relatives.

Shortly after the organization of the Church, Samuel was directed to take a number of copies of the *Book of Mormon* and go to Livonia, New York, to preach and sell the books. On June 30th, 1830, Samuel H., with books in his knapsack upon his back, left on the first proselyting mission of the Church.\(^{12}\) He returned home several weeks later. So far as he knew at that time, his mission had been very unsuccessful, but later

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\(^{11}\)Ibid.

events proved to the contrary. Indirectly, because of his mission, sev-
eral of the prominent men of Mormonism came into the Church, including
John P. Greene, Phineas Young, Brigham Young, and Heber C. Kimball. 13
Samuel apparently received the missionary spirit for records say that
in a short period of time he went on three other missions to Livonia. 14
The entire Smith family exerted their strength to carry this work
to others. Don Carlos Smith and his father, Joseph, Sr., went on a mis-
sion at about the same time as Samuel. Their mission, however, was to
teach and inform their relatives about the experiences of young Joseph. 15
In earliest Mormon history then, the converts to the Church seem
to fall primarily into three categories: those who, after hearing about
Joseph Smith, took the initiative and investigated for themselves; those
who were taught and converted by friends or relatives who had themselves
first believed; and a few who were introduced to and taught about Mormon-
ism by men who had accepted the "missionary call" of the Church.

What Mormonism Offered

Religion played a very important part in early American history.
It was largely for religious purposes that America was founded. Many
people from the American New England area were descendants of deeply
religious progenitors. Because of their religious background Mormonism
had to meet certain conditions to succeed among them. It had to offer
something new, different, and challenging. It also had to conform to

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13 Ibid., pp. 187-188.
14 Ibid., p. 178.
15 Ibid., pp. 172-176.
some of the then-existing religious ideas. In the words of George Ellsworth:

For Mormonism to succeed it had to satisfy a felt need in the religious experiences of many people. It had to offer something sufficiently new and startling to attract attention and appeal to those felt needs. But it also had to conform to at least some of the closely guarded notions contemporaneously held in order to be tolerated at all. The new that Mormonism contributed was built upon the old, in part unconsciously; and the rejection of the old faith on the part of converts was never thorough-going. The old affected the new in various ways.16

The "new" which was contributed by the Latter-day Saints to the religious philosophy of the time was most significant. The new included the following: a new idea of God and his relationship to man; the presence of the Spirit of God throughout the universe; the renewal of the idea of God's revealing his will to faithful men when needed; the promise of eternal life and eternal progression; the acceptance of all truth, wherever found. It had much new to offer the prospective convert, but also held firmly to solid ideas and ideals of morality of the "father" churches out of which the new converts were called.17

With this new message to take to the world, the Mormon missionaries were eager to go forth with their task. Americans of the early nineteenth century were very missionary conscious. Christians from the beginning desired to take their message of salvation to all the world and the Latter-day Saints were no exception. The LDS converts readily took to missionary service.

16 Ellsworth, op. cit., p. 30.
17 Ibid.
Freelance Missionary Service

The Latter-day Saints were stimulated to missionary activity by what they called an "individual testimony." This testimony was the inner conviction which, they claimed, gave them the assurance that the work brought forth by Joseph Smith was God's work. Once this feeling came to individuals, they felt a compulsion to give the "good news" to others. These were days when itinerant preachers and missionaries were a common thing, and special training was not necessary for the ministry. Religion was considered more a matter of heart than of mind. Of this time, Ellsworth says: "It was not uncommon, in the earliest days of the movement, for a man to hear Mormonism preached one day, be baptized the next, be ordained an elder on the following day and the day after that to be out preaching Mormonism."18

In early America, the Bible was found in nearly all homes. In some, it was the only reading material available. This fact favored the success of the early Church missionaries. Most of the people they taught were more or less familiar with the Bible, and the message of the missionaries was tested by an appeal to the Scriptures. It was not necessary to rely solely, however, upon the convincing evidence found in the Bible, for many had had their testimonies strengthened by personal contact with Joseph Smith or with others who knew him well. Those who were convinced in their own minds of the truth of the program would take delight in following the example of other missionaries and would engage in missions of their own. Most of the early missions were very short.

Some men left their employment for a short period to proselyte. Others took advantage of the slack farming season to do the same.

During the early years of the Church, missionary activity spread largely to those states in which the missionaries had been born and reared. They followed the line of most profitable results which took most of them to their friends and relatives. Again, it should be pointed out that this was largely done on a "freelance" system for the "called" missionary system in the Church was something which developed gradually. All worthy male members of the Church held the authority or right to enter this service and, as a result, "the missionary program was itself a broad democratic movement." 19

The first conference of the young Church was held on June 9th, 1830. To this point there were no specially designated missionaries, but the "message" had gone from enthusiastic converts to their friends, to neighbors, and to relatives. As the Church became more completely and thoroughly organized, a greater need for central authority arose, and the number of "appointed" missions increased. In the years 1830 to 1834, there was a combination of "freelance" and "appointed" missions, but, in the main, it was an era of the freelance system without a special call from the Prophet or other Church leader.

The second conference of the Church was held on September 26th, 1830, at Fayette, New York. Following this, the missionaries were blessed with considerable success. Milton Backman says the following about this increase in converts:

19 Ibid., pp. 37-38.
After these initial months of relatively little success, Mormon missionaries commenced a fruitful harvest. During and immediately following the second conference, four men were called to preach the gospel to Indians living on the edge of the American frontier. One of the missionaries, Parley P. Pratt, had been converted while serving as a traveling preacher of the Campbellite faith and believed that other Disciples or Reformed Baptists living in eastern Ohio would embrace Mormonism. Therefore, Parley P. Pratt convinced his companions that they should preach to his friends in the Western Reserve before proceeding to Missouri. Upon arriving in Mentor, Ohio, the missionaries stopped at the home of Reverend Sidney Rigdon, an influential Reformed Baptist minister who had previously converted Pratt to the religious views popularized by Alexander Campbell. After giving Rigdon a copy of the Book of Mormon and informing him of the origin of that work, the elders secured permission to preach to the members of Rigdon's congregation. When the parishioners gathered, the Mormon elders proclaimed that New Testament Christianity had been restored. God's authority had been delegated to man through heavenly messengers. By latter-day revelation, God was directing the Restored Church. This message stirred the hearts of a people who were seeking a restoration.

During the month of November, many former Campbellites, including Sidney Rigdon, were converted; and after the missionaries left to resume proselytizing activities in western Missouri, other settlers residing in eastern Ohio requested baptism from those who had received God's delegated authority.  

When it was learned by Joseph Smith that many people in Ohio had joined the Church, his attention turned to the west. In December of 1830, the Mormon Prophet claimed a revelation from God for his followers to gather to Ohio. The New York Saints were instructed to sell their properties as soon as possible and join the other Church members there. They did this and began to gather to several locations in Ohio, Kirtland serving as the headquarters of the Church for several years. By the end of the year 1830, there were five known organized branches of the Church. Three of the five were in Ohio. Under date of December 31st, 1830, the "Journal History of the Church" gives this insight:

20 Backman, op. cit., p. 318.
21 D&C, Section 37.
There were at least five organized branches of the Church at the close of the year, namely, one at Fayette, Seneca county, New York, one at Colesville, Broome county, New York (presided over by Hyrum Smith), one at Kirtland, Geauga county, Ohio (presided over by John Whitmer), one at Mentor, Geauga county, Ohio (presided over by Sidney Rigdon) and one at Warrensville, Cuyahoga county, Ohio (presided over by John Murdock). It is possible that a branch of the Church had also been organized at Mayfield, Cuyahoga county, Ohio, before the close of 1830, but there are no records preserved to show that such was the case.  

It seems, then, that with the gathering of the Saints to Ohio, most missionary work was at first confined mainly to that state and those immediately around it.

Mainly, efforts were spent in Ohio, often visiting branches, other times preaching "to strangers." The activities of some, however, carried over into the neighboring states of Pennsylvania, New York, and Indiana, while one, Jared Carter, (sometimes with Ebenezer Page), went from Chenango County to Warren County, New York and on over into Vermont, where he introduced Mormonism to the people of that state, organizing a church in Benson, Rutland County. Neophytes at Rutland, Tioga County, Pennsylvania, went to Shaftsbury, Vermont, during the fall of 1831, and reported that "a few received the work."  

It appears, then, that Jared Carter was the first missionary to the New England area. Of this missionary journey, he kept a journal. There seems to be some indication that other missionaries had gone into parts of the area, but their work was done mostly among their own relatives and this writer has been unable to locate many records of note from them.  

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22 "Journal History of the Church of Jesus Christ of Latter-day Saints," MS, on file at the Church Historian's Library, dated December 31st, 1830, [hereafter cited as "Journal History"].

23 Ellsworth, op. cit., pp. 103-104.
Chapter III

INTO NEW ENGLAND

First Mission of Jared Carter

Jared Carter first heard of the Book of Mormon in January of 1831. He was visiting in Colesville, New York, on a business trip. While there he heard the story of Joseph Smith and the coming forth of the "golden Bible." After hearing about it, he prayed to the Lord for divine guidance concerning what he had heard, and became convinced that the story and the record were true. After a period of about a month, during which time he studied, reflected, inquired, and interviewed believers, he was baptized by Hyrum Smith on February 20th, 1831. He joined the Saints at Colesville and moved with them to Ohio. He and his family settled at Amherst. In the fall of 1831, he left on his first mission for the Church. The introductory words of Jared Carter's journal are most interesting wherein he wrote:

I now commence to give some Short Sketches of a mission that I performed from ohio to vermont after I had been to Kirtland where I received the authority of an apostle. Commenced a mission to the east the 22nd day of Sept 1831 with Brother Ebenezer Page24

The mission of Elders Carter and Page to the east began. They worked their way east, holding meetings and baptizing converts. The record is not clear as to the exact date, but sometime in October, Jared and Ebenezer determined that they should part company. One of them went to the town of Chenango in Broome County, New York, and the other to

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Vermont. Carter's interest in Chenango centered around the fact that this was his former home and he had recently received a letter from a Mr. Collins requesting that Elders be sent there, for some in that town were believers. Elder Page went to Chenango and Jared Carter went to Benson in Vermont, still the home of many of his relatives. Of that mission, Carter says:

I arrived in Benson about the 25 of October where I commenced holding meetings and the Lord was with me after explaining the work to them I felt move upon by the spirit to _________ the people to pray earnestly to the Lord to know the truth of this work & these was about 25 or 20 that began to Call earnestly upon the Lord to know the truth of this work but the principle part of the people made light of the work and began to apose the work but those that continued to call on the name of the Lord Soon became convinced that the work was true and were Baptised 27 in number. I continued my labors in the ministry with them untill about the fifteenth of January at which time I was directed to travel to the West there was while I continued my ministry in Benson Some displays of Gods power both in Spirit and in ministry a few of which I will now express.

The journal kept by Jared Carter is replete with many of the "displays of Gods power." Especially does Jared seem impressed to record the healings done by the "laying on of hands" in which he took part. Several of them are related herein:

... I will now give a relation of some healing manifestations which took place with this Church by my instrumentality. Brother Jonas Putnam was healed from a stomach complaint that he has been subject to more or less for 5 years also his daughter was healed from excessive bleeding at the nose She was taken with this Bleeding and they could get nothing to serve as a means to stop it I came to the house when She was So far gone that she looked as though She would dye soon I asked her if she believed that god would heal her if I would pray for her She said she did I then prayed for her and her Blood was then stopped I was also called upon while I was in this place by Brother_______ people to lay hands upon a sick child of theirs the child was sick with afever but through the instrumentality of prayer and the Laying

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Ibid., p. 40.
hand this Child was healed immediately another manifestation of Gods healing power took place to Brother Locks which was as follows I was there to visit them and one of their children was sick with a fever and then under the care of the doctor this time that I was there was before that Broth Lock & his wife had joined the Church the Child was laying apon a bed in a room I went to the child when alone & laid my hands apon the child and praid that god would heal him and then I went away from there I after this went there again and found the child was worse than when I laid hands apon him and praid for him I thought in faith was some considerably tried in my own mind because the Child was no better but after hearing Sister Lock relate what took place after I went from there after I prayed for the child as jast above mentioned for She soon after I laid hands on the child after I was gone that the child got up of its own accord and came into the kitchen Saying Jared has cured me uncle Jared has made me well and she said after the child got up in this manner She looked out & she saw that the doctor was near and had called to one of the neighbors to see one that was sick She on seeing this went down to the mill where her husband was to See him to have him Stop the doctor from coming there for she thought it was unnessary that he should go there for the child was apparently well but her husband told her that he thought that they had better let the doctor go there for he wanted to have the child Shure to be well the Doctor accordingly went there and left some madison for the child to take but as soon as they gave the child any more madison the feaver returned again and then the child Said of his acord after the followin manner that his uncle Jared came there and made him well and the doctor came there and made him sick again and the child groved worse untill I come there the second time as above mentioned at which time the child as they considered unless it was helped immediately must soon Dye but the next morning after prayer I administered the Laying on of hands again and immediately after this the child got up of his own acord and went to his mon & said mon uncle Jared has made me well again and the child from this time continued well in this example we see the impropriety of putting our trust in man yea the impropriety of disobeying the commands of god as unto this church wherein he has required of this church that they should not employ phisitions of the world there were some other displays of the Power of God in this place of which I do not mention.26

In November 1831, John S. Carter, Jared's brother, moved to Benson.

He gave the following as reason for this move:

In November removed from Middlesex to Benson. greatly exercised to know my duty, my Br. Jared having lately joined the Church of Christ. & being at this time in Benson preaching Where numbers had

26Ibid., pp. 41-45.
already come over to his belief.—I now greatly desired to be qualified to meet him on Gospel ground & to give that council to the Souls around me that they stood in need of & not knowing whither his preaching was true or false I determined to continue praying until God would unfold to me the truth. For many days I prayed & wept much before the Lord pleading with my whole Soule that God would lead me aright. At length felt the assurance that God would answer my prayer. The same day felt it my duty to be baptised—which I did & numbers of my Children soon followed—Viz. Betsey - Harriet & Maryette & Angeline.27

Following his conversion to Mormonism, John S. Carter felt he was tried by sickness, doubt, and even death. Not long after his baptism, his daughter Betsey and his "dear little babe" died, but he remained faithful to his convictions and later filled missions of his own.28

After laboring for considerable time in Benson, Jared Carter then went to "York State" where he labored for a short time. He went to Galin, Wayne County, where he did missionary work among his own family and brought many of them to an appreciation of the message he brought. He was apparently working back toward Ohio, for he then went to Springfield, Pennsylvania, where he met and held several meetings with Orson Hyde and Samuel H. Smith. He records this journey in this way:

...from here I went onto the west to the town of Springfield where I met Broth Smith and Brother Hide where I held two meetings and rejoiced much to see them and hear from the Saints in the western regions from here I returned to my family in the town of Amherst in Ohio where I found Brother Gideon H Carter with his family who had come from the East and embraced the work since I left home and was ordained to preach the gospel and was preaching from place to place now I thought that I had great reason to thank and praise the Lord for what he had done for me and my Brother and sisters of my brothers family for the whole family had now come into the Glorious work of god with their companions except one sister and my three Brothers were preachers in this glorious gospel


28Ibid., pp. 3-6.
I reached the last day of February having been gone on this mission five months and upwards & I can say that God has blessed me according to the prophecy of Brother Joseph before I went from Ohio he has blessed me with sheaves and with health and blessed be his name. 29

A comment from the "Journal History," dated December 31st, 1831, which summarizes the year's activities, makes this comment:

... From the fragmentary documents on file at the Historian's office we judge that the Church at the close of 1831 had a total membership of about 2,000. Of these about 1,500 were in the State of Ohio, 100 in New York, 125 in Pennsylvania, 25 in Vermont, 100 in Indiana, 25 in Illinois and perhaps 300 in Missouri. Of the official membership, which of course is included in the above estimated figures, there were at least 42 High Priests, about 50 Elders and 30 Priests, and a number of Teachers, and Deacons. 30

All of the members in Vermont at this time were in the Benson branch which had been established by Jared Carter during this first missionary journey into that state. 31

The Amherst Conference

A new era of missionary activity was begun following the actions taken at the "Amherst Conference" of the Church. 32 This was held on January 25th, 1832, at Amherst, Lorain County, Ohio.

At the request of the Priesthood members gathered at this conference, Joseph Smith inquired of the Lord regarding His will concerning

29 Jared Carter, op. cit., pp. 48-49.
31 Ibid.
32 Ellsworth, op. cit., p. 105.
them and their duties. Smith went to the Lord in prayer, and he claimed to have received the seventy-fifth section of the Doctrine and Covenants as a result. In this section, two verses play an important part relative to early New England Church history. These verses contain the following:

And again, verily thus saith the Lord, let my servant Orson Hyde and my servant Samuel H. Smith take their journey into the eastern countries, and proclaim the things which I have commanded them; and inasmuch as they are faithful, lo, I will be with them even unto the end.

And again, verily I say unto my servant Lyman Johnson, and unto my servant Orson Pratt, they shall also take their journey into the eastern countries; and behold, and lo, I am with them also, even unto the end.

The Pratt-Johnson and the Hyde-Smith missionary journeys were to virtually open up New England to Mormonism. The efforts of Orson Hyde and Samuel H. Smith were confined to the area "east of the Connecticut River, namely in a line from Providence, Rhode Island to Boston and vicinity, Bradford and on to Saco and Farmington, Maine." The missionary labors of Orson Pratt and Lyman Johnson were mainly within the area bounded by the Connecticut and Hudson Rivers.

**Orson Hyde and Samuel H. Smith**

Samuel H. Smith records the following regarding the beginning of his mission with Orson Hyde:

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33 *LDS Millennial Star*, Vol. 27, page 56, "The History of Orson Pratt." This was the official publication of the church in Great Britain, and will hereafter be cited as the *Millennial Star*.

34 *D&C* 75:13-14.

35 Ellsworth, *op. cit*., pp. 110-111.
... a conference was held in Amherst Lorain county Ohio & President were chosen by the different grades of officers to Preside over them according to the Holy order of god & this the last general conference at which time the commission of William McLellin to go to Eastern lands was revoked & I received a commission to go with Orson Hyde unto Eastern lands to declare the truth according to the revelations & commandments of God and on the first day of February year 1832 we left Kirtland & went as far as Painsvill. ... 36

The following day, February 2nd, they held a meeting. Through the day they tried to meet with individuals and families to teach them about Mormonism. In the evenings, they tried to hold meetings with larger groups. This was the general pattern they followed throughout their mission. Comments of Orson Hyde bear this out:

**February 7th, 1832:** Left Mr. Wheeler's and went on through the town of Saybrook, found the people very hard and stubborn; traveled about four miles and tarried all night with James Smith, quite sociable.

**February 11th, 1832:** Left Mr. "'s. house, went on to Salem, found some friendly and some enemies--some I think will go to Zion.

**February 12th, 1832:** Sunday morning went on near Salem Village to a Christian congregation, attended meeting with them, heard them exhert, pray, etc. At the close of the meeting arose and told them our mission, etc. and desired permission to preach in the evening. And after a little conversation among them, they unanimously agreed we should preach; attended a crowded and attentive audience. They requested we should tarry and preach again. Accordingly made an appointment for next evening. Tarry all night with a Mr. Sawtill;--kindly entertained.37

As Hyde and Smith moved eastward, they found themselves in Springfield, Pennsylvania, on February the 25th. They were met at this place by Jared Carter who was returning to Ohio from his before-mentioned mission. On February 26th, these three missionaries held a meeting about

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37"Orson Hyde's Journal," dated February 7th, 10th, 11th, 12th, 1832. Typewritten copy on file at the LDS Church Historian's Library.
which Orson Hyde wrote:

Held a meeting at Mr. Barr's; favored with hearing Brother Jared Carter preach, who came into the place the evening before on his return from Vermont; not a little comforted; held meeting in the evening two miles off.38

Samuel Smith and Orson Hyde then proceeded toward the "eastern countries" to which they were called preaching "from House to House to House leaving our blessings upon Some & Shaking of the dust of our feet against others."39 In their diaries, neither Samuel H. nor Orson mention anything of real significance until the 27th of March when Samuel records:

This day Brother Seth & Joel Johnson Come from Amherst & they told us that they Staid all Night at My Fathers in Kirtland we rejoised to hear from our Brethren to the west they had the vision with them which Joseph & Sidney had seen & we had the priviledge of Reading it.40

It should be noted that "the Vision" to members of the LDS Church is today the seventy-sixth section of the Doctrine and Covenants. This was said to have been given to Joseph Smith and Sidney Rigdon during the process of their "revising" of the Bible. Following the "Amherst Conference," these two men were working on this revision when they questioned just what "heaven" was like. They felt that since man was judged according to his deeds, heaven must include more than one kingdom. They claimed they went to God in prayer and he gave them answer—the answer being referred to as "The Vision." This was given to them on the 16th of February, 1832. Samuel H. Smith and Orson Hyde left from Ohio on

38 Ibid., February 26th, 1832.
40 Ibid., March 27th, 1832.
February 1st. Seth and Joel Johnson brought the news of "the Vision" to Hyde and Smith on the 27th of March. This was probably the first time Samuel and Orson had read the revelation--possibly even the first time they had heard about it.

On the 27th of April, Hyde and Smith arrived at Spafford, Onondago County, New York, at which point in his writings Samuel said that on the 28th, they "visited brethren for there was a Church in this place which was Establish by the Instrumentality of Jared Carter."\(^41\)

The 2nd of May the two missionaries arrived at "Simphronius" where they held an evening meeting with a very large crowd in attendance. The next evening they "held another meeting in the same town Staid over night with Thomas Marsh an Elder of the Baptists Church appeared to believe the work But not Strong Enough to obey it."\(^42\) This was not the Thomas B. Marsh who played such a prominent part in early Mormon history, for he had been baptized a member and was already one of the leaders in the Church.\(^43\)

June 11th, 1832, they were at Catskill, Greene County, New York. On the 12th of June, they arrived at Salisbury, Litchfield County, Connecticut, where their labors in the New England area actually began.\(^44\)

The 13th of the same month they went to Norfolk, Litchfield County, where they met the Gibson Smith family. Gibson Smith and wife were the

\(^{41}\)Ibid., April 28th, 1832.

\(^{42}\)Ibid., May 3rd, 1832.


\(^{44}\)"Journal History," June 12th, 1832.
parents of Elizabeth Ann Whitney, Newell K. Whitney's wife. Orson Hyde said they were "All anxious to know about Ann and Newell, and anxious to know about the new sect which was everywhere spoken evil against; tarried over night with them; told them many things about the work of the Lord." 45

These two brethren continued their journey toward Boston. They preached in several towns along the way. On the 22nd of June, 1832, they arrived in Boston. At this place there were people who were eagerly looking forward to their arrival. These were friends of Thomas B. Marsh about whom Samuel H. Smith said the following:

Started again on our way to Boston. Travelled also 21 & 22 & the 2 we came into Boston & found the friends of Brother Thomas Marsh very glad to see us; they had expected us before in consequence of a letter written by Thomas. Some of them were calculating to start the next month for Ohio. 46

On July 26th, they baptized four persons in Boston. They baptized three more in South Boston on the 30th. On July 1st, 1832, the Sacrament was administered for the first time in Boston, Massachusetts. 47 They then continued preaching and baptizing converts in this area until their subsequent trip to Providence, Rhode Island.

As these missionaries taught the Gospel they also solicited for subscriptions to the Church publication, The Evening and the Morning Star. Orson Hyde records that he "wrote to Zion; sent 8 or 9 subscriptions for the 'Star'. Gave Sister Virna Fifteen dollars to pay over to

45 Hyde, op. cit., June 13th, 1832.
46 "Samuel Smith Journal," June 22nd, 1832.
47 "Journal History," July 1st, 1832.
Brother Whitney in Ohio, for the Star... Again in his journal, under date of July 27th, Hyde reports: "Went about the City and tried to get some subscribers for the 'STAR' but did not get any." The Elders were told they could "do much good by obtaining subscribers for the Star," and they were to "transmit the money by mail, to us (newspaper office in Missouri), of the Bishop in Ohio."50

On July the 11th, Samuel and Orson left for Providence, Rhode Island. They arrived there on the 13th of the same month. Their first meeting in Providence was held on the 14th in a private home. They had been refused the use of several halls. They felt that this first meeting was a real success.

Not all of the missionary experiences of these two were enjoyable. For two successive nights they were threatened by mob violence, tarring, and feathering. Orson Hyde says, under date of July 26th, 1832:

Monday, visited a number of places and labored from house to house; some anxious to hear, others full of opposition. People collected at a private house in the evening according to appointment—a numerous crowd and they desired to remove a little across the way to a large Hall where all could be accommodated. We did so, and it seemed as though the Devil was let loose upon them they made much disturbance by talking, muttering and saying Amen, &c. They were of the baser sort, but the Lord enabled me to speak the word with boldness and confidence, and I told them all about it; and as soon meeting was out they set up a cry and uproar, and they were determined to tar and feather us. But as kind heaven would have it one man, a friend, heard the commotion, and came to us and told

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48 Hyde, op. cit., July 10th, 1832.
49 Ibid., July 11th, 1832.
50 The Evening and the Morning Star, Vol. I, No. 2, July 1832. This was the first Mormon newspaper published. It had its beginnings in Independence, Missouri. Hereafter this publication will be cited as the Evening and Morning Star.
us to be off, for mischief was devised against us. Accordingly, we passed off in the crowd unmolested and they lost their prey.\textsuperscript{51}

And again on the 17th of July:

Laboring from house to house; held meetings in the afternoon at a private house; explained the work unto them, and we thought we would have a private meeting in the evening as there was some quite believing. Accordingly we came together, and there was a mob gathered around one house of about a hundred men, who swore they would have us and tar and feather us. The people told them that we were not there, but the mob did not believe it, and said they would search the house, but they did not, they then all rallied and came down to the house where we really were, but a young lady got the start of them and ran with all her might and came and told us what was going on; but the mob came on before we left the house, and surrounded it and tried to get in, but the lady told them there was no meeting there that night and that they must clear out. But a little boy came into the house to see if we were there and he did not see us, and went out and told them that we were not there, and they dispersed swearing and scolding, and thus the Lord delivered us.\textsuperscript{52}

From the record of Orson Hyde, it appears that their stay in Providence was cut short by the fact that an outraged husband made the missionaries fear for their lives. They left, walking, between 11:00 and 12:00 on the night of July 22nd:

Obtained the meeting house to preach in at 3 o'clock; attended a wedding during the fore part of the day; preached in the afternoon, had a large congregation. Brother Wilbur spoke after me and he spoke to the purpose. Returned to Mr. Angel's after meeting, and by this time became outrageously angry—said we were going to separate man and wife, and swore bitterly; and I believe he would have killed us if he could. We took our things, accompanied by his brother who was friendly and came down to Mr. Young's expecting to tarry all night; It had got to be nine o'clock by this time, but he had sold his beds and could not keep us, and James Angel gave us some money to go to the Tavern to tarry there. Accordingly, we started alone to go to the Tavern, and we concluded that as soon as Sunday was past Angel would clap a warrant on to us or follow us to kill us, and he knowing where we went would come and take us; so we turned short about in the road and went into the City 3 miles, saw Virella and

\textsuperscript{51}"Journal of Orson Hyde," July 16th, 1832.

\textsuperscript{52}\textit{Ibid.}, July 17th, 1832.
told her what had taken place and between 11 and 12 o'clock at night
left Providence for Boston; traveled until about 3 o'clock and then
lay down under an apple tree; slept sweetly about 1 1/2 hours, got up
and went on to Boston—tarried about 25 miles from Providence on the
road to Boston. Held meeting; people quite believing; some of them
tarried all night.53

They arrived back in Boston on July 25th, and took up labors
there until August 1st. They then went to Lynn, Massachusetts, which
was but ten miles from Boston. On the 2nd of August, they held their
first meeting in Lynn, at the town hall. Their message must have aroused
either considerable interest or curiosity in this area for "the hall,
which had a seating capacity of 1,000, was filled to overflowing."54
They baptized only two, however, during this journey.

The remainder of the month of August was spent in preaching the
Gospel in and around Boston. During this period they labored in the
small town of Beverly, where they held an unusual meeting:

... On the 16th, in the evening, they held another meeting
in Beverly, but a crowd of ruffians came out and disturbed the
meeting by explosion of fire crackers during the services. After
the meeting was over, the rabble went through the town, making
the night hideous with their hues and cries. They finally sur-
rounded the house where the brethren were and howled like a pack
of wolves.55

Their work around Boston must have aroused considerable interest
and concern among non-believers. On August 14th, 1832, Joshua V. Himes
of Boston wrote his introduction to a pamphlet which he published in
Boston about this time. This was probably the first anti-Mormon liter-
ature published in pamphlet form. Up to this time the press attacks

53 Ibid., July 22nd, 1832.
54 "Journal History," August 2nd, 1832.
55 Ibid., August 16th, 1832.
seem to have been found only in newspaper and magazine articles.

Alexander Campbell wrote the original article and it was first published in *The Millennial Harbinger*, dated February 10th, 1831. In 1832, it was published in a separate pamphlet with prefatory remarks by Himes:

**Prefatory Remarks.** It is well known to some of our fellow citizens, that two preachers of the Mormonites, a fanatical sect, which originated a few years since in the western part of New York, have recently come to this city to propagate their strange and marvelous doctrines.

I have had several interviews with these men, and have examined their book, called the "Book of Mormon," have endeavored to acquaint myself with the details of their history and principles, have put the result of my inquiries in writing, and am satisfied of the delusions and absurdity of their system, and of its evil tendency.

After this investigation, I felt a desire to have the system exposed, immediately in public print. . . .

However strange to relate, about fifteen persons, in this city have been led away by these false doctrines, have been baptised and joined the Mormon Church. And some of these persons have set out for the promised land, the place of refuge for the house of Israel, and for all the Gentile world, who will take warning and flee thither for safety. Two individuals who have gone, are defenceless females. . . .

These "two preachers" whom he interviewed might well have been Elders Hyde and Smith, for Hyde's journal entry of June 30th, 1832, says:

> Visited three families and baptized three persons at South Boston; had quite a comfortable time; the Lord was with us; talked with a Free Will Baptist Elder, found him quite unbelieving, he feared lest he should lose some of his flock, or, at least it was said he was a Free Will Baptist preacher; his name was Hymes.

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57 Joshua V. Himes, *Delusions*. An Analysis of the Book of Mormon; with an Examination of Its Internal and External Evidences, and a Refutation of Its Pretenses to Divine Authority (Boston: Benjamin H. Greene, 1832), see prefatory remarks.

58 Hyde, op. cit., June 30th, 1832.
After their August 16th meeting in Beverly they went to Bradford, Massachusetts, from which they "went on to Great Falls on the Piscataqua River in New Hampshire, about 35 miles; rode in the Stage about 12 miles. . . ."59 This forty-seven mile journey occurred on the 14th of September. On the 15th, they met Orson Hyde's sister, Laura. That evening they held a meeting at which Laura and her husband were present.

The "Journal History" says of that meeting:

. . .they held a meeting in the evening, and preached to a large and attentive congregation. Elder Hyde's sister and her husband were numbered among the unbelievers. The next day (September 16th) Elder Hyde tried to reason with his sister about the Gospel, but all to no purpose.60

September 17th, Elders Hyde and Smith passed through Dover, New Hampshire, and made their way to Portsmouth, making door to door contacts along the way. On the 19th, they crossed the Piscataqua River in a canoe, into the state of Maine, where they continued to canvass from house to house. Their first night in Maine they spent with an interesting character:

Went from house to house on the back roads and then came out on to the main road and crossed the Piscataqua River in a Canoe—one mile wide, and then we were in the State of Maine; went from house to house, but not much prospect this day. Tarried all night with a man that was rather enebriated with liquor. He dreamed that he plead with us for a Book until we let him have one; and he dreamed the same thing three times, and in the morning he plead so hard, we left one, and he promised to lend it to others, &c.61

Until the 4th of October they labored in York County, Maine, principally in Saco and Biddeford. They then expanded their labors into

60"Journal History," September 14th, 1832.
61Hyde, op. cit., September 19th, 1832.
the neighboring villages. October 31st, they baptized their first convert in Maine, a young man by the name of Timothy Smith. That same day, Orson Hyde attended a young girl in her dying hours. November 2nd, Hyde preached at the funeral of this girl, a daughter of "Mr. Denair." Shortly thereafter, they returned to Ohio by way of Bradford, Lynn, Boston, and Albany, arriving in Kirtland on December 22nd, 1832. This eleven-month missionary journey had not been an easy one for these two men. They had traveled "two thousand miles on foot, teaching from house to house, and from city to city, without purse or scrip, often sleeping in school houses after preaching—in barns, in sheds, by the wayside, under trees..." They returned in "good health and spirits saying, that they had built up four churches; one in the state of Maine; two in Massachusetts, and one in Pennsylvania. They have baptized sixty or more, disciples, who they say, are strong in the faith, rejoicing in the Holy One of Israel."

Orson Pratt and Lyman E. Johnson

As previously mentioned, during the "Amherst Conference" of January 25th, 1832, Orson Pratt and Lyman E. Johnson received calls to go to the "eastern countries." A detailed account of their journey is not available, but the general movements of the two can be followed.

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62 "Journal History," October 31st, 1832.
63 Hyde, op. cit., December 22nd, 1832.
On February 2nd, Orson Pratt was ordained a "High Priest."

The 3rd of February Pratt and Lyman left Kirtland on foot, without purse or scrip, carrying only a change of clothing with them. They traveled through Ohio, Pennsylvania, New Jersey, New York City to Long Island, preaching and baptizing along the way. In coming from Kirtland to Long Island, they preached thirty times in towns and villages where people had never before heard the message of Mormonism.

From Long Island they proceeded up the Hudson to Canaan, Columbia County, New York, the home of Orson Pratt's parents. Of this visit Orson Pratt said only that they visited. He gave no further details than that. They then traveled northeast through the southern part of Vermont into New Hampshire. At Bath, Grafton County, they labored for twenty-six days, held twenty-one meetings and baptized some outstanding Church converts. Amasa M. Lyman was one of those converts. He said of that occasion:

I remained in this condition (not united with any church of the time) until the spring of 1832, when our place was visited by Elders Lyman E. Johnson and Orson Pratt from whom I first heard the Gospel. I was baptized on the 27th of April 1832, by Elder Lyman E. Johnson, and was confirmed on the day following by Elder Orson Pratt.

Other outstanding converts baptized in and around Bath were Hazen Aldrich, Orson Johnson, John Duncan, and Daniel S. Miles. Total baptisms in this place were fifteen.

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66 Andrew Jenson, The Historical Record, (Salt Lake City: Andrew Jenson publisher, 1896), Vol. V, No. 4, p. 50. (This was originally printed as a monthly periodical devoted to the historical, biographical, chronological and statistical matters of the Church.)


68 "Journal History," February 3rd, 1832.
They then moved north to the town of Charleston, Vermont. It appears that they arrived there on the 14th of May, 1832. In and around this town they spent ten days and "preached seven times"; baptized fourteen, among whom was Winslow Farr, prominent early Mormon pioneer. The conversion of Farr and his wife is significant:

Orson Pratt and Lyman E. Johnson, Mormon priests, came to town in 1832, formed a large church from East Charleston and Brighton; but in a few short years this whole church with the exception of one who renounced the faith, gathered up their effects and removed to Missouri their "Promised Land." This sect professed to work miracles, heal the sick and performed all to the satisfaction of their followers. Their numbers were greatly increased through the faith of the people in the healing of a Mrs. Farr who on account of sickness had been unable to leave her bed for 3 years. After a season of prayer, the Mormon priests commanded her to "rise and walk"; upon which she immediately obeyed the injunction, declared herself healed, and the next day was baptized in the waters of the Clyde. After which she engaged in the busy avocations of active life during the remaining 3 or 4 years of her stay in Charleston.69

Another account of this is found in the Vermont Historical Gazetteer:

... One of these was Winslow Farr, Esq., now Mormon Elder at Salt Lake City, who has two sons with him—one of which has a number of wives and scores of children.

Esquire Farr thus became a Mormon; his wife had been confined to her bed a long time, and was much pitied by her townsmen as a confirmed invalid. In 1832, two Mormon elders, Pratt and Johnson, visited Charleston, and at this time came in and prayed with them, and laid hands on her in the name of the Lord. She believed she was healed, and arose and prayed with them that same night, and thanked God for it; and the next day she and her husband were baptized, and joined the Mormon Church. And, at different times, in the course of 3 years, quite a flock from this town started for "The Holy Land."70

Other men of note baptized during this stay in Charleston were William and Zerubbabel Snow. Erastus Snow, younger brother of William

69 The History of Orleans County Vermont, Goodrich Library (City Library), Newport, Vermont, p. 118, column a.

70 Vermont Historical Gazetteer, Vol. 3, Goodrich Library (City Library), Newport, Vermont, p. 380, column a.
and Zerubbabel, was present during some of the meetings conducted by
Pratt and Johnson in Charleston. He was young, but very much impressed.
Though he was not baptized until the following February, he said what he
heard from the two elders brought about a great change in his life:

... but when persecutions and temptations arose I yielded thereunto and was again entangled in the vanities of the world and so went on in sin & vanity until the fourteenth year of my age and in the spring of 1832 when brother O Pratt & L. Johnson came into town preaching the Gospel of Christ which had been lost for ages & I believed it & two of my elder brothers which were of age obeyed it. From this time I begun to mend my ways and prayed to God to soften the hearts of my parents that I might have the privilege of obeying the Gospel; at length my prayers were answered & I was baptized by my Bro. William in the town of Charleston on the third day of February AD 1833 I then desired to preach the Gospel & begun to search the scriptures of divine truth and took the word of God for my guide that I might be able to instruct others in the way of truth & Holiness and to warn the inhabitants of the Earth to prepare for those things which the Prophets had declared should come upon them in these last days.71

May 25th they traveled north from Charleston to the town of Troy
in northern Vermont. In this area they labored for nineteen days. They
held sixteen meetings and baptized eighteen in Jay, Orleans County. They
arrived back in Charleston on June 15th. Here they stayed for "eleven
days, held six meetings and baptized eleven, one of whom was John Badger.
They then went south a few miles and held eleven meetings; here the Lord
healed a lame woman whom they baptized."72

On July the 4th, Pratt and Johnson again visited Bath, New
Hampshire, where they spent three days. Here they preached twice, bap-
tized four and ordained Hazen Aldrich an Elder. On the 9th of July they

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started for Charleston again where they worked for six days, "attended three meetings, baptized one and ordained John Badger an Elder, Wm. Snow a Priest and Winslow Farr a Teacher. ..." 73

In a letter to Sidney Rigdon, Simson Carter reported that Orson and Lyman were in Benson, Vermont, for a conference on August 10th:

We met in conference the tenth of August: There were fourteen elders and several priests and teachers present. Great union dwelt among us; two were ordained to the priesthood; two other were ordained, one an elder, and the other a priest. Brethren, O. Pratt and L. Johnson, were there; they have planted three or four churches since last February, and have baptized in all about seventy. 74

On August 28th, the Elders left Benson, Vermont, and started on a hundred mile journey to the southern part of Connecticut, where they arrived on the 1st day of September. In this area they labored for twenty-three days, "held eleven meetings in the town of Madison, (New Haven Co., Ct.) and six in the town of Killingworth, (Middlesex Co., Ct.), baptized ten and ordained one of them, namely, Willard Woodstock, an Elder." 75 On the 24th of September they started on their return journey to Benson. This took them five days. They stayed here for several days. While here they held four meetings.

During the latter part of September and most of October, these two missionaries made another visit to the branches in northern New Hampshire and Vermont. At the end of October the elders began their return trip to Kirtland, Ohio. Orson Pratt, however, decided to remain longer, so Lyman E. Johnson returned alone. In a letter from Bath, 75

73 Ibid., July 9th, 1832.

74 Evening and Morning Star, I, No. 6, November 1832.

75 "Journal History," September 1st, 1832.
New Hampshire, dated January 23, 1833, Orson Pratt recounts:

Dear brethren, we have traveled in the states of Pennsylvania, New Jersey, New York, Vermont, New Hampshire, Massachusetts and Connecticut; and we baptized four in Blakely, Pennsylvania; and also my brother on Long Island; eight in Madison, Connecticut; twenty in Bath, New Hampshire; twenty seven in Charleston, Vermont; and eighteen in Troy, Vermont. We went to a conference which was held in Spafford, New York, on the tenth of November, where brother Lyman (Johnson) baptized eight: he then, in company with brother Hazen Aldrich, started for Ohio; and I, in company with brother William Snow, started for Bath and Charleston, and baptized twelve by the way.

We have ordained several elders, since last February, and they bid fair to be faithful, and may do much good.

Brother Orson (J.) has returned from Missouri.

Brother Hazen has baptized four in Colebrook, New Hampshire. There are calls on the right hand and on the left, for faithful laborers in this region. Your brother in Christ,

By January 8th, 1833, Elder Pratt had separated from his missionary companion, William Snow, who had gone back to his home in Charleston, Vermont. On the 28th of January, Pratt started for home in Ohio. He arrived in Kirtland on February 17th, 1833. He gave a brief summary of his mission as follows:

... I arrived Feb. 17, 1833, having been absent on this eastern mission one year and fourteen days, during which time I traveled on foot nearly 4,000 miles, attended 207 meetings, mostly in places where they had not heard of the word, baptized 104 persons, and organized several new branches of the Church.

Gideon Carter, Sylvester Smith, and Jared Carter

Gideon Carter was also actively engaged in early missionary work in New England. Gideon was ordained an Elder at the Amherst Conference

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76 *Evening and Morning Star*, I, No. 10, March 1833.

77 "Journal History," February 17th, 1833.
of January 25th, 1832. He was also given a commandment to fulfill a mission with Sylvester Smith. His journal says that they "sailed on our mission to Vermont on the 5 of April 1832." Their journey is difficult to follow, but on April 22nd, 1832, Gideon said that he:

... met the people in Frank settlement on Thursday evening & brother Smith spoke to the people. The people gave good attention and too other meetings in other parts of the town met the people from house to house held meeting tuesday 24 & left my testimony with them. Meanwhile, April 25th, 1832, Jared Carter began another mission to the east. His companions were "Priest" Calvin Stoddard and Aaron Lyon, a teacher. Brother Lyon soon decided to take the stage, but Carter and Stoddard continued on foot, preaching as they went. They arrived at Benson, Vermont, where they held meetings on the 20th of May. This visit seemed to revive the work in Benson. The Benson saints thrilled at the return of Jared Carter.

In the latter part of May, Gideon Carter and Sylvester Smith arrived also in Benson. Gideon's writings do not give the exact date, but it was before the 24th, for the "Journal History" reports:

Thursday, May 24. A conference was held at Benson, Vermont, attended by Elders Jared Carter, Gideon H. Carter and Sylvester Smith. John S. Carter was ordained a High Priest and appointed by the conference to labor with his brother Jared Carter.

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79 Ibid., April 22nd, 1832.
80 "Journal History," April 25th, 1832.
81 Ibid., May 20th, 1832.
82 Ibid., May 24th, 1832.
May 29th, Elder Jared Carter left Benson to go to the east side of the Green Mountains:

On this day (May 29, 1832), Elder Jared Carter left Benson, Rutland Co., Vt., accompanied by Bro. John Putnam, on a missionary tour to the east side of the Green Mountains; they traveled 11 miles that day and conversed with people on the way. The next day (Wednesday) they arrived at West Rutland, Rutland county, where they tried in vain to get the privilege of holding a public meeting; they continued their journey to the town of Mount Hawley, Rutland county, where they held a meeting and found willing listeners. On Thursday, the 31st, they arrived at Andover, Windsor county, on the east side of the Green Mountains. On Friday they preached in Windom, and on Saturday, June 2nd, they preached in Windham, Windham county, with great success, and made an appointment for Sunday, June 10th, which they also filled. On Wednesday, June 6th, Elder Carter preached in Chester (Windsor Co.), but the people there made light of the message he bore. That week he administered to a young woman (Miss Ward) who had been lame for many years; she was both healed and baptized. After that Elder Carter and Putnam held a number of meetings in Chester, Andover and other places and conversed with many. On June 18th a woman was baptized and healed who had been sick for 26 years. After a meeting held in Chester, Tuesday June 19th, several were baptized. On Friday, June 22nd, an interesting meeting was held at Andover. After holding a number of other meetings and after baptizing several more, the missionaries returned to Benson, where they again met Elders Gideon H. Carter and Sylvester Smith.83

Sometime in June, Jared worked with Gideon in Adams, Massachusetts. Gideon said that many appeared convicted to the message, but they baptized only sixteen or seventeen persons.84

During his June missionary labors, Jared Carter met Ira Ames. He told Ames of the conference which had been called for August. It was to be held in Benson:

... Jared further informed me before he left that a conference of the Church of J. C. L. D. S. was to be held in the town of Benson, Vermont on August 16th (or 18th) at my Wife's father's house, Jaby Carter. He also informed me that two of my wife's brothers

83[ibid.], May 29th, 1832.

84John S. Carter, op. cit., pp. 5-6.
and David Carter had joined the church and also many of her relations and friends. In fact the work had taken up hot in her family. Her Cousin John S. Carter a freewill Baptist Preacher of considerable note was baptised also. . . .85

During July, Jared went into New York from Benson. He held meetings in Dresden on July 4th and 5th. The 6th, he returned to Benson, Vermont, and continued preaching in that area until the August conference. This conference was held for two days, one of them August 10th.86

Several prominent missionary figures were in attendance:

We were this Summer visited by a number of Elders, among whom were Bros. Simeon, Gideon & Jared—the Conference also in August set in Benson, attended by Elders Simeon W. Carter, G. H. Carter, Jared Carter, Cylvestor Smith, Elisha Collins, Zebulon Adams, Orson Pratt & Lyman Johnson. . . . & my Self.87

It was reported at this conference that Jared Carter had "been a partner in baptizing about seventy souls since April."88 Gideon H., apparently writing about this same conference, said:

... arrive at Benson met the Brethen in conference attended to the ordenation of anumber of brothren attended meting on Sunday & Satterday on Saturday hard brother John S. Carter on Sundy hard brother Orson Prat & brother William Jonson in the fornoon In the afternoon heard Broth smith & I spoke some89

Simeon Carter was Jared Carter's missionary companion in New England and New York for part of Jared's mission. Simeon reported on September 20th, 1832:

86Evening and Morning Star, I, No. 6, November 1832.
87John S. Carter, op. cit., p. 5.
88"Journal History," August 10th, 1832.
89Gideon Carter, op. cit., no date nor page given in journal.
... I have baptized forty two since the first of July. I have been laboring west of the Lakes in Bolton, (N.Y.), and br. Jared has been with me a part of the time, and we expect to continue together for a while. Some powerful manifestations of healing have been wrought through our ministry; but the people are generally very unbelieving in this region of country, and ready to rail at us and to persecute us. ... 90

In September, many of the Elders in the East began to return to Ohio. Joseph Smith wrote: "The Elders during the month of September began to return from their missions to the Eastern States, and present the histories of the several stewardships in the Lord's vine-
yard. ..." 91 On October 19th, 1832, Jared Carter, with Simeon Carter, returned to Kirtland. He had been absent for "about 6 months, during which he had preached in Ohio, Pennsylvania, New York, and Vermont and baptized 79 souls." 92

The year 1832 was considered by the Church to be a very success-
ful missionary year. The "Journal History" reports:

During the year 1832 active missionary work had been carried on
by the Elders in Ohio, Indiana, Illinois, Missouri, Michigan, New
York, Vermont and Pennsylvania, and new missionary fields had been
opened in Virginia, Kentucky, New Hampshire, Connecticut,
Massachusetts, Rhode Island and Maine; also in Canada. 93

New branches were established in New England "at Benson, North Troy,
and Charleston, Vermont; at Bath, New Hampshire; in N. Rowley and Boston,
Massachusetts, and how many in other places we can not say. ..." 94

90 Evening and Morning Star, I, No. 9, February 1833.
91 History of the Church, I, p. 286.
92 "Journal History," October 19th, 1832.
93 Ibid., December 31st, 1832.
94 Evening and Morning Star, I, No. 6, November 1832.
Newell K. Whitney and Joseph Smith

Joseph Smith claimed to have received a revelation on September 22nd and 23rd, 1832. The revelation is lengthy, but contains two important verses relative to a mission call to "Bishop" Newell K. Whitney.

These verses report:

Nevertheless, let the bishop go unto the city of New York, also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and utter abolition which await them if they do reject these things.

For if they do reject these things the hour of their judgment is nigh, and their house shall be left unto them desolate.95

Very little seems to be recorded about this mission. The Journal of History of the Reorganized Church of Jesus Christ of Latter Day Saints says only this: "In obedience to this commandment Bishop Whitney spent a large part of his time in the Eastern States."96 In the "Journal History" of the Church it is reported that "In obedience to revelation, Bp. Newell K. Whitney had labored in Albany, N. Y., and Boston, Mass."97

For some reason Joseph Smith went on this mission with Whitney. His record about it is also very brief. It says:

I continued the translation of the Bible and ministering to the Church, through the fall, excepting a hurried journey to Albany, New York and Boston, in company with Bishop Whitney, from which I returned on the 6th of November, immediately after the birth of my son Joseph Smith the third.98

95D&C 84:114-115.
96Journal of History, January 1909, Published by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, Lamoni, Iowa, p. 75.
97"Journal History," September 22nd, 1832.
98History of the Church, I, p. 295.
Though little is known about this mission it was probably quite significant in the early missionary work in New England.
Chapter IV

EXPANSION OF MISSIONARY ACTIVITY

1832-1835

Important Role of John S. Carter

On May 24th, 1832, in Benson, Vermont, John S. Carter was ordained a high priest. In the fall and winter of 1832, many of the New England missionaries returned to Ohio. Following this, John S. Carter seemed to take quite a prominent leadership role in New England.

From about the 6th of January, 1833, to February 8th, he traveled to the vicinities of Bolton, Benson, and Hillsborough. He held conferences and meetings, taught the Gospel and baptized converts. On February 8th, he said:

Arived at home & found my family will thro', the mercy of the Lord for which, thanks to His adorable name.—found that Dr. Orison Pratt had been here on his way to the meeting of Elders in the Ohio, as they, at this time are all, on as such as are traveling are called to meet for purposes to me at present unknown—much revelation has of late been given—Oh, God Almighty let me ever more please The—Amen, & amen.99

Carter was several times involved in special meetings which were called "to set things in order."100 On March 14th, 1833, he recorded:

Church meetings to settle the difficulty—Which by the express & solemn agreement of the parties viz. Henry Sherwood & Cornelius van Antwerp, was left, to be finally & conclusively decided by the council of the following Eld. & Priests & brethren, viz., John L. Putnam, Willard Woodstock, Elders John Tanner & James Putnam, also Sidney Tanner, Teacher, Brethren Netherley & Ripley were also with us

99 John S. Carter, op. cit., February 8th, 1833.

100 Ibid., February 9th, 1833, and March 9th, 1833.
heard the statement of the agrieved parties. then consulted by ourselves & came to the following decissions:101

Some problems arose for which John S. felt he needed special help from the Elders in Kirtland. He said on April 5th, 1833:

Wrote to the Elders in Kirtland requesting by them council from God under some peculiar trials. Spent a considerable part of the day in prayer--Heard Sister Sherwood relate her visions of seeing an Angel which was last Monday. he conversed with her as she supposed about fifteen minuits. & told here that he should come again. She has had many wonderful visions. She related that she heard a voice soon after she came into this work telling her that if she would be faithful, she should see many great & glorious things.102

Several months after Carter wrote to the Elders at Kirtland, he attended a conference in New Hampshire. He reported:


In September of 1833, John S. Carter, acting upon the counsel of some of the Church leaders, left to go to "Zion." His family was accompanied by "Brother Ripley & family.---Br. Clements & family--The family of Br. W. Burges. . . ."104

After arriving in Kirtland he took a very active leadership role. He was one of twenty-four high priests present when the first high

101Ibid., March 14th, 1833.
102Ibid., April 5th, 1833.
103Ibid., June 8th, 1833.
104Ibid., September 2nd, 1833.
council of the Church was organized. He was a participant in Zion's Camp, and was a signer of one of the important "propositions" of intent of the Mormons as they were enroute to Clay County. These propositions of intent were written to the citizens of Jackson County, Missouri. They were written to inform the Missourians just what the intentions of Zion's Camp were upon their arrival at their destination, Jackson County. They were signed by Joseph Smith, F. G. Williams, Lyman Wight, Rodger Orton, Orson Hyde, and John S. Carter. On June 24th, John S. Carter died, the first victim of cholera in Zion's Camp.

Missionary Efforts of Orson Hyde and Lyman E. Johnson

On March 26th, 1833, Orson Pratt left on a second mission to the "Eastern States." His companion was Lyman E. Johnson. They had received a commandment through Joseph Smith to fulfill this mission. They arrived in Bath, New Hampshire on June 7th. To this date, they had attended forty-four meetings and baptized thirteen converts.

The next day, June 8th, a conference was held in Bath. There were five High Priests in attendance. They were: Lyman E. Johnson, Orson Pratt, Hazen Aldrich, Stephen Burnett and John S. Carter. There were also seven Elders, two Priests, and a Teacher. As part of the business of the conference, there were six ordinations. Orson Pratt

106 Ibid., Nos. 4-6, pp. 587-588.
107 Ibid., pp. 589-590.
officiated in all of them. During the following six days, Pratt, Johnson and the brethren with them held meetings in the neighboring towns.

At Charleston, Vermont, another conference was held on July 24th, 1833. Nine priesthood ordinations were performed. This time all of them were done "under the hands of Lyman E. Johnson."

On September 8th, Horace Cowen was ordained an Elder by Lyman E. Johnson. Cowen said he "was sent on a mission to Bath, N. H." He joined Zerubbabel Snow in this ministry to the eastern country. They arrived at Bath, Grafton County, New Hampshire, on June 12th. He and Zerubbabel separated after having served together for two and a half months. They had baptized eighteen persons while they had labored together.

On the 14th of June, Cowen began to work with his new missionary companion, Stephen Burnett. They began their missionary activities in Lyman, Grafton County, New Hampshire, on the 16th. After serving together for about a month, Horace and Stephen separated from each other. They had held fifteen meetings, fourteen in New Hampshire and one in Vermont. They had baptized twelve people.

From July 8th to August 1st, Cowen's companion was Hazen Aldrich. They succeeded in holding fifteen meetings and baptizing two. They parted until the 5th of August. On the 6th, again working together,

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109. The Deseret News Weekly, VIII, (Salt Lake City), June 9th, 1858, p. 65. [Hereafter cited as Deseret News Weekly.]
they baptized nine persons. Horace Cowen reported:

From the 7th of August to the 2nd of September we held twenty meetings, baptized twenty-three, ordained one Elder by the name of Daniel Bean, and also ordained one Teacher by the name of Benjamin Sweat. We have labored in this place more than four weeks, and laid the foundation for two churches, one in Errol, Coos County, New Hampshire, and the other in the Letter B, state of Maine.111

Horace Cowen was in Bath, New Hampshire, on September 8th. Here, as stated before, he was ordained an Elder by Lyman E. Johnson.

On October 3rd, Cowen and Aldrich took their journey to "Bradford" church in Massachusetts. While in that state, they met John F. Boynton and Evan N. Greene. After meeting with these two brethren, Cowen said:

... On our travels in that State we met Bro. John F. Boynton and Evan N. Greene, and we counseled and thought it wisdom that "Horace Cowen and Evan N. Greene should join in the ministry and bend their course towards Kirtland."112

Meanwhile, Orson Pratt left Bath, New Hampshire, for Kirtland on September 8th, 1833. He arrived there on September 28th. In reporting the results of this mission, Pratt said that he had been "absent six months, during which I travelled about 2,000 miles, attended 125 meet- ings, and baptized upwards of 50 persons."113

Missionary Efforts of John F. Boynton and Evan M. Greene

On January 15th, 1833, John F. Boynton and Evan M. Greene left for a twelve week mission to Pennsylvania.114 They baptized into the

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111Ibid.
112Ibid.
113Millennial Star, Vol. 27, p. 72.
Church between seventy and eighty converts. In a letter to the "Star,"
dated April 13th, 1833, in which they reported that mission, Boynton and
Greene said: "We understand the work continues to roll on at the east,
and we expect soon to bend our course thither, in hopes to attend a con-
ference in Bath, New Hampshire, on the eighth of June." Boynton and
Greene did leave soon to attend the conference in Bath, New Hampshire.
They left the 16th of April, 1833. William H. H. Sagers went with
them. On Tuesday, the 9th of July, Evan M. Greene wrote:

Tuesday the 9th we entered Mass. in the County of Berkshire. This
rout we traviled the most of the way on foot for the space of one
hundred & 70 miles passing through the Countyes of Berkshire,
Franklin Worster & Essex and in this rout we passed many fine vil-
lages where they carry on manufacturing verry extensive. . . .

On the 13th, they arrived at the home of Boynton's parents in
Bradford, Essex County, Massachusetts. His mother was very sick. The
14th they held two meetings and found many of the brethren in that area
"verry steadfast" in the Church. The missionaries stayed in and around
Bradford holding meetings whenever they could. On the 22nd, Evan said:

Monday 22 this morning we held a council at Br holme's house
concerning some of us going into the state of Maine for B H had
received a letter from there requesting some labors to come there
and the decision was that Bros John F. Boynton and Henry Harriman
should go there and that I should stay around here with the Bret
or go on some short missions with Bro Rogers.

116 Evan M. Greene, op. cit., April 16th, 1833.
117 Ibid., July 9th, 1833.
118 Ibid., July 22nd, 1833.
Having decided that Boynton and Harriman would go east to Maine, and that Greene should stay around Bradford, John F. and Evan parted. On the 1st of August, Evan Greene left Bradford long enough to fill an appointment in nearby "Bi-field." He reported:

Thurs Aug 1st this day I had an apt in Bifield at Bro Rogers Son in laws and I attended it but there were but a few who came out to hear from the word of the Lord I spake to them concerning this latter days work which God doing now in the earth and had considerable liberty though not so much as at sometimes.119

He returned to Bradford again.120 He taught the Gospel, baptized converts, held meetings, and administered the sacrament on occasion.

Henry Harriman, the missionary who had gone to Maine with John Boynton, returned to Bradford on August 22nd. He brought news of the great work being done in Maine, and requested that Greene go back there with him to assist in the work.

Thursday, August 29th, Harriman and Greene left for Hollis, Maine. They arrived there on the 30th, and stayed in the home of Sylvester B. Stoddard. On the 31st, they met John F. Boynton in Buxton at the home of a "Mr. Andrews." September 1st, Evan Greene wrote:

Sund Sept 1st this day we had a meeting and the house was crowded in the forenoon we had not much liberty of speach but in the after noon the cloud seemed to break and we speak with power on the subj of hypocrisy among professors of religion and also showed the manner of the Apostles preaching and speak to them in tongues and two men bore testimony to the spirit of God in it.121

They held several meetings on the 2nd. They baptized two, James Townsend and Aaron Clark, on September 3rd. At the townhouse in Hollis,

119 Ibid., August 1st, 1833.

120 Ibid., August 18th, 1833.

121 Ibid., September 1st, 1833.
they held a meeting on Sunday, September 8th. This was thought to be the largest gathering ever held at this place.

Henry Harriman and Sylvester B. Stoddard went from Hollis to the north on a mission. They left on the 10th of September, 1833. This same day, Greene and Boynton stayed at a "Mr. Dressers." While here they met a "Bro Dennett who was going to Kirtland and we wrote to Bro Joseph and my father."122 ("My father" spoken of by Greene was John P. Greene who played such a prominent part in early Church history, especially during the Illinois period.)

While on the way to Saco, Maine, to fill an appointment at Nathaniel Milliken's home, Boynton and Greene stopped at the Hollis Post Office where Evan Greene had a letter from his father, John P. Greene, which told them of the "riot" in Jackson County Missouri. This "riot" was the conflict which was developing between the Mormons and the Missourians.123

Boynton and Greene held meetings in and around Saco until the 22nd of September. On this day, by previous appointment, they held a meeting in a schoolhouse in Scarborough, Maine. The 25th they were in Buxton, Maine. On the 26th, they returned to Saco. They taught near here, moving in and out only for brief periods of time until about the 10th of October. On this date, they ordained Josiah Butterfield an Elder and appointed him to be in charge in this area—"to watch over the Church." They spent part of that day in Hollis, Maine, at the home of

122Ibid., September 10th, 1833.

123Ibid., September 11th, 1833.
Sylvester D. Stoddard. Here they stayed at night. They then proceeded to the home of "Bro. Holmes" of Essex County. On the 14th of October, they met in Rowley, Maine, to decide what they should do about their missionary labors. The results of that meeting were recorded by Evan Greene in the following way:

Accordingly we met on Monday afternoon and laid the case before the Lord and asked counsel of him for we felt as though our missions had ended and we felt that Bro Aldridge should go on to his church or the one he had built up in Me also that Bro John should stay here a few weeks and then return to the Church in Hollis that Bro Cowan and myself should return to Kirtland and bare testimony by the way and we felt peace in it and received it as the word of the Lord.124

This writer has been unable to find the date on which Evan Greene returned home.

By way of summarizing the Church activities of the year 1833, the 'Eastern States Mission History' records the following:

John F. Boynton and Evan M. Greene went on a missionary tour through the Eastern States in June 1833, and they visited in New York, Massachusetts, Maine, etc. They baptized 26 persons whose names have been preserved and are on file. . . .125

Again, under date of December 31st, 1833, this same "History" reports:

"Branches of the Church were being built up in various parts of the Eastern States by a number of missionaries, especially in New York, Massachusetts, Maine and Vermont."126

124Ibid., October 14th, 1833.

125"The Eastern States Mission History," dated December 31st, 1833. This is a day to day account of the missionary activities in the eastern states. On file at the LDS Church Historian's Library.

[Hereafter cited as "Eastern States Mission History"].

126Ibid.
Missionary Work in 1834

Elder John F. Boynton, who stayed in New England after Evan Greene returned to Kirtland, remained active in proselyting, especially in Maine. On January 20th, he wrote a letter from Saco, Maine. 127

Speaking of his accomplishments in that area, Boynton said:

I have been laboring in this part of the vineyard for some time to lay before the people the new and everlasting covenant, and the glorious things of the kingdom that God has been pleased to reveal in these last days.

I have baptized about forty in this section, and there is more convinced of the truth, but are still lingering on the threshold of the church, and I think the Lord will gather some of them into his kingdom. 128

Of his activities following his separation from Greene, he further said:

Brother Evan M. Greene labored with me from the 16th of January, 1833, till the October following. While we were together we baptized about one hundred and thirty; then, at a council at Rowley, Mass., it was decided that he should travel with Brother Horace Cowen to Kirtland. Accordingly, they started on their mission and I went to Boston and visited the church in that place and baptized one. I then returned to this place and organized this branch of the church. The members in this place are strong in the Lord and are rejoicing in the new and everlasting covenant. 129

Amasa Mason Lyman, who had taken up a mission in New York following his baptism, moved into the New England area for a brief period. He arrived in Lyman, New Hampshire, the place of his birth, on February 25th, 1834. The following day, he held a meeting in Littleton, New Hampshire. Though his record is not too clear at this point, he labored

127 Deseret News Weekly, VIII, No. 15, June 16th, 1858.
129 Ibid.
in New England during March and April, 1834. He worked with Hazen Aldrich and Lyman E. Johnson. Under date of March 14th, 1834, his journal records:

... when I, in company with brother H. Oldrich started for Bolton & arrived in Benson on the 14th and meet with brother Lyman Johnson whom on the 15th we held a meetings & another on the 16th on the 17th brothers, O. & J. left for, N.Y. I tarried in benson preparing to go up to Zion. ... 131

Lyman worked in and around Benson until April 12th when he started for Kirtland. He wrote that "... we arrived on the 6th of May after a journey of 17 days." 132 After just three days in Kirtland, Amasa Lyman joined "Zion's Camp" which left about the first of May to go to Missouri. The purpose of the "Camp" was to help restore the Saints who had been driven from their homes during the "riot" in Jackson County.

From April through June, 1834, the "Journal History" deals almost entirely with Zion's Camp. While most men in Kirtland were getting ready to go with the "Camp" to Missouri, Jared Carter was given a special appointment to visit the branches of the east to receive contributions for the purpose of finishing the Temple which was being built in Kirtland. This writer was unable to find Carter's report of this mission. Boynton, however, gave considerable detail in a letter he wrote from Bolton, New York, dated August 31st, 1834. He reported:

Previous to the conference at Saco, Maine, I had been laboring in the east, and had built up a small church in Farmington, (Conn.) When I returned to attend the conference I received your letter from the council by the hand of Brother Jared (Carter), requesting me to engage in the mission with him in laying before the churches the subject of building the house of the Lord in Kirtland, with

131 Ibid., March 14th, 1834.
132 Ibid., April 12th, 1834.
which I readily complied, realising that it was a subject of greatest importance. Accordingly, on the 19th, we separated at Saco, (Maine) agreeing that I should pass through the churches at the north, while he visited those at the south, and meet again at Andover, Vermont, to attend the conference in that place on the 19th. I then visited the church at Erol (Coos Co.), N.H., found them strong in the Lord. From thence I came to the church at Dalton (N.H.): then to St. Johnsbury (Caledonia Co.), Vt., where a conference was held on the 28th. There were present at this conference three High Priests and seven Elders, and seven churches were represented which were all found to be in good standing. Much instruction was given. Three were ordained Teachers. Great union prevailed, and the conference unanimously voted to keep the Word of Wisdom.

I next visited the church at Charleston (N.H.), baptized one; from thence to Jay (Vt.), and baptized another; then to Danville (Vt.), where I held two meetings and baptized seven. I then returned to St. Johnsbury (Vt.); held a meeting on the Sabbath, had a large and attentive audience, and baptized, in that place, thirteen. The minds of many more seemed to be called up to inquire into the great work which the Prophets have declared should come forth in the last days. I then came on to Andover (Vermont), where I again met brother Jared (Carter), who had passed through the church at Boston (Mass.), from thence to Killingworth, Ct., where he baptized three and one in Madison (Conn.) He then visited the church at Norfolk (Conn.) and baptized one; from thence to Shaftsbury (Vt.), where his labors were blessed in regulating the affairs of the church and bringing them to the order of the Latter-Day Saints. Also, he baptized four, and others were convinced of the truth, and there was a general move on the minds of the people in that place. He had been greatly blessed with the Spirit in laying before the churches the object of his mission: also in breaking down prejudice, and laying before the people the truth of the fulness of the everlasting gospel contained in the new covenant.

The conference in Andover (Vermont) was crowned with the blessing of God. We think much good will result from this meeting. From thence we came to Benson (Vermont), attended the conference in that place, and the preaching was attended with the power of the Spirit. One was added to the Church, and many more were inquiring into the truth. We next attended the conference in Bolton (Vt.) where were a large collection of official members of the church. Considerable business was transacted—two were ordained to the High Priesthood—many questions were discussed—the meeting crowned with the Spirit, and much intelligence was given concerning the work of the Lord, which will undoubtedly prove a lasting benefit to the servants of God. Our meeting following the conference was greatly blessed of the Lord. Two were baptized and many others had their minds called up to inquire into the truth of the fulness of the gospel of the kingdom of the Latter-Day Saints. It is evident that much good will
be the result of the conference, and meetings, which we have held through out mission; for much prejudice, occasioned by the false reports that have gone forth, by those who withstand the truth, has been removed, and tradition, superstition, and error, seems to give way before the mild rays of the glorious gospel, while the cause of truth is taking a general triumph. 133

Elder Francis Gladden Bishop performed a mission in New England about this time. The "Journal History," under date of May 8th, 1834, says:

Under this date (May 8th) Brother_____________ Bishop wrote from Salisbury, Conn., to the effect that the work was beginning to find friends and advocates in that place. He stated that seven had been baptized and more were anxiously inquiring. 134

Among those converted by Bishop were Jonathan H. Hale and his wife. About his conversion, Hale said:

... I and my wife received the Gospel and was Baptised in Dover New Hampshire into the new and everlasting Covenant on the 13 day of June 1834 by the hand of Gladden Bishop and ordained by him to the office of an Elder in August same year, to Preside over the church in Dover. ... I continued work in Dover untill 31 March 1835. 135

Gladden Bishop apparently had considerable success. In a letter written December 4, 1834, he said:

I arrived in Norfolk (Litchfield County, Conn.) in November 1833, and spent the winter in this State, preaching in different towns; the result of my labor here was the baptism of 18 persons in the spring (of 1834). Norfolk is said to be one of the most populous and wealthy towns in the State. ... In June 1834, I attended the Maine conference, stopped in Boston and baptized one. ... Thence I went to Dover, N.H., where I baptized 7, and from Dover to Bradford, Maine, where I baptized one. ... After visiting Dighton, Writing Rock, Bristol County, Mass., I went to Wendell (Franklin County, Mass.), where I baptized 9. When I arrived at this place

133 "Journal History," August 31st, 1834.

134 Ibid., May 3th, 1834.

(Salisbury, Conn.), I learned that 6 others had been added to the Church during my absence, by Elders Smith and Carter. Since my arrival I have baptized 5. The church now numbers 20 in this place.136

On February 20th, 1834, the High Council of the Church at Kirtland held a meeting. Business was taken care of, and doctrine and policy of the Church was discussed. Missionary assignments were made to a number of the men. An appointment was made for a "general conference" to be held in Saco, Maine, on the 13th day of June, 1834.137 This conference was held. Jared Carter, who had been sent on his mission to raise funds for the Temple, was chosen "moderator." Sylvester B. Stoddard was selected clerk. Stoddard reported that conference in the following way:

It was an interesting scene and no doubt will prove beneficial and much good proceed from it. The public meeting commenced at half past 10 o'clock. Those that stood in defence of the cause of God, were blessed with the Spirit, and the people gave good attention. At 4 o'clock P.M. the Elders conference commenced--the conference came to order, and Jared Carter was chosen Moderator. After prayer the conference made choice of Sylvester B. Stoddard for clerk. It was then moved that the Elders present proceed to give an account of themselves, and the several churches to which they belonged--They then proceeded, and seventeen branches of the church were represented, and said to be in good standing; two of the branches represented are located in Pennsylvania: three in the state of New York, and the remaining twelve, east of the state of New York. We have also heard of twenty-three branches in York State, and other places east of Ohio which were not represented in this conference.

There were many interesting narratives of the travels of the brethren related, which were edifying. Bro. John F. Boynton, then addressed the conference; much instruction was given, and his address very appropriate. The conference then adjourned to 7 o'clock, A.M.

136Latter-Day Saints' Messenger and Advocate, Vol. I, No. 4, January 1835, pp. 63-64. This is an LDS Church periodical which was published in Kirtland, Ohio. Hereafter to be cited as the Messenger and Advocate.

on the next day, when we again met. After prayer Bro. Jared Carter
made known his mission concerning the building of the house of the
Lord in Kirtland. By the voice of the conference it was agreed that
there should be a contribution. The conference then adjourned till
5 o'clock P.M. in order to attend public meeting. After the meeting
the conference again met and after prayer proceeded to business. It
was then motioned and seconded that the Elders, Priests, Teachers,
and Deacons in this conference, abide by the word of wisdom, and
passed by a unanimous vote. The subject of ordination then came
before the conference and six were ordained, three to the lesser
Priesthood, one to the office of a Teacher, and two to the office of
Deacon, which was done in the name of the Lord. The conference then
voted to appoint a conference in St. Johnsbury, Vermont, on the 28th
day of the present month, and then closed by prayer. On the fol-
lowing day (June 16th), being the first day of the week, we again
repaired to the meeting house, where a numerous concourse had assem-
bled to hear the word of the Lord, and God manifested himself to
his servants and they were enabled to lay before them the great work
of the Lord, and the glory of his kingdom which has been revealed in
these last days. The people listened in a very becoming manner, and
many were heard to say; we have heard the truth today, and, according
to the appearance, much good may proceed from the interview that we
have had with the people in this section. There have been several
baptized since the commencement of this conference, and some from a
distance, who came to investigate the work have united themselves
with the people of God, and have returned with an olive leaf. The
Lord has been pleased to manifest himself by accompanying the admin-
istration of laying on hands for reception of the Holy Ghost, in a
manner convincing to all around— even to those that were not
disciples.138

Meanwhile, Erastus Snow, who was later to play a very important
role in Church history, was beginning his career as a missionary.

Shortly after the conference at Saco, Erastus Snow wrote:

... therefore agreeable to my desire I was ordained to be a
teacher in the church of the latter day saints under the hands of
John F. Boynton on the 28th day of June AD. 1834 & in the town of
St Johnsbury Vt and after occupying upon this I received the lesser
priesthood under the hand of my brother Wm Snow in Charleston on the
13th day of the next Nov. during this time I erastus lived in St
Johnsbury and laboured upon a farm & assembled with the brethren on
Sunday to teach them the word & often went out to teach the Gospel
to the world in the adjacent country with Br. Gardner and other &
many convinced of the truth & some made willing to obey it.— & after
that I was ordained a Priest. Br James Snow started with me on the

138 "Journal History," June 14th and 15th, 1834.
22nd day of Nov. from St Johnsbury. we went to Danville where we held a meeting with the brethren from thence we journeied to Sheffield were we held two meetings & from thence to Glover where we held a meeting & had a large & attentive audience. we then went to Albany & staid one night with our acquaintance who we found very believable in the truth.139

Lyman E. Johnson fulfilled another short mission to the New England states, beginning in September, 1834. On the 4th of September, 1834, he married Sarah Lang in Ohio. Shortly after this marriage, he started on his mission. He went as far as Maine, preaching through the intervening states. He baptized and organized branches whenever opportunity permitted.140 This writer has been unable to find any detailed information on this mission, but it is known that Johnson returned to Ohio that same fall—the fall of 1834.

Call for More Missionaries

As previously pointed out, there was missionary activity in New England in 1834. There was some feeling from several quarters, however, that more missionaries needed to be sent. From Massachusetts, Brother Jonathan Crosby, in a letter to Oliver Cowdery, dated July 17th, 1834, said:

It is now about one year since I first commenced seeking for an interest in Christ, and being then in the wilderness, and not knowing whither to go, I was lead along by the precepts of men, and their cunning craftiness whereby they lie in wait to deceive (as I was about to receive the mark of the beast whose number is the number of a man,) last November, when the Lord, who is rich in mercy, beholding my perilous condition, sent his servants to release me, and to declare unto us the everlasting gospel of Jesus Christ, which has been revealed unto you in these last days.

139 Erastus Snow, Book A, 28 June 1834.
140 Millennial Star, Vol. 27, p. 102.
Brother Evan M. Greene and Horace Cowen came here last November, and held many meetings in this place and vicinity, and baptized six persons in this town. Although the beast was enraged against them the seed was sown and has taken root, though rather a barren soil; and the beast is still enraged against it with all the powers of darkness, yet I hope and trust that it will yet become fruitful. We held our meetings in a school house until we were shut out. There has not been any of our brethren along this season, and I cannot account for it. There are some standing at the door and calling for admittance, but there is not one to open the door to these poor wanderers, or to break unto us the bread of life.

Three of our number have left town—Bro. D. Nielson was ordained a priest by Brother Greene; but in consequence of coming under this new covenant, he was thrown out of business and employment, and consequently was under the necessity of leaving town to seek employment. Thus, we are without a preacher, and many say that if this was the work of the Lord, he would not suffer this delay; but this does not weaken my faith. I firmly believe the work to be of the Lord, though I am yet a child. The harvest truly is great, but the laborers are few. I pray, therefore, the Lord of the vineyard that he would send forth laborers that these proud scoffers may be cut down, and made to know the truth of what the Lord is doing in these last days, and that those who are knocking may receive admittance. Perhaps the reason why the brethren do not come here is, that they do not know that there is need of them, or that there is a branch of the church in this place. I would request that you notify, through the medium of the "Star," our brethren who are traveling through the country, that we have need for their assistance; for we are like sheep among wolves who are howling on every side; and the same spirit is manifest here that was shown toward our brethren in the west; and they have even ventured so far as to trample on the laws of the land. But this is nothing more than we may expect—our sufferings are nothing compared with the sufferings of the saints of old, or our brethren in Zion. And if we are scoffed at, and the finger of scorn pointed at us, it is nothing, for if we be reproached for the name of Christ, happy are we. And we would, like Paul, rather glory in tribulation; for tribulation worketh patience, and patience experience, and experience hope.141

From Huntington, Connecticut, Eli Gilbert wrote:

The last visit from my son Sidney, was more than two years past; he then came from New York, and left his business in that place to recover his health (being an invalid.) He continued with us about two weeks, and in that time was pressed by his friends and acquaintances, to meet with them and others, and inform them concerning the people, and book of Mormon—this he cheerfully did, as often as his

141"Journal History," July 17th, 1834.
low state of health would permit, and although threatened, and 
abused, by some of our pious persecutors, yet not much hurt nor 
interrupted: when a meeting was held, a goodly number were brought 
to serious enquiry concerning these things, and several would gladly 
have received baptism, as they afterwards told me. And thank God, 
some retain that desire and determination yet; and have anxiously expecting an elder or preacher ever since, as my son gave us 
some reason to expect a brother Hyde, (but has since informed us, 
why he did not come.) I have no doubt but what a society would 
have been formed here more than 18 months ago, had an elder called 
on us, and spent a short time with us, as was expected. Nor do I 
much believe it is too late yet--I truly wish the experiment may be 
tried. And if it is in your power to direct any good brother 
preacher to Lewis Down's, or Isaac Buckingham's, at Huntington Conn. 
they would be cordially received, and kindly entertained.142

Sylvester B. Stoddard wrote Oliver Cowdery from Saco, Maine,
October 20th, 1834. He commented:

On the 18th of June I started in company with bro. Josiah 
Butterfield, to visit a small church in Farmington, about 80 miles 
from this place, which consisted of ten members. We labored a short 
time with them and the people round about, and baptized seven: one 
of them a Methodist preacher, who is now preaching the whole gospel, 
and bids fair to be a very useful member in this church.---We tarried 
with them until the 10th of July, when we returned home. I then 
attended to my domestic concerns until the 30th of August, when I 
started for the East again, and on the 5th of September, arrived in 
Farmington and found the brethren and sisters strong in the faith, 
and rejoicing in the Lord. I then took bro. Kempton with me and 
labored in the back towns for the space of six weeks, occasionally 
visiting the church: and where ever there was a door opened to us, 
we preached the gospel according to the ability given unto us. And 
I trust our labor will not all be lost. We have met with considerable 
opposition from the sectarian priests, and according to the appearance, 
they used all their influence against the work of the Lord; but 
notwithstanding, where we can get the ears of the people, and have 
the privilege of speaking to them once, they generally want to hear 
more---prejudice fails before the power of truth. There are many 
investigating the work of the Lord. I have baptized one and there 
are many more believers who have not yet obeyed; but expect there 
will be some on my return. There appears to be a considerable field 
open in this section, and a great call for preaching: and if there 
could some faithful brethren come into these parts they would find

142Messenger and Advocate, I, No. 1, October 1834, pp. 9-10.
work enough, and would no doubt do much good. We should be glad if any comes into these parts they may be competent workmen.  

From Providence, Rhode Island, "D. Nelson and M. Wilber" wrote to the editor of the Messenger and Advocate. Of this letter, dated November 13th, 1834, Oliver Cowdery, the editor, said:

A communication from D. Nelson & M. Wilber, dated Providence, R. I. Nov. 13th informs us, not of a great increase of members to the church, but an anxious request for the elders to call, should they be passing. They say some are looking on to see the accomplishments of God's work, while others mock and despise. So it was in ancient time, and we have nothing less to expect now.

A letter was written by Abel Allton, November 29th, 1834, from Jay, Orleans County, Vermont. The editor of the Messenger and Advocate commented on the letter:

Brother Abel Allton, of Jay, Orleans Co. Vt. writes the same date, and desires to be remembered, himself and little church in that place, by the elders, when passing. There are eleven in that church, who, he says, are hungering for the word to be preached to them. He thinks they have been the most neglected of any branch of the church, no elder having called on them since last Feb. expecting Elder Boynton, in July, 1st. "We want," says he, "some faithful preacher to labor with us, and stir up our minds by way of remembrance."

In July, 1834, Jonathan Crosby, J. had asked for more missionaries for his area, Wendell, Massachusetts. On December 23rd, 1834, he reported that the Wendell Branch of the Church numbered fourteen. Nine had just recently been added.

On January 26th, 1835, John Badger wrote from Danville, Caledonia County, Vermont. His letter sounded encouraging regarding future

\[\text{143} \text{Ibid.}, I, \text{No. 2, November 1834, p. 24.}\]
\[\text{144} \text{Ibid.}, I, \text{No. 3, December 1834, pp. 44-45.}\]
\[\text{145} \text{Ibid.}, \text{p. 46.}\]
\[\text{146} \text{Ibid.}, I, \text{No. 4, January 1835, p. 64.}\]
missionary visits in his area. He said:

I have baptized a few in this region. The Stone continues rolling: the glorious work, though slow, but unshaken, continues progressing; many enquiring souls are among the multitude; but a multitude of priests, professors, and people of every order, sect, party, denomina-
tion, and grade, are striving with all the combined powers of
darkness to stop the progressive work of the King of kings, yet, I 
realize, amid all this flood of persecution and commotion, that the 
God of heaven will turn and overturn, combinations, powers, and 
kingdoms, until the kingdoms of this world become the Kingdom of 
our God and his Christ. To all appearance there is a great field 
open for labor in this region, and as we have had some encourage-
ment that some of the first Elders are coming this way, we shall 
look for them in the spring.147

On this same date, January 26th, Sylvester B. Stoddard, who had 
been proselyting around Farmington, Maine, wrote a letter to Kirtland 
asking that a conference be scheduled in that place:

The Lord has been with me and blessed me with a few more sheaves, 
for which I rejoice in God, my Savior; the cause of our Heavenly 
Father is prospering exceedingly in this section of the country, 
and there are calls for preaching on the right hand and on the left, 
and I am not able to attend to them all. The church in this place 
has 28 members. We have lost one of our number, Sister Hannah 
Corbet, a worthy member: she departed this life on the 16th of 
Dec. last. She died in the triumph of faith, and without doubt has 
gone to the Paradise of rest.

The church in this place request a conference to be appointed 
here; no doubt this would prove beneficial; it is a very central 
place, and thickly settled: there are three considerable villages, 
in the township and the towns around are thickly settled, it is 50 
miles from Letter B. church, 60 from Errol, 80 from Saco, a little 
over 100 miles from Dalton, N.H., and 180 or 190 from Boston. They 
also request, if possible, some able brethren from the west--some 
who are acquainted with the rise of the church. We wish to have as 
many traveling brethren come as can, as there are none that I know 
of any where near this place say two hundred miles. If you think 
proper to appoint a conference, we wish to have it noticed in the 
"Messenger," and notify the brethren to meet at Nathan Pinkham's, 
in Farmington.--We desire it to commence on Friday the 19th of June 
next, and we will have a place for public preaching the two days 
following.148

147 Ibid., I, No. 5, February 1835, p. 75.

New Missionary Era--The Organization of The Quorum of the Twelve Apostles

On February 14th, 1835, Joseph Smith organized the Quorum of the Twelve Apostles of the Church. This was to become one of the leading bodies of men in the Church. Shortly after this organization was effected, missionary activity received renewed emphasis.

Requests for elders to visit in New England continued to pour in. Typical of these is a letter from 'M. Wilber' of Providence, Rhode Island. This letter is quoted in the Messenger and Advocate:

April 5th, I baptized 2 persons, and there are more who expect to go forward soon; things appear more encouraging than heretofore--will you invite some of the first elders this way, to see us this season? as we understand they are coming to the east. Direct them, to 'Providence R. I. No. 286 North Maine St.' We will try to have a place for them, where they may instruct the people, if possible--we want to be instructed more perfectly in the things of God.149

This was at least the second request made by Wilber.

There were apparently many pressing requests made for missionaries to visit New England. A special meeting of the Church leaders was held in Kirtland, March 3th, 1835. Orson Hyde and William E. McLellin, clerks of the meeting, recorded the following:

A council being called this evening to take into consideration the many pressing requests from the eastern churches, for conferences to be held among them during the present year: It was unanimously resolved that conferences should be held in the following places to be attended by the travelling elders from Kirtland, viz: In Westfield, Chautauque Co. N.Y. May 9th, 1835. In Freedom, Catteraugus Co. N.Y. May 22d; In Lyxnston, Wayne Co. N.Y. June 5th; At Pillow Point, Jefferson Co. N.Y. June 19th; In West Loborough, near Kingston, Upper Canada, June 29th; In Johnsbury, Vt. July 17th; In Bradford, Mass. August 7th; In Dover, N.H. Sept. 4th; In Saco, Maine, Sept. 18th; and in Farmington, Maine, Oct. 2d, 1835, &c. &c.

The brethren in various churches and places mentioned above, may expect public preaching on the two days following each conference,

149 Messenger and Advocate, I, No. 7, April 1835, p. 103.
and they are requested to see that the appointments are made at the
most convenient houses. This we leave for them to do for their
own convenience. All the Elders within reasonable bounds of these
conferences are requested to attend them, and it will be their duty
to do so.150

Four days later, March 12th, 1835, a meeting of the Twelve was
held in Kirtland. Hyde and M'Lellin recorded this also:

Kirtland, March 12, 1835.—This evening the Twelve assembled,
and the Council was opened by President Joseph Smith, Jun., and he
proposed we take our first mission through the Eastern States, to
the Atlantic Ocean, and hold conferences in the vicinity of the
several branches of the Church for the purpose of regulating all
things necessary for their welfare.

It was proposed that the Twelve leave Kirtland on the 4th day of
May, which was unanimously agreed to.

It was then proposed that during their present mission, Elder
Brigham Young should open the door of the Gospel to the remnants of
Joseph, who dwell among the Gentiles, which was carried.

It was voted that the Twelve should hold their first conference
in Kirtland, May 2nd; in Westfield, New York, May 9th; in Freedom,
N.Y., May 22nd; in Lyonstown, N.Y., June 5th; at Pillow Point, June
10th; in West Loboro', Upper Canada, June 29th; in Johnsbury,
Vermont, July 17th; in Bradford, Massachusetts, August 7th; in Dover,
New Hampshire, September 4th; in Saco, Maine, September 18th;
Farmington, Maine, October 2nd.151

Whether the above two quotations are accounts of the same meeting,
with an error in date notation or not, or a corrected date, this writer
has been unable to determine. Most of the details are the same, but it
will be noted that the date for the Pillow Point Conference is different.
This writer assumes that there were two separate meetings held, both of
them outlining future conference assignments to meet the "many pressing
requests" from the eastern branches. These conferences were to be held

150 Ibid., I, No. 6, March 1835, p. 90.
151 History of the Church, II, p. 209.
in areas where there was a relatively large concentration of Saints. Saco, Maine, for instance, had a branch of fifty-seven members. The other conference areas had either large memberships or were centrally located to a number of smaller branches.

On the 13th of March, the Elder's grammar school was closed in Kirtland "to give the Elders an opportunity to go forth and proclaim the Gospel, preparatory to the endowment."

Of the closing of this school, a sad Evan M. Greene wrote: "This day our school was dismissed for the last time; it was truly an affecting scene and all hearts seemed melted unto tenderness."

At 4:00 p.m. on April 30th, 1835, the Twelve met at a school house in Kirtland, Ohio, where they agreed to leave Ohio for "Fairport at 2 O'clock in the morning of May 4th for the purpose of taking a steamboat for the east to attend the several conferences appointed from Ohio to the State of Maine."

The Quorum left on May 4th, 1835, from Fairport, Ohio, on board the ship "Sandusky." John Whitmer, former Church Historian, gives the date as May 5th:

On the morning of the 5th of May the Twelve took leave of their families and brethren, to fill their first mission under this

153Ibid., March 12th, 1835.
154Evan M. Greene, op. cit., March 13th, 1835.
156"Journal History," May 4th, 1835.
commission, being commissioned to carry the gospel to Gentile and also unto Jew, having the keys of the gospel to unlock and then call on others to promulgate the same.157 This was probably an error on Whitmer's part, because all other records this writer has found indicate they left on the 4th of May.

The "Journal History" lists only seven Apostles as leaving this day. They were: Thomas B. Marsh, David W. Patten, Brigham Young, Orson Hyde, William Smith, Orson Pratt, and William E. M'LLlin.158 Though not listed in the "Journal History," Heber C. Kimball went with them.159 Parley P. Pratt said that he went with the group.160 Elder Luke Johnson was known to have been with them.161 It is also known that Lyman E. Johnson attended some of the conferences with the Twelve.162 Though John F. Boynton is not found in the initial list in the "Journal History," nor is much recorded about him by those who wrote about the mission, it is known that he was in New England at the time preaching about Mormonism.163 The Twelve apparently took others with them on this mission, for Jonathan H. Hale records in his journal:

157 John Whitmer, John Whitmer's History of the Church, reproduced by Modern Microfilm Co., Salt Lake City, Utah, Chapter 15.
159 Deseret News Weekly, III, No. 6., April 14th, 1858.
161 Jonathan H. Hale, op. cit., under "July" 1835.
162 Messenger and Advocate, I, No. 11, August 1835, p. 167.
... I received many blessings while there, left Kirtland on the 4th May for the east with the twelve apostles of the lamb. Left Fairport Monday early in the morning and landed at Dunkirk, New York, in the evening next day went to Westfield where the Conference was the next Saturday and Sunday. This was in the state of New York.166

Jonathan H. Hale had left his home in Dover, New Hampshire, on the 10th of April, 1835, to join the Saints in Kirtland. He arrived there on the 28th. April 30th, he received his "Patriarchal Blessing" at the hands of Joseph Smith, Senior.165 On the 4th of May, 1835, Holmes left with the Twelve Apostles to hold conferences in the eastern branches.

While on this mission the Twelve inaugurated a new institution in the young Church of grouping small branches into geographically defined "conferences."166 The first conference was established at Westfield, New York, May 9th. The Freedom Conference was next formed at Freedom, New York, on May 22nd. They next met in conference at Lyontown, New York, June 5th. On June 6th, Jonathan Hale left his two Apostle companions, Thomas B. Marsh and David W. Patten, to go to his home in Dover, New Hampshire, after being away from his family for about two months.167 A subsequent conference was held at Pillow Point, New York. Whether this was held on the 10th or the 19th of June, this writer has been unable to find out. Ellsworth indicates that the "Black Rock Conference" was established in northwestern New York State.168

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165 Ibid., April 30th, 1835.
168 Ellsworth, op. cit.
has been unable to find the source where this was first called the "Black Rock Conference," or exactly where it was located or what it included.

The Twelve labored in New York for about two months. Little seems to have been written about this period. Heber C. Kimball said of this time:

I attended conferences with the quorum at Westfield, Chataque co., N. Y., at Freedom, Cataragus co., at Lyos, Wayne co., also at Pillopoint, Jefferson co.; and from thence I went to Plattsburg where bro. Orson Pratt and I separated from our brethren, and proceeded by steamboat to St. Albans. 169

On reporting this same period of their mission, Orson Hyde and William E. M'Lellin wrote:

Our first labors, were in the State of New York, in which we continued about two months, and attended four conferences. Our exertions were crowned with as good success as we could reasonably expect, considering the prejudices of the people, created by false and ridiculous statements, put in circulation by those who were favored with the proclamation of the fulness of the everlasting gospel, contained in the Book of Mormon; we had good reason to believe, that all the candid enquirers after truth realized the force of the Savior's expression "A prophet is not without honor save in his own country." By our teaching and exhortation, the several branches of the church were strengthened and members were added; and of such too, we hope, as will be saved. 170

On June 29th, some of the Twelve met in conference at West Loborough in "Upper Canada." It is known that Heber C. Kimball and Orson Pratt were not there. They had separated from the Quorum at Plattsburg, New York, shortly following the Pillow Point Conference. 171

This writer has been unable to locate much detail on the West Loborough Conference. Hyde and M'Lellin wrote about it. They said:

169 Deseret News Weekly, VIII, No. 6., April 14th, 1858.
170 Messenger and Advocate, II, No. 1, October 1835, p. 205.
171 Deseret News Weekly, VIII, No. 6., April 14th, 1858.
Thence we passed into Upper Canada and attended a conference on the 29th of June, not far from the source of the Majestic St. Lawrence. Notwithstanding we had passed from the happy institution of our free republic into another realm, yet we could, with propriety adopt the words of the presiding Apostle and say, "God is no respecter of persons, but in the nation he that feareth God and worketh righteousness, is accepted of him;" for here we found a branch of the Saints who not only received us cordially, but also received our teachings with joy of heart. Some were added here also by baptism, whom we expect to meet on the glorious morn of that day, when the dead in Christ shall rise and live.---May God grant that they may all be preserved, gathered to Zion and saved in the celestial kingdom.

After testifying to many people in these regions, of those things which we know and most assuredly believe, we left the brethren much encouraged and pursued our course easterly, calling upon the inhabitants publicly, and from house to house, to repent and prepare for the day of wrath, which will overtake this generation as a thief in the night, and for the coming of the Lord Jesus Christ, which is nigh at hand.172

John F. Boynton's history gave a brief glimpse into the 'Loboro' conference. It said, speaking of Boynton:

In 1835 he accompanied the Twelve on their mission through the churches in the east; attended a conference in Loboro', Upper Canada, with six of his quorum the 29th of June; continued preaching through the eastern country, returned to Kirtland in the fall, and preached to the Saints on Sabbath, Oct. 15.173

The next conference was held at St. Johnsbury, Vermont, July 17th. Heber C. Kimball joined the Twelve at this conference.174 A conference was organized which was called the 'Vermont Conference.' Hyde and M'Lellin reported that conference in the following way:

July 17th.---The Twelve met in conference, agreeable to previous appointment, at St. Johnsbury, Vermont.

Resolved:---That this State be within the limits of this conference, and include the branches in Littleton, Dalton, and Landaff, in New Hampshire, to be called the Vermont Conference.

172 *Messenger and Advocate*, II, No. 1, October 1835, p. 205.
174 Jenson, *op. cit.*, p. 34.
The St. Johnsbury branch numbered forty-one members; Danville, twenty-three; Charleston, twenty-one; Jay, eleven; Dalton, fifteen; Landaff, four; Littleton, ten; Andover, Vermont, fifteen; Benson, seven; and Lewis, New York, seventeen.

Six of the council addressed the conference on principles of faith and action.

Adjourned to the 18th, when the remaining six members of the Council enforced the necessity of sending up wise men, and purchasing lands according to the commandments—which the Saints readily agreed to do.

Sunday, 19th.—Our public meeting was attended by more than a thousand people, and during conference nine were baptized.175

Another report of that conference by Hyde and M'Lellin states:

Our next conference was held in St. Johnsbury, Caledonia Co., the northeastern part of Vermont, where we found many of the Saints with whom we had pleasant season of rejoicing, and whose memory is fixed indelibly upon our hearts, because of their firm faith, and also their liberality in the support of the gospel. Our public meeting was attended by a multitude of various classes, and orders, who generally gave good attention to the proclamation of the everlasting gospel of the Son of God. Intense anxiety seemed to seize the minds of all the candid and honest in heart and the Lord gave us souls who were added to the number of the Saints, as seals of our ministry.

Before the benign influence of the principles, held by the Latter Day Saints, prejudice, prepossessed opinions and priestcraft seemed to vanish like the misty vapors of the morning fog before the refulgent beams of the meridian sun. We are well aware that we as a people have been much misrepresented; the vile tongue of calumny has been busily employed in pouring out her filth upon us, ever since we have had an existence; from east to west the sound has gone forth, "Delusion, delusion," and here, woeful to adopt the language, in part of a writer of Illinois, and say, "that even New England with all the flood of light pouring from the schools and numerous literary institutions, is not a bulwark sufficient to withstand the predominating influence of the power of truth, when the Lord himself sends forth his servants at the eleventh hour, to prune his vineyard for the last time." Nay, verily, New England has produced her scores of Latter Day Saints,—the work is still progressing, and shall continue until her wheat is all secured in the granary and store house of the Lord, while the tares are left to be bound in bundles, by Priestcraft and superstition, to await the gloomy evening, when the Lord shall call to all the fowls of heaven,

175"Journal History," July 19th, 1835.
and all the beasts of the earth, to gather together to partake of the great supper of God Almighty.

At the close of our meeting here, the Twelve separated, traveling in various directions lifting up the standard of truth, and proclaiming salvation to both old and young, rich and poor, until we arrived in Bradford. . . .

An additional account of the St. Johnsbury Conference was written by Orson Hyde after he got to Bradford, Massachusetts. In that account he said:

Our conference in St. Johnsbury, Vt. was attended by a goodly number of brethren and sisters from different parts. The limits of this conference extends throughout the State, and the number belonging to it, as nearly as we could ascertain, was one hundred and fifty members, in good standing and fellowship.

On Saturday our meeting was attended by a respectable number of people. After a sermon was delivered by Elder O. Hyde and exhortation by Elder Lyman Johnson, six came forward to obey the everlasting gospel. Sunday, we had, as was judged, from one thousand to fifteen hundred people, to hear the word preached by Elders McLellin and P. P. Pratt: after which two came forward for baptism, which was administered by Elder L. Johnson. A great and effectual door is open for proclaiming the gospel in the East. Where intelligence dwells, there truth is received, but where ignorance reigns, truth is an unwelcome guest.

While the Twelve were in St. Johnsbury, they tried Gladden Bishop who had had some difficulty while proselyting in New England in April of 1835. Apparently some of his ideas were not orthodox and he was called to task for what he was presenting. Though he was not excommunicated in April, he was temporarily suspended until an adequate investigation could finally be made. The results of that investigation:

Elder G. Bishop has been tried before us, and was acquitted; the charge on which he was suspended, not being sustained. But there

176 *Deseret News Weekly*, VIII, No. 6., April 14th, 1853.

177 *Messenger and Advocate*, I, No. 11, August 1835, p. 167.
were some things in his teaching conduct, etc. for which the council chastised him, and he instead of confessing his faults, arose and justified himself. We saw that he was likely to cleave to the same things still; therefore, we took his licence [sic].

The Quorum members then moved to Bradford, Massachusetts to meet their next conference appointment. "On August 7th, 1835, nine of the Quorum of the Twelve met at Bradford, Mass., and organized the Massachusetts Conference to embrace the State of Massachusetts." Again, Hyde and M'Lellin reported that conference:

... we arrived in Bradford, Mass., where we held our next conference. There were but few brethren in this region, yet we found them seeking to become liberated from their temporal encumbrances, that when the Lord shall say, "to your tents O Israel" they might have nothing to impede their course in gathering with the Saints to the place of deliverance, which has been pointed out by the finger of God. We also found some in this place, who had not united themselves to the Church, who entertained us very kindly, and "bade us God Speed." And we assure them that they are not forgotten by us, and may the Lord, who is rich in mercy, bestow his choicest blessings upon this society, on account of their generosity towards his servants.

The Gladden Bishop case of misconduct was not the only one tried by the Apostles while in New England. Orson Hyde, clerk of the Bradford Conference, reported to John Whitmer the case of "Elder James Paten."

He said:

At our Conference in Bradford Mass. it was proved that the character and conduct of Elder James Paten, of North Providence R. I. rendered him unworthy of a place in the church of the 'Latter Day Saints.' His licence had been called for before this by some official member of the church in that quarter, but he refused to deliver it up. The conference therefore voted that he should be published.

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178 Ibid.

179 "Eastern States Mission History," August 7th, 1835.

180 Messenger and Advocate, II, No. 1, October 1835, p. 206.

181 Ibid., II, No. 4, January 1836, p. 256.
From Bradford some of the Twelve went to Boston. Though an official conference was not held here, there was apparently some preaching done. Of this visit it is recorded:

From this place some of our number visited the city of Boston, and held forth to that people this important truth, that the Son of Man will appear in this generation, calling upon them to repent and prepare for the day, when the Lord shall cause the foundations of the earth to shake, and his glory eclipse all the bright luminaries of day and night. Here we found a few disciples whose hearts were noble indeed, and who were not ashamed to own the truth in the midst of the opulence and splendor of that city—the queen of the east.182

When the original conference plans were made in Kirtland, the Quorum of the Twelve scheduled a conference for Dover, New Hampshire. This was to be held September 4th, 1835. This conference was apparently not held, for this writer has been unable to locate any record of this event. Jonathan H. Hale reported that he and several of the Apostles went to Dover about this time, but does not mention a conference. Hale said:

... then went to Bradford to a conference of the twelve which was in July after (was reordained under the hand Elder T B. Marsh) that carried three of them to Salem viz. T B March P P Pratt H C Kimball then returned to Dover with Elder Luke Johnson and Elder Wm. Smith to my house which made 120 miles stayed at home a few days then took 2 horses and waggon and Elder Luke Johnson and went to the saco conference183

The next conference was held at Saco, Maine. The original date appointed was September 14th, 1835. The actual date on which it was held, however, was August 21st, 1835.184 The Saco Branch of the Church

182 Ibid., 2:200.
183 Jonathan H. Hale, op. cit., late July 1835.
numbered fifty-seven members at this time. 185 This was, no doubt, one of the largest branches in the New England area. Probably for this reason Saco was selected the branch in which to hold the conference. Jonathan H. Hale said that he attended the conference and that "most" of the Twelve were present. 186 The "Journal History" in reporting the "minutes" of the conference said there were "seven" of the Quorum members there. It says:

Seven of the Twelve met in conference at Saco, York Co., Maine, August 21st.

The Church in that place numbered fifty-seven; the Dover Branch in New Hampshire, eight.

The council gave instructions on the redemption of Zion, the building of the Temple in Kirtland, and the printing of the word of God to the nations, etc., etc.; and some were added to the Church during their stay.

The Church in Saco contributed seventy or eighty dollars to assist the Twelve to return home, which the Twelve recorded as a memento in their behalf, according to covenant. 187

The comments of Orson Hyde and William E. McLellin relative to this conference are very brief. They said only:

Our next was held in Saco, Me.--where we found many Saints striving to live according to the law of the celestial kingdom, and this they manifested by their works, which are had in remembrance before the Lord and by those who visited them. 188

When the original conference schedule was made in Kirtland, the Farmington Conference was to have been held on October 2nd, 1835. On the

185 Edward Partridge, op. cit., September 2nd, 1835.
186 Jonathan H. Hale, op. cit., late July 1835.
188 Messenger and Advocate, II, No. 1, October 1835, p. 206.
28th of August, the Twelve held their final conference at Farmington, Maine. Here they organized the Maine Conference which consisted of four branches, numbering a total membership of about one hundred. The report on that conference said:

Our last conference was held in Farmington, Maine. In this place, as well as in all others, where we had labored, we failed not to instruct the Saints in plainness, in all those matters relative to their present and eternal well-being. May the Lord enable them to remember our words and forget them not, and not only remember them, but hasten to put them in practice, and may the Lord richly reward those who assisted us with means to return to the west; and also the saints and friends in whose hospitality we have shared so freely. —We say brethren, you have our grateful acknowledgments with the assurance that you are remembered in our prayers, at the throne of grace.

The main group of the Twelve were reported by Heber C. Kimball to have left for home in Ohio on August 31st. At least some of them arrived home on September 25th. They were thrilled with the results of their mission. They were equally thrilled with the progress of the Kirtland Temple which they felt had "prospered beyond our expectation."

This mission had been a very "peculiar" one for the Quorum of the Twelve. It was the responsibility of the Twelve not only to meet their appointments, but also to preach, to baptize, to set in order the branches of the Church and to counsel the Saints to gather to the west. The Church was young. The organizational pattern was yet incomplete. It was possible for error to creep in. The Twelve were to regulate the

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189 Ellsworth, op. cit., p. 168.
190 Messenger and Advocate, II, No. 1, October 1835, p. 236.
191 Deseret News Weekly, III, No. 6, April 14th, 1853.
branches, to counteract error, to teach correct principles and doctrine. In those branches where Saints were being led astray by their leaders, the Apostles were to release them if they would not take correction. In extreme cases, they were to be excommunicated. The Apostles were literally to "regulate" the affairs of the branches.

Another important part of this particular mission was to raise money "for the purchase of lands in Missouri and the completion of the Lord's House in Kirtland." The raising of funds for Church business and especially for the completion of the Kirtland Temple must have been very prominent in the thinking of the leaders of the Church at this time. In fact, this might well have been one of the main reasons for their mission to the east. The following is found in the Messenger and Advocate of July 1835.

It appears then that with what can be gleaned from Church publications at the time, together with comments made relative to the mission of the Twelve, that the raising of money for Church projects—particularly the

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193 S. Dilworth Young, Here is Brigham (Salt Lake City: Bookcraft, Inc., 1964), p. 133.


purchase of lands in Missouri, and the completion of the Kirtland Temple—
was a very integral part of this mission of the Quorum.

The Apostles served on this mission for about five months. During
that period of time they had held conferences in New York State and
throughout the New England area. They had helped organize and regulate
the affairs of the Church branches. They had participated in grouping
a number of branches into "conferences." They had proclaimed the gospel
"by the way" to non-Mormons and had taught Mormons within the branches.
One of the most significant results of this mission was that, for the
first time in Church history, the branches of the Church had been organ-
ized into these conferences previously spoken of, "not so much for
administrative purposes as for systematizing and organizing proselyting
effort and enabling the scattered elders to easy meet together and become
aware of the activities of others and broaden their concept of their
part in the whole." 196

This first mission of the Quorum of the Twelve proved to be the
only time in Church history when the entire group were serving together
in official missionary capacity. Later, they were grouped in smaller
numbers to go on special assignments or missions—only this once did
they all serve at the same time. From this point, there was a general-
ized expansion of "organized" missionary activity in the Church.

Early Missionary Efforts of Erastus Snow

As was previously pointed out, Erastus Snow was baptized at
Charleston, Vermont, on February 3rd, 1833. Following his baptism,

Erastus spent much of his time proselyting. In the spring of 1835, he went to New York where he visited two branches of the Church and participated in "some meetings." He and "bro. Thomas Gates" returned to Vermont where Erastus went back to school. Soon after entering school, he became sick with pleurisy. Regarding this time, Erastus commented:

... I went to school until I was taken sick with the Pelurisy but after the Lord saw fit to restore me to health in this same spring of 1835. I laboured what I could some in the neighboring churches & some in the adjoining towns until the first of June. ... 197

About the first of June, Snow left home to preach in New Hampshire. He recorded:

... the first of June: when I went into the State of N. Hampshire & laboured a while in Lisbon and the adjacent country & many were convinced of the truth of the Gospel; & acknowledged the simplicity of their Sectarian customs & the incorrectness of their traditions. I Erastus then returned home to St. Johnsbury. 198

Just about two weeks later, Erastus Snow left on another short mission. He said:

... but about two weeks after I went to Lyman an adjoining town to Lisbon to attend an appointment previiously circulated where I found a large assembly collected who were very attentive to hear many of whom I left under a realising sense of there situation & of the standing of the 19th century both in the sight of heaven & on the pages of ecclesiastical account; but none at time obeyed the truth. 199

During the summer of 1835, Erastus worked with his father on a farm near St. Johnsbury, Vermont. While here, he met with the St. Johnsbury, Vermont branch. He said that this branch had been established

197 "Journal of Erastus Snow," no definite date is given. It is noted that Snow said this occurred in the spring of 1835.
198 Ibid.
199 Ibid.
in 1833, shortly after his baptism. He was in St. Johnsbury on July 17th, 1835, when the Twelve held their conference at that place. He recorded:

"... and the 17th of July whilst I was labouring at home there was a conference of elders held in that place by the traveling council or the twelve apostles: & several more added to the church. ..." 200 About one month later, August 16th, 1835, Snow was ordained an elder "under the hands of elder Luke Johnson one of the twelve." 201

During the first part of September, Erastus Snow apparently left the farm and increased his missionary efforts. His journal states:

... and about the first of Sept, I went with elder Wm. E. Mc.Lellin to Dalton, N.H.--where we held a meeting with the church in that place on the sabbath, from whence we went to Lyman and preached where I had preached several times before & the next day in Littleton with the church from whence William returned to St. Johnsbury & started for the west:--but I went to Franconica thence to Lisbon & preached from when I returned to Littleton & held another meeting with the church where I found my own brother who had previously agreed to meet me.--the sabbath following we preached in Lyman & baptised 3 persons. the next week we went to Lisbon & Landaff to attend some appointments previously circulated. --& the next Lords day my br. Willard preached in the west part of Landaff & I in the east & baptised two.--we then returned and held some meetings in Lyman in different parts of the town preached again in Littleton & so returned home to St. Johnsbury.---but we soon after returned again to littleton & held a meeting for the purpose of instructing the church on Saturday & on the next day Willard held a publick meeting in Littleton & in Lyman after which he returned home & I went to Landaff & preached & confirmed by the laying on of hands those two whom I had previously baptised & the Lord blessed them with the comfortor & after strenthining them I returned to Littleton & preach- ed and baptised two. the next day I preached in Lyman & baptised one after which I returned home. 202

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200 Ibid., July 17th, 1835.

201 Ibid., August 16th, 1835.

202 Ibid., noted in the work as taking place "about the first of Sept."
Until the first part of November Erastus was preaching and teaching in Vermont and New Hampshire. On the 8th of November he started "... in company with Elder E. Aldrich to go to the stake of Zion established in Kirtland, Ohio, a distance of about 700 miles from my residence in Vt." 203 They arrived in Kirtland on December 3rd, 1835, having traveled most of the distance on foot. Apparently that same day, Snow "held several meetings three miles from the city and baptised four." 204

**Special Mission of Bishop Edward Partridge**

Sometime in the spring of 1835, a council of Church leaders decided that Bishop Edward Partridge and Isaac Morley should go on a special mission to the east. The purpose of that mission was to "visit the Churches in the east, and obtain donations for the poor saints, and also to counsel the brethren. ..." 205 The "poor saints" for whom they were to raise funds were those Church members in Missouri who had been driven from their homes. The *Messenger and Advocate*, writing about the purpose of this mission, said:

Bishop Partridge, in company with Elder Isaac Morley, who is known to many saints, is now on his way to the east. It is to be hoped that the benevolent and philanthropic will open their hearts and donate liberally for the benefit of those who have been so inhumanly dispossessed of their homes.—Surely, I know not of more responsible men than these two, into whose hands relief may be placed. May those who have abundance, remember the important declaration of the Lord,

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"inasmuch as you have done it unto the least of these, you have done it unto me."206

Bishop Partridge and Isaac Morley left on the 2nd of June, 1835.207 They passed through a corner of Pennsylvania into New York. On July 13th, 1835, they left New York and started for Massachusetts.208 They arrived in Wendell, Massachusetts on the 13th of August, where they "visited among the brethren." On the 16th, Partridge "preached twice to the brethren" of the Wendell Branch. This branch numbered seventeen members at this time.209 The "priest" in charge was "Bro. Elias Harris."210

During the following few days, the two brethren visited in the neighborhood of Montague, Massachusetts. Bishop Partridge then stayed at his father's home for several days. While here, he helped his brothers put up their hay and earned five or six dollars doing so.211 In the meantime, Isaac Morley spent his time visiting his friends.

On the 29th of August, 1835, the brethren visited with the branch at Bradford, Massachusetts. This branch numbered twenty members.212 In the writings of Bishop Partridge, he never gave the name of the presiding authority of this branch. In most other New England branches he visited he did name the leading brother.

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206*Messenger and Advocate*, I, No. 9, June 1835, p. 139.

207"Journal of Edward Partridge," p. 44.


Sunday, August 30th, Partridge preached twice in Bradford. Brother Morley preached once. On the 31st, the Bishop said that they "visited and collected donations." September 1st, they traveled forty miles to Dover, New Hampshire. There were "but 5 or 6 disciples" here. "Bro. Jno. Hails" was in charge here. This was probably Jonathan M. Hale who played such a prominent part in early missionary work in New England.

September 2nd, Isaac and Edward traveled forty-four miles to Saco, Maine. The branch numbered about fifty-seven members in Saco. On the 3rd they attended a meeting in the evening. Morley and Partridge made a few observations, but the main speaker was Elder John F. Boynton of the Quorum of the Twelve. The 4th and 5th of September they spent in visiting the branch and fixing their wagon, which was in need of repairs. Sunday the 6th they spent in preaching, the Bishop in the morning, and Isaac Morley in the evening.

They started for Farmington, Maine, on the 7th of September, and arrived there on the 9th. This branch consisted of thirty-two members. Sylvester B. Stoddard was the Presiding Elder. They spent the next day visiting the Saints in that area.

On September 12th, they went to Letter B., Maine. The branch here had a membership of twenty-five members. Daniel Bean was the

\[213\textit{Ibid.}, August 31st, 1835.\]
\[214\textit{Ibid.}\]
\[215\textit{Ibid.}, September 3rd, 1835.\]
\[216\textit{Ibid.}, September 9th, 1835.\]
Presiding Elder.217 On Sunday the 13th, Bishop Partridge preached in the morning, and Isaac Morley and Hazen Aldrich preached in the afternoon. Aldrich had left Kirtland on June 8th for his mission to the east.216 This is the first place Partridge mentions that they "preached" together.

They moved twelve miles to "Errol" on the 14th of September. The branch at Errol, New Hampshire, numbered twenty members. The presiding authority was "Priest" Benjamin Sweat. On this same day, they held a meeting with the branch members.219

On September 16th, 1835, they went to Newry, Maine. Of that visit, Bishop Partridge recorded:

16th went back to Newry. We were asked by a young man with tears in his eyes if we would go to the water and baptize him. We repaired to the water and baptized him. His name was Perrigrine Sessions. This makes 26 in this Church.220

This young convert's real name was Perrigrine Sessions. Following his conversion, Sessions spent much of his time doing missionary work, serving primarily with an "Elder York."221 His journal does not give much detail regarding his efforts. (Perrigrine Sessions later played a very prominent part in settling Bountiful, Utah, just north of Salt Lake City.)

Sunday, the 20th, Bishop Partridge and Brother Morley met with the branch at Dalton, New Hampshire. There were "20 or 25 members" and

217 Ibid., September 12th, 1835.
219 Partridge, op. cit., September 14th, 1835.
220 Ibid., September 16th, 1835.
221 "Journal of Perrigrine Sessions." Original on file in the LDS Church Historian’s Library.
Levi Wilder was the elder in charge. 222

September 21st, 1835, they traveled twenty miles to St. Johnsbury, Vermont, where they "visited among the brethren." This branch had forty members and Elder Gardner Snow presided. 223 On the 23rd, they held an evening meeting in Charleston, Vermont. Winslow Farr, an Elder, presided over this branch of twenty-two members. 224 September 26th, they were in Danville, Vermont, where a small branch of twenty members was presided over by Elder John Badger. 225 While visiting in Danville, Bishop Partridge wrote:

Bro. Morley preached in the forenoon and I preached in the afternoon and evening and broke bread, after which I baptized and confirmed one man by the name of Jacob Rust, who had once belonged to the Church and was an Elder, but had withdrawn from the Church. He acknowledged his faults and was accepted again. . . . 226

On October 1st, 1835, they came to Andover. Here they ". . . found the Church without any ordained members and being considerably scattered, we tarried with them one day, and instructed them respecting their duty." 227

They visited the branch in Shafsbury, Vermont, on October 3rd. They found here a membership of "about 30 members," under the leadership of David Bowen, an Elder. 228

222 Partridge, op. cit., September 20th, 1835.
223 Ibid., September 21st, 1835.
224 Ibid., September 23rd, 1835.
225 Ibid., September 26th, 1835.
226 Ibid., September 27th, 1835.
227 Ibid., October 1st, 1835.
228 Ibid., October 3rd, 1835.
On October 8th, 1835, they visited a Brother Pliny Foot in Norfolk, Connecticut. Foot had sent word by way of the July Messenger and Advocate that he would like to be visited by Bishop Partridge. The request said:

Brother Pliny Foot, of Norfolk, Litchfield County, Con. now in this place, wishes us to inform Bishop Partridge, through the Messenger, that he is desired to call on him at his residence during his tour to the east. In consequence of Br. Foot's not knowing where he can address a line to meet Bishop Partridge, we admit his request.

Shortly after this visit with "Brother Foot" they started westward for their homes in Ohio, for on the 13th of October, they arrived in Hillsdale, New York, the home of Partridge's uncle, Adonijah Bidwell. They arrived in Kirtland on October 29th, 1835. In reporting their mission, Isaac Morley and Edward Partridge gave no indication just how successful their mission was financially. This writer has been unable to find that information. They did, however, make a report on their mission regarding their travels, meetings held, and proselyting success. They reported:

On the 2d day of last June, we left this place on a mission to visit the churches in the eastern states. We passed through a corner of Pennsylvania, into the state of New York; through New York into Massachusetts; from thence through a corner of New Hampshire into Maine.—We journeyed in that state as far east and north as Farmington, from thence we passed through the north part of New Hampshire into Vermont: thence south, the whole length of the state; thence through Mass. into Connecticut; and from thence through the state of New York back to this place. We travelled

229 Ibid., October 8th, 1835.
231 Partridge, op. cit., October 13th, 1835.
232 "Journal History," October 29th, 1835.
about two thousand miles; visited 2 churches in Pennsylvania; 11 in New York; 2 in Mass. 3 in N. H. four in Maine; five in Vermont; and one in Connecticut; (besides leaving others on the right hand and on the left unvisited.) These twenty six churches number about seven hundred lively members, besides some few that have in a measure lost their faith by not being diligent in the cause of God. We can safely say, that we found the churches doing as well as we expected to find them. We held about fifty meetings and baptized three: although we baptized but few, yet we have reason to believe, that others were pricked to the heart, while hearing the word, although spoken in weakness, and had it been consistent for us to have tarried any considerable length of time, in some places, we might, in all probability, have baptized a number more. We trust that our brethren were strengthened by our labors among them. We are confident that many of them will overcome through faith; and inherit the blessings promised to the faithful: even those blessings which eye hath not seen, nor ear heard, nor yet entered into the heart of man, which God hath prepared for them that love him and keep his commandments.

In the bonds of the new covenant
We remain your brethren,

Edward Partridge
Isaac Morley

Other Missions of 1835

There were other missionaries in New England in the year 1835. It is very probable that many of these missionaries never kept records. From others who served, we get glimpses of their activities.

Noah Packard left from Kirtland on May 27th, 1835, for a mission to New England. It appears that he traveled alone for this entire mission. He reported:

I left Kirtland on the 27th of May last, and after a quick passage arrived at Buffalo. I travelled preaching occasionally by the way, visiting the church of Genesee. From there to McDonough, Chenango County; this church has never been represented in the conference. There have been about 30 baptized in this place. Some have moved away, and three or four have fallen off; and twelve or fourteen remaining. They stand in need of having the word of life dispensed to them. From this place I proceeded to Devvenport, Schoharie Co. where

233 Messenger and Advocate. II, No. 2, November 1835, pp. 220-221.
I labored some and baptized one. From thence to Dutchess Co., N.Y. And thence to Hampshire County, Mass. I labored in Cummington and Plainfield, both also in Hampshire County, about six weeks; also visited the church at Wendall, Franklin co. and found them strong in the faith.

Whilst addressing public congregation at Plainfield on the subject of the gospel, violent hands were laid upon me by wicked and ungodly men, and this for the truth's sake. I, however, succeeded in establishing the standard of the everlasting gospel, in that place. I baptized three, and left many inclined to receive the truth. I hereby inform the Elders who are invited to visit those places, be consistent with their time and circumstances.234

This writer has been unable to find any more detail or information relative to this mission of Noah Packard.

On May 29th, 1835, Elder Daniel Stephens left Kirtland on a mission which took him into New England. By previous arrangement, he joined Elder Lorenzo Barnes at New Portage, Summit County, Ohio. They then traveled to the east together. Elder Stephens reported to his "friends in the east" some of the details of his mission. He said:

... After leaving Kirtland, May 29th, 1835, according to previous arrangements I united with elder Lorenzo Barns at New Portage, and proceeded eastward through the State of Pennsylvania to Susquehannah Co. and from thence to Elmira, N. Y. and after setting forth in simplicity the fulness of the everlasting gospel, I had the pleasure of baptizing four persons, three of them were relatives; and you must think I had a time of great joy in the Lord, notwithstanding the multitude of lies, and slanderous reports which were circulated concerning me, and the people to whom I belong in the best of blessing with persecutions. After leaving elder Barns, the next place of particular labor, was Mc'Donough, where there is a small church of the saints: here one went forth in the waters of baptism for a remission of sins according to the gospel. Many were attentive to the word, declaring it to be the gospel according to the bible, but, as I was in great haste, I left them and pursued my journey into Canaan, Ct. where I found a small branch of the church, determined to press forward unto the coming of the Lord. After paying them a short visit, I went into New Haven Co. where I labored for some time; and notwithstanding very many not only acknowledged the things

234"Journal History," November 7th, 1835.
declared to be true, but bore witness of it. I may say there were
hundreds who bore testimony to these things, but did not obey them
as only three went forward in baptism. After this I visited the
church at Killingsworth, and so passed on to Hadam, where I labored
a few weeks, and being assisted by elders H. Redfield, and Wm.
Spencer, I established a church of saints containing a dozen members,
who were determined not only to keep the word of wisdom, securing to
themselves health and strength; yea, even great treasures of knowl-
edge, but were determined to keep the commandments, that thereby they
might have an inheritance in the celestial kingdom of God; I would
not say that satan came in human shape, but human beings came in
devil's shapes, (if our traditions be correct) for they were blacked,
and transformed; and of all the yells of savages in war, I think that
these could not be outdone. Besides disturbing the peacable inhab-
itants, they threw large stones at persons who had never offended
them only by obeying the gospel, they knocked others down, and broke
in windows and the like.--In fact, for me to describe the scene
would be impossible; but the elders who have seen the like, need
no description. From this scene, I traveled through the State of
Rhode Island, Massachusetts, Maine, New Hampshire, Vermont, New
York, Pennsylvania and Ohio, preaching by the way, and arrived at
Kirtland October 31, 1836, where I found, instead of the few
friends, thinly scattered around the bare frame of the Lord's
house, multitudes of brethren, laboring through the week, and when
the sabbath arrives, assemble to hear the doctrine of heaven distil
from the lips of the Lord's servants, while they stand in the con-
secrated pulpits of the temple of the Lord, a monument for this
generation to gaze at, while they marvel and wonder and perish,
because they will not believe though it be declared unto them not
only by ancient prophets and apostles, but by living witnesses, and
a wonderful cloud of them to, who set forth the gospel as plain as
plain can be, so plain that even they themselves acknowledge that
they cannot deny it. For want of time I at this time make an end,
but when I get more leisure, I shall, by the permission of the Lord
write you again.235

On June 8th, Elder Hazen Aldrich left Kirtland for a mission
which took him as far as New Hampshire. He was "joined" by Elder Darwin
Richardson at Freedom, New York. In one report of this mission by
Aldrich, he wrote:

We journied on eastward having neither purse nor scrip, and was
fed and lodged by the kind inhabitants, who were patrons of the

235 Messenger and Advocate, III, No. 2, November 1836, pp. 413-414.
truth, unto whom we proclaimed the gospel, not only in public but in private: we were kindly treated by the people in Alphratha, Montgomery county. Dr. Drake was solicitous to have another interview, but with us it was not convenient: We held a few meetings in the town of Pawlet, Vt. Here at the close of one of our meetings a Campbellite, after interrogating us, used the words of Aquilla and Priscilla to Apollos, for said he, I agree with you in most points, and if you will go home with me, I will instruct you more perfectly, we thanked him and accepted the offer: we spent a number of hours in debating, (and he acted the part of a gentleman,) but in the end he acknowledged that he was now able to instruct, as he had anticipated. We crossed the Green mountains at Mount Tabor, visited the brethren at Andover, I parted with brother Richardson the last of July, in N.H. he went to his friends in Franconia, labored in that vicinity, and when I last saw him, he had baptized one. I continued preaching almost daily for three weeks in Vermont, and the south part of Grafton county, N. H. I baptized three in Enfield, and have reason to believe there are others that will embrace the new and everlasting covenant. Since the last of August, my labors have been in the north part of N. H. I held a few meetings in Whitefield, baptized three and visited a number of the branches of the Latter Day Saints in the east.

I have through the mercies of my heavenly Father, been permitted to return to my brethren and friends in Kirtland, having preached above forty times, baptized six and obtained four subscribers for the Messenger and Advocate. In the bonds of the new covenant, I remain your brother.236

In another report of that same mission, Elder Aldrich recorded:

We traveled together as far as New Hampshire proclaiming the Gospel in public in every place where we found open doors and in private, according to the wisdom that was given us. I continued on as far as Maine; then returned to Kirtland on 1st of December, after having traveled almost 2,000 miles, held 43 meetings and baptized 6. Bro. Richardson baptized one.237

It is known that John P. Greene, father of Evan Greene, the early New England missionary, was proselyting in Connecticut on August 12th.

He wrote from Huntington, Connecticut, on that date, that he had


237 "Journal History," June 8th, 1835.
"traveled and preached and baptized 10, since May last." 238

In a letter to John Whitmer from "Carving Center, Mo.," dated November 2nd, 1835, Sylvester B. Stoddard reported some of his proselyting activities. The letter reported:

My labors have been blessed in some measure, the past season. I have baptized six, and have been a partner in baptizing seven others, since the 13th of July. In many places, where I have labored, the work seems to be progressing. There is a prospect of more being added to the church. 239

Elder Freeman Nickerson was very actively involved in proselyting in New England at about the same time. His mission began the latter part of November, 1835. In reporting some of his activities relative to that mission, Nickerson said:

I left Cataraugus Co. the last of November, and journeyed as far east as Cape Cod, and taught all by the way of the glorious things of the kingdom which God has been pleased to reveal in these last days. Held several meetings by the way, and many seemed to be convinced of the truth; this I judge from the many enquiries that were made. Had many opportunities with those who profess to be the great men of the earth; and many ministers so called. I can freely say the Spirit of the Lord has been with me.

Since I arrived at Cape Cod, I have held 24 public meetings; the people have been very attentive. I have held two meetings in a Methodist house one in the courthouse, two in a hall and the remainder in a school and private houses.

I have baptized 6 in this place, and there are many more convinced, and seemingly ready to obey the commandments with their whole hearts. My brethren according to the flesh are very rich as to this world’s goods, and have built a very elegant meeting house in the Orthodox order, a few of the members have a form of Godliness, but all deny the power thereof; and the minister over them is very hard.

I have taken much pains in all my movements, and 2 of the 3 have condescended to ask me to pray with them; I have great anxiety for

238 Messenger and Advocate, I, No. 11, August 1835, p. 167.
239 Ibid., II, No. 2, November 1835, p. 224.
them and all people. After I arrived here the Methodist and Orthodox opened protracted meetings which continue yet, and the first men in the place came with their carriages and carried the people 4 or 5 miles, so as to have them hear. Cape Cod is much stirred up, there is more use for bibles, than before I came.

I was at one of their protracted meetings by agreement, that I should have an opportunity of addressing the people; But after they got together, they said I should not.--

After this, two came forward and offered themselves as candidates for baptism, one was a Methodist in high standing. I requested one hour to set forth the gospel, but was utterly refused. I made an appointment on the shore of Bogs River where we repaired with a cloud of witnesses, here I administered the ordinance of baptism, the solemnities of eternity seemed to rest on the congregation and the Spirit of God on the candidates. The letters that have been in circulation against br. Smith and the church, are now in every paper in this quarter; but I think they will do no harm, for honest men will look in the bible for truth in preference to a News Paper. 240

The journal of Ira Ames records that "about November 1835" he went on a mission with Jared Carter "to visit our friends in the East..." 241 This writer has been unable to locate any other information regarding this mission. Ames was not clear nor extensive in his record. Carter did not record anything about it in his writing. It is assumed by this writer that since they were related by marriage, they were from New England, and were going to the "East" to visit their "friends," that they might well have gone into the New England area. The records this writer has found, however, give no greater detail.

240 Ibid., II, No. 5, February 1836, p. 271.
Chapter V

IMPORTANT MISSIONS OF 1836

In the latter part of 1835, and the early part of 1836, the attention of the Church membership was directed largely toward the building of the Kirtland Temple. Many of the missionaries had been directed to raise funds to help finance the structure. Some of the artisans and skilled laborers had been urged to go to Kirtland to help with the building. Because of the emphasis placed on completing and dedicating the temple, it appears that other projects and programs might have been temporarily slowed down— even missionary activity. The temple was finally dedicated on March 27th, 1836. It is recorded in the "Journal History," under date of April 4th, 1836, that from that date on, the elders began to spread abroad to "all parts of the land, preaching the word."242

Brigham Young's Mission to New England

From February 22nd to March 27th, 1836, Brigham Young spent all his time superintending the painting and finishing of the Kirtland Temple.243 He then attended the dedication on March 27th, 1836.

In early March, Brigham was issued a license to preach the gospel by a "Conference of the Elders" in Kirtland. This license was recorded according to law. That document stated:

242 "Journal History," April 4th, 1836.

To Whom It May Concern

This certifies that Brigham Young has been received into the Church of the Latter-day Saints, organized on the sixth of April, in the year of our Lord one thousand eight hundred and thirty, and has been ordained an Elder according to the rules and regulations of said Church, and is duly authorized to preach the Gospel, agreeably to the authority of that office.

From the satisfactory evidence which we have of his good moral character, and his zeal for the cause of righteousness, and diligent desire to persuade men to forsake evil and embrace truth, we confidently recommend him to all candid and upright people as a worthy member of society.

We, therefore, in the name, and by the authority of this Church, grant unto this our worthy brother in the Lord, this letter of commendation as a proof of our fellowship and esteem; praying for his success and prosperity in our Redeemer's cause.

Given by the direction of a Conference of the Elders of said Church, assembled in Kirtland, Geauga county, Ohio, the third day of March, in the year of our Lord, one thousand eight hundred and thirty-six.

Joseph Smith, Jun.
Chairman

F. G. Williams, Clerk.
Kirtland, Ohio, March 30, 1836.

This certifies that the within license was recorded on the 30th day of March, 1836, in Kirtland, Ohio, in the License Records, Book A, page 5.

Thomas Burdick
Recording Clerk.

On May 17th, 1836, Brigham Young left on a mission to the eastern states with his brother Joseph Young and Elijah Reed. They traveled together from Kirtland to Whitesborough, Oneida County, New York, where they separated from one another. Brigham Young traveled alone to

244 Young, Here is Brigham, pp. 151-152.
245 Messenger and Advocate, III, No. 2, November 1836, p. 408.
"Washington Co., N.Y.," where he labored for a short period of time. While here, Young would move in and out of the "edge of Vermont" doing missionary work.

After leaving Washington County, he rejoined his brother Joseph. They continued on their way to the east for the express purpose of visiting friends and relatives. They "visited with their relatives, the Richards, the Howes, the Brighams, the Bicknells (Joseph's wife was Jane Bicknell), and other more distant cousins."246 Many of their "friends" and "relatives" joined the Church because of their efforts.

Joseph and Brigham went to Canaan, Litchfield County, Connecticut, where they preached Mormonism and baptized four. They then moved to Providence, Rhode Island. It is not indicated that they either preached or baptized in Providence at this time. They went from Rhode Island to Boston where they preached "several times." Here they baptized two converts.247

Brigham left his brother Joseph in Boston and eventually went to Salem, Massachusetts. Between the time he left his brother in Boston and the time he arrived in Salem, Brigham Young began to work with Elder Lyman E. Johnson. This writer has been unable to determine the time and place where Johnson and Young met. In Salem, they met Joseph Smith, Junior, who was on a special mission to the east. Of this event, Young records:

I left my brother Joseph in Boston, and with brother Lyman E. Johnson went to Salem, where we met the Prophet Joseph and the

246Young, op. cit., p. 154.

247Messenger and Advocate, III, No. 2, November 1836, p. 408.
brethren who were with him. August 6, Joseph received a revelation concerning that city.248

After this visit of several days with Joseph Smith, Brigham Young left Salem for Portland, Maine. He apparently left Lyman E. Johnson and traveled alone. About this trip, Young said:

After tarrying with the Prophet a few days I returned to Boston, where I took steamer for Portland, Maine: started about 5 p.m., and about 10 o'clock there came up a storm, and the vessel being old and shattered, she could not withstand the storm, and after tossing about in the waters a few hours, we put into Port Ann, and spent a very pleasant day picking whortleberries, and going over the grounds upon which the inhabitants were drying the codfish. Many acres were covered with the flakes upon which the codfish were spread, this being the principle employment of the people.249

From Portland, Brigham Young continued on to Newry, Oxford County, Maine. Here he met Lyman E. Johnson again.250 While at Newry, they participated in a previously-arranged conference. Since a good idea of the size and activity of the branches in that area can be gained from the official report of that conference, it is included in full:

A conference of elders and members of the church of Latter Day Saints was held in Newry, Oxford Co., Me. on the 12th 13th 14th of August last, agreeable to previous notice by letters to the different branches of the church represented.

Elders, Brigham Young & Lyman E. Johnson (two of the twelve) were present, Elder Johnson made some preliminary remarks, previous to the beginning of the conference; Elder Brigham Young was called to the chair and Daniel Bean was duly elected clerk. Meeting was then opened by singing. The throne of grace was addressed by elder Young. The elders present were then called on to express their faith and manner of teaching the principles of the gospel, which was done to the satisfaction of the council. The priests and deacons were then called upon each in their respective order, to give a relation of their faith and manner of teaching. There were six elders,

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250 ibid.
five priests and one deacon present. The Book of Doctrine and covenants was received and acknowledged unanimously. The council then made appropriate remarks and adjourned one hour.

Council convened at 1 o'clock according to adjournment, Eld. Johnson opened by prayer.

Official members then proceeded to give a relation of such particulars concerning the branches they respectively represented as seemed agreeable to the mind of the Spirit.

Elder Bean represented 3 branches, (viz.) one of 26 members, Errol branch 17, and Newbury branch 29, making

Elder S. B. Stoddard, Farmington branch 33

Eld. R. M. Lord, Saco branch 52

Elder Jonathan Holmes, Bradford branch 12

Eld. James Snow, St. Johnsbury, Vt. branch 13

" do. do. Linden 10
" do. do. Charleston 14
" do. do. Irasburgh 11
" do. do. Jay 14
" do. do. Danville 12
" do. do. Lyman 14

Brother Fisher represented Dalton branch 20

Elder Young represented Boston & Rhode Island branches: the former 12 and the latter 9 21

Eld. L. E. Johnson represented a branch in Sackville, N. Brunswick 19

Brother Joshua Small was then recommended, received unanimously and ordained to the office of an Elder.

It was decided by the council that Eld. James Snow should go to New Brunswick. Such instruction was then given by the council, as seemed to be wisdom. Two candidates came forward and after due examination, were baptized by Eld. Johnson. On the 2 following days (13 & 14) there was public preaching at Middleintervale meeting-house, in Bethel. The congregation particularly on the sabbath, was large, solemn and attentive: a good spirit appeared to prevail. The speakers faithfully warned the wicked, spoke comfortably, yet
faithfully to the saints, and good, we trust, was done in the name of
the Lord Jesus.

Brigham Young, Chair.

Daniel Bean, Clerk. 251

It would appear that this was a large district. Three hundred
and seventeen members were "represented." Few, however, were probably
actually in attendance. Speaking of the number at this conference, S.
Dilworth Young wrote:

It was customary for people to come to these conferences and
represent those who could not attend. Besides the local folks
present, Brigham said that he represented the Saints in Boston and
Rhode Island, while Lyman E. Johnson represented the branch at
Sackville, New Brunswick. Thus a total of 17 branches and 317 mem-
bers were "represented." From this it may be assumed that 317 was
the total membership, at that moment, contained in 17 branches in
the area mentioned. But it is likely that at the conference they
would be fortunate if they had more than thirty present. The apos-
tles gave good instruction during the three-day conference, and as
a result baptized two people. 252

Following the Newry conference, Brigham Young, Lyman E. Johnson,
and some "others who were coming to Kirtland" went to Boston. There are
two records of this return to Boston. In the Messenger and Advocate,
Brigham Young said: "I then returned to Boston, in company with Elder
Lyman E. Johnson and others who were coming to Kirtland; there I tarried
over the Sabbath, preached and baptized two more." 253 In the Deseret
News, Young said: "I returned to Boston, where I found my brother Joseph,
who had been doing a good work. We baptized seventeen in Boston." 254


251 Messenger and Advocate, II, No. 12, September 1836, pp. 381-382.
252 Young, op. cit., p. 135.
253 Messenger and Advocate, III, No. 2, November 1836, p. 408.
This writer is unable to reconcile the two accounts, for in the one they appear to baptize two in the city of Boston, while in the other they baptized seventeen.

From Boston, Joseph and Brigham Young started for home in Kirtland. It appears that Lyman E. Johnson did not travel with them. Brigham Young reports their return journey in the following way:

Brother Joseph Young and I then started for home via, Providence where we called a conference and ordained Brother Bennington to be an Elder: we also called at Canaan, (Conn.) and baptized one; thence we continued our journey home, and arrived in Kirtland on the evening of the 9th of September, having labored much to spread the everlasting gospel, and baptized thirteen, visited our friends as we anticipated, with whom we conversed freely on the subject of the gospel as brought forth in the last days; many of them seemed to realize the truth of it and none rose in opposition to it. 255

After his arrival home, Brigham Young spent the fall and early winter of 1836 in Kirtland sustaining Joseph Smith through some of the darkest hours the Church had ever known up to that time.

Heber C. Kimball's Mission to the New England States

Joseph Smith recorded on May 10th, 1836, that Heber C. Kimball came to him with a problem. Kimball wanted to know whether he should stay in Kirtland and go to "school" or go on a mission to proclaim the gospel to the world. 256 (This "school" was apparently the School of the Prophets which was then being conducted in Kirtland.) Smith told him to choose for himself which of the two he would prefer. God would bless him in either case. Heber elected to go into the mission field.

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255 *Messenger and Advocate*, III, No. 2, November 1836, p. 408.

256 *History of the Church*, II, p. 441.
Haber C. Kimball left Kirtland on May 10th, 1836, for his mission which eventually took him into New England. He arrived in Buffalo, New York, the following morning.

From Buffalo, Kimball said he "passed on to the northeast, preaching where doors were open, and baptizing for the remission of sins such as believed."\textsuperscript{257}

On June 13th, 1836, Haber arrived at Sacketts Harbor, N.Y. Here he found Elders Luke Johnson and Orson Pratt, members of the Quorum of the Twelve. They had been in this area "laboring with their mights, for the cause of God."\textsuperscript{258} Pratt had been teaching in Canada in late May. He then moved down to work in New England in early June. At the time Kimball met the two Apostles, Johnson had been working in and around Sacketts Harbor for about a month. May 24th, 1836, Johnson wrote the following from Sacketts Harbor:

I have labored about two weeks in this county, and the Lord has blessed my labors. There is the most calls for preaching that I have ever known. I have baptized nine, and there are more who calculate to come forward when I return. I am now going to Orange county, and calculate to return in about a week.

The Lord has blessed me beyond anything I had realized before.--I can say like one of old, the half has not been told me.\textsuperscript{259}

Haber C. Kimball indicated that he was thrilled to again meet his brethren. Speaking of this reunion with Pratt and Johnson, he commented: "Those Elders who have been traveling among strangers, in distant lands, well


\textsuperscript{258} \textit{Messenger and Advocate}, III, No. 4, January 1837, p. 439.

\textsuperscript{259} \textit{Ibid.}, II, No. 9, June 1836, p. 330.
know the strength and joy it gives to meet with our brethren, who are fellow laborers."  

From Sacketts Harbor, Haver C. boarded the steamer "United States" and traveled to Ogdensburg, New York. After arriving in "Ogdensburg," he wrote the following:

... From that place I went on the steamer United States to Ogdensburg, where leaving the river, I passed about three miles out of town, and being stopped by a shower of rain, I made known my profession and calling; the people immediately desired a meeting, and I told them to call in their neighbors, and I would preach to them, which they did, and after preaching one hour, I dismissed the congregation; but many staid until about 12 o'clock; and before I was up in the morning they called upon me, and requested that I should preach again that day in a school house, which I did; and this night I was again thronged with those who were eager to hear the sound of the gospel. The second morning they likewise called on me, and said they would not let me go until they knew the truth of my testimony; and on the fourth morning, they came and called me out of the bed to baptize three.

Here I remained seven days preaching the gospel of the kingdom of heaven; and baptized seven for the remission of their sins, and laid on the hands for the reception of the Holy Ghost, and truly the promise was fulfilled, for those who believed spoke in tongues, the sick were healed, and devils were cast out. Mark 16:16, 17, 18.  

One of the cases of healing while he worked in Ogdensburg was recorded by Kimball. He said of the healing:

I remained seven days preaching the Gospel of the Kingdom of Heaven, and baptized and confirmed seven. The promise was fulfilled, for those who believed spoke in tongues, and the sick were healed. A woman named Davis had been confined to her bed for five years, not able to do anything during that time, and scarcely able to sit up, who was given up to die by the doctors. I baptized and confirmed her a member of the Church, and at the same time prayed for her, and rebuked the disease, and commanded it to depart from her in the name of the Lord Jesus Christ. She began to amend from that very

260 Ibid., III, No. 4, January 1837, p. 439.
261 Ibid.
hour, and in less than one week she was performing her usual house-
hold duties, walked into the streets and attended meetings, to the
astonishment of the people. Sister Chapia and others were also
healed of their infirmities. Sister Davis' husband was considered
a staunch Universalist. He was convinced and baptized.262

Heber C. Kimball went to Plattsburg and spent the night with a
Mr. Manfield. He then took a steamer to St. Albans, Vermont. While
traveling through Vermont, Kimball visited his friends in Sheldon and
Bakersfield. He spent some time visiting Wright's settlement on the top
of the Green Mountains, where he found some who "were believing."

On his return to Ogdensburg, from which he was absent "about five
weeks," he stopped at Potsdam, New York, where he met an Elder Solon
Foster. Here Heber preached once and "eight or nine people bore testi-
mony to the truth of the gospel" which he declared. From Potsdam,
Kimball returned to Ogdensburg. He said that he spent several days in
that region "preaching and baptizing."

On the 25th of August, 1836, while the small branch in Ogdensburg
was assembled for a meeting, they were visited by Joseph Smith, Sr., and
his brother, John Smith. These two brethren had been sent on a mission
to the "branches of the Church in the Eastern States, to set them in
order, and confer on the brethren their patriarchal blessings."263

"President Joseph Smith, sen." gave patriarchal blessings to
twenty of the branch members on August 27th. All twenty of these saints
had been baptized by Kimball.264 On Sunday the 28th, "father John Smith

262 Whitney, op. cit., p. 95.
263 "Journal History," dated June 22nd, 1836.
264 Whitney, op. cit., p. 96.
preached at 10 A.M. and four brethren bore testimony of the Book of Mormon, Kimball being one of the four. In the afternoon the sacrament was administered, three people were confirmed, and they blessed the little children of the branch. Monday, the 29th, the two Smith brothers left Ogdensburg.

Heber C. went to Black Lake, New York, area, preached once and baptized one person. He then moved to Potsdam, where he preached again and baptized one. He then returned to Ogdensburg where he called the branch together. One account says the branch numbered sixteen members at the time. Another says there were twenty-eight. Which is the more accurate of the two, this writer has been unable to determine. Nonetheless, he bade farewell to the branch members and proceeded toward his home in Kirtland.

At Victor, Ontario County, New York, Kimball met his wife Vilate. She had been in that area visiting friends. When they arrived at Buffalo, a stranger paid their boat passage from Buffalo to Frankfort, New York. Most of the passengers were Swiss emigrants. Heber said that after listening to them for a short time "the Spirit of the Lord came upon me, and I was enabled to preach to them in their own language. They seemed pleased and treated us kindly. Kimball summarized this mission in the following words:

... But we reached our destination without accident and arrived in Kirtland, October 2nd. I was gone nearly five months, visited

\[265\] Messenger and Advocate, III, No. 4, January 1837, p. 440.

\[266\] Whitney, op. cit., p. 97.

\[267\] Ibid.
many of my friends, preached much, and baptized thirty. This was the first mission I took alone. The Lord was with me and blessed me, and confirmed the word with signs following.268

(It should be noted that in Kimball's account of this same mission recorded in the *Messenger and Advocate*, he said he baptized twenty.)269

Joseph Smith's Mission to New England

On Monday afternoon, July 25th, 1836, Joseph Smith, Oliver Cowdery, Sidney Rigdon, and Hyrum Smith left Kirtland for a brief mission to the east. At 7:00 p.m. that same night, they took passage on board the steamer "Charles Townsend" from Fairport, Ohio, bound for Buffalo, New York. Oliver Cowdery was very unimpressed by the ship. He said of it: "The Townsend is a miserably slow boat, with but indifferent accommodations. The least swell seems to have power to toss her to and fro 'like a drunken man.'"270

As they were making this journey, ill health beset Cowdery and Rigdon. Oliver suffered from fever and chills, while Sidney suffered from "sea or lake sickness." Hyrum and Joseph Smith remained in good health and found opportunity while on board the boat to preach the gospel to some of the passengers. Some, however, were not friendly and tried to stir up trouble, bitter feelings, and animosity by "vile insinuations and slanderous, un gentlemanly assertions." Cowdery said that real trouble was averted because of the good judgment of most of the passengers. Oliver lamented the fact that there had been trouble-makers aboard.


269 *Messenger and Advocate*, III, No. 4, January 1837, p. 440.

He said much good had been accomplished by the mere "appearance" of the four brethren on board the ship. He wrote: "I am satisfied that our appearance, if nothing had been said, would have been productive of good—men saw that we did not wear horns, or any other monstrous thing, to distinguish ourselves from others."\footnote{Ibid.}

The next evening, July 26th, at about 10:00 p.m., they arrived in Buffalo, New York. They rented a room at the "Farmer's Hotel." Oliver was alarmed at the "extortionate" prices the brethren had to pay for board and room. While in Buffalo, they unexpectedly met Elders Orson Hyde and Moses C. Nickerson. Hyde was on his way to Canada on a mission, while Nickerson had just come from that country. Cowdery said that to meet these two "tried" friends was "like meeting an angel while wandering alone in the wilderness."

The four brethren had decided to take a fast packet ship at Buffalo, but out of consideration for Oliver's health, and because of the crowded condition of the boats, they concluded to take a "line boat." Their travel was slower this way, but much more pleasant and agreeable. While traveling from Buffalo to Utica, the brethren saw the bodies of two men in the canal. One, still alive, had been robbed of about "nine or ten hundred dollars" and shot by several "ruffians." He had survived, however. The second man was dead. Following the two episodes, Cowdery wrote: "If wickedness and robbery do not walk the banks of the Erie canal, I confess myself unable to judge from the best of evidence!"\footnote{Ibid., p. 374.}
At eight o'clock a.m. on the 29th of August, they arrived in Utica, New York. They arrived just in time to take a "railroad" car for Schenectady. This was the first time passenger cars had been used on this road. It took this train more than six hours to cover eighty miles.

The following day, they boarded the steamer "John Mason" which took them to another steamer, the "Erie." The "Erie" was issued a challenge for a race with the "Rochester." Of that race, Joseph Smith recorded:

"Now for a race," was the cry from different parts, and a race trial of speed it was; however, as fate or steam power of engine would have it, the Erie, after touching at Catskill and West Point, where the Rochester did not, went into New York a few minutes "ahead." By such undue pressure of steam the lives of thousands have been sacrificed, and I thanked God that myself and friends were safely landed. 273

The great size of the city of New York impressed the four men. Of the religious climate of the city at that time, Cowdery's impression was interesting. He said:

You may think it strange if I remain silent upon the subject of the religion of this city; for of course, as large a town as this must abound with religion of some kind, if not with all kinds.--Here are chapels, churches, and meeting houses, people to fill them, and priests to hold forth and tell them what they must believe; and vital, it might be considered uncharitable for me to say there were none sincere in this great body; but the important question is, are they, as societies and congregations, right? And if they are not right, they must be wrong! and if wrong, can they be saved? There may be found a few righteous enough to save it; but, with all its religion, and its righteousness, New York seems to me like a congregated mass of heedless mortals, a sink of corruption, a road to misery--a gate to hell! 274

The mission seemed to mix much pleasure with business. While in New York, the brethren did considerable sight-seeing. They visited a

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273 History of the Church, II, p. 464.

274 Messenger and Advocate, II, No. 12, September 12th, p. 375.
district which just six months before had been destroyed by a fire which had caused seventeen million dollars damage. From New York they went to Providence, Rhode Island. Visiting Rhode Island caused Oliver Cowdery to reflect at great length on the life and accomplishments of the famous religionist, Roger Williams. They were in Providence on the two-hundredth anniversary of the city's founding and were greatly impressed by the celebrative attitude which prevailed.

At Providence, Rhode Island, the four men boarded a "steam train" to Boston, "the queen and emporium of New England." From Boston they proceeded to Salem, Massachusetts. They arrived here in early August. Here they rented a house and began with their activities—missionary work and sight-seeing.

Living in Salem, Cowdery's interest in the early persecutions for witchcraft were called to his mind. He wrote at great length about this to his brother, Warren, in Kirtland. The four brethren were vitally interested in the history of the Pilgrims in New England, and found the time to visit some of the places rich in that history.

Joseph Smith was impressed with the fact that those who had fled from their native countries to avoid persecution and death, soon became the persecutors, persecuting the Baptists, and the Quakers, and the Catholics. He wrote:

The early settlers of Boston (the Emporium of New England), who had fled from their mother country to avoid persecution and death, soon became so lost to principles of justice and religious liberty as to whip and hang the Baptists and the Quaker, who like themselves,

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275^ibid., III, No. 1, October 1836, p. 387.
276^ibid.
had fled from tyranny to a land of freedom; and the fathers of Salem from 1692 to 1693, whipped, imprisoned, tortured, and hung many of their citizens; for supposed witchcraft; and quite recently,—while boasting of her light and knowledge, of her laws and religion, as surpassed by none on earth,—has New England been guilty of burning a Catholic convent in the vicinity of Charleston, and of scattering the inmates to the four winds; yes, in sight of the very spot where the fire of American Independence was first kindled. . . .

While at Salem, Brigham Young and Lyman E. Johnson, two members of the Quorum of the Twelve Apostles, paid a visit to the four missionaries. Brigham had been called on a mission to New England with his brother Joseph. The two had been laboring in Boston at the time, but Brigham left Joseph and, in company with Lyman E. Johnson, came to Salem to visit the Prophet Joseph Smith. After a visit of several days, Young left for Portland, Maine.

In Salem, August 6th, 1836, Joseph Smith claimed to have received a revelation from the Lord. Perhaps the four missionaries had had too great a tendency to mix pleasure with missionary activity for the revelation begins with these words: "I, the Lord your God, am not displeased with your coming this journey, notwithstanding your follies." The revelation directed Joseph Smith to form acquaintances with men in the city of Salem, for there were those in the city who would eventually prove to work for the benefit of Zion.

Very little is found relative to the success of this mission or the details of the return trip to their homes in Kirtland. It is

277 History of the Church, II, p. 465.
279 P & C 111:1.
supposed that they arrived home in September 1836.280

Joseph Smith, Sr. and John Smith go to New England

On May 10th, 1836, "Patriarch" Joseph Smith, Sr. and his brother John left for an eight-day mission to the country south of Kirtland. The objectives of that mission were "to visit some of the branches of the church south of this, to regulate them and set in order the things that were wanting. . . ."281 From this mission they returned on May 18th. It had apparently been a successful mission, though very short.

Soon thereafter, they prepared to take a similar mission to the states east of Ohio. Speaking of their preparation for this mission, the June 1836 Messenger and Advocate reported:

While we are penning this article, these aged fathers are about to set out on a mission to the East. We most devoutly pray the Lord to be with them and bless them. We also entreat our brethren in the Eastern churches to receive them cordially, entertain them hospitably, and above all, to appreciate their instructions. The Lord, for his Son's sake preserve them in health and strength and return them to the bosom of their families and the church in this place in peace.282

On Wednesday, June 22nd, 1836, Joseph Smith, Sr. and John Smith started on their mission to "visit the branches of the Church in the Eastern States, to set them in order, and confer on the brethren their patriarchal blessings."283 Joseph, Jr. took his mother and his "Aunt Clarissa," the wife of John Smith, to "Painsville" in Ohio, where they


281 Messenger and Advocate, II, No. 9, June 1836, p. 331.

282 Ibid.

283 History of the Church, II, p. 446.
apparently remained while their husbands fulfilled their mission to the east.

Between the time they left on this mission in June, and the latter part of August, nothing seems available on their activities. Heber C. Kimball reported that while he was in Ogdensburg, New York, on the 25th of August, 1836, holding a meeting with the branch there, "our hearts were filled with joy by the arrival of Fathers Joseph and John Smith, who were on a mission to bless the churches." On the 27th, Joseph Smith, Sr. gave patriarchal blessings to the members of the church in that branch.

The next entry found regarding the activities of John and Joseph, Sr. is in October. Under date of October 2nd, 1836, Joseph Smith, Jr. recorded the following in his journal:

My father and Uncle John Smith returned to Kirtland from their mission to the Eastern States, having traveled about two thousand four hundred miles, and visited nearly all the branches of the Church in New York, Vermont, New Hampshire, and Pennsylvania. During this mission they baptized many, conferred blessings upon many hundreds, and preached the Gospel to many thousands. They also visited their friends and relatives in the land of their nativity.

It is apparent from the comments of Joseph, Jr. that the mission of his father and uncle was considered extensive, comprehensive, and successful. They traveled great distances, preached to numerous people, baptized many, and gave "patriarchal blessings" to "many hundreds."

Other Missions of 1836

Elder Lyman E. Johnson left Kirtland on April 6th, 1836, on

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284 *Messenger and Advocate*, III, No. 4, January 1837, p. 440.
another mission to the east. He was accompanied from Kirtland by Milton Holmes and J. Merrit. He went to Whitestown, Oneida County, New York, where he preached twice. He then moved to Boston where he also preached twice and baptized one. From Boston he went to Saco, Maine. There he preached three times and baptized one convert. He then went to St. Johns, New Brunswick. He preached to crowded assemblies almost everywhere he went. The "Journal History," reporting this part of his mission, indicates:

He has since been to St. John's the capital of New Brunswick, and has traveled and preached in various directions and to crowded assemblies. The Elder gives us to understand that he has met little opposition, except from those whose craft was in danger; but that God had in every instance thus far given him wisdom that his adversaries had not been able to gainsay nor resist. . . . The elder traveled and preached in various directions in that province, he then left for Maine, where he was at the date of his letter to us.287

Just exactly when Lyman E. returned, this writer has been unable to find out. The September edition of the Messenger and Advocate says that "Elder Lyman E. Johnson has recently returned from his mission to the province of New Brunswick, and other places on the Eastern sea-board."288 Johnson reported verbally, upon his return to Kirtland, that he was well received by the "brethren" wherever they were found. He had taught "full congregations" of hearers, and preached in "a great many places." In terms of baptisms, Lyman considered his mission a success for he had baptized twenty-seven while he had been gone.289

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288 Messenger and Advocate, II, No. 12, September 1836, p. 301.
289 Ibid.
It is known that Luke Johnson was on a mission to the New England states in the spring of 1836. In a letter from Sackett's Harbor, New York, dated May 24th, 1836, Johnson reported:

I have labored about two weeks in this county, and the Lord has blessed my labors. There is the most calls for preaching that I have ever known. I have baptized nine, and there are more who calculate to come forward when I return. I am now going to Orange county, and calculate to return in about a week.

The Lord has blessed me beyond any thing that I had realized before.—I can say like one of old, the half has not been told me.290 This is the only information this writer has been able to locate regarding this mission.

Hazen Aldrich went to New England as a missionary in the spring of 1836. The exact date of departure has not been found by this writer. "In the opening of the spring" Aldrich started on his mission. He went from Kirtland as far as St. Lawrence County, New York, by boat. In the town of "Decalb" he began preaching. He went from New York to "Chittenden co. Vt." In the town of Underhill, seven were baptized by Hazen. Others, Aldrich said, were convinced at that time "for elder Butterfield in a few days came along and baptized eighteen."291 From Vermont Hazen went to the "province of Lower Canada." He spent three months working in the towns of Canada, then said that he left the members of the Church there in the hands of Winslow Farr and proceeded west. Where he went, or when he returned to Kirtland, is not clear to this writer.

April 14th, 1836, Elder Daniel Stevens wrote a letter from "Killingworth," Connecticut, to the editor of the Messenger and Advocate.

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290 Ibid., p. 336.

in Kirtland. Apparently doing missionary work there, Stevens was impressed that there were many people favorably disposed to receive his message. In his letter he asked for a missionary to join him so they could "unite their strength" in the "land of steady habits." 292

Elder Harrison Burgess, following his return from a mission to the eastern states, made a verbal report of that mission. He said he had left Kirtland for the east on April 13th, 1836. He traveled through New York and Vermont, a total distance of one thousand six hundred miles, and had preached fourteen times. He felt to indicate that more missionary activity should take place in those areas he had visited. The Messenger and Advocate, speaking of his verbal report, printed the following:

... He says the congregations were large and very attentive; and that from all he learned he is satisfied that the prejudice of the people in the regions through which he travelled is fast giving way before the force of truth and evidence; and is of opinion that all that is wanting is faithfulness on the part of the elders to ensure attention to the subject of the Everlasting Gospel, and a degree of success hitherto unparalleled. The Elder baptized but two, yet had his business permitted his tarrying longer in the places through which he passed, he doubts not but many more would have come forward. We pray our heavenly Father that our brother's most intense desires may be fully realized, and that not only he, but every other Elder in the church of Christ may be prospered in the glorious calling whereunto they have been called. 293

292 Ibid., II, No. 7, April 1836, pp. 333-304.
293 Ibid., II, No. 12, September 1836, p. 381.
Chapter VI

IMPORTANT MISSIONARY MOVEMENTS FROM 1837 THROUGH 1840

Brigham Young and Willard Richards Serve in the New England States

December 31st, 1836, Brigham Young baptized his cousin, Willard Richards, into the Church. On March 6th, 1837, Willard was ordained an Elder by Alva Beaman.\(^{294}\) These two ordinances were the prelude to considerable missionary activity by Richards, a man who was later destined to serve in the highest councils of the Church.

On March 13th, 1837, Willard recorded in his journal that Joseph Smith, Jr. and Sidney Rigdon laid hands on him for the recovery of his health. At this same time, he was "set apart" to accompany Brigham Young on a "business mission" to the east.\(^{295}\) While on this mission it was reported that they "transacted considerable business."\(^{296}\)

This business, no doubt, had to do with the financial crisis which existed in Kirtland, Ohio, at this time. At a solemn assembly held in the Kirtland Temple on April 6th, 1837, Joseph Smith said:

There are many causes of embarrassment, of a pecuniary nature now pressing upon the heads of the Church. They began poor; were needy, destitute, and were truly afflicted by their enemies; yet the Lord commanded them to go forth and preach the Gospel, to sacrifice their time, their talents, their good name, and jeopardize their lives; and in addition to this, they were to build a house for the Lord,

\(^{294}\)Historical Record, Vol. V, p. 105.


\(^{296}\)"Journal History," March 14th, 1837.
and prepare for the gathering of the Saints. Thus it is easy to see this must (have) involved them (in financial difficulties). They had no temporal means in the beginning commensurate with such an undertaking; but this work must be done; This place (Kirtland) had to be built up. Large contracts have been entered into for lands on all sides, where our enemies have signed away their rights. We are indebted to them, but our brethren from abroad have only to come with their money, take these contracts, relieve their brethren from the pecuniary embarrassments under which they now labor, and procure for themselves a peaceable place of rest among us. This place must and will be built up, and every brother that will take hold and help secure and discharge those contracts that have been made, shall be rich.297

At this same meeting, Hyrum Smith, Joseph's brother, urged the brethren to do all they could to help discharge the heavy debts which were hanging over the heads of the Church leaders. Sidney Rigdon also spoke about the subject of the indebtedness of the Church. Rigdon outlined three main causes which brought about this financial bondage: first, six thousand dollars had been expended to aid the Missouri saints who had been driven from their lands and homes in Jackson County; second, at this time the Church still had an unliquidated debt of thirteen thousand dollars on the Kirtland Temple; third, the debt for the purchase of land to be used for the "gathering" of the Saints. He urged the brethren of the Church to "contribute all in your power to discharge the great debts that now hang over the Church."298

In addition to the above problems outlined by the leaders of the Church, the Kirtland Safety Society, which was established almost entirely by the Church leaders, was having difficulty keeping its doors open. The financial panic of 1837, with its tremendous spirit of financial

297 History of the Church, II, pp. 478-479.
298 Ibid., p. 480.
speculation reached into the Church. This institution, whose foundation
was somewhat weak in the beginning, began to totter. Joseph Smith
apparently felt something had to be done.

Joseph Smith, with his two counselors, Sidney Rigdon and Hyrum
Smith, determined that two men should go to the east to "gather in the
substance of the gentiles" which was to be used to help "save the bank
of Kirtland." These were to be two men strong in the faith, men from
among the leadership of the Church. Brigham Young and Willard Richards
were selected to go. They were willing to answer the call for they felt
it was God's will that they should go.

On March 14th, just one day after Richards was "set apart" for
this mission, he and Brigham Young left Kirtland. They traveled by
stage through Ohio and Pennsylvania to Buffalo, New York. The roads
were so rough that Young said they had to stop at Buffalo a short time
to "rest" themselves. From Buffalo they went to Utica, New York, then
on to Canandaigua, New York, again by stage. They stopped for two nights
and a day at Canandaigua. While here, they visited with Martin Harris,
a man who played a very prominent role in early Church history.

They then proceeded to Albany, and from there to Troy where they
"transacted considerable business." They moved then to "Auburn" where
Brigham Young purchased a "fine tavern establishment," directly across
the street from the penitentiary.

Following Brigham's purchase of the tavern, the two brethren trav-
eled day and night until they arrived at West Stockbridge, Berkshire

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County, Massachusetts. This was the location of Willard Richards' old homestead. While in this vicinity, they stayed at the home of Richards' father a short time. This was in the latter part of March, 1837. They then proceeded to New Haven, Connecticut, and then on to New York, where they stopped a day or two. While in New York they attended a meeting with Elijah Fordham at St. Paul's Church. This was on April 2nd, 1837.

On April 6th, they went by steamboat to Boston by way of Providence, Rhode Island. The 10th of April they arrived at Holliston, Massachusetts. That same day they preached to the Albert Perry Rockwood family in Holliston. On the 11th, they went to "Hopkinton," "Southboro," and "Westboro," all small communities in Massachusetts.

April 12th, they went to Framingham, Massachusetts, where they stayed with Nahemiah Howe, Willard's uncle. The next day, Brigham Young baptized and they confirmed three people in Framingham. The three were: Nahemiah Howe and his wife, and a 'Miss Milton." Following these ordinances on the 13th, they proceeded to Lynn, Massachusetts. April 14th, Richards reported that he baptized "Miss Towne, Boston," then he "went round by Providence, New York, Rochester and Albany, back to Richmond." While in this area, Brigham Young reported that they "transacted much business." They finally returned to Berkshire County.

On April 27th, 1837, Willard and Brigham parted company. Young, with his cousin, Phineas Richards, and Richards' son, George, started

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300 *The Deseret News Weekly*, VII, February 10th, 1858, p. 386.
301 "Journal History," April 2nd, 1837.
for Kirtland. Willard Richards remained in New England for about another month. Of his return trip to Kirtland, Brigham Young reported:

On my return, near Utica, I left the canal and visited my friends in Madison County; here I found my cousin Hepzibah Richards, who accompanied us by canal as far as Buffalo, where I left my cousins Phinehas and Hepzibah, and a few other friends whom I had gathered up by the way. The ice being still on the lake, steamboats were laid up, but I proceeded by stage to Kirtland, and arrived the latter part of May. As soon as the lake was open, my friends came on to Kirtland. 303

In the meantime, Willard Richards remained in New England. His journal does not contain anything really significant through the month of May. Under date of June 5th, 1837, Willard wrote:

Rhoda comes. Much fatigued. Stomach foul, headache. In the evening received a letter from Elijah Fordham, New York, on business, and on reading it felt a strong desire to start for Kirtland immediately, but wishing to know the mind of the Spirit I submitted the case to the Lord. Praying that my head might be released from pain immediately if it was the Lord's will I should start for Kirtland at day break or two o'clock, which prayer was answered. I started for Troy at day in company with Brother William B. Had a pleasant and prosperous ride, but finding Mr. Scribner absent we proceeded directly to Albany, where I parted with Brother William, and took the steam cars for Utica. 304

Richards arrived in Kirtland on June 11th, 1837. On this same day, Brigham and Willard reported to Joseph Smith on their "special business mission to New York, Boston, and other eastern cities. 305

The Mission of Wilford Woodruff and Jonathan H. Hale

Wilford Woodruff, destined to be one of the greatest missionaries in Church history, made his way to the New England States in May and

305. History of the Church, II, p. 492.
June of 1837. This was a time of great upheaval in the Church at Kirtland. Many people were finding fault with Joseph Smith and his close associates. The bank, the Kirtland Safety Society, which had been having so much difficulty, failed. Joseph Smith was given the blame in large measure. With that failure, the faith of many Church members at Kirtland was shaken. Many thought Smith was a fallen prophet. Numerous Saints left the Church. Even some of the leading authorities apostatized. The Church in Kirtland was in turmoil.

Wilford Woodruff felt out of place in the area with such contention among some of his friends. He tried to shun and avoid those who found fault with Joseph Smith and other leaders. Just prior to this time he had been ordained a seventy in the Church, a position whose primary responsibility is to do missionary work. He felt an inclination to magnify this calling by serving in the mission field.

He felt impressed that he would like to fill a mission to the Fox Islands, which lie off the coast of Maine. Woodruff revealed these impressions to Heber C. Kimball, Sidney Rigdon, and other Church leaders, who urged him to go. Heber C. Kimball blessed Wilford and promised him, in the name of the Lord, that he would be blessed and prospered on this mission.306

In the latter part of May, Wilford Woodruff made preparations to leave on his mission. He was to be accompanied by Jonathan H. Hale and Milton Holmes.307 Mrs. Woodruff and Mrs. Hale were going to live together

306 The Deseret News Weekly, VIII, July 14th, 1837, p. 86.
during their absence. On May 31st, 1837, Wilford records the following:

The day had now arrived for me to take the parting hand with the saints in Kirtland and again go into the vineyard to proclaim the word of God. I accordingly took my departure from Mrs. Woodruff my Companion & Sister Hale who were expecting to tarry together for a season. I then left Kirtland in good spirits in company with Elder Hale. We walked to Fairport 12 miles. I there took the Steamboat Sandusky in company with Elders J. H. Hale and M. Helmes.308

This mission took these missionaries through New York, part of Canada, then into the New England States. They had many experiences which included preaching, teaching, blessing the sick and making new friends. As they were passing through Schenectady, New York, they met Elders Isaac Russell, John Goodson, and John Snider. Russell, Goodson, and Snider were waiting to join Heber C. Kimball and Orson Hyde who were coming from Kirtland. The five had been called to go fill a mission to England.

The two groups separated about mid-June. On Saturday, June 17th, and Sunday, June 18th, Hale recorded that they traveled about seventy miles and came to Canaan, Connecticut. They arrived here about “5 P.M.” They went immediately to the home of Elder Gibson Smith. Smith arranged for a meeting that same evening. Of this occasion, Woodruff wrote:

... My soul was filled with joy to find myself permitted to strike hands with one of the Elders of Israel raised up in the state it was Elder Gibson Smith who was presiding over the Canaan branch he received us kindly & bad us welcome, a meeting was appointed and I preached to the people amid the most silent attention in the academy. ...309

Jonathan H. Hale also bore testimony to that group.


309 Ibid., June 18th, 1837.
On June 19th, Woodruff, Hale and Holmes left the Gibson Smith home and traveled about six miles to another "body of the Church." "Elder Frances K. Benedict" appeared to be the prominent Church figure here. Just where this branch was located, this writer has been unable to determine.

Between June 20th and June 24th, the missionaries did several things which must have been especially interesting and meaningful to Elder Woodruff. They went to Colebrook, Connecticut, where they visited Wilford's half-sister, Eunice, whom he had not seen for five years. The group then moved on to Avon, Connecticut, where they visited the grave of Woodruff's mother, Beulah. Here he visited with many old friends and relatives. They proceeded then to Farmington where they visited with Wilford's father.

June 24th, 1837, the missionaries were back in Canaan, Connecticut.

Under that date, Wilford Woodruff wrote:

We met in conference at Mr Jesse Moses in Canaan, Litchfield County, Conn. to transact business as might be laid before us. The Conference was composed of the following Elders. Wilford Woodruff, Jonathan H. Hale, Milton Holmes, Dexter Stillman, & Gibson Smith & Priest Julian Moses. Elder W. Woodruff was called to the chair & Priest J. Moses appointed clerk. The meeting opened by prayer & business called for Two was presented for ordination & after having the vote of the church, W. Woodruff ordained Julian Moses & Francis K Benedict to the office (of) an Elder the Spirit of God rested upon us in this ordinance.310

The missionaries were not always well-received. In some places they were strongly rejected. In early July they were teaching in the little town of Beach Hill. The village in general rejected them, but more especially was a Mr. Bidwell bitter against their work. On July 3rd,

310 Ibid., June 27th, 1837.
they did the following:

We left Mr Bidwell and beach hill and repaired to a stream of pure water aside from the abodes of men and in company with my brethren Elders Stil & Hale and myself we cleansed our hands and feet in testimony against the inhabitants of beach hill who had rejected us and our testimony. From thence we walked to Brother William R. French in North Canaan distance of the day 10 miles.\footnote{Ibid., July 3rd, 1837.}

On the 10th of July, they had another unhappy experience of rejection. It occurred at Collinsville, Connecticut. In the words of Wilford Woodruff:

\ldots I met at the City hall in Collinsville at 6 oclock P.M. for the purpose of preaching the gospel to the people. Immediately after I arose and commenced speaking the beating of drums was hard at the doors. Laughing and sneering was present in the congregation the Presbyterian Priest was enraged against the truth as soon as I close the priest hurried himself to the place where I stood. I was soon immediately surrounded by the Congregation. The priest said I had no right to enjoy my opinion he became angry & said many verry inconsistent things. After presenting him with some cuttin truths he left me & the priest & the people with very few exceptions rejected us & our testimony. Brother Hale & Ozem Woodruff & myself repaired to the groves for prayer we had a good time.\footnote{Ibid., July 10th, 1837.}

The following day, July 11th, Wilford Woodruff and his companion, Jonathan Hale, again retired to a stream where they cleansed their hands and feet as a testimony "before God" against the Presbyterian priest, "Mr. Vanardalen," and the whole village of Collinsville. This they did because their message had been rejected by these people.\footnote{Ibid., July 11th, 1837.}

July 15th, Elders Woodruff and Hale were joined at Avon, Connecticut, by Woodruff's wife, Phoebe. She had come from Kirtland to accompany her husband to her father's home in Scarboro, Maine. That
evening they held a meeting with "relatives, neighbors, and former Friends." They then returned to Farmington to visit with Elder Woodruff's father and family.

On July 19th, 1837, Hale parted company with the Woodruffs and started for New Rowley, Massachusetts. That evening Wilford held a meeting in the "Methodist meetinghouse" in Farmington. The next day, he and his wife left by stage for Hartford, Connecticut.

Upon arriving at Hartford, Wilford Woodruff found that he did not have sufficient money to pay fare for both him and his wife to New Rowley, Massachusetts. Elder Woodruff put his wife on the stage and then he proceeded to walk a distance of "one hundred thirty-six miles" to New Rowley. It took him "a little over two and a half days" to accomplish this.314

At New Rowley, Wilford met his wife again. They rejoined Elder Hale also. Here they visited with the Saints and held meetings. They left that settlement on August 1st, 1837, and proceeded to Scarboro, Maine. Here, on August 8th, Woodruff met Ezra Carter, his wife's father. This was the first time he had ever seen any of his wife's relatives.

On the 18th of August, Elders Hale and Woodruff left Phoebe at her father's home and the two missionaries began their trip to the Fox Islands, their original destination. August the 19th, they took the steamer "Bangor" from Portland, Maine. "At the setting of the sun,"

August 19th, they landed at Owls Head in the Fox Islands. 315

Most of the remaining part of the mission of these two elders was spent on the Fox Islands where they enjoyed considerable success. They enjoyed the association with the fishermen of the area. The first converts on these islands were Justin Eames, a sea captain, and his wife. Elder Woodruff permitted Elder Hale to baptize them. When Hale was anticipating his mission in Kirtland, some of the leading apostates tried to discourage him. They told him that he would never baptize anyone, so he should remain at home. 316 These were his first convert baptisms. Following the conversion of the Eames family, the missionaries baptized many others into the Church. Occasionally they would return to the mainland to work and visit, but most of their time was spent on the islands.

October 1st, 1837, they organized a branch of the Church on the Fox Islands. This branch had twelve members at the time. On that same date, they ordinance of the sacrament was administered for the first time on the islands. 317

On the 9th of October, Jonathan Hale took leave of Wilford Woodruff to return to Kirtland, Ohio. 318 Elder Woodruff accompanied him for the first mile of his journey, at which point they retired to a grove of trees. Here they knelt down together in prayer and "had a good

315 Elders' Journal of the Church of Latter Day Saints, Vol. 1, No. 1, October, 1837, Kirtland, Ohio. [Hereafter cited as Elders' Journal.]

316 Cowley, op. cit., p. 78.

317 "Journal History," October 1st, 1837.

318 Cowley, op. cit., p. 80.
time." After they had commended each other to God, they separated, Hale going to Kirtland and Woodruff back to the Fox Islands to labor mostly alone for the rest of his mission.

Hale worked his way toward Ohio. On Wednesday, the 17th of October, he was in New Rowley, Massachusetts. On that day, he left and went to Lowell, Massachusetts. From there he journeyed to Albany, then to Buffalo in New York. Jonathan arrived in Kirtland on Saturday, October 28th, 1837. His family was well and thrilled with his return. In summarizing his mission, Hale wrote:

I can say that the Lord has blessed me in verry deed. this journal was written while on my first mission. and although I have Baptised but nine (these were on the Island) persons and witnessed a number more, yet I trust my labours are not in vain for there appears to be a great field open for labour in Maine on the sea Coasts and the Island of the Sea.319

In another account of this separation of Hale and Woodruff, there is a slight discrepancy in parting dates. In the following account it appears that they parted sometime after October 13th. In the former, it indicates definitely that they left one another on October 9th. The following is taken from a letter, dated November 20th, 1837, written by "Willford Woodruff" to Don Carlos Smith, brother of Joseph Smith. Wilford wrote:

... On the 13th of Oct. following we held a meeting on North Fox Island Vinalhaven and organized a small branch of the church to the number of twelve, and broke bread unto them. On the day following we left the Islands, as Elder Hale was desirous to return to his friends in Kirtland. While on our way to Portland we preached in the town of Bath, to a large and respectable congregation of citizens who met in Pierces Hall: We were treated with every mark of respect and civility, and solicited to meet with them again. I

took the parting hand with Elder Hale in South Berwick Me. And after spending a season among the Saints and friends in Saco and Scarborough, I left Portland on board the Bangor (in company with Mrs. Woodruff) for the purpose of returning to the Islands to spent the winter. . . . I have had more calls for preaching than I can fill. I find a deep interest manifested in the minds of many while investigating the subject of the fullness of the gospel. The people are more noble in Vinalhaven than in many places, they are generally willing to hear the matter before they judge it.320

This writer is unable to reconcile the two accounts with the information which he has been able to locate.

Wilford's record is replete with experiences he had while located in the Fox Islands through the winter of 1837-1838. December 20th, 1837, Elder Woodruff and a Mr. Isaac Crockett spent an hour clearing away large chunks of ice from the water of a cove, in order that Crockett might be baptized. At the same place, Woodruff baptized two more on the 26th and two more on the 27th. On the 31st of December, 1837, a meeting was held in a schoolhouse. At the close of the service, Wilford "baptized two persons in the sea, at full tide, before a large assembly."321 This had been a very active year for Woodruff. He summarized his missionary labors of 1837 in the following words:

During the year 1837 I traveled in Upper Canada and in six of the United States, preaching and baptizing 2,350 miles, mostly on foot; in my travels I visited three islands of the Sea. I planted three branches of the Church and held 105 meetings after leaving Kirtland May 31, on my eastern mission. I baptized 22 persons, three of whom were sea captains and three kinsfolks. I confirmed 30, ordained 9 Elders, 9 Priests, 11 Teachers and 5 Deacons, blessed 2 children, administered to the sick, etc.322

321 Cowley, op. cit., p. 83.
322 Journal History," December 31st, 1837.
Though Elder Woodruff was generally pleased with his missionary efforts in the islands, he noted that success did not come without many obstacles. He further noted that those who did reject his message were very frequently "inspired by the evil one" to try to persecute the believers.

In early 1833, Wilford Woodruff learned that difficulties still existed in Kirtland. To show his feelings and express his faith he wrote a letter from Vinalhaven, Fox Islands, Maine, addressed to some of the Church leaders. It contained the following:

To Bishop Edward Partridge, President J. S., Jr. and Sidney R., and H. Smith.

I Willford Woodruff, sit down to inform you, that I have just heard, correctly, of the deplorable state of things in Kirtland, and I have this day held a council with Elders J. Ball and J. Townsend, who are now with me upon these islands, and we resolved to address a few lines to you concerning our feelings, and set before you a brief account of things with us, and the course we intend to pursue. I have labored principally alone upon these islands, since Elder Hale left last fall, and the work of the Lord has prospered in my hands, or in other words, the Lord has worked with me during the winter. Elder Joseph Ball has been with me for a number of weeks past upon the islands. There is rising of 40 members in the church on these islands, and they are strong in the faith. I returned last evening from a mission in company with Elder James Townsend. We have been visiting the most notable cities and villages in the eastern country, and delivering unto them the word of God.

We preached in their City Halls, Chapels, School houses, dwellings etc., in such places as Camden, Belfast, Northport, Frankfort, Hampden and the City of Bangor. Doors were open in all of these places, and many others I might mention, and the people heard with profound attention; and many are believing. I never saw more doors open for doing good, than at the present time in the State of Maine: But the Devil is stired up against me here on the island.

One Methodist priest has applied several times for a warrant to take me, but the Officers, as yet, will not grant him any, for
he cannot bring any accusation against me in truth or justice.

Signed, Wilford Woodruff, James Townsend & Joseph Ball.323

On March 28th, 1838, Wilford received a letter from "Zion" urging the Saints of the Fox Islands to sell their property and "gather" to Zion.324 Since Elder Woodruff had left Kirtland, the Church had largely moved its headquarters to the Far West, Missouri, area. These Fox Islands Saints would, then, be gathering to Missouri.

On August 9th, 1838, while still serving in the Fox Islands, Wilford Woodruff received a letter from Far West, Missouri. It had been written by Thomas B. Marsh, the president of the Quorum of the Twelve Apostles. Woodruff was informed that he had been called to that Quorum. He was to fill one of the vacancies created by the apostasy of some of its members. Wilford copied this "call" letter in his writings:

Elder W. Woodruff.

Sir: a few days since Prest. Joseph Smith jr and some others were assembled to attend to some Church business when it was thought proper to select those who was designed of the Lord to fill the places of those of the twelve who had fallen away namely Wm E. McLellin, Lyman E. Johnson, Luke Johnson, and John F. Bonton. The persons selected were John E. Page, John Taylor, Willford Woodruff and Willard Richards. One the following day five of the twelve with President Rigdon and some others met and resolved that President Rigdon write to Br. Richards who is now in England and inform him of his appointment; and P. P. Pratt write to Orson Pratt and inform him that the Lord has commanded that the 12 assemble in this place as soon as possible and that I should write to yourself. Know then Brother Woodruff by this that you are appointed to fill the place of one of the twelve apostles; and that it is agreeable to the word of the Lord______lately that you should come


324Cowley, op. cit., p. 87.
spedily to far West. And on the 26 of April next to take your leave of the Saints here and depart for other climes across the mighty deep! Your in the love of God.

Wilford Woodruff

Thomas B. Marsh

This letter probably influenced Elder Woodruff's decision in early August to leave his beloved Fox Islands and return to the main body of the Church. He had a desire to take all the Saints from the islands to "Zion" with him. At this point in his mission, he had baptized nearly one hundred members. He felt, however, that because of the persecution and bitterness of relatives and neighbors, only about half of them would make the trip.

Wilford's next problem was that of transporting these people such a long distance—nearly two thousand miles. These Fox Island Saints knew nothing about horses and wagons, for they had been raised with the sea. It was decided, however, that they would go by wagon. Wilford, in company with Nathaniel Thomas, went to the mainland and purchased ten new wagons, ten new harnesses, and twenty fine horses. The entire outfitting cost about two thousand dollars. Most of the money came from Thomas who had sold everything he had. When everything was ready for the trip, Woodruff left Mr. Thomas in charge of the group. He was told the route to follow. Further, he was advised not to start from the mainland later than the 1st of September.

Wilford Woodruff, meantime, had returned to Scarboro, Maine, to prepare his wife and infant daughter for the trek to the west. He

arrived at his father-in-law's home on the 19th of August, where he anxiously waited for the coming of the Saints from the islands. Instead of reaching Scarboro the first part of September, they did not arrive until October 3rd. When they did arrive, with wagon covers flapping and flying in the breeze, it was evident that they were inexperienced teamsters. After a good day's work, nailing down covers, painting wagons, and otherwise getting ready, they were prepared to begin their journey.

Phoebe's family revolted at the thoughts of her leaving them to travel such a distance at this time of year. They used every argument to dissuade her from going, but she felt it her duty to be with her husband. On October 9th, 1838, the group left "Father Carter and family," and began their long trip. Fifty-three people were in the group. The trip would last nearly three months. They traveled through rain, mud, and snow. During some of their journey there was illness, and even death. November 4th, Nathaniel Thomas' six-year-old child died and was buried by the way. The roads became so bad that some of the Saints concluded to stop for the winter at or near New Portage, Ohio. Woodruff and others left them at this place on November 21st.

November 23rd, 1838, Phoebe Woodruff developed a severe headache which, according to Wilford Woodruff, developed into "brain fever." She had periods of apparent recuperation which were then followed by increased illness. Elder Woodruff stopped along the way and did all he could to nurse his wife back to health. All seemed to be of no avail, for Wilford recorded that on the evening of the 3rd of December, her "spirit apparently left her body, and she was dead." 326 Woodruff then

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326 Cowley, op. cit., p. 97.
did the following:

I had some oil that was consecrated for my anointing while in Kirtland. I took it and consecrated it again before the Lord, for anointing the sick. I then bowed down before the Lord, prayed for the life of my companion, and in the name of the Lord anointed her body with the oil. I then laid my hands upon her, and in the name of Jesus Christ I rebuked the power of death and of the destroyer, and commanded the same to depart from her and the spirit of life to enter her body. Her spirit returned to her body, and from that hour she was made whole; and we all felt to praise the name of God, and to trust in Him and keep His commandments.327

Mrs. Woodruff sufficiently recuperated that on the 6th of December the group was able to continue their travels. On December 13th, 1838, the little band of Saints entered Illinois. On the 19th, they arrived at Rochester, Illinois, where they learned of the "severe persecutions" which were being waged against the Mormons in Missouri. The Church was in a very unsettled state at that place. Wilford Woodruff concluded that his party should spend the rest of the winter in Rochester. The following spring he took the Fox Island Saints who had accompanied him and moved to Quincy, Illinois, where he could be with the Church leaders.

Conference at Lyman, New Hampshire

On August 26th and 27th, 1837, a Church conference was held in Lyman, Grafton County, New Hampshire. The members assembled at "10 A.M. at the house of brother Zadock Parker." They first organized the conference. A. B. Fuller was called to act as chairman of the conference, with "elder James C. Snow" clerk.

After an opening song and prayer, the representative roll was called. It was as follows:

327 Ibid.
Elder Butler was then called upon to represent the branch of the church at Underhill, Vt. which consists of 18 members in good standing; also represented a branch in Jay, Vt. which consists of 12 members in good standing. Elder W. Farr represented a branch of 12 members in Charleston, Vt. Elder D. Richardson represented a branch in Franconia, N. H. consisting of 5 members. Brother Zadock Parker represented the Lyman branch in N. H. containing 16 members. Elder J. C. Snow represents a branch in the town of Campton, L. Canada containing 10 members. Also St. Johnsbury branch, Vt. containing 9 members. Artimus W. Lockling priest, represented Lyndon branch Vt. containing 15 members, the above named branches are all in good standing. Conference then adjourned one hour.328

Following the hour of adjournment, the conference met again.

Prayer was offered by A. B. Fuller, chairman. He then gave an address to the group "as the holy Spirit manifested." The subject of the word of wisdom was introduced to the congregation. Comments relative to this subject were made by Fuller, J. C. Snow, W. Farr, and A. Butler. The conference then unanimously voted to "abide the word of wisdom excepting two, and they felt determined to try." Important instructions were given by the chairman and others regarding the "gathering." Zadock Parker was then selected by the unanimous vote of the conference to preside over the branch in Lyman, New Hampshire. Also by the unanimous vote of the conference, Artimus W. Lockling, a priest, was selected to preside over the branch at Lyndon, Caledonia County, Vermont.

Elder James C. Snow then discussed the "nature and order of the Priesthood." Parker and Lockling were then "set apart" by the "laying on of hands" of Fuller and Snow. After a closing hymn and prayer, the conference was adjourned.

The following day, Sunday, August 27th, they met at 10:30 a.m. for

328 Messenger and Advocate, III, No. 11, August 1837, p. 339.
a "public preaching" meeting. A large congregation assembled. They were addressed by Amos Fuller and Winslow Farr. Following the preaching of these two brethren, a short intermission was taken, after which they assembled again. In this afternoon session, James C. Snow talked on the subject of the Book of Mormon. A good spirit seemed to prevail throughout the entire congregation.

Two Prominent Families Join the Church in New England

Two very important families from New England were brought into the LDS Church during the 1837-1840 period. The first of these was the Albert Perry Rockwood family. Rockwood had first heard about the LDS Church in July of 1835. Brigham Young and his brother, Joseph, had introduced him to the work.329 Brigham said that he next called on the family in March of 1837, while he was on his New England "business" mission with Willard Richards.330 Willard Richards recorded that on April 10th, 1837, he, while with Young, preached to the Rockwood family in Holliston, Massachusetts.331 Albert P. Rockwood was apparently impressed by what he had heard and seen, for in July of 1837, he traveled from Massachusetts to Kirtland, evidently to learn more about the Church. Under date of July 25th, 1837, the "Journal History" records the following:

Tuesday, July 25, Albert P. Rockwood, of Holliston, Massachusetts, having heard of the Saints, through Elders Young and Richards, came

329 The Deseret News Weekly, VII, February 10th, 1858, p. 386.
330 Ibid.
331 "Journal of Willard Richards," April 10th, 1837.
to Kirtland to investigate, and was baptized on the 25th of July, by President Brigham Young.332

To many of Rockwood's former friends, this was a shocking and "incomprehensible" development. Speaking of his acceptance of the message of "Mormonism," one record contains the following:

An event untoward, unlooked for and incomprehensible, came to pass in this family in the spring of 1838. That religious humbug of Joe Smith and others called Mormonism, was embraced by many in Holliston during that year, and among the number were our relatives, Albert P. and Nancy H. Rockwood.

From that day to this, they have defended the notions, followed the teachings, and endured the toils and hardships of this peculiar and deluded sect. He was with them in their pilgrimage from Missouri to Illinois; thence back to the frontier settlements of Missouri again, and to Great Salt Lake City. He was one of the small party of pioneers who made a tour of exploration from Council Bluffs, Mo., to Utah Territory, in 1847.

He is of sanguine temperament, and has untiring perseverance and indomitable courage.

Previous to 1838, temperance, anti-slavery, military tactics and medicine were the prominent subject that engaged his attention.

Very few, in these days of progress, ingenuity, and thrilling adventure, have lived a more chequered and toilsome life than Albert Perry Rockwood.333

Another record indicated that about thirty others joined the LDS Church about the same time that the Rockwood family did. They had all belonged to the Congregational Church of Holliston. This same source, speaking of Rockwood's accomplishments during his lifetime, recorded: "He must have been a man of iron to be able to go through

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333 E. L. Rockwood (compiler), A Historical and Genealogical Record of the Descendants of Timothy Rockwood (Boston: published by the compiler, 1956), pp. 138-139.
the deserts and over the mountains at such an early date." 334

The second significant family to join the Church at this time was the Daniel Spencer, Sr. family. A very clear and concise record of this family and its association with the LDS Church comes from Berkshire County, Massachusetts. It is quoted at length because of the insight it gives regarding the family and their contributions to the Church:

No matter of local character ever caused so much agitation and excitement in this community as did the Mormon Revival, which occurred here in 1839-40, the result of which was that several families left the place and united, and have ever since remained with "The Church of the Latter Day Saints."

In December, 1839, there appeared in the village a stranger professing to be a missionary of the new faith. Daniel Spencer, Jr., having charge of the hall of the school building, permitted him to speak there, the late Edwin D. Morgan, of Lea, volunteering to warm and light the room, and so was begun a series of meetings the event of which was that in the following spring "a branch" of about thirty individuals, believers who had accepted the new faith, was organized here under Mr. Spencer as president. Daniel Spencer, the elder, and his wife, who was Chloe Wilson, aged people, who had been members of the Baptist Church for more than thirty years, joined their sons at Nauvoo soon after, where they died at the house of their son Orson at the ages of eighty-three and eighty-four years. Their sons, Daniel, Jr., Hyrum, and Orson, Lyman Hinman, Daniel Hendrix, Gustavus Williams, Stephen W. Crandall, and David Devol and their families were the principal converts. Daniel, Jr., removed to Nauvoo in 1841, where he at once became prominent, occupying positions in their Church and local government, and was mayor of Nauvoo at the time of Joseph Smith's death, and on their removing farther west in 1846 with his company of pioneers, the first emigrants locating there, on the site of Salt Lake City, the location of the future city having been previously selected by Brigham Young. He made several missions to the states and to Europe, was a member of the high council, a regent of the University of Deseret, and at the time of his death, in 1868, had been president of the state of Salt Lake City for more than twenty years. He died at seventy-four, leaving eighteen children surviving him in

334 Souvenir Program--Holliston Bicentennial Celebration--1924, "A Brief History of Holliston from the First Settlement to the Year 1924," p. 15. This is available at the public library in Holliston, Massachusetts.
comfortable circumstances, the youngest being a son seventeen months of age. While the meetings were going on here with some of his family, Mr. Spencer was on his way one evening to meeting, and passing Rev. Nathan Shaw's house, and seeing Mr. Shaw within, he sent his little son, Claudius Victor, to invite Mr. Shaw to attend the meeting with them. Mr. Shaw, responding to the invitation in a voice and manner which everybody who ever knew him will readily conceive, replied: "Young man, tell your father I will as soon go to hear the devil preach!" Claudius V., his son, who was born here and was a lad when they left, became a Mormon, and has always held an important place, which he now does, in their church and community. Hyrum Spencer emigrated with his brother, Daniel, on their exodus from Nauvoo, and died in the wilderness on their way west in August, 1846. He left two sons and five daughters, who were born here, and his family now in Utah numbers fifty-one persons. Orson Spencer, a brother of Daniel and Hyrum, graduated at Union College and Hamilton Theological Seminary and became a Baptist minister in 1829, and was pastor of a church in Saybrook, Conn., and at Middlefield, Mass., preaching about twelve years. Abandoning the Baptist Church and uniting with that of the Mormons, with his wife and six children, he joined the Mormons at Nauvoo in 1841. Orson's wife was Catharine Curtis, of Canaan, N.Y., and being delicate in health, and too frail to stand the hardships of the emigration from Nauvoo, her father desired her to return east and remain until her husband should have established a new home, but so strong was her attachment to the Church of her last choice that she preferred to remain with it, and brave the perils and hardships of the journey further on; she undertook it, but died on the way, in March 1846. Soon after settlement at Salt Lake City, Mr. Spencer was made president of the British Missions, and editor of The Millennial Star, a journal published in Liverpool, and published Spencer's Letters, a work of much repute among the Mormons. He went on several missions, one being to Prussia, but he was expelled from the kingdom. In 1856 he was made editor of The St. Louis Luminary, and went on a mission to the Cherokees, during which he incurred disease which ended in his death at St. Louis in the autumn of that year. He was twice married after settling at Salt Lake City. With the exception of Stephen W. Crandall, who "apostatised," and returned, and David Devel, who located in Iowa, the people who went from here, some of whom are now deceased, adhered to and still remain in the Mormon Church.335

Missouri Persecutions Affect New England Proselyting

In late 1838 and early 1839, most of the remaining faithful members of the Church left Kirtland. The reasons were many, but apostasy

335 History of Berkshire County, Massachusetts, Volume 2, "Mormons in Berkshire County, pp. 636-638. Number 974.41B.
of former members, with its accompanying extreme bitterness, was probably
the greatest single reason. Many of the Kirtland Saints then went
to Missouri.

The Latter-day Saints were in Missouri only a short time when re-
newed persecution against them began. The beginning of the end for
Missouri Mormonism in this period began at Gallatin, Daviess County,
April 6th, 1838. It was an election day. The 'old settlers' were afraid
that if the Mormons voted, they would vote as a block. In this way, the
Missourians reasoned, the Saints could control much of local and state
government. At Gallatin, the 'settlers' tried to prevent them from
voting. A fight ensued, with the Mormons apparently gaining the upper
hand. Of this event, William E. Barrett wrote:

It was the beginning of the end for the Saints in Missouri.
Once trouble began, misunderstandings grew apace. Distorted reports
circulated rapidly. Inflamed speeches against 'Abolitionists' and
'Yankees' were daily occurrences. Ministers renewed their charges
against Mormon healings, signs, visions, etc. The whole population
of northern Missouri became alarmed. Nor can the general populace
be blamed. The Southerners' prejudice against the 'Yankees' was
deep-seated. The reports of huge co-operative farms were disturbing
to the agricultural element, and the competition of cooperative
mercantile establishments was threatening disaster to non-Mormon
merchants. The majority knew little of the Mormons, nor had any
way of knowing, except from the ministers and the press. The
bitterness of Protestant ministers did much to arouse the prejudices
of the majority. The slave holders had real cause for alarm as
previously discussed.336

Persecution and hatred grew. News was received in New England
about the troubles of the Saints. From Richmond, Berkshire County,
Massachusetts, Rhoda Richards wrote a letter to her brother, Willcrw,
who had gone to England on a mission. The date of the letter in the

336 William E. Barrett, The Restored Church (Salt Lake City:
"Journal History" was July 15th, 1838. Some of the difficulties were outlined:

Sister N has received a letter from Sister H dated Richmond, Mo., May 14th. She says she left Kirtland on April 23rd. Sister H. has passed through trying scenes. She had never seen a single individual of the company before she called to make arrangements for the journey. Bro. L was already there. At the end of her journey she found herself better than when she arrived in Kirtland. She suffered much from fear, for there had been numbers of dreadful explosions on the river; the previous week many lives had been lost. She saw people take the dead bodies out of the water and where a Mr. Watts from Springfield was driven head foremost through the roof of a building. She was very grateful for the privilege of setting her feet upon the land, after being two weeks on the mighty river. Brother Levi had been two or three days with a very sick person; had not a moment to write, but would write soon. A company from Holliston left the same day that Sister left Kirtland. They arrived eighty days later at the Richmond landing on the north side of the Missouri river.337

Things went from bad to worse until there was almost an open war between the two parties. Finally, on October 27th, 1838, Governor Lilburn W. Boggs, chief executive of the state, issued the following order:

The "Mormons" must be treated as enemies and must be exterminated or driven from the State, if necessary for the public good. Their outrages are beyond description. If you can increase your force, you are authorized to do so to any extent you may think necessary.338

This order was taken by the lawless element of Missouri to mean an "open season" on the Latter-day Saints. Joseph Smith and the leaders were captured, arrested and condemned to be shot. They were saved from this execution by Brigadier-General A. W. Doniphan who refused to carry out the order. The Church leaders were then imprisoned, some of them for


about five and a half months. While the Saints' leaders were incarcerated, the "lawless" Missourians beat, plundered, and burned--almost at will.

On Sunday, December 9th, 1838, Parley P. Pratt wrote from Richmond, Missouri, to his wife's parents in Bethel, Oxford County, Maine. To Aaron and Susan Frost, he outlined some of his trials. He said, in part:

... Our enemies have made war upon us because of our religion and after a long and severe struggle with the mob, the governor of the state called out from ten to seventeen thousand militia with order to exterminate the Saints or drive them from the State. Our militia was disarmed and we were forced to sign away our lands and agree to leave the state. This being done, they took nearly one hundred of the prisoners and sentenced Joseph Smith, Sidney Rigdon, Lyman Wight, Hyrum Smith, and Parley P. Pratt to be shot without judge or jury. The day and hour of our execution was appointed, but God would not suffer us to die. We were, however, torn from our families as prisoners of war and have already been in bondage about six weeks; and we are now awaiting trial and what they will do with us, God only knows. 339

Mary Ann Pratt added the following comments to her husband's letter:

Do not give yourselves any trouble concerning us; we are in the hands of an all wise God, and he will do with us as seemeth him good. I feel firm in the faith of the fulness of the Gospel, and I am determined by the help of God to endure to the end, that I may have a share in the celestial kingdom of God. I am glad that I am accounted worthy to suffer affliction for the Gospel's sake. I never lost one minute sleep through all the troubles. For I always believed that the Lord would protect us. My health is improving and I never had a better appetite than I now have... 340

Parley P. had met his wife while he was serving on a mission to the eastern states in 1837. Most of this mission had been spent in New York City, but he had gone on short visits to other areas. In a letter, dated October 3rd, 1837, he commented:

339"Journal History," December 9th, 1838.

340Ibid.
... Besides our labours in this city I have been to Providence and Boston, and from thence to Holliston, Mass. where I gave a course of lectures in the Town house, the building was decently full at first, but the congregation continued to increase insomuch that some put ladders to the windows and listened from without by climbing to the second story. I baptised two persons in Holliston, and I think many more will come forward soon, indeed the work must be firmly rooted in the minds of many in that place, judging from the attention of the people who listened with intense interest through a regular course of Instruction. Besides other labors, I have in two months past written 216 pages, which with the assistance of Eld. Elijah Fordham who has been laboring faithfully with me, is now issuing from the press and the first will be bound and ready for sale tomorrow or next day, three thousand copies are printed, it is entitled A Voice of Warning and Instruction.341

During one of his trips away from New York City, he met Mary Ann Frost Stearns. She was the widow of Nathan Stearns. On May 9th, 1837, Parley and Mary Ann, "daughter of Aaron Frost, of Bethel, Oxford County, Maine," were married.342

Albert P. Rockwood, from Holliston, Massachusetts, had joined the Saints in Missouri during this troubled time. On Sunday, December 2nd, 1838, he wrote a letter to the Holliston Branch of the Church. Relative to the difficulties of the Church in Far West, Missouri, he wrote:

More than 100 of Brethren have been taken into close custody, all but 24 have been discharged without making a defence. These 24 have been called upon to defend themselves against the charged alleged. But none of them saw fit to make any defence at all, they were therefore re-committed or bound over for their appearance at the higher court.

There they will defend themselves, if necessary. The brethren supposed it would be of little use to make a defence at this court and knew it would jeopardize the lives of the witnesses. Most of the brethren that were let to bail have obtained it and returned to their families. Joseph Smith, Jun., Hyrum Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight and a few others were not let to bail


and are now in jail to wait their trial at the higher court in March next.

I observed in my last that something like 100 of them brethren were among the missing, probably some of them are killed, but it is hoped that most of them are in the field lifting up their voices in the congregations of the wicked, and we know not where they are among the Gentiles and Lamanites. But very few of them have been heard of. 343

To this writer, it is very interesting that so little about New England is found in the "Journal History" for the years 1838 and 1839. The "Journal" is occupied mostly with the troubles in Missouri.

The troubles became unbearable for the Saints. They were forced to leave Missouri. They went, invited, into Illinois, many of them settling in and around Quincy. This happened in the winter and spring of 1838-1839. The movement out of Missouri involved some twelve to fifteen thousand Saints. Brigham Young directed the exodus, for Joseph Smith was still imprisoned in Liberty Jail. It will be remembered that it was at Quincy, Illinois, that Wilford Woodruff and his Fox Island Saints joined the main body of the Church in the spring of 1839.

The Saints were in Quincy for only a short period of time. In the spring of 1839, the main group moved to the area in and around Commerce, Illinois. Here they spent their time and effort building Nauvoo. This city was to become the headquarters of Mormonism for the next six or seven years. Energy in building this great city on the Mississippi River, diverted much effort away from missionary activity. This writer feels that this affected "called" missionary efforts in New England. It appears that these "called" missionaries were not sent

343 Ibid., December 2nd, 1838.
out in large numbers from Nauvoo for several years following its establishment. The one main exception to this was the mission of the Quorum of the Twelve and others to England. Most of them left for Great Britain in the fall of 1839.

Church Leaders Again in New England

On July 8th, 1839, Joseph Smith claimed a revelation from God. This particular revelation, given at Far West, Missouri, came about as a result of making supplication to the Lord concerning the Twelve. Joseph Smith was told to organize the Quorum of the Twelve again. Vacancies created by apostasy of some of the Apostles were to be filled. John Taylor, John E. Page, Wilford Woodruff, and Willard Richards were called to fill those vacancies. All of the Twelve, except Thomas B. Marsh, were to prepare themselves to go "over the great waters" to "promulgate" the gospel. They were to leave from the Far West Temple site on April 26th, 1839. 344

According to Brigham Young, many felt that because of the persecution and scattering of the Saints the Lord would not require the Twelve to go on this mission. Young, however, felt differently. He asked each of the Twelve how they felt. They all expressed their desire to fulfill the revelation. Brigham said, "I told them the Lord God had spoken, and it was our duty to obey, and leave the event in his hands, and he would protect us." 345

At Far West, April 26th, 1839, the Twelve met to begin their

344D & C 118.

345"Journal History," April 18th, 1839.
missions as commanded. The "Journal History," under the above date, indicates the following men were present on this occasion:

The following of the Twelve were present: Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, and John Taylor, who proceeded to ordain Wilford Woodruff, and George A. Smith, (who had been previously nominated by the First Presidency, accepted by the Twelve, and acknowledged by the Church), to the office of Apostles and members of the quorum of the Twelve, to fill the places of those who had fallen. Darwin Chase and Norman Shearer (who had just been liberated from the Richmond prison, where they had been confined for the cause of Jesus Christ) were then ordained to the office of the Seventies.

The Twelve then offered up vocal prayer in the following order: Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff, and George A. Smith. After which we sung Adam-ondi-Ahman, and then the Twelve took their leave of the following Saints, agreeable to the revelation... 345

From Far West, many of the men returned to their homes to try to prepare their families for their up-coming missions.

On May 6th, 1839, a conference of the Church was held in Quincy, Illinois. Joseph Smith presided over the conference. It was unanimously resolved by the conference that John P. Greene should be appointed to go to New York City and preside over the Saints "in that place and in the regions round about and regulate the affairs of the Church according to the laws and doctrines of said Church." 346 Greene was also fully authorized "to receive donations by the liberality of the Saints for the assistance of the poor among us, who have been persecuted and driven from their homes in the State of Missouri..." 347 Greene's work was to

346 Ibid., April 25th, 1839.
348 "Journal History," May 6th, 1839.
reach, at least to some degree, into the New England states.

In the summer of 1839, the Saints along the Mississippi River were stricken with illness, apparently malaria. This delayed the departure of some of the brethren. Joseph Smith felt that Satan himself had a hand in the sickness. On July 2nd, 1839, Joseph Smith gave the following instructions to the Twelve:

Inasmuch as the devil has been thwarted in a measure by the Twelve going to Far West and returning without harm, it seemed as though the destroyer was determined to make some other attempt upon us to hinder us from performing our missions; for as soon as any one of the Apostles began to prepare for starting, he was smitten with chills and fever, or sickness of some kind. Nearly all of the quorum of the Twelve or their families began to be sick, so it still required the exercise of a good deal of faith and perseverance to start off on a mission.349

On September 14th, 1839, Brigham Young left Montrose for England. His wife had a ten-day-old baby. He was so weak he could not make thirty rods by himself. He took the quilt off the trundle bed to use as an overcoat. His traveling companions were to be George A. Smith, Parley P. Pratt, Orson Pratt, Heber C. Kimball, and Reuben Hedlock.

The brethren went to New York to await for passage to England. While waiting, Brigham Young and George A. Smith decided to go into New England. January 7th, 1840, they took a stage from New York to Richmond, Berkshire County, Massachusetts. On January 8th, Brigham Young preached in Richmond. The following is recorded:

This evening President Brigham Young preached at a school house in the southwest part of Richmond, Berkshire Co., Mass. when the people present commenced making noise and disturbing the meeting, and when President Young was reproving them, for their disgraceful conduct, some of those present fired lucifer matches. President

349 ibid., July 2nd, 1839.
Young rebuked them severely, and taught them better manners, and proposed to send them some Indians from the west to civilize them.  

On January 9th, George A. Smith preached. He was in ill health, and "almost blind." Brigham Young was also "very feeble" on this occasion. While they were holding this meeting, someone threw some "brimstone" (sulphur) into the fire. They nearly suffocated.

Still in Richmond, Massachusetts, on January 12th, Young and Smith held a meeting at William Pierson's. After the meeting, George A. Smith had a very severe "shake of the ague," which lasted for hours. The Piersons and William Richards did what they could for him and he was somewhat relieved. That same day, Rhoda Richards took the quilt "overcoat" of Brigham's and used it to line an old cloak of "Dr. Richards," which made him very comfortable.

Friday, January 17th, Brigham Young, George A. Smith, and Edwin D. Pierson went to Canaan, Litchfield County, Connecticut. Smith was still suffering with the "ague." Between the 19th and the 26th of July, the two Elders, Young and Smith, were at Sheffield Mills, Berkshire County, Massachusetts. Monday, January 27th, "Brother Smith French" conveyed Brigham and George A. to New Haven, Connecticut. Here they remained until the 31st, when they took a steamboat for New York City.

Other Missionary Work in 1840

Elder Duncan McArthur wrote a letter from Bethel, Maine, dated

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350Ibid., January 8th, 1840.
March 25th. He outlined his missionary efforts from September 10th, 1839, through March 25th. He left Vershire, Vermont, on September 10th, 1839, in company with Perrigrine Sessions. They were bound for Bethel, Maine. They arrived in Bethel on the 19th of September. Here they found "bro's. York and Carter" sick with fever and "ague." They commenced working "incessantly" in Bethel until the 4th of November. They baptized five by this time. They then went to Errol, New Hampshire. In Errol they found several members, preached several times, baptized two, ordained a teacher, and organized a branch of the Church. They returned then to Bethel.

Sessions and York then became missionary companions for a short tour to Farmington, Maine. While on this trip, they baptized two.

Duncan McArthur went south to the city of Portland, Maine. While doing so, he held meetings in Saco, Buckston, Scarborough, and Remond, all in the state of Maine. He then returned to Bethel.

On the 23rd of November, McArthur "again fell in company" with brothers York and Sessions. They labored together in the Bethel area until January 14th, 1840, when they all went to Dixfield, Maine. They labored here until January 20th. On this date, they separated again. Sessions and York went to Solon, Maine, preaching as they went to many people who had never before heard the message of Mormonism. Elder McArthur, meantime, preached in Welton, Farmington, Strong, Phillip, and Dixfield. He baptized two in Farmington, and seven in Dixfield. York and Sessions had baptized two converts in Farmington also.

In concluding his letter, Elder McArthur wrote:

... We have succeeded in gathering a few of the scattered Israel from the hallowed mountains of the north over which we have
to pass in this country. We are all strong in the faith of our Lord and Saviour Jesus Christ, knowing that God is with us, waiting with patience for the redemption of Israel and the coming of the Son of man in glory. 351

In the late summer of 1840, Erastus Snow spent a short time in New England. He went at the request of two of his brothers. He had been doing missionary work in Pennsylvania. While in Philadelphia on August 5th, he received a letter from his two brothers who were living in Rhode Island. They requested that he come to their area. He started the next day. He arrived at Providence, Rhode Island, on the 7th of August, after a trip of two hundred and ninety miles. Erastus visited with his "brothers and friends in Smithfield and Cumberland Township and preached in the universalist church in Woonsocket falls." 352 He stayed in Rhode Island until August 12th, when he left for New Jersey to attend a meeting.

On October 4th, 1840, Josiah Ball wrote a letter from Mansfield, Tolland County, Connecticut. He had been laboring alone in Massachusetts. Apparently he was very successful, for he baptized at least sixteen, and assisted in organizing several branches of the Church. He asked for missionaries to be sent to his area. He indicated there was work enough for at least "ten" elders. 353

A conference of the Church was held in Lincoln, Addison County, Vermont, on November 7th, 1840. A Pelatiah Brown was one of the prominent figures in the event. The minutes of the conference contain

351 Ibid., March 25th, 1840.

352 "Journal of Erastus Snow," Book B. This is also known as "Erastus Snow's Sketch Book, No. 2." Found under date of August 5th, 1840.

353 "Journal History," October 4th, 1840.
the following:

Elder P. Brown was chosen to preside over the Conference and J. S. Gleason Secretary. The conference was opened by a short lecture and prayer by Pres. Brown, after which Brother H. Hatch, J. Houston, B. Miller were set apart for the ministry, by voice of said Conference and were ordained Elders, and Bro. A. Smith by voice of said conference ordained a Priest, and Bro. S. Chase a Deacon by the voice of the same; After which Bro. S. C. Chase was chosen by voice of said Conference to preside over said branch in Lincoln, Addison county, Vt.354

354 Ibid., November 7th, 1840.
Chapter VII

MISSIONARY WORK IN NEW ENGLAND DURING THE EARLY NAUVOO PERIOD

The Hyrum Smith–William Law Mission of 1841

The largest building program to date was assumed by the Church leaders when they arrived in Commerce—soon to become Nauvoo. Of most immediate concern for the Saints was the building of homes and shelters for their families. Next in importance was the building of another temple. They were also to build a hotel for the "weary traveler," which was to be called the "Nauvoo House." To the Latter-day Saints, the immediate construction of these two buildings was imperative, for God had given them that commandment through their Prophet, Joseph Smith. Again, some of the leaders were called on special missions to raise money. In May of 1841, Hyrum Smith and William Law were called to go east to raise funds for the proposed buildings. They were to collect donations for the temple, and to sell stock in the Nauvoo House. They carried with them written authorization which said in part: "They are vested with full authority pertaining to their business transactions." Joseph Smith felt that his brother Hyrum would be highly successful on this mission, for the Saints everywhere had great confidence in him.

On Tuesday, June 1st, Hyrum and Wilson left on their mission. They were accompanied as far as Quincy by Joseph who left them at that place

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356Corbett, op. cit., p. 251.
to do some business. The two missionaries spent time in Pennsylvania, New York, and the New England states. How successful they were in raising funds was not reported by them. Exactly how long they were gone is not reported either, although Hyrum was back in Nauvoo on August 13th and helped in Church business then. While in the east, Smith and Law met with some of the leading elders who were there. One of the missionaries serving in and around Philadelphia, Erastus Snow, was requested by the two to go to Salem, Massachusetts, where they felt the field was ready to harvest many new converts.

Erastus Snow at Salem, Massachusetts

On the 6th of August, 1836, while in Salem, Massachusetts, Joseph Smith claimed a revelation from God wherein he was told that there were "many people" in that city who would eventually receive the message of the Latter-day Saint missionaries and "gather out in due time for the benefit of Zion. . . ."357 When Hyrum Smith and William Law were on their previously-mentioned mission, they went to that city. They must have been impressed with the missionary possibilities, for when they later met Elder Erastus Snow in Philadelphia, they requested that he go to Salem to labor. Elder Snow had originally intended to return to Nauvoo in the fall of 1841. It was apparently on the 6th of July when Hyrum and William met Snow. Of this meeting and the request made by Smith and Law, Erastus wrote the following:

... attended the conference in Philada --commenceing on the 6th July. Untill this time I had been calculating to spend the

357D & C 111:2.
Summer in this country and return home to Nauvoo late in the fall in compliance with advice given me by Pres. Joseph Smith when I left in Nov. last—But Pres. Hyrum Smith and Wm Law who had been east as far as Salem, Mass. and just returned through Phila— on their way home again conciled that I should not return to Nauvoo in the fall but that I should go immediately with Bro. Winchester to Salem Mass. and try to establish the kingdom in that city. They left with us a copy of a revelation given about that people in 1836 which said the Lord had much people there whom he would gather into his kingdom in his Own due time and they thought the due time of the Lord had come. Though I felt anxious to go home in the fall and thought it would involve what little property I had in the west in a difficulty to stay I felt willing to do the will of the Lord. I prayed earnestly to know his will and his spirit continually whispered to go to Salem. I also thought of the Apostles who cast lots to see which should take the place of Judas. I therefore after writing on one ballot Nauvoo and on the other Salem prayed earnestly that God would show by the ballot which was I should go. and I drew the ballot that had Salem on it twice in succession and I then resolved as soon as I had filled the appointments I had out I would go to Salem. The conference also voted that I should go and promised their prayers in my behalf that God might open an effectual door for the word.358

Joseph Smith called a special conference to be held August 16th, 1841. For this conference, Joseph assigned the Quorum of the Twelve the task of sending missionaries "to New Orleans; Charleston, South Carolina; Salem, Massachusetts; Baltimore, Maryland; and Washington, District of Columbia; and also requested the Twelve to take the burthen of the business of the Church in Nauvoo, and especially as pertaining to the settling of Church lands."359 The conference was held, but without the presence of Joseph Smith, for his infant son, Don Carlos, had died on the 15th. Brigham Young presided over that conference and made the assignments of the missionaries to the above-mentioned regions. Benjamin Winchester, branch president of the Philadelphia Branch, was

359"Journal History," August 10th, 1841.
assigned to labor in Salem, Massachusetts with Erastus Snow. These two men had previously worked together in Pennsylvania.

Erastus Snow recorded that he and his family left for Salem on August 16th. Apparently, Benjamin Winchester was also with them. When they got to New York City, Winchester left the Snow family, and went through the state of Vermont. Erastus and family went to Woonsocket, Rhode Island. He arrived there on the 19th of August. He said that in that place he found a "vast number" of "infidels," among whom was his brother. He was impressed that they were "liberal minded," so he stayed several days and preached. In these meetings, he had good order with large and respectable audiences.

On August 31st, he left his family at his brother's home in Woonsocket, and proceeded to Boston. He regretted having to go because his little child was ill, and had been for a long period of time, but he had made an appointment to meet Benjamin Winchester in Boston on September 1st. When he arrived in Boston, Snow preached for two consecutive evenings, filling appointments which had been made by Elder Freeman Nickerson.

On the 3rd of September they went to Salem, a small city of fifteen thousand inhabitants at the time. Shortly after their arrival in Salem, Erastus Snow wrote the following:

We arrived, Strangers and alone but trusted in God to direct our course. We took boarding at a respectable boarding house of $3 1/2 per week each; being cheapest we found. We ranged the city over hunted the halls up and applied for several we prayed that night earnestly that God would open the hearts of the people that we might obtain a hearing. Next morning we succeeded in getting the Masonic Hall. We hired it by the month and advertised in the papers and held our first meeting on Sunday the 6. I went to Boston
and preached twice but returned on the evening train of cars and preached in Salem where Bro Winchester did in the day-time. He had respectable congregations through the day but in the evening the hall was crowded and many were obliged to go away as they could not get in. We then wrote an address to the citizens of Salem and vicinity setting forth our doctrine in short inviting them out to hear us preach. It contained 8 large royal octavo pages. We got 2500 copies printed. Within a few days after my arrival I received several letters from Nauvoo and friends in other directions but on the 9 I received the sad news of the death of my esteemed friend and Bro - D. C. Smith President of my Quorum. Bro. Winchester now left for Philada - I continued preaching in Salem four times a week and raised money by collection to pay for the hall.\textsuperscript{360}

Erastus Snow said they had "2500" copies printed of an address to the citizens of Salem. Its main purpose was to invite the citizens of Salem out to hear the missionaries preach. Daniel Kidder, a contemporary of Snow and Winchester, had this to say about handbills as a method used by missionaries in proselyting during this period:

It is not an uncommon thing to see handbills posted up in our streets, setting forth various items about the fulness of the gospel, and promising to gratify the curiosity generally felt to know what the Latter-day Saints believe. When they can thus collect an assembly, the first endeavour of the Mormons is to establish themselves on a parallel with Christians, as believers in the Bible, and its cardinal doctrines. They are then ready to flourish upon any topic which may be most popular, at the same time hinting that great mysteries are to be revealed further on.\textsuperscript{361}

Perhaps this is the way in which Erastus and Benjamin used some of their handbills.

Benjamin Winchester stayed with Erastus Snow for only several weeks. He wrote to Joseph Smith on September the 18th asking that he be excused from his mission. He gave three reasons: first, he felt that

\textsuperscript{360} Journal of Erastus Snow, Part 1, September 3rd, 1841. 

Erastus Snow could do as much preaching alone in Salem as they could do together; second, he had asthma which was greatly aggravated by the cold easterly winds of the New England states; third, he claimed that he had spent so much time in doing missionary work that he was very much in debt, and was desirous of leaving the mission field to find employment to alleviate this problem.362

Erastus Snow, however, felt that he must remain to fulfill his missionary assignment to the city of Salem. Things began to open up for him and he found new friends. He was soon invited many places. Before too long he received board and room without pay. He not only taught in Salem, but also preached a number of times in Marblehead, about four miles east of Salem.

About mid-September, Snow became concerned about his family. He prayed that God would open up the heart of someone in the Salem area to such a degree that they would be willing to keep his family. A "Mr. Alley" of Lynn, Massachusetts, came forward and volunteered to keep his family for awhile. Alley had had several members of his family embrace Mormonism, and he also was somewhat interested.

Snow started on September 28th for Woonsocket to move his family to Lynn. Freeman Nickerson accompanied him from Boston to Medway where they preached twice to some of Nickerson's relatives. Freeman then returned to Boston, while Erastus went on to Woonsocket for his family.

When he arrived in Woonsocket, he found his family well. He preached several times there, then went to Northbridge where he preached

362 "Journal History," September 18th, 1841.
to the branch, and ordained a priest and a teacher. He then returned to Woonsocket, from which he and his family left on October the 12th. They arrived in Lynn on October 13th, 1841. Erastus left his family at Mr. Alley's for about four weeks. He only visited them about once a week. Most of his time, however, was spent in proselyting.

Not all, however, were friendly to him in Salem. About the middle of September, Snow said he found a "bitter enemy to the truth" in "Rev. A. G. Comings." Comings was the editor of the *Genius of Christianity*. He published "many evil things" against the message Snow was preaching. Elder Snow wrote some refutations, but Comings refused to publish them in his paper. This led to a public debate which was held in the Mechanic's Hall. There were in attendance the first night, about five hundred people. The debate lasted for six successive nights, and the public interest increased each night. The feelings turned from Mr. Comings, whose main weapons seemed to be slander and abuse, in favor of Erastus Snow.

This debate resulted in increased investigation of Elder Snow's message to such a point that the Masonic Hall would not hold all who wished to attend the services. As a result, three of the leading citizens of Salem took it upon themselves to rent a "more commodious" hall, the "Lyceum," where Snow preached to a full house for six Sundays in a row.

The "Eastern States Mission History" records that Erastus Snow reported to the Church leaders on October 8th, 1841, that he had raised up a branch of thirty members to that point in Salem.363 The Historical

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363 "Eastern States Mission History," October 8th, 1841.
Record indicates that Elder Snow had his first baptisms on November 3th, 1841. He said he baptized five. It is difficult to reconcile these two accounts unless the branch was organized with members who were already living in and around Salem when Snow and Winchester first arrived there.

The latter of the above two records reports that:

... before the close of February, 1842, the number of baptized had increased to 35. On March 5th he held a conference meeting in the Masonic Hall, and organized a branch of the Church, consisting of 53 members.364

Though Benjamin Winchester left after only a short time, Erastus Snow did not always work alone. Elder E. P. Maginn arrived in Salem on November 14th, 1841, to "assist" Snow. An extract from a Maginn letter gives insight into missionary activity in New England at this time. He wrote:

I am on a visit to assist Elder E. Snow in his successful and extended field of labor in this branch. Sixty-five have been obedient to the faith of the gospel, and hundreds of others almost persuaded. In Boston, near 40 have obeyed through the faithful labors of Elder F. Nickerson. I have been absent from Peterborough two weeks; have preached three or four times in Boston, Salem, Marblehead, Chelsea, etc., and purpose returning to Peterborough next Sunday, where I have been laboring with good success. 36 have obeyed since last fall; at New Salem, Massachusetts, 35 to 40 obeyed since August last; Leverett, 18 or 20; Gilsum, New Hampshire, 20 to 30. I have preached from 1 to 3 times almost every day, and cannot fill 1 to 20 of the calls for preaching; there is the greatest excitement in this county that I ever beheld during my travels since I left Nauvoo--a period of near 3 years, in which I traveled through 18 States and British provinces.365

It appears that Snow reciprocated by going to help Maginn on occasion. On the 12th of January, 1842, he went to Peterborough, New Hampshire, at the solicitation of E. P. Maginn. When he returned, he

364 Historical Record, p. 152.
found Benjamin Winchester who had come to Salem from Philadelphia to work with him for a few weeks. Shortly after Winchester came, Erastus reported that by February 24th, 1842, he had baptized thirty-five members in Salem alone.

On the 7th of March, 1842, Snow went to Boston where he assisted Elder Freeman Nickerson in organizing the branch there.

March 29th, 1842, Erastus Snow received a letter from Benjamin Winchester requesting that he attend a conference which was to be held in Philadelphia on April 6th. He attended that conference, where he rejoiced in seeing many of his old friends in the gospel.

From Philadelphia, he went back to Salem where, on Sunday, May 1st, he baptized two. One of these was Hyrum K. Bryant who had been an elder in the church over which A. G. Comings was the minister. Bryant had served as the moderator in the Comings-Snow debate of November, 1841.366

May 28th, 1842, a "conference of elders" was held at Salem. The following branches were represented: Salem, Boston, North Bedford, Lowell, Peterborough, and Georgetown. At this conference the Salem branch reported they had seventy-nine members. Snow baptized some more in June and reported that Salem then had ninety members. Some, however, were beginning to move to Nauvoo.

Erastus Snow's missionary services were demanded more and more, until he felt he could not take care of his duties in Salem—which seemed to temporarily slow down the work in late May. In addition to all his traveling and preaching and holding meetings, Erastus found time to

publish articles in the Salem Observer and Advertiser and Argus. These newspaper articles were written in answer to anti-Mormon charges which had appeared in Boston and Salem newspapers.

Erastus Snow had an interesting non-missionary experience while serving in Salem. In July of 1842, John C. Bennett, former mayor of Nauvoo, brigadier-general in the Nauvoo Legion, and one-time friend of Joseph Smith was excommunicated from the Church because of immorality. Once he was cut off from the Church, he began publishing materials against Mormonism and its leaders, particularly Joseph Smith. He lectured from place to place trying to expose the wickedness of the Mormons, especially those at Nauvoo. When Bennett came to Salem in September, 1842, he was personally confronted by Elder Erastus Snow. About this event, Erastus wrote:

... Our conference that was adjourned from May to the 9th Sept - came on and we had a good attendance of elders and visiting saints from other branches. W. Richards (one of twelve direct from Nauvoo) was present. soon after the conference, Dr. West (who had discussed with elder Adams in Boston) and ex-Gen. John C. Bennett the great apostate from Nauvoo came to Salem and lectured against the Saints, the prophet Joseph Smith, and I withstood them before the people until they left the city. but they turned away some from the faith that were beginning to believe, and the enemies of the cause were hardened more for they seemed to believe 20 lies before one truth. I immediately published a pamphlet refuting Bennetts falsehood. ... 357

After making sure that everything in the Salem branch was well-organized, Erastus Snow left for Nauvoo on March 9th, 1843. He left his family in Massachusetts until he could work things out for their best good in Nauvoo. He arrived at Nauvoo on April 11th, where he

357 Ibid., September 9th, 1842.
spent one month at the Church headquarters receiving valuable instruction from the leaders of the Church. Among other things, Joseph Smith personally taught him the doctrine of plural marriage.

On May 11th, 1843, Snow returned to Salem to join his family. He labored here for several months, then took his family west and arrived at Nauvoo on November 5th, 1843.

Before concluding the mission of Erastus Snow, a brief quotation seems to be most appropriate. Though there is some question about several of the dates, the article lends several contributions to an understanding of Snow's mission. For this reason, it is quoted in part:

A Mormon Church was formed January 1, 1842. Ten years previous Joseph Smith, the famous Mormon Prophet, came to Salem with two elders, and preached a new dispensation. Erastus Snow and another made a second visit in September, 1841. Snow remained as a preacher, and organized a church which, in 1843, had a membership of one hundred. During this year a number removed to Nauvoo, then the seat of the Mormon Faith in Illinois. . . .

This mission was perhaps one of the most important during this era of Church history. Snow made a valuable contribution to the growth of the Church in New England.

Willard Richards Again in New England

In the darkest days of the Kirtland period, Joseph Smith claimed that the Lord directed him to call Heber C. Kimball and others to England to open that country to the message of Mormonism. This was to be the first foreign mission of the Church. Orson Hyde, one of the apostles,

368Charles S. Osgood and H. M. Batchelder, "Historical Sketch of Salem, 1626-1879. This is a brief sketch of the history of Salem, Massachusetts, found in the Salem Public Library.
upon hearing that Kimball was soon to leave for Great Britain requested that he be permitted to accompany him. His request was granted. Willard Richards also wanted the right to go with them. Richards was "set apart" and given the privilege also. On June 13th, 1837, Elders Heber C. Kimball, Orson Hyde, Willard, and a priest, Joseph Fielding, who had come from England by way of Canada, left Kirtland, Ohio, on their mission to the British Isles.

While Elder Richards was serving in Great Britain, he was called to the Quorum of the Twelve Apostles. His call to the Quorum came at the same time as that of Wilford Woodruff, John Taylor, and John E. Page.369 Sidney Rigdon, of the First Presidency of the Church was to notify Willard Richards of his appointment. At the same time these four men were called to the Apostleship, instructions were given that all the Apostles were to leave from Far West, Missouri, on a mission at a given date. The time was to be April 26th, 1839. They left from the designated place at the designated time, but many months passed away before they all reached their final fields of labor. By the spring of 1840, seven of the eleven "ordained" Apostles were on missions in England. On April 14th of the same spring, these seven, Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Wilford Woodruff, George A. Smith, and John Taylor met at the home of Elder Willard Richards in Preston, England, where they ordained him the eighth Apostle in Britain. This was the only Apostolic ordination in Church history performed outside the confines of the United States.

In April of 1841, Willard Richards, who had gone to England a bachelor, departed for America with a wife, Jenetta, and a little son. On May 31st, they were on the Hudson River bound for Richmond, Massachusetts. Jenetta and son were going to live in the home of Willard's sister while he went to Nauvoo to locate a suitable place to live. He also wanted to learn about the sickness which had affected so many of the Saints. He told his wife he would return for her as soon as possible. 370

Richards arrived in Nauvoo on August 16th, 1841. This was the first time he had seen this city. He remained here until the first part of July, 1842. Willard often wanted to go to Richmond to get his family, for he had made the necessary arrangements for them to settle in Illinois. It appears that he became so involved in Church matters that he could not get away. Two events, however, took place which necessitated his going on a mission to New England. This was not to be a proselyting mission, but a mission of great importance to the movement and growth of the Church.

In the spring of 1839, the Mormons were largely living in and around Quincy, Illinois. They had just been driven from Missouri. It was determined by Joseph Smith and his associates that they would buy some land located at Commerce, Illinois. They decided, in the beginning, to buy two tracts of land; one from Dr. Isaac Galland, and the other from Hugh White. This particular land was purchased because it was inexpensive and could be procured on long-term notes. The beginnings of the

370 Noall, op. cit., p. 272.
city of Nauvoo took place on these two tracts of land.

As the Mormon people began to gather to this growing city, it became necessary to buy additional land. Horace R. Hotchkiss held property in that area, of which he sold about five hundred acres to Joseph Smith for the Church. Hotchkiss was to receive fifty-three thousand five hundred dollars, half of which was to be paid in ten years, and the remainder in twenty. This amount was secured to Hotchkiss and Company by two notes which were signed by Joseph Smith, Hyrum Smith, and Sidney Rigdon, the First Presidency of the Church. They apparently agreed to pay the interest on the notes in advance of the final payment date.371

It seems that the Church leaders intended to dispose of the Hotchkiss debt by having the people of the eastern states who intended to move west, deed over to "Messrs. Horace R. Hotchkiss, Smith, Tuttle and John Gillet" their property in the east. In turn, when these same Saints, who had so given their lands to Hotchkiss and associates arrived in Illinois, they were to be given land there. In this way, their land was to be as good as cash. The Quorum of the Twelve were given special responsibility to help see that this program was carried out insofar as possible. Insight into how this was done is gained from a letter written by William Smith to his brother Joseph. He wrote:

Chester County, Pennsylvania
August 5th, 1841.

Brother Joseph:--I expect to leave here for the Jersey country next week. Doctor Galland left for Nauvoo last week. In the

371History of the Church, IV., p. 430.
Hotchkiss business, Hyrum requested me to do all I could. Brother James Ivins has received orders on you from Doctor Galland to the amount of twenty-five hundred dollars. The property that he has given these orders for, is well worth the money. I expect Mr. Hotchkiss in New Jersey in a few days to receive this property, which is Cook's Hills Tavern stand, attached to six acres of ground with all the appurtenances. Some of the Jersey people think it worth three thousand dollars. Now the question is, shall I let Mr. Hotchkiss have this property for less than twenty-five hundred, since that is the price you will have to pay at Nauvoo. Why I ask this question is--I have understood that Hotchkiss has said that he would not allow over twenty-two hundred dollars. I got hold of another small piece of land, worth five hundred; and if Hotchkiss will take all at a fair price, I shall be enabled to settle the amount of three thousand dollars soon. Please write me an answer to the above question. The cause in these eastern lands is flourishing, and we want more laborers... 

Because the plan did not work as well as expected, the Church was unable to meet all of the payments on interest as they had agreed. There was an exchange of letters between Hotchkiss and Joseph Smith. Hotchkiss kept demanding his money, and Smith kept giving reasons why they were not able to keep up to date on their agreement. The matter grew worse and worse until Joseph Smith decided to keep the pressures off the Church by declaring bankruptcy. He wrote Mr. Hotchkiss to this effect, trying to persuade him that the Church would eventually pay off the debt. Hotchkiss retorted from Connecticut, that real estate was exempt from the bankruptcy act.

When Willard Richards left Nauvoo on July 1st, 1842, to take this business mission for the Church, he was to try to help iron out this delicate Hotchkiss matter. He went first to Richmond, Massachusetts, to be reunited with his wife and their son. He then began a tour of Connecticut, New York, New Jersey, and Pennsylvania, where he visited in

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372 Ibid., pp. 391-392.
the branches of the Church and in the homes of the Saints. He exhorted
the members to gather to Nauvoo. He took up "their tithes, and in some
cases the titles to their lands. A few of the faithful had proved them-
selves willing to help liquidate the debt to Mr. Hotchkiss, admirably
exchanging their cultivated, fertile farms for unknown parcels of land
on the prairie."373

In addition to working on the Hotchkiss matter, Richards was to
counteract the slander that was being perpetrated by John C. Bennett.
Bennett, it will be remembered, had apostatized from the Church in June
of 1842. He then wrote a supposed exposé of Mormonism, and began a
series of lectures throughout the eastern states. The Twelve hoped
Richards could get to New York before Bennett did so he could use his
influence to protect the name of the Church. He was to try to persuade
some of the larger eastern newspapers not to publish Bennett's account
of the Saints in Illinois. In this he had help from James Arlington
Bennett who had become a friend of the Church. Through his aid the New
York Herald refused to carry J. C. Bennett's work. Furthermore, Elder
Richards wanted to get to Massachusetts so his wife would not be exposed
to Bennett's account of the "seraglio" at Nauvoo without some knowledge
of what kind of man he really was. In addition to this, it is reported
that Willard Richards was always urging the Saints throughout the eastern
states to gather to Nauvoo to help in the building of the temple.

Elder Willard Richards, with his family, arrived back in Nauvoo
on October 29th, 1842, at which time it was written of him that he had

373Noell, op. cit., p. 344.
"visited most of the branches in the Eastern States, and preached to them the necessity of building the Temple and gathering to this place, in obedience to the commandment of God to His people." \(^{374}\)

\(^{374}\) *History of the Church*, V, p. 182.
Chapter VIII

NEW ENGLAND MISSION ACTIVITY
JULY 1842 TO THE DEATH OF JOSEPH SMITH

The Anti-Bennett—Temple Fund-Raising Mission

On the evening of August 26th, 1842, Joseph Smith held a special meeting with some of the brethren of the Church, including the Twelve. Joseph pointed out to the group that all who could should go on a special mission. John C. Bennett had left the Church. He circulated "falsehoods" about the Church and its members. He especially aimed his attack at the leaders. Smith wanted these Elders of the Church to go set these things straight. Furthermore, they were to "deluge the state with a flood of truth" about the anti-Mormon campaign which was being promoted from Missouri by Ex-Governor Boggs and his cohorts.

The Prophet called a special conference for the following Monday, at which time the Elders were to be given the necessary instructions regarding this most important mission. In the meantime, all of the affidavits concerning Bennett’s conduct were to be printed in order that all who went would be "properly furnished with correct and weighty testimony to lay before the public." The next day, August 27th, Joseph Smith, the Twelve, and others spent most of their time compiling and preparing these affidavits.

The 29th of August, the special conference convened. The minutes

375 Ibid., p. 141.
of that meeting reveal much about this mission. Hyrum Smith introduced the objectives of the conference:

This being the day appointed for the conference referred to on the 26th instant, the elders assembled in the Grove near the Temple. About 10 o'clock in the forenoon, President Hyrum Smith introduced the object of the conference by stating that the people abroad had been excited by John C. Bennett's false statements, and that letters had frequently been received inquiring concerning the true nature of said reports; in consequence of which it is thought wisdom in God that every elder who can, should go forth to every part of the United States, and take proper documents with them, setting forth the truth as it is, and also preach the gospel, repentance, baptism, and salvation, and tarry preaching until they shall be called home. They must go wisely, humbly setting forth the truth as it is in God, and our persecutions, by which the tide of public opinion will be turned. There are many elders here doing little, and many people in the world who want to hear the truth. We want the official members to take their staff and go east (not west); and if a mob should come here, they will only have women and children to fight with. When you raise churches, sand the means you get to build the Temple, and get the people to take stock in the Nauvoo House. It is important that the Nauvoo House should be finished, that we may have a suitable place wherein to entertain the great ones of the earth, and teach them the truth. We want the Temple built, that we may offer our oblations, and where we can ask forgiveness of our sins every week, and forgive one another, and offer up our offering, and get our endowment. . . .

It is evident that the missionaries were not only to counteract the effects of Bennett's charges, but also to raise funds. Joseph Smith made a surprise appearance at the conference. Those assembled had not expected to see Joseph. He had gone into hiding because of writs for his arrest which had originated in Missouri. At the conclusion of the meeting, three hundred and eighty elders volunteered to start immediately on their missions.

As soon as they could prepare themselves, the missionaries began to leave. On September 4th, 1842, Hyrum Smith and William Law started

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376 Ibid., pp. 136-137.
for the "Eastern States." September 9th, Brigham Young, Heber C. Kimball, Amasa Lyman, George A. Smith, and Charles C. Rich told the city council of their intention to be out of Nauvoo for about three months or more. "The object of the absence of these brethren was to preach the gospel in the different states, and show up the wickedness and falsehood of the apostate John C. Bennett." 377 Brigham Young started that same day on his mission. The next day, September 10th, Heber C. Kimball, George A. Smith, and Amasa Lyman began their missions. It was their intention to move to the east, stopping in the large cities to preach the gospel to the members and those who might be interested. They were to present the affidavits concerning Bennett with the intention of showing that his reports were false. In addition to this, they were also to try to collect funds for the Temple and the Nauvoo House.

The brethren were gone for about a month. No detailed accounts of this mission have been found by this writer. On November 4th, 1842, Hyrum Smith and William Law, who had been among the branches in the eastern states, returned to Nauvoo. "They bring very good reports concerning the public feeling, and say that John C. Bennett's exposé has done no hurt, but much good." 378 That same day, Brigham Young, Heber C. Kimball, George A. Smith, and Amasa Lyman also returned. They reported the same feeling as Smith and Law regarding Bennett's effectiveness.

No report is given concerning the amount of money collected for the Nauvoo Temple and the Nauvoo House.

377 Ibid., p. 160.
378 Ibid., p. 183.
George J. Adams in New England—1842-1843

At the April 6th session of the General Conference of the Church in 1840, Orson Hyde and John E. Page, both Apostles, were called on a mission to Palestine. On the 15th of April, they left to fill that mission. After leaving Nauvoo, they spent considerable time among the Saints in Illinois and Ohio. Their progress was apparently so slow that a reproof was published in the Times and Seasons on January 15th, 1841. In this article, John E. Page was especially censured.379 As they approached the east coast, Page's faith wavered—perhaps this had something to do with his loitering—and he decided he could not accompany Elder Hyde to Palestine. He gave as an excuse that he did not have enough money. Hyde was, then, left alone to fill this obligation.

About this time, Orson Hyde became acquainted with Elder George J. Adams. Adams decided to accompany him on this mission. Elders Hyde and Adams left from New York on February 13th, 1841. They arrived in Liverpool, England, March 2nd. Hyde labored for a time in England, and then went to Palestine alone. He dedicated that land to the work of the Lord on October 24th, 1841. George J. Adams remained in Great Britain, actively involved in missionary work. Only glimpses of his movements are caught. It was about this period of time that many members of the Quorum of the Twelve were in England. At a conference held at Manchester, April 7th, 1841, nine of the members of that quorum were in attendance. This was the first time they had met as a group to transact official business in a strange land. At that conference, George J.

379 History of the Church, IV, p. 274.
Adams was approved to be ordained a High Priest in the Church. That same day, the ordination took place. An interesting side-light of that mission occurred when a "very richly ornamented cake"—a gift from Mrs. George J. Adams of New York—was displayed, blessed and passed to the whole congregation of about seven hundred people. According to the minutes of that conference, it seems that this cake episode was one of the highlights.380

In May of 1842, George J. Adams was back in the United States where he joined Freeman Nickerson in doing missionary work in and around Boston, Massachusetts. They spoke to large audiences. These two seemed to have considerable success. Ellsworth reports:

... The Weekly Bostonian through June and July carried reports of their services and doubtless served as useful advertising. The membership of the Boston branch increased from 83 in March to 883 the following September. The Boston elders visited neighboring communities and branches and at a conference held at Salem, September 9th, 1842, nine neighboring cities were represented with a total membership of about four hundred and fifty.381

The missionaries apparently continued to meet with great success. On February 9th, 1843, a conference was held at Boylston Hall in Boston. Fourteen branches were represented comprising seven hundred and ninety-three members, "thirty-three elders, forty-three lesser officials, most of whom had been raised up in fifteen months. Elder George J. Adams, E. P. Maginn, Erastus Snow, Erastus H. Derby, and others, took active part in the conference."382 (The missionary work

380 Ibid., pp. 332-335.
381 Ellsworth, op. cit., p. 246.
382 History of the Church, V, p. 268.
of Elders Maginn and Snow has been previously mentioned in this work.)

At this conference, George J. Adams, presided; Snow, Adams, Derby, and Maginn were the speakers. 383

February 11th, 1843, Brigham Young and Willard Richards wrote a letter to George J. Adams, notifying him that he must come to Nauvoo to answer, before the First Presidency, the charge of adultery which had been brought against him. This letter was not received by him until the early part of March.

In the meantime, Adams must have been a most effective and impressive missionary. A letter written by him, dated February 23rd, 1843, gives a good idea of the amount of work he was doing. He wrote:

"... There is a complete revolution taking place here. I have from 12 to 15 of the State Legislators to hear me, every Sunday. I expect two of them will be baptized soon. I preach every Wednesday night over in Charlestown, in the great town hall, to a congregation of over twelve hundred people. Many are going forward in the waters of baptism. To God be all Glory! I have preached and borne testimony to more than ten thousand people in the east since my return; ... prejudice is giving way on every side. You have more than ten thousand friends here that would die for. ... There are scores of young men here coming in the Church in the very prime of life and they stand as firm in the faith as the "everlasting hills." 384

Shortly after he wrote the above, the labors of Elder Adams were stopped, "he being called to Nauvoo by the Prophet Joseph Smith on account of some indiscretions." 385

George J. Adams must have been loved by many of his friends in New England. When it was learned that he was being called to Nauvoo,

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383 "Eastern States Mission History," February 9th, 1843.
384 "Journal History," February 23rd, 1843.
385 "Eastern States Mission History," March 12th, 1843.
one thousand two hundred people of the city of Boston petitioned to have
Elders Heber C. Kimball and Orson Hyde come to labor there. Erastus
Snow sent a similar petition from Salem, Massachusetts. An Austin Cowles,
in a letter to Joseph Smith from Peterboro, New Hampshire, under date of
March 13th, 1843, indicated that he felt no other Elder in the entire
Church could do as much good in that area as Adams. 386

Elder Adams apparently went to Nauvoo to talk to Joseph Smith
about his difficulties. At Nauvoo, May 27th, 1843, George J. Adams was
one who gave testimony against Benjamin Winchester. Winchester was
being tried for his fellowship in the Church. On this same date, Wilford
Woodruff recorded that Joseph Smith felt that he had received satisfaction
from Elder Adams for the "indiscretions" of which he had been accused.
According to Elder Woodruff, Adams had confessed his wrongs, asked for
mercy, and wanted to begin anew in the Church.

Regarding the mission of George J. Adams in New England, a news-
paper article from the Boston Weekly Bee seems appropriate. An insight
is gained into Adams' apparent success and effectiveness as a mission-
ary. In addition to that, a good idea is gained relative to how many
people in New England felt about him. The newspaper reported:

Sir:—On Thursday evening, March 23, agreeable to appointment,
Elder George J. Adams addressed a large concourse of people on the
Character and Mission of Joseph Smith the Prophet. In speaking of
him, he bears a positive and direct testimony to the divinity of
his mission. He does this without hesitation, just as if he meant
what he said, and said what he meant. He does not say he hopes
Joseph Smith is a true prophet, but says he is positive that such
is the fact. On the Sabbath, March 26th, during the day, he intro-
duced Elder E. P. Maginn, and gave him a high recommendation as an
able minister of the fullness of the Gospel, who is to take his place

386 "Journal History," March 13th, 1843.
in Boston for the present. He also spoke of Elder Orson Hyde, one of the Twelve Apostles, that would probably visit them this spring; and, according to Adams' account of him, he must be a perfect Apollo in learning and eloquence. The Boylston hall was a perfect jam during the day and evening. On Tuesday evening he gave his farewell lecture. That was a rich treat indeed, embodying the outline of the faith and doctrine of Latter-day Saints. But on Wednesday evening, at the great tea party, was the time it was clearly manifested that kindest feelings existed in this city towards the Mormons. There were present on that occasion over five hundred people: three hundred and fifty sat down at the first table. After supper, Elder Adams delivered a very appropriate and eloquent address. It was listened to with profound attention, during which time we saw the tear start in many an eye. . . .

Yours truly, (not a Mormon, but) one of the many friends to that much abused people.

Boston, April 1, 1943

D.W.R. 387

The Boston Conference at Boylston Hall

A General Conference of the Church was held on April 6th, 7th, and 3th, 1843. This conference greatly affected missionary work in the New England states. At the opening session, Joseph Smith presented to the Saints assembled the proposition that they must consider more seriously the building and completion of the Nauvoo House. He indicated to those present that too much emphasis in the past had been placed on collecting funds only for the building of the Nauvoo Temple. The Prophet said that the completion of the "House" was the "most important matter for the time being; for there is no place in this city where men of wealth, character and influence from abroad can go to repose themselves, and it is necessary we should have such a place."388 He then pointed out to them that to build this "House" was a commandment of God.

387 History of the Church, V, pp. 322-323.
388 Ibid., p. 328.
Joseph Smith then discussed at length the collection of the funds for these projects. Apparently, some funds had been collected and never turned over to the proper authorities. There had been "too great latitude to practice fraud" by receiving funds and never making the proper report. Smith said that he could cite a thousand examples of cases where funds donated had not been properly taken care of by those who collected them. The Prophet said that he wanted only those who were "duly authorized" to collect the funds. He proposed that the Twelve be the only ones allowed to collect funds. They were also to be bonded. Smith suggested:

... I go in for binding up the Twelve solid, putting them under bonds; and let this conference institute an order to this end, and that the traveling expenses of the agents shall not be borne out of the funds collected for building these houses; and let no man pay money or stock into the hands of the Twelve, except he transmit an account of the same immediately to the Trustee-in-Trust; and let no man but the Twelve have authority to act as agent for the Temple and Nauvoo House. I would suggest the propriety of your saying that no money should ever be sent by any man, except it be by some one whom you have appointed as agent, and stop every other man from receiving moneys. It has been customary for any elder to receive moneys for the Temple when he is traveling. But this system of things opened a wide field for every kind of imposition, as any man can assume the name of a "Mormon" elder and gather his pockets full of money and go to Texas. Many complaints have come to me of money being sent that I have never received.389

A motion was made by Joseph that the Quorum of the Twelve only be appointed to the special mission of collecting funds for the two structures. The donors would then know how to safely submit their contributions. The motion carried and it was unanimously accepted by the conference.

389ibid., p. 330.
There was not a great deal done immediately to send the Twelve out to raise money. At a "special conference" held between April 10th and April 12th, 1843, a number of men were ordained Elders and sent on missions. Some of these were sent to the New England area, but their mission was only to proselyte—not to collect any funds.

On April 19th, 1843, Joseph Smith met with Brigham Young, William Smith, Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, and Willard Richards. All of these men were members of the Quorum of the Twelve. He told them to "keep together" as they went on future missions. They were not necessarily to travel together all the time, but were to hold conferences together from place to place. They were not to be found too far apart. He made these comments relative to promoting the construction of the Nauvoo House. Smith said that he wanted the Quorum to meet in Boston; he wanted a highway for the Saints from Nauvoo to Maine; and he wanted them to take a mission to "build up the Nauvoo House." This appears to be the first definite move, following the conference of April 6th, to prepare the Quorum for their "fund-collecting" mission.

The Twelve Apostles were called to a meeting at Joseph Smith's store on June 1st, 1843. The topic of this meeting was again the collecting of funds. Wilford Woodruff was in attendance and he reported:

The Quorum of the Twelve met in Council at President J. Smith Store to make some arrangements to start on their mission to collect funds for the Nauvoo House & Temple. We each one of us bound ourselves under bonds of two thousands Dollars for the faithful performance of our duty in making strict returns of all property
put into our hands to the trustee in trust—Elder Aaron Johnson was my Bondsmen. . . .390

A letter of recommendation was given by Joseph Smith to each of the Twelve who were going on this mission. Wilford Woodruff recorded his entire letter in his journal. It is included, in part, in this work:

To all Saints and honourable men of the earth Greeting,

Brethren & friends. I Joseph Smith a servant of the Lord and Trustee in trust for the Church of Jesus Christ of Latter-day Saints do hereby certify that the bearer hereof Wilford Woodruff an Elder and one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints has deposited with me his bond and Security to my full satisfaction according to the resolution of the Conference held in this city on the 6th day of April last. He therefore is recommended to all Saints & honorable people as a legal agent to collect funds for the purpose of Building the Nauvoo house and Temple of the Lord. Convinced that he will honor this high trust as well as ardently fulfill his Commission as a messenger of peace and Salvation as one of the Lord’s noble men I can fervently say may the Lord clear his way before him, and bless him, and bless those that obey his teachings wherever there are ears to hear & hearts to feel


Wherefore brethren and friends while you hear the assurance of the integrity, fidelity, and ability of this servant of the living God, trusting that your hearts and energies will be enlivened and deeply engaged in the building of these houses, directed by revelation for the Salvation of all Saints; and that you will not rest where you are until all things are prepared before you and you are gathered home with the rest of Israel to meet your God; I feel strong in the power that can be used to accomplish this glorious work. Finally as one that greatly desired the salvation of men; let me remind you all to strive with a godly zeal for virtue, holiness, and the commandments of the Lord. Be good, be wise, be just, be liberal; and above all be charitable always abounding in

all good works—and may health, peace and love of God our Father and
the grace of Jesus Christ—our Lord be and abide with you all is
the sincere Prayer of your devoted brother & friend in the ever-
lasting gospel.

City of Nauvoo
June 1st 1843
Joseph Smith

Letters similar to this were given to Heber C. Kimball, George A. Smith,
Brigham Young, Orson Hyde, and Orson Pratt. On this same day, they laid
their plans and made arrangements for this mission.

June 11th, 1843, a large group of Saints met at the temple
grounds in Nauvoo. They were addressed by Joseph Smith. His text came
from Matthew 23:37, which says: "O Jerusalem, Jerusalem: thou that kill-
est the prophets, and stonest them which are sent unto thee, how often
would I have gathered thy children together, even as a hen gathereth her
chickens under her wings and ye would not!" The Prophet asked the con-
gregation: what the object of this gathering was. He then answered his
own question in these words:

...the main object was to build unto the Lord an house whereby
he could reveal unto his people the ordinances of his house and
glories of his kingdom & teach the people the ways of salvation for
their certain ordinances & principles that when they are taught
and practiced, must be done in a place or house built for that
purpose this was purposed in the mind of God before the world was
& it was for this purpose that God designed to gather together the
Jews oft—but they would not—it is for the same purpose that God
gathers together the people in the last days to build unto the Lord
an house to prepare them for the ordinances & endowments, washings
& anointings etc. to one of the ordinances of the house of the
Lord is Baptism for the dead, God decreed before the foundation
of the world that that ordinance should be administered in a house
prepared for that purpose. If a man gets the fulness of God he
had to get it in the same way that Jesus Christ obtained it & that
was by keeping all the ordinances of the house of the Lord. ...

Ibid.

Ibid., June 11th, 1843.
Joseph Smith then outlined in much greater detail some of the doctrines which he felt related to the temple which was being built. He then closed by asking them if they would "now build this house & receive the ordinances & Blessings which God has in store for you, or will you not build unto the Lord this house & let him pass by & bestow these blessings upon another. I pause for a reply."393

The Twelve made preparations to leave. Though we do not know the departure dates of all of them, Brigham Young, Wilford Woodruff, and George A. Smith left on July 7th, 1843. E. P. Maginn went with them. They worked their way toward Pennsylvania. At Pittsburg, they joined Heber C. Kimball, Orson Pratt, and John E. Page. From here, this group went to Philadelphia. At this place they spent several weeks, holding meetings with the Saints and visiting places of interest and historical significance. They then made their way toward New York City, where they held a conference on the 26th and 27th of August. Elder Woodruff took leave of the other Quorum members, and on the 29th, in company with Elders W. Wendell and Davis, went to Boston. From here he went to Farmington, Connecticut, to visit with his father, family, and friends. About the 8th of September, most of the Quorum, including Parley Pratt and Orson Hyde, had arrived in Boston. Parley and Orson had not left Nauvoo until August 17th. When the Twelve arrived at Boston, they were placed in the homes of the members. On the evening of the 8th, they held a meeting at Boylston Hall.

The following morning, September 9th, the "Boylston Conference"

393 Ibid.
began. Eight of the Quorum of the Twelve were present. There were branches represented from all over the New England States. Most of the Church leaders present spoke, but the "keynote" speaker seems to have been Brigham Young. In his usual forthright manner, he said, in part, to the people assembled in conference:

... When the Lord says gather yourselves together why do you ask the Lord what for, is it not the principle of the Saints to mingle together to promote the great cause in which we are engaged. Say you cannot the Lord save us as well where we are as to gather together. Yes if the Lord says so but if he commands us to come out & gather together He will not save us by staying at home. Have you not received the gospel yes, than do you believe what we say. Have you not received the Holy Ghost By receiving the gospel which we have brought unto you, yes & thousands have & it stands as a testimony that God has got a Prophet on the earth, you might have been baptized seventy times seven in any way except the way God had ordained and pointed out & you would not have received the Holy Ghost--this also is a testimony to you Are ye ingaged in the great work with us ye will say yes, can ye do any good? yes ye can. The sectarian world send the Bible to the nations of the earth, the people put in sixpence fifty cts or a dollar into the box & send Bibles through the world. Than cannot we do something yes, the Lord requires us to build a house unto his name that the ordinances & blessings of his kingdom may be revealed & that the Elders may be endowed & go forth & gather together the Blood of Ephraim, the people of God from the ends of the earth. Can you get an endowment in Boston No & wonly in that place that God has pointed out. how every could Moses have bet the law had he staid in the midst of the Children of Israel had he not gone to the mountains? ... Now will you help us to build the Nauvoo House & Temple if so you will be blessed if not--we will build it alone and if you dont harken you will not have the spirit of the Lord, for the spirit of the Lord is on the Moove.

... we must build a house & get an endowment & preach, warn the people, gather the Saints, build up Zion & finish our work & be prepared for the coming of Christ. ... 394

Again, on that same day, but during a different discourse, Brigham Young said:

394Ibid., September 9th, 1843.
Wake up ye Elders that have sought to build yourselves up & not the kingdom of God. . . . Harken & hear me for I say unto you that if you do not help us build the Temple & Nauvoo House you shall not inherit the land of Zion. If you do not help build up Zion & the cause of God you shall not partake of their blessings. Many Elders seek to build themselves up & not the work of God. But when anyone does this, no matter who he may be, he will not prosper even if it was one of the Twelve. . . .

Most of the Apostles spoke, and the central theme throughout was the building of the Nauvoo House and the Nauvoo Temple. Orson Pratt expressed the idea to the group that if they did not participate in the building of the Temple, "you shall be rejected as a Church with your dead Smith the Lord. So if that house is not built, then in vain is all our cares faith & work our meetings & hopes are vain." It is interesting to this writer that throughout this conference, most of the stress seems to have been placed on the completion of the Temple. This seems to be in opposition of what Joseph Smith desired and expressed at the April 6th conference of 1843. Smith, at that time, seemed to stress the idea that there had not been sufficient emphasis placed on fund-raising for the Nauvoo House. He indicated that most of the collections had been for the Temple. It appears that they are doing the same thing again in Boston.

This conference lasted for three days. Apparently all did not go as smoothly as was hoped, for Brigham Young reported that some of the citizens of Boston, as well as the members of the Church, were "very rude and unmannerly" in their conduct at these meetings. He said he had

395 Ibid.
396 Ibid.
never seen such a "spirit of rowdyism" in any congregation before. He
gave them "lessons of instruction" and "sharp reproofs" for their
"meanness and unbecoming conduct." 397

How successful the mission was financially is questionable. The
missionaries kept careful accounts of their collections, but from several
comments made at the "Boylston Conference," it appears the contributions
collected were not overwhelming. As an ill Heber C. Kimball addressed
the conference in Boston, he said:

... I got up of necessity to say a few words. I am quite unwell,
But I feel the importance of this work. I have been a member of
this Church 12 years. I came out of the Baptist Church & joined this
& I have passed through everything but death, & we have come here &
collected $15 dollars. We were commanded to come of the Lord. But it
seems as though but few felt interested in it. Here I see three
Brethren going to the far distant islands. I could weep for them
they have but little money to help themselves. ... I compare the
Saints to a good Cow. When you milk her clean she will always have
an abundance of milk to give but you milk her a little & she will
soon dry up. So with the Saints if they do but little in building
up Zion they soon have but little to do with. ... 398

Another comment regarding the apparent lack of enthusiasm by the
eastern states Saints to contribute their money comes from Brigham
Young. At a conference on September 11th, 1843, he said:

If the Saints will not help, the curse of God will rest upon
them. If the Temple at Nauvoo is not built, we will receive our
endowments, if we have to go into the wilderness, and build an
altar of stone. If a man gives his all, it is all God requires;
brethren Kimball has received one dollar since he came to Boston,
and seventeen dollars and a half before towards building the
Temple; a book is kept of all sums given; this book will also
be opened. 399

397 "Journal History," September 9th, 10th, 11th, 1843.
399 History of the Church, VI, p. 28.
From the several comments which are recorded, it would seem that this mission, as far as collecting funds, was not a great success, at least to the point of this conference in Boston.

On October 22nd, 1843, Brigham Young, Heber C. Kimball, and George A. Smith returned to Nauvoo from their mission to the east. Elders Wilford Woodruff and Orson Pratt had, on their mission, visited branches of the Church in Kentucky, Ohio, Pennsylvania, New Jersey, New York, Connecticut, Massachusetts, Rhode Island, Maine, and New Hampshire. They had baptized many, set the branches in order, held conferences, "collected tithings for the Temple and subscriptions for the Nauvoo House," and had "stirred up a general system of gathering among the Saints of the Eastern countries." 400

John E. Page Remains in New England

Though most of the Twelve returned to Nauvoo in the fall of 1843, John E. Page remained in the east. Apparently he was a most effective missionary for the Church. So effective was he that a group of one hundred fifty of the Saints from the Boston Branch, headed by the Presiding Elder, George B. Wallace, petitioned Joseph Smith and the Quorum of the Twelve to leave Page in Boston:

To President Joseph Smith and the High Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints at Nauvoo.

We, the members of the branch of said church in Boston, Massachusetts, respectfully represent, That Elder John E. Page, one of the Twelve Apostles, has for the last six weeks been laboring in the cause of Christ in this place with very good success. Through his instrumentality many have been led to obey the Gospel of Christ,

400 Ibid., p. 60.
and it is our firm conviction that if he can be allowed to remain among us during the ensuing winter, he will be the means of accomplishing a great work. Large numbers are constantly in attendance at his meetings, and very many are candidly investigating the doctrine he so ably preaches. He is unusually zealous in advocating the divine mission of Brother Joseph Smith, and the truth of the Book of Mormon which we believe has had a very good effect.

Not only the Saints, but the inhabitants of Boston generally, as well as the neighboring towns, are very anxious that he should remain during the winter.

We therefore respectfully solicit that, if you in your wisdom shall deem it expedient, you will be pleased to direct that Elder Page be allowed to remain in this place until the spring, if he shall please to do so.401

To the foregoing, John E. Page added that he would be happy to remain in Boston as the petitioners desired unless the Church leaders felt to counsel him otherwise.

He did not remain in the New England area very long, for he was directed by letter from Brigham Young, acting for the Twelve, dated November 25th, 1843, to go "speedily" from Boston "directly" to Washington, D. C., to preach to the inhabitants of that city. By March of 1844, he was busily engaged in missionary activity in the Nation's Capitol.

Joseph Smith's Presidential Campaign Reaches New England

During the summer of 1843, persecution against the Saints was renewed. Joseph Smith was arrested again on old charges originating in Missouri. Finally, he was acquitted. This was followed by political difficulties in the state of Illinois. These difficulties arose largely from the fact that the Mormons seemed to hold the political balance of

401"Journal History," October 30th, 1843.
power in that state. Because of this, almost all candidates, both Whig and Democratic, sought their support and catered to their wishes and desires. When the voting did not go in favor of one or the other, the Latter-day Saints were given the blame. The Prophet always maintained that though he might favor a particular party, he would never insist that his followers vote as he did, nor would he vote strictly along party lines.

In the fall of 1843, largely because of political implications, persecution mounted and mounted. There was a threatened invasion of Illinois by former Mormon enemies in Missouri. Things became so bad, so uneasy, that the officials of Nauvoo petitioned Congress to take the "city of Nauvoo directly under the protection of the United States government and accept the Nauvoo Legion as United States troops."\(^\text{402}\)

The Presidential campaign of 1844 was approaching, and Smith and other Church leaders became concerned about the results. President Martin Van Buren would not be supported by the Saints, for when they had sought help from the Federal Government for former persecutions and property losses, they felt he had ignored them. With tensions mounting against them, the Mormons wanted to give their political support to a candidate who would be their friend. On October 1st, 1843, the *Times and Seasons* contained an article entitled, "Who Shall Be Our Next President?" The persecutions of the Church were therein outlined and the steps which had been taken to seek redress were given. The final two paragraphs are quoted:

> We make these remarks for the purpose of drawing the attention of our brethren to this subject, both at home and abroad, that we may

fix upon the man who will be the most likely to render us assistance in obtaining redress for our grievances; and not only give our votes, but use our influence to obtain others; and if the voice of suffering innocence will not sufficiently arouse the rulers of our nation to investigate our case, perhaps a vote of from fifty to one hundred thousand may arouse them from their lethargy.

We shall fix upon the man of our choice, and notify our friends duly.403

On Thursday, November 2nd, 1843, Joseph and Hyrum Smith, Brigham Young, Heber C. Kimball, Willard Richards, John Taylor, William Law, and William Clayton met to discuss the contents of a letter written to the Prophet by Joseph L. Heywood. Heywood had had a conversation with a Colonel Frierson of Quincy, Illinois. The Colonel was a political representative for John C. Calhoun, and, no doubt, sought the favor of the Saints. The Honorable R. B. Brett, a representative in the National Congress from South Carolina, who was also a political friend of Calhoun, had expressed a willingness to present to Congress a memorial for redress of grievances suffered by the Mormons in Missouri. Mr. Brett and Colonel Frierson had corresponded about the persecutions of the Saints, and the Colonel was going to use his influence, along with Representative Brett, to aid the Mormons. (Frierson did write a very lengthy, well-prepared memorial to Congress several weeks following the consideration of the above letter by the Church leaders, all of which was done, it appears, because of the interest of the Colonel in Calhoun's candidacy.) B. H. Roberts, the Mormon historian, points out that it was probably this incident— the Calhoun, Brett, Frierson triangle—which suggested to Joseph Smith the propriety of writing letters to each of the five

403 History of the Church, VI, pp. 40-41.
candidates "for the Presidency of the United States, to inquire what their feelings were towards us as a people, and what their course of action would be in relation to the cruelty and oppression that we have suffered from the State of Missouri, if they were elected."\textsuperscript{404} Letters were sent to John C. Calhoun, General Lewis Cass, Richard M. Johnson, Henry Clay, and President Martin Van Buren. The contents of those letters show the concern of the Mormon people relative to the next President of the United States. A copy of the letter to John C. Calhoun is included:

Hon. John C. Calhoun.

Dear Sir,—As we understand you are a candidate for the Presidency at the next election; and as the Latter-day Saints (sometimes called "Mormons," who now constitute a numerous class in the school politic of this vast republic,) have been robbed of an immense amount of property, and endured nameless sufferings by the State of Missouri, and from her borders have been driven by force of arms, contrary to our national covenants; and as in vain we have sought redress by all constitutional, legal, and honorable means, in her courts, her executive councils, and her legislative halls; and as we have petitioned Congress to take cognizance of our sufferings without effect, we have judged it wisest to address you this communication, and solicit an immediate, specific, and candid reply to "what will be your rule of action relative to us as a people," should fortune favor your ascension to the chief magistracy?

Most respectfully, sir,
your friend and the friends of peace,
good order, and constitutional rights,
Joseph Smith.

In behalf of the Church of Jesus Christ of Latter-day Saints.\textsuperscript{405}

Joseph Smith said the other four letters sent were very similar to the one above. To the letter to Van Buren, a postscript was added:

Also whether your views or feelings have changed since the subject matter of this communication was presented you in your then

\textsuperscript{404} Ibid., p. 63.

\textsuperscript{405} Ibid., pp. 64-65.
official capacity at Washington, in the year 1841, and by you treated
with a coldness, indifference, and neglect, bordering on contempt. 406

Of the five candidates, only three gave reply to the Saints. These
were Clay, Calhoun, and Cass. None of the answers was satisfactory to
the Saints, and they felt that from none of the five could they hope for
assistance in obtaining justice for the many wrongs they had suffered at
the hands of the people of Missouri. (This was the great concern of the
Church at this time— to gain friends to see their point of view, and help
put pressure on the proper people to obtain redress. This was a time of
many appeals and memorials sent to various states to seek help from their
leaders. Phineas Richards sent an appeal to his native state of Massa-
chusetts "to consider the wrongs sustained in the loss of lives and
property, and other damages done to the Church of Jesus Christ of Latter
Day Saints, of which he is a member." 407 Nash Packard sent a memorial to
"the Governor, Senate and House of Representatives of Massachusetts, his
native State; setting forth in detail the sufferings of the Saints in
Missouri, and their expulsion from that State." 408 Joseph Smith sent an
appeal to the "Green Mountain Boys" of his native state, Vermont. 409
There were others sent also. Again, this was a time of many appeals by
the Mormons to many different people.) Because they felt they could not
find any candidates sympathetic to their cause, on Monday, January 29th,
1844, the Twelve Apostles, Joseph Smith, Hyrum Smith, and John P. Greene

406 Ibid., p. 65.
408 Ibid., March 5th, 1844.
409 History of the Church, VI, p. 88.
met at the mayor's office in Nauvoo to consider the proper course for
them to follow in relation to the forthcoming Presidential election.
After deliberation, they felt they could not support any of the candi-
dates to whom they had written. Willard Richards proposed, and it was
voted unanimously, "That we will have an independent electoral ticket,
and that Joseph Smith be a candidate for the next Presidency; and that
we use all honorable means in our power to secure his election." To
this motion, Joseph Smith made the following significant comments:

If you attempt to accomplish this, you must send every man in the
city who is able to speak in public throughout the land to election-
eer and make stump speeches, advocate the "Mormon" religion, purity
of elections, and call upon the people to stand by the law and put
down mobocracy. David Yearsly must go,—Parley P. Pratt to New
York, Erastus Snow to Vermont, and Sidney Rigdon to Pennsylvania.

After the April Conference we will have General Conferences all
over the nation, and I will attend as many as convenient. Tell the
people we have had Whig and Democratic Presidents long enough: we
want a President of the United States. If I ever get into the
presidential chair, I will protect the people in their rights and
liberties. I will not electioneer for myself. Hyrum, Brigham,
Parley and Taylor must go. Clayton must go or he will apostatize.
The Whigs are striving for a king under the garb of Democracy.
There is oratory enough in the Church to carry me into the presi-
dential chair the first slide.

That same day, Joseph Smith began dictating to William W. Phelps his
pamphlet, which was to be used in the campaigning, "Views on the Powers
and Policy of the Government of the United States."

Roberts indicates that Joseph Smith could really have no hopes of
being elected. He does point out, however, that by becoming a candidate
he gave the citizens of Nauvoo an opportunity to vote for a "friend"

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410 Ibid., p. 123.
411 Ibid.
whose views regarding what ought to be done for the general good of the nation were consistent with their own. At the same time, it was felt that the Saints could avoid the wrath of the two major political parties in Illinois by not affiliating with either of them. It appears to the writer that this candidacy and campaigning also gave to the Mormons a different avenue of approach to put their religious views before the people of the United States. Whether Joseph Smith and the Mormon people really considered that they had a bona fide candidate, the writer feels, can be debated, but the important thing to this work is the tremendous organization which was contrived by the Church leaders to present Joseph Smith's "Views" to the people of this nation.

At a special meeting in Nauvoo on March 7th, 1844, held largely to urge the completion of the Nauvoo Temple, the subject turned to the politics of the time. Wilford Woodruff said that in the course of the meeting, "President Joseph Smith's views of the government was then read, which was received with universal applause. Gen Smith is now nominated by the Saints as a Candidate for President of the U. S. . . ." 412 Following this, Smith stood and addressed the assembly. He gave some of his reasons for accepting the nomination and permitting his candidacy. Elder Woodruff again records his words:

... As to politics I care but little about the Presidential Chair. I would not give half as much for the office as I would for the one I now hold, but as the world have used the power of Government to oppress & persecute us, it is right for us to use it for the protection of our rights. When I get hold of the eastern

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papers & see how popular I am I am afraid myself that I shall be
elected, But if I should be I would not say that your cause is just--
I could not do anything for you. . . .

The April conference of the Church in 1844 began on the 6th, and
lasted through the 9th. Many very important things were preached and
discussed by the leaders. Of special concern to this work were comments
made by Hyrum Smith at a "Special Meeting of Elders," April 9th. Rela-
tive to the upcoming campaign for Joseph Smith, he said:

We engage in the election the same as in any other principle:
you are to vote for good men, and if you do not do this it is a sin:
to vote for wicked men, it would be sin. Choose the good and refuse
the evil. Men of false principles have preyed upon us like wolves
upon helpless lambs. Damn the red of tyranny; curse it. Let every
man use his liberties according to the Constitution. Don't fear man
or devil; electioneer with all people, male and female, and exert
them to do the thing that is right. We want a President of the U. S.,
not a party President, but a President of the whole people; for a
party President disfranchises the opposite party. Have a President
who will maintain every man in his rights.

Heber C. Kimball followed with an address. He, too, urged the
elders to prepare for the campaign-mission which was soon to come about.
He said: "... We are going to arrange a plan for Conferences, and we
design to send Elders to all the different States to get up meetings and
protracted meetings, and electioneer for Joseph to be the next Presi-
dent." At the conclusion of his talk, two hundred forty-four elders
came forward to volunteer their services in the campaign.

The following day, April 10th, the Council of the Twelve met to
arrange the "conferences" spoken of by Heber C. Kimball. On April 15th,

413 Ibid.

414 History of the Church, VI, p. 323.

415 Ibid., p. 325.
1844, the appointment for the general conferences were given out. The elders were to start in Illinois and move north and east holding conferences, preaching and campaigning for Joseph Smith, until they worked their way into the New England area. According to their proposed schedule, conferences were to be held in the following New England locations on the dates listed: June 29-30, Boston, Massachusetts; July 6-7, Salem, Massachusetts, and Scarboro, Maine; July 12-14, New Bedford, Massachusetts, Peterboro, New Hampshire, and Vital Haven, Maine; July 27-28, Lowell, Massachusetts, and Westfield, Massachusetts; August 3-4, Farmington, Massachusetts; August 10-11, New Haven, Connecticut; August 17-18, Canaan, Connecticut; August 24-25, Norwalk, Connecticut. In addition to the above, a list was also published assigning the elders to the various states, with a presidency being appointed for each state. In the New England states these were: Connecticut, E. H. Davis; Maine, J. Butterfield and Elbridge Tufts; Massachusetts, Daniel Spencer; New Hampshire, W. Snow and Howard Egan; Rhode Island, William Seabury; Vermont, Erastus Snow. To all of the assigned elders, the Quorum of the Twelve wrote:

Those Elders who are numbered in the foregoing list to preside over the different states will appoint conferences in all places in their several states where opportunities present, and will attend all conferences, or send experienced and able Elders, who will preach the truth in righteousness, and present before the people "General Smith's Views of the Powers and Policy of the General Government," and seek diligently to get up electors who will go for him for the Presidency. All the Elders will be faithful in preaching the Gospel in its simplicity and beauty, in all meekness, humility, long-suffering and prayerfulness; and the Twelve will devote the season to traveling, and attend as many conferences as possible.415

415 Ibid., p. 340.
Very soon after the appointments were made, the elders and the
Twelve began to leave on their assignments. Wilford Woodruff, for exam-
ple, left on the 9th of May, 1844, in company with George A. Smith,
Jedediah M. Grant, Ezra Thayer and Thayer's son. Of this Elder Woodruff
said:

... I was again under the necessity of parting with my family
for the purpose of spending another summer on a mission through the
United States to attend the general conferences. It has been my
lot to travel in the vineyard every summer with one exception for
the last ten years of my life... 417

The pattern of activity of these five men must have been quite
similar to that of the others. The first week they held public meetings
wherever the opportunity presented itself. On May 18th, they held their
first conference at Newark, Illinois. On the 20th, still in Newark,
they held a political meeting. Since this was perhaps the general out-
line of most of these "campaign" meetings, Woodruff's account of this
meeting is included:

In the evening we all met at the schoolhouse to deliver a politi-
cal lecture; I called the meeting to order & made some introductory
remarks & introduced to the assembly Mr Henry Jacobs, who arose &
read General Smiths views of the powers and policy of the govern-
ment of the United States, to the assembly after which I introduced
to the meeting Mr David Fulmar who addressed the assembly in an
interesting manner showed that Gen Smith took a line between the
two parties, on the banking system & everthing else almost. I arose
and followed him and urged our claims & rights to cast our votes
for a president--spoke of our persecution, & the danger the whole
people of the United States were in of being destroyed by mere en
& moblaw if they permitted that principle to triumph. I was fol-
lowed by Mr. Smith who delivered a spirited address upon politics
spoke of his fathers fighting in defence of our country spoke of
the treatment we had received from the hands of Vanburen & Clay &
Calhoon etc. All who had spoken had the assistance of the Lord.
when we close a certain Dr Smith arose and hurrang the people in a

vile manner & raised a row their was some prospect of fighting, but with soft words we turned away wrath & returned home in peace & spent the night with Br Wilseys.418

They moved from place to place holding these public meetings, presenting Joseph Smith's views and urging people to support him as a candidate for the presidency of the United States. They moved to the north and east until Wilford Woodruff arrived in Boston on June 26th, 1844, no doubt to keep the conference appointment of June 29th and 30th.

Brigham Young left for the eastern states on May 21st, 1844. His line of travel was more direct. On June 6th, Elder Young, Franklin D. Richards, and L. Brooksand addressed the people of Shalorsville, Ohio, on Joseph Smith's views on government. June 7th, Young's history has recorded:

Lawyers and doctors called to converse with us, and obtain copies of General Smith's "Views." Afternoon, with brother Richards I went to Mantua, where we met brother Lorenzo Snow and others. We proceeded to Hiram and held a meeting in sight of the house where Joseph and Sidney were dragged out by the heels and tarred and feathered.419

These men worked their way also to those areas in New England where conferences were appointed for June, July, and August. On June 27th, Brigham Young was in Boston with Wilford Woodruff and Orson Hyde.

While the Twelve and the assigned elders were wending their way toward their assigned meetings, pressures built up in Nauvoo. It was rumored that there was to be an invasion from Missouri. Joseph Smith placed all the city entrances under armed guard, and devised plans for

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418–bid., dated May 20th, 1844.

the defense of the city. Things became more and more tense. Finally, though he had previously hesitated to do so, Joseph Smith wrote letters to the Twelve Apostles who were absent on mission "to come home immediately." These were written on June 20th, 1844. Brigham Young's was sent to Boston, George A. Smith's to Peterboro, New Hampshire, and the other Apostles' letters to states other than in New England. They were sent by Aaron M. York to the Illinois River, because, at this troubled time, U. S. mails were not going in or out of Nauvoo. Before any of these addressees could receive these letters, Joseph Smith was killed-- martyred at Carthage, Illinois, June 27th, 1844.

On June 27th, "Elder O. Hyde was in the hall occupied by the Saints in Boston, examining maps, and designating, or pointing out each man's district, or field of labor, in company with Elders B. Young, W. Woodruff and others, a part of the day. . . ."420 Of that day, Brigham Young recorded the following in his history:

Spent the day in Boston with brother Woodruff, who accompanied me to the railway station as I was about to take cars to Salem. In the evening, while sitting in the depot waiting, I felt a heavy depression of Spirit, and so melancholy I could not converse with any degree of pleasure. Not knowing anything concerning the tragedy enacting at this time in Carthage jail, I could not assign my reasons for my peculiar feeling.421

Though all of the Apostles who were on missions professed feelings of deep depression on June 27th, and not at that time realizing why, they continued to carry on with their assignments of preaching and campaigning. On June 29th and 30th, they held the Boston conference as

420 "Journal History," June 27th, 1844.

previously arranged. The "Journal History" indicates that a majority of
the Twelve were present including: Brigham Young, who presided, Heber
C. Kimball, Orson Hyde, Orson Pratt, William Smith, Wilford Woodruff,
and Lyman Wight.

On June 30th, Willard Richards penned a letter from Nauvoo to
Brigham Young, which gave interesting insight to the situation in and
around that city. After recounting the deaths of Joseph and Hyrum Smith,
the letter said:

You now know our situation, and the request of the Council is
that the Twelve Apostles return to Nauvoo. The lives of Twelve men
are threatened with deadly threats. It has been suggested by the
council that if the Twelve approved, President Brigham Young, Heber
C. Kimball, George A. Smith, Wilford Woodruff, and Orson Pratt re-
turn immediately and William Smith whose life is threatened with
all the Smiths. John E. Page, Lyman Wight, P. P. Pratt, and Orson
Hyde spend a little time in publishing the news in the eastern
cities and getting as many in the church as possible. This is for
you to decide.422

Elder George J. Adams was commissioned to carry this message to Brigham
Young, but failing to do so, it was carried without delay by Jedediah
M. Grant.

On July 1st, the missionaries "Attended State convention with our
friends en masse in the Melodeon, Boston, for the nomination of an
electoral ticket, General Joseph Smith for president of the United
States, and appointed delegates to the Baltimore national convention."423
(These delegates were to have been Heber C. Kimball and George B.
Wallace.) At this meeting, Brigham Young presided and Lyman Wight and

422"Journal History," June 30th, 1844.
William Smith were vice presidents. Secretaries were Wilford Woodruff, Orson Pratt, and A. McAllister of Boston, and N. H. Felt of Salem. At an evening session, a number of rowdies appeared. While Brigham Young was speaking a woman by the name of Folsom arose and began to harangue the audience. She was joined by many of the rowdies and a real disturbance took place. Police came to quell the commotion only to be overpowered by the hecklers and the meeting was broken up.

The next day, July 2nd, in meeting with the Twelve who were then in the area, it was resolved to separate from one another and go into various locations where each member of the Quorum was to take the "oversight" of several up-coming conferences. They then left one another, and were quite scattered when the official news reached them concerning the death of Joseph and Hyrum Smith.

Wilford Woodruff and Milton Holmes went into Maine. At Scarborough, they held a conference on July 6th and 7th. About six hundred people were reported to have been in attendance. On the 9th, Woodruff and Holmes visited Portland, Maine. It was while here that they saw for the first time the announcement by the press of the martyrdom. It was published in the Boston Times. Because of the shocking news, they returned immediately to Boston, where Elder Woodruff counseled and comforted the Saints there. About the 12th of July, Woodruff received word from Quincy, Illinois, giving the full account of the affair at Carthage. On Sunday, July 14th, Wilford Woodruff preached to the Mormons in Boston. He was the only member of the Twelve in that city at that time.

On July 16th, Elder Woodruff wrote a letter to Brigham Young and
Orson Pratt, apparently feeling that perhaps they had not yet received the tragic news. That letter contained the following:

Dear Brethren,—I hasten to inform you that I returned to this city on hearing the report of the death of Joseph and Hyrum, expecting to see you. I have waited a number of days in deep suspense, to obtain word I could rely on.

This morning two letters were put into my hands by sister Phelps, one from E. Snow and one from J. E. Page of Pittsburg, both confirming the report of the death of Joseph and Hyrum—they were murdered in Carthage Jail.

It is not for me to counsel you, but I would ask if it would not be well for you to come direct to Boston, and hold a council with the Twelve and decide what course to pursue. Things are still very critical in the west; we don't know where it will end.

I spent the Sabbath here, spoke three times, comforted the Saints all I could and had a good time. The Saints bear the shock well. I am well and in good spirits. I do not know where I can address my letters to reach you. I shall write to Lowell, Peterboro and Bradford, hoping they may reach you in one of those places.

I shall go immediately to Farmington, New Haven, Ct., and New York; if you wish to write to me, direct to Farmington, Ct.

Yours in the kingdom of God.

Wilford Woodruff

Brigham Young and Orson Pratt, following their Boston meeting at Franklin Hall, went into New Hampshire to take care of conference assignments. It was not until July 9th that they first heard rumors concerning the assassination of the Smith brothers. On July 16th, 1844, their fears were finally and officially confirmed. On that day, Elders Young and Pratt heard a letter read from Joseph Powers of Nauvoo. Speaking of that experience, Brigham Young wrote:

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While at brother Bement's house in Peterboro', I heard a letter read which brother Livingston had received from Mr. Joseph Powers, of Nauvoo, giving particulars of the murder of Joseph and Hyrum. The first thing which I thought of was, whether Joseph had taken the keys of the kingdom with him from the earth; brother Orson Pratt sat on my left; we were both leaning back on our chairs. Bringing my hand down on my knee, I said the keys of the kingdom are right here with the Church.  

Brigham Young, Heber C. Kimball, Orson Hyde, and Orson Pratt all arrived in Boston on the 18th of July, where they joined Wilford Woodruff. These men held a council meeting and determined that a letter of instruction should be sent to the "Elders and Saints scattered abroad." This letter was composed, Elder Woodruff acted as clerk. In it, important instructions were given relative to the martyrdom and its significance. Further, the missionaries were urged to return to their homes in the west. All "Authorities of the Church" who lived in Nauvoo and were away at this time were instructed to return to their homes, since the Twelve were planning to leave as soon as possible for Illinois. 

The above five Quorum members waited for several more days in Boston, for Lyman Wight, one of their group, to join them there. He arrived by July 24th, for on that date, Elders Young, Kimball, and Wight left Boston for Nauvoo. When they arrived at Albany, they were joined by Orson Hyde, Orson Pratt, and Wilford Woodruff. The group then proceeded as rapidly as possible to Nauvoo, arriving there on August 6th, 1844. Orson Hyde, however, left them in the Kirtland area, so was not with them when they arrived in Illinois.

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Chapter IX

NEW ENGLAND FROM THE MARTYRDOM TO THE BEGINNING OF THE EXODUS

The Organization of Mission-Type Districts

When the Twelve returned to Nauvoo, they found that Sidney Rigdon, former counselor to Joseph Smith in the First Presidency, was making claims that he should be made the "guardian" of the Church--to build it up to Joseph Smith. Upon hearing this, the Apostles met with Elder Rigdon on August 7th, 1844, to hear his views. A public meeting of the Church membership was called for Thursday the 8th of August at 10:00 a.m., to "choose a guardian or a President and Trustee."

Rigdon talked at great length presenting his ideas at this meeting. Then, at a 2:00 p.m. session, Brigham Young, speaking as an Apostle, presented the idea that the Church, at the death of the president, was to be led by the Quorum of the Twelve. Amasa M. Lyman followed with a short address favoring the viewpoint of Brigham Young. Sidney Rigdon then called on W. W. Phelps to speak in his (Rigdon's) behalf. Phelps spoke at some length, but did not actually promote the position of Elder Rigdon. Parley P. Pratt then addressed the assembly speaking in support of Young's argument. The final decision was put to a vote of the assembled Saints, and the Quorum of the Twelve Apostles was selected to guide the destiny of the Church.

At a meeting of the Twelve on the 12th of August, a great step

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428 History of the Church, VII, p. 231.
forward was taken in the proselyting activities of the Church in the United States. It was determined, in part, that:

... the continent of America be organized into districts and high priests be appointed to preside over each district;

That Brigham Young, Heber C. Kimball, and Willard Richards direct the continent and appoint presidents to manage the general affairs of the church. ...\(^{429}\)

An "Epistle of the Twelve" to the Church members throughout the world, dated August 15th, 1844, gives insight into some of the reasons for organizing in this manner. Since it appears to be so important to the thinking of the Church leadership at this time, it is quoted in part:

The United States and adjoining provinces will be immediately organized by the Twelve into proper districts, in a similar manner as they have already done in England and Scotland, and high priests will be appointed over each district, to preside over the same, and to call quarterly conferences for the regulation and representation of the branches included in the same, and for the furtherance of the gospel; and also to take measures for a yearly representation in a general conference. This will save the trouble and confusion of the running to and fro of elders; detect false doctrine and false teachers, and make every elder abroad accountable to the conference in which he may happen to labor. Bishops will also be appointed in the larger branches, to attend to the management of the temporal funds, such as tithings and funds for the poor, according to the revelations of God and to be judges in Israel.\(^{430}\)

This same idea was again expressed by President Brigham Young in a discourse delivered on August 18th, after which he added: "... the time has come when all things must be set in order."\(^{431}\) This was, then, the beginning of another organizational advancement in the Mormon missionary system—presiding elders or "presidents" called to direct

\(^{429}\)Ibid., p. 249.


\(^{431}\)History of the Church, VII, p. 258.
missionary and church activities throughout the "whole continent of America." To further clarify what was intended in this new-type organization, Brigham Young explained in an October 8th meeting that:

... the object for which these High Priests were being sent out, and informed them that it was not the design to go and tarry six months and then return, but to go and settle down, where they could take their families and tarry until the Temple is built, and then come and get their endowments and return to their families and build up a stake as large as this.432

On this same day, President Young proceeded to select the men from the high priest's quorum who were to go into all the "congressional districts of the United States," to preside over the Church branches and do missionary service. Initially, the United States was divided into eighty-five districts.

The Administration of Parley P. Pratt

In late 1844, Parley P. Pratt was appointed to take charge of the Church in the "Atlantic States," which at the time included the New England area. He left Nauvoo, accompanied by Ezra Taft Benson and Pelatiah Brown, on December 2nd, 1844. Upon their arrival in New York, Elder Pratt appointed Benson to take charge of the missionary work in Boston and vicinity, and Brown was given the presiding responsibility in the Philadelphia vicinity.433 Parley Pratt, in addition to his missionary responsibility, was also given the task of publishing, from New York, the Church periodical, "The Prophet." Sam Braman had been acting as

432"Journal History," October 8th, 1844.

editor and publisher.

Shortly after his arrival in the mission field, Elder Pratt published a proclamation to all the Saints under his direction. In this proclamation, he outlined the duties of his calling as well as the duties of the officers and members over whom he was to preside. William Smith, brother of Joseph Smith, was in the east also, and he expressed, at least outwardly, his acceptance of Parley P. Pratt as the new ecclesiastical authority in the area. He wrote:

Since the arrival of Elders P. P. Pratt and Benson, the burden of church affairs will not rest so much on my shoulders, and in the reception of these brethren, from the west, I am much rejoiced in having more help, for truly we might say the harvest is great, and the laborers are few. I shall continue to labor in conjunction with Elder Pratt, in the eastern churches until spring. It is well known however, by the saints that I contempate leaving for the west soon, and I feel highly pleased to leave the presidency of the eastern churches in such competent hands, and I hope the saints will do all in their power to sustain them; with the quorum of the Twelve as the presidency over the whole church.

I would say that I have read Elder Pratt's circular to the churches and do most cordially approve of its sentiments. Since the death of the prophet and patriarch, the church has had to undergo almost an entire revolution of things, and those away from Nauvoo have had to guess their way, or get along the best they could, and if errors have been committed, they have been of the head, and not of the heart. But as yet we have committed none as we know of, and we pray to God to guide us by that Spirit that leads into all truth, and if there should be any discontented spirits, the brethren will attribute them to the right source. 434

Something had been happening in the east which was to give Elder Pratt grave concern. As he became familiar with circumstances in his new field of labor, he found that William Smith, George J. Adams, Sam Brannan, and others had been involved in activities which were not

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becoming men in their positions. There had been "mistakes" by them, regardless of whether of the "head" or of the "heart." Of them, Pratt reported:

... we found that Elders William Smith, G. J. Adams, S. Brannan and others, had been corrupting the Saints by introducing among them all manner of false doctrine and immoral practices, by which many of them had stumbled and been seduced from virtue and truth. While many others, seeing their iniquity, had turned away from the Church and joined various dissenting parties. We, therefore, in accordance with the instructions of the Holy Spirit in President Young before we left home, directed William Smith and G. J. Adams to return to Nauvoo, where, in process of time, they were cut off from the Church. We also warned brother Brannan and others to repent speedily of all such evil practices or we would withdraw fellowship from them. They promised faithfully to repent and lead a new life, therefore we bore with them. We also taught the Church to beware of all impure and wicked doctrines and practices, and not to receive any Elder or minister who sought to seduce them by any false teachings. With these exertions and the continual labors of Elders Benson, Brown, Grant and many others, with myself, we succeeded in setting in order the churches and reestablishing pure gospel principles. ... 435

This situation seems to bear out what Wilford Woodruff had found on his way to England in October of 1844. He wrote a letter to Nauvoo from Boston, dated October 9th, 1844. In it, he said that four men, William Smith, George J. Adams, Sam Brannan, and Joseph Ball, were teaching false doctrine. They were involved with women in practices highly irregular. They were teaching some of the females immoral practices, they were claiming that William Smith was as great an Apostle to the Gentiles as was Paul, and they were removing all presiding elders who would not listen to their claims. 436 This information, sent by Elder Woodruff, probably had something to do with Parley Pratt's directing Smith and Adams to go to Nauvoo where they were finally cut off from

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436 "Journal History," October 9th, 1844.
membership in the Church.

Meanwhile, Ezra T. Benson was presiding over the "Boston Con-
ference." In this region, he was the agent to collect monies for
the Church. He had been given that authority to do this from two
Trustees-in-Trust for the Church, Bishops Newel K. Whitney and George
Miller. The letter of authorization indicated the following:

To Whom it May Concern:

________________________, ____________________________, Ezra T. Benson
have been appointed by the proper authorities of the Church of Jesus
Christ of Latter Day Saints, agents, to collect donations and tith-
ings for the Temple in the city of Nauvoo, and for other purposes;
and have complied with all necessary requirements by entering into
bonds to our entire satisfaction. We hope they will be received as
such by all people wherever they may travel.

. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 

Inasmuch as this is a very good opportunity, and inasmuch as we
feel very anxious that all should double their exertions in order to
finish the building of the Temple the next season, that the saints
may receive their endowment; we hope the saints universally will
embrace the opportunity, and donate liberally, that they may the
more speedily receive their reward, for great things depend on our
finishing the building of the Temple with speed.

In trading for farms, or exchanging for farms here, we would
cautions the brethren against doing any business with any other per-
sons than our regularly authorized agents, as all kinds of fraud
has been practised upon the brethren abroad by swindlers professing
to be Latter-Day Saints, as great friends to the saints, and to be
acting for the church. By taking this course the brethren will be
sure that their business will be done correct, and they will be
saved from those many impositions which are daily being practiced
upon the unwary.

We have the honor to be your humble servants and brethren in the
faith of Christ.

N. K. Whitney,
Geo. Miller,

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437 "Eastern States Mission History," "year 1845" only.
Trustees in trust for the Church of Jesus Christ of Latter-Day Saints. As an authorized, bonded agent to collect funds for the Church, Ezra Benson collected a very unique contribution on January 28th, 1845. On that day, the "Boston Female Penny and Sewing Society" met in their second quarterly meeting. Their treasury had $21.27 at that time. It was moved, seconded, and carried that this money be given to Elder Benson to have it forwarded to Nauvoo for the use on the Temple.

Benson's mission in the Boston region seemed to be very successful—at least he felt so. He recorded that he added "quite a number" to the Church, cut off many for apostasy, had held some excellent meetings, and healed many sick of their afflictions. He was visited by Elder Parley P. Pratt who gave him such good instruction, and aided him in his labors. Elder Benson concluded his written report of this mission by saying:

About the first of May I was counseled to gather up all the Saints to Nauvoo that could go from Boston conference and the regions around, which I most willingly did, having a desire to see my home; we reached Nauvoo about the first of June all well and in good spirits.

President Parley Pratt spent his eight months as the presiding authority in the eastern states by writing for "The Prophet," and in visiting branches of the Church at Boston, Lowell, Philadelphia, Long Island, and other places.

Pratt replaced the notorious William Smith as the president of

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439 Ibid., January 28th, 1845.
440 Ibid., July 16th, 1846.
the Church in the eastern states. Smith returned to Nauvoo, arriving there on May 4th, 1845. His membership in the Church was in jeopardy. In fact, he had been ordered home by the Twelve to give account of reported indiscretions he had committed in the east. When he did arrive, he outwardly supported his brethren of the Twelve. He said to a group of the brethren:

Brethren, I have now settled among you—the last of the family. Shall I be sustained by this community? My health, my strength, my time and my talents have been freely spent in your service; and I am ready to do the same again, if required. Having passed the last two or three years among the eastern churches, in setting them in order, and organizing them according to the pattern laid down; and after having labored diligently in teaching them the true principles of virtue and morality, and building them up in the most holy faith, I have now returned to this city, and intend to take up my abode in your midst. As to my presidency over the eastern churches, I am confident that my precept and example have been unexceptionable in the eyes of all good Saints; my counsel both to elders and members, will, if followed out, lead them to the most exalted glory in the kingdom of God, and no individual, whether he be prophet, priest, or Pharisée, can in truth say ought to the contrary. My advice to all, without respect of persons, is the same now that it was then. Support and uphold the proper authorities of the church—when I say authorities, I mean the whole, and not a part; the Twelve, and not one, two, six, eight, ten, or eleven, but the whole Twelve;—follow me as I follow Christ, God being our judge.

--Signed, WILLIAM SMITH

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It would appear at reading this that Smith was sustaining the Twelve, but was also trying to justify some of the things which he had done in the east. Note again his comment: "... I am confident that my precept and example have been unexceptionable in the eyes of all good Saints; my counsel both to elder and members, will, if followed out, lead them to the most exalted glory in the kingdom of God, and no individual, ... can in truth say ought to the contrary." It would also

441Ibid., May 15th, 1845.
seem that he was worried about his being sustained by the Saints as a part of the Quorum, for he pled that the "whole" group be upheld and supported as the "proper authorities of the church."

William Smith had previously expressed his apparent satisfaction with the organization and leadership of the Church on May 5th, the day following his return to Nauvoo. The Council of the Twelve met at Brigham Young's home to discuss Samuel Brannan and other problems in the east. Smith was present and gave his approval to the Church program. Again on May 15th, he sustained the Twelve as quoted in the above. On the 23rd of May, Brigham Young met in council with the Twelve and Bishop Newel K. Whitney. The main topic of that meeting was the "improper course" of William Smith. Sometime, either that day or the next, he apparently satisfied the Apostles, at least temporarily, regarding this "improper course" he had taken for on May 24th, William was present at a meeting with the Twelve. Of that meeting, the following is recorded:

The brethren present expressed their feelings towards Elder Wm. Smith to which he responded. The Twelve then laid their hands upon him and ordained him to be a Patriarch to the whole church; there was a warm interchange of good feeling between William Smith and the quorum.442

By the 29th of May, however, just four days after his ordination as a patriarch, it was recorded that William Smith was "endeavoring to ride the Twelve down."443 In October of 1843 he even went so far as to publish a pamphlet against the Quorum. Finally, because of rebelliousness and lack of support by Smith for the Council of the Twelve,

442History of the Church, VI, p. 418.
443Ibid., p. 420.
he was excommunicated from the Church on October 19th, 1843. Later, he was to return to some of the branches of the Church in the east, over which he had presided prior to the presidency of Parley P. Pratt, to preach false doctrine and cause considerable confusion and commotion among the Saints.

President Pratt did not find all the people of the eastern states willing to listen to the message of Mormonism. Pratt became quite discouraged with the prospects of proselyting in New York where he was located. On June 5th, 1844, he wrote the following to the Twelve at Nauvoo:

As it regards publishing in this city (New York), if all the political and religious influence and support we have combined will support a periodical, even allowing the Editor to work for nothing and live on saw dust pudding, it will be more than we have yet done, or are likely to do at present. There is little prospect of a periodical being supported by church or State, even if we give our time gratis and use the utmost economy; therefore to divide it and either of us give our time seems at present impracticable; and I doubt very much whether we can continue to publish. The churches are few in number, we decrease while you increase. The law of tithing, emigration, the strengthening and defence of the city of Joseph has occupied the attention and employed the energies of the Saints so entirely, since we came from the West and laid before them their duty and the necessity of immediate action, that it seems almost vain to mention subscriptions for papers in this country. If they have a dollar to spare, it is handed in for tithing, or used for the purchase of arms, clothing and ammunition, or help themselves to emigrate and settle in the West.

Our teachings and influence, aided by yours and by the spirit of God, have tended to produce this state of things, and it pleases us so well that we do not like to counteract it in the least; but it rather embarrasses us to immediate means to clothe or to furnish us money for necessary expenses and involves us in debt, besides devoting our entire time.

I have become convinced that I can do no good here. The public

444Ibid., p. 483.
are entirely indifferent, and will neither come to meeting, hear, nor read the truth. The Saints are few, about fifty of them attend a Sunday meeting in a large hall, and perhaps half a dozen strangers come in and out to gaze and gape and wonder and perish.

I have labored hard for six months without an idle moment, and have used economy in living, traveling and clothing. I feel as if I was now done with this city, and nearly so with the nation. My garments are clean, if they all perish. If I tarry a little longer in the East, it will necessarily be in Boston and vicinity, where there is more interest manifest for the truth.445

It is interesting that Boston was pointed out by Elder Pratt to be the place where he wanted to transfer, if he stayed in the mission field. Boston must have been a very active place at this time, for, in addition to the comment made above by Pratt, Jedediah M. Grant wrote on July 12th, 1845, that: "Boston was blessed with more Saints than any other city in the Eastern States... That branch, I think, numbers between 300 and 400 members."446

After President Pratt wrote the above letter, he issued his farewell statement to the Saints in the "Eastern States." In it, he said, in part:

Beloved Brethren and Sisters,—It is now nearly eight months since I left my home, my house, lands, wife, children, mother, friends and kindred in the west, to reside among you. I am now about to return and spend a few months with them, if the Lord will; I therefore wish to leave my blessing and a few words of advice.

... ....................................................... ...............................................................

By your efforts, in connexion with others, the City of Joseph has been strengthened and preserved—the poor employed, and kept from scattering abroad—the walls of the Temple completed, with a prospect of speedily being enclosed—the Nauvoo House recommenced with redoubled vigour, and many other public and private improvements

carried forward with rapidity and dispatch, while at the same time the farming and manufacturing interests of our community in the west have been increased many fold.447

Shortly after he published the above address, Parley P. Pratt left for Nauvoo, accompanied by some of the Saints from "his" mission field. They arrived in Nauvoo, the "City of Joseph," on August 26th, 1845, where Pratt once again joined his family and friends. The next day, he gave an account of his mission to the Twelve, who expressed satisfaction with his efforts.

On October 6th, Parley P. Pratt was again to be faced with the William Smith problem which he had first found as mission president in the east. The General Authorities of the Church were being sustained, whereupon the following occurred:

It was next moved that William Smith be continued and sustained as one of the Twelve Apostles; seconded. Whereupon Parley P. Pratt arose and said, "I have an objection to Brother William continuing in that office. I feel, as an individual, that I cannot, conscientiously, uphold and sustain Brother William as one of the Twelve Apostles, until he thinks different from what he does now. I have many reasons for this, but I will merely mention one or two, which must suffice for the present. In the first place, I have proof positive that he is an aspiring man; that he aspires to uproot and undermine the legal Presidency of the Church that he may occupy the place himself. This he has avowed openly in the east, which I can prove by good substantial witnesses. In the second place, while Brother William was in the east, to my certain knowledge, his doctrine and conduct have not had a savory influence; but have produced death and destruction wherever he went. This also I am well prepared to prove. I have been waiting in all long suffering for an alteration in Brother William's course but up to the present time I have been disappointed. For these two reasons I would plead for one, that we no longer sustain him in his office till a proper investigation can be had, and he makes satisfaction. I do this individually; I leave others to do as they please.

447 "Journal History," July 20th, 1845.
The motion being seconded, a vote was then taken to sustain him, but was lost unanimously.\textsuperscript{448}

The Administration of Orson Pratt

Orson Pratt was called to preside over the eastern states missionary program following the release of his brother Parley. Shortly after his arrival in New York City, he published a "Message" to the Saints in the "Eastern and Middle States." He wrote:

I have just arrived in New York from Nauvoo, the City of the Saints, having been duly appointed and sent by the presiding authorities of the whole church, to preside over the churches in the east—having the same extent of jurisdiction—the same power and authority, and the same calling, office, and priesthood, in every respect, which were vested in and entrusted with your former President, Parley P. Pratt, who has now returned, by the sanction of the presidency, to his family and friends in the west.

The present prospects of the saints in the east are indeed cheering. The dark clouds which have hung over their heads with threatening aspects are breaking away. The drooping minds and spirits (occasioned by the false teachings, unvirtuous practices, and hellish conduct of Geo. J. Adams and others,) are beginning to revive. The countenances of the saints wear a more cheerful and serene aspect; while hope, gladness, and joy animates their bosoms and stimulates them to action. The officers in the different branches seem to more perfectly understand their duties, and are ready under all circumstances, at a moments warning, to obey counsel to preside, preach...

The law of tithing has been cheerfully complied with and with willingness by many of the saints; while others are making speedy preparations to do the same. Every arrangement is being made by the faithful, to gather up their substance and flee to the city of the saints, unto the place of the Temple of the Most High.

It is with great satisfaction and pleasure that I enter upon my official duties as President, under circumstances so highly favorable.

New York, August 25th, 1845. 

--Orson Pratt\textsuperscript{449}

\textsuperscript{448}ibid., October 6th, 1845.

\textsuperscript{449}ibid., August 25th, 1845.
While presiding in this area, instructions were received by President Orson Pratt to purchase weapons. These were to be used by the Saints in their proposed westward trek. He wrote a reply to this request:

New York, Oct. 31st, 1845.

President Brigham Young and councilors.

Dear Brethren: I received a communication relative to obtaining six barreled pistols for self defence while journeying in western wilds. I immediately took active measures to obtain them and present prospect is good. I think I shall obtain several hundred dollars for that purpose. The six-inch pistols can be obtained at retail for twelve dollars; the wholesale price is ten dollars, but by agreeing to take some thirty or forty, they can be obtained at nine and one half dollars. As soon as I have raised the most of the funds that can be raised I shall make the purchase. I now have between one and two hundred dollars tithing, subject to your order; tithing comes in very slowly since the exertions that were made for the canvass. The recent troubles in the west have put new life and zeal into the Saints in the East; they are very anxious to assist all they can, and to gather westward.

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Brother Brannan thinks it will be difficult to take his printing establishment and go to California, unless he goes away dishonorably without paying debts. If we could sell, he could pay his debts. He is very anxious to go and is willing to do anything he is counseled. He says that the church perhaps would consider it wisdom to buy his establishment and still keep up the paper.

----Orson Pratt450

In November of 1845, Orson Pratt left the east to join the Saints at Nauvoo in their removal westward. He arrived in Nauvoo, December 11th, 1845.

Sam Brannan was placed in charge of the affairs of the mission following the departure of Orson Pratt. He presided in that capacity until February 4th, 1846. Brannan also published a paper or periodical called

450 "Eastern States Mission History," October 31st, 1845.
the "New York Messenger." This periodical succeeded "The Prophet" which had been published for some time in the interest of the Church in the east.\textsuperscript{451} As the presiding authority in the east, Sam Brannan chartered the ship "Brooklyn" to take small companies of Saints from New York and Massachusetts to the western United States.\textsuperscript{452} The ship left on February 4th, 1846, with Sam Brannan in charge of the Saints on board. Following Brannan's departure, Jesse C. Little was selected to take charge in that area.

\textsuperscript{451}\textit{Ibid.}, dated "1845-1846" only.

\textsuperscript{452}\textit{Berrett and Burton, op. cit.}, Vol. II, p. 253.
Chapter X

NEW ENGLAND MISSIONARY ACTIVITIES THROUGH 1850

Administration of Jesse C. Little

Apparently in view of the knowledge that Sam Brannan would soon be going to the west, the Church leaders appointed Jesse C. Little to take charge of missionary work in the "Eastern branches." The letter of appointment, dated January 20th, 1846, indicated the following:

Temple of God
Nauvoo Jan'yt. 20, 1846.

Bro. Little.

You are hereby appointed to travel among the Eastern branches of the Church of Jesus Christ of Latter Day Saints, and to take the charge and preside over them in the room and place of Elder Sam Brannan who is probably gone to the western coast.

Let the organization of the branches be kept up wherever it is practicable and consistent. Let the Saints in the East who are left under your charge be faithful and diligent, and so soon as you can fit out another company to follow Elder Brannan, let them sail after him under your charge and presidency and appoint some good man to succeed you in the East, or take them all along if possible.

Be thou faithful over a few things and thou shalt be made ruler over many. It is generally better for the saints to go round by water than come this way by land. Their voyage will be easier, and attended with less expense. Inasmuch as possible take mill irons--farming utensils--machinery--goods etc. etc. Iron-Steel-nails and tools of various kinds. It will require your whole time to attend to these matters, and you must depend upon your labors for your support.

...........................................................

P. S. Whenever you find a good man and want to place him as a preacher in any place or in any section of Country, or to make him
an agent to transact any business, spiritual or temporal pertaining to the Church, you are authorized to call and appoint the same in the name of the Lord.433

Elder Little had been converted in the east, and was ordained a High Priest on April 17th, 1845, by Parley P. Pratt. Subsequent to this ordination Jesse C. Little seems to play a very important role in some of the Church movements.

As the mission president, Little was given much responsibility. By letter of March 27th, 1846, Little was directed by Wilford Woodruff to do all he could to keep the emigration to the west moving as rapidly as possible. He was instructed to have the Saints go either by land or by sea, but to make sure all "subscriptions" had been raised properly before chartering any ships. The business of chartering any more ships was to be left entirely in his hands.454

In the month of May, Elder Little appointed and attended special conferences in Peterborough, New York, Boston, Massachusetts, New York City, and Philadelphia, Pennsylvania. The purpose of these conferences was to consider the most expedient measures for removing the Saints to the west.

On May 22nd Jesse Little was in Washington, D. C. In company with Mr. Dame and Representative King, both of Massachusetts, he went to the Whitehouse where he met President James K. Polk, General Sam Houston, and other distinguished men.455

454Ibid., March 27th, 1846.
455Ibid., July 6th, 1846.
When Little had received his letter of appointment, it suggested that if the government ever offered any of its facilities to aid in the westward migration of the Saints to take advantage of the offer. In response to this request, Little felt a desire to visit President Polk to lay this request before him and ask for his help. He went first to Governor Steele and other prominent men of New Hampshire to obtain letters of recommendation. With these letters he went to Washington, D. C. to present his case to high government officials.456

While in Washington, D. C., Little learned that a battalion of men was to be raised to participate in the war with Mexico. Jesse felt this might help answer part of the problem in the Church's move west. He went to Iowa to consult with the Church leaders regarding the matter. On July 6th, 1846, President Little reported to Brigham Young and other Church leaders.457

When the decision was made to raise the "Mormon Battalion," Little assisted in the organization. He accompanied the battalion as far as Fort Leavenworth, Kansas. Jesse left them at that place, and returned to the responsibilities of his mission in the east. He arrived at his home on September 4th, 1846. In October he subsequently called again on President Polk, and reported that he found him "well and friendly, having more confidence in our people than when I left him. . . ."458

On November 15th, 1846, Brigham Young, the Twelve and the High

456 Ibid.
457 Ibid.
458 Ibid., October 6th, 1846.
Council wrote a letter from Winter Quarters requesting Jesse C. Little to join them in the spring for the journey west. It was also suggested to him that he appoint a faithful man to preside in his place. William I. Appleby was mentioned by name as being a good man for the job. \(^{459}\)

Responding to the call from Brigham Young, Little left his wife and two children at Petersborough, New Hampshire, early in 1847 to join the "Pioneers." He overtook them on April 19th, 1847, about seventy miles west of Winter Quarters, and accompanied them to the Great Basin. \(^{460}\)

**Administration of William I. Appleby**

As had been suggested to President Jesse C. Little, William I. Appleby was appointed to be the next mission president. He was first appointed by Jesse Little, but also received a letter from Willard Richards notifying him of his appointment. He was to preside until fall, at which time he was advised to go to Winter Quarters. \(^{461}\)

Following his appointment, Appleby selected Leonard Hardy of Boston as his counselor. He determined that he would do his duty as far as it was in his power. \(^{462}\)

William Appleby had wanted to join the Saints in the west, but at his appointment he decided to remain in the east. One of his first acts was to issue a circular to the branches in the east informing them of his appointment and giving them counsel.

\(^{459}\)Ibid., November 15th, 1846.


\(^{461}\)"Journal History," February 27th, 1847.

\(^{462}\)Ibid., January 29th, 1847.
Many Saints in the east seemed to have the idea of going west. Some, however, were advised to stay in the east and do what they could to help the poor in the Church. Alexander Badlam of Boston was one who wanted to move to the main body of the Saints. President Brigham Young gave him the following advice:

"I think it wisdom for yourself and Bro. Barnes to remain in Boston for the present, and in as much as you are doing good business where you are, you can do more good there by remaining then by coming west this season, for the ready means of the camp are mostly exhausted, and if you have ought to spare for the purchase of food to help the poor to the place where the pioneers shall plant, it will be of more abundant service to the cause than your individual labor among us at this time, while we do all we can do to establish a place of rest, and refreshment against your future arrival." 463

Appleby began his administration. He visited the branches, wrote letters, assigned elders, and generally kept the branches in the east in order.

May 4th, 1847, President Appleby was in Norwalk, Connecticut. Of this area, Appleby said there were only a few members, but they were "in a cold and barren state." There were several Elders in the area, but they had not held any meetings for more than a year. "Elder Bishop and Priest Dibble" were counseled to call the Saints together to magnify their callings. 464

On May 10th, 1847, William arrived in Boston. The 13th, in company with Alexander Badlam, Appleby went to East Bradford, Massachusetts, to meet with his counselor, Leonard Hardy. President Appleby gave instructions to him regarding the branches in the east.

463 Ibid., February 26th, 1847.
May 16th, President William, Leonard Hardy, and Alexander Badlam held a meeting with the Boston Saints in Boylston Hall. The sacrament was administered. According to Appleby, the meetings were very successful.

In the "Sowells" branch, William found an interesting situation. Of this situation, he wrote:

... In this Branch (Sowells) there is a Colored Brother (An Elder ordained by Elder Wm. Smith while he was a member of the Church, contrary though to the order of the Church or the Sons of the Priesthood, as the Descendants of Ham are not entitled to that privilege) by the name of Walker Lewis. He appears to be a meek humble man, and an example for more white brethren to follow.465

On June 2nd, President Appleby reported to Brigham Young from Batavia, New York. He said he had been traveling through the branches of the Church in the east instructing, counseling, organizing, adjusting difficulties, and generally setting things in order. He reported that he had left Philadelphia on April 29th. He had visited branches in New York City; Norwalk, Fairhaven, and Northhaven, in Connecticut; Boston, Cambridgeport, East Bradford, and Lowell in Massachusetts; Peterborough and Wallpool in New Hampshire; Athens in Vermont; and Batavia in New York, arriving there on June 1st. He felt that the branches of the Church were stronger than he had expected. Several of the branches, however, were unorganized and the members had not held meetings for eighteen months. He reported that the Boston Saints had not held meetings for some time, but there were thirty "true hearted" Saints there.466

465 Ibid., May 19th, 1847.

466 "Journal History," June 2nd, 1847.
Monday, July 26th, William Appleby wrote another report to Brigham Young. He reported that he had just returned from another tour of his mission area. He had traveled two thousand miles, and visited in the state of New York, Vermont, Connecticut, Massachusetts, New Hampshire, and Vermont. Again he said that he was generally pleased with the condition of the branches in the east. He indicated that many in these branches were anticipating migration to the west in the spring.467

The following day, July 27th, President Appleby received a letter from "Elder W. W. Phelps." Of that letter, he said:

I also received a letter from Elder W. W. Phelps, from Boston (Who had been sent by the authorities of the Church to procure a printing Press, Type-papers etc. to take over the mountains to the Salt Lake) requesting me to assist him in raising means to obtain the Press etc. After touring in Philadelphia, about a week, attending the Baptism of six members, preaching two or three times, and obtaining about 60 Dollars of the Saints towards the Press, I returned home on Friday the 20th August. And on Saturday morning, following left again for New York, in order to hear from Elder Phelps, not having heard from since I received his letter. On arriving at New York, I fell in with Elder M. Serrine, late from England & Elder O. Littlefield from the Camp at the Bluffs on his way to fill a mission to England.468

On the 26th of August, Appleby received a letter from Alexander Badlam that Phelps had purchased the printing press in Boston. President Appleby was requested to send what money he had raised for the press to Badlam. William sent the sixty dollars.

On August 27th, 1847, Appleby received a letter from Orson Hyde requesting that he raise five hundred dollars in the east to liquidate a debt contracted by Brigham Young and Heber C. Kimball for the emigration

467"Eastern States Mission History," July 26th, 1847.

from Nauvoo. By the 28th of September, William had raised the amount. It had been raised principally in the "State of Vermont, from a donation to the Church of $300 from the estate of Mary Fairbanks and $200 raised by a Bro. Parkhurst of Vermont." 469 This was forwarded by bank draft to Orson Hyde.

From Petersborough, New Hampshire, Elder Appleby wrote a letter to Orson Hyde, dated September 20th. He said that he had decided to leave for the west between the 25th of October and the 15th of November. He indicated that he was going to leave the eastern branches under the direction of Mephiboseth Sirrine. Appleby wanted to leave Leonard Hardy in charge, but his family was so "unwell" that he felt it best not to expect him to travel so much. October 28th seems to be the date on which Elder Sirrine took over as a temporary mission president. He was assisted by Leonard Hardy. 470 In a letter to Orson Hyde, Sirrine wrote the following:

... I should like to have been with you in the camp this winter, if I could, but my circumstances have been such that I could not get off in time with my family to get through before the river closed, so I concluded to stay till spring, as Bro. Appleby was going to the camp this fall and wished me to take his place till next spring. I also felt as if the saints need some one amongst them this winter, therefore, I thought on the whole it would be best to stay, and do the best that I can for the upbuilding of the cause of Zion. The branches in the east, I believe are in a good condition at present. The New York branch was in rather a queer condition a few weeks ago, but they are now rejoicing in the truth for they feel as though some heavy clogs were cut from their heels and they were let free. ... 471

469 "Eastern States Mission History," August 27th, 1847.

470 ibid., October 28th, 1847.

471 "Journal History," November 13th, 1847.
Meanwhile President William I. Appleby arrived in Iowa about the 1st of December. On the 3rd he reported his mission to the Church leaders at the "Block House" branch. In addition to the report, Appleby presented gold pens and pencils to the Twelve Apostles. They were gifts from Colonel Thomas L. Kane.472

The Second Term of Jesse C. Little

On November 4th, 1847, Elder Jesse C. Little was called by Brigham Young to serve again as president of the mission in the eastern states.

On December 5th, 1847, the new First Presidency of the Church was organized at Kanesville, Iowa. That same day Orson Hyde and Ezra T. Benson were called to go on a special mission to the east.473 There were apparently others called on special missions about the same time, for on December 28th, Amasa M. Lyman, Ezra T. Benson, Erastus Snow, William I. Appleby, John Scott, and Thomas Planigan left Council Bluffs on "special missions."474 Appleby, who was returning to his missionary field after being away only about three weeks, was accompanied by Benson, Snow, and Lyman. Appleby and his companions traveled incognito, feeling that they would avoid possible difficulty and persecution. They traveled as "Col. Benson, of Massachusetts, Esq. Mason (Bro. Lyman) of New Hampshire, Dr. Snow, of Boston, and Judge Appleby, of New Jersey."475 They traveled

472Ibid., December 3rd, 1847.
474"Journal History," December 28th, 1847.
475Ibid., January 17th, 1848.
with no difficulty at all. In fact they were treated very well.

On January 14th, 1848, Brigham Young wrote a letter to William Appleby at Philadelphia wherein he instructed him to procure "twenty German spelling books, a like number of German grammars and English and German and German and English dictionaries." These were to be used to help prepare missionaries to speak and write that language.

One of the main purposes of these "special missions" seems to have been the raising of money for the migration of the Saints to Great Salt Lake Valley. At St. Louis, Missouri, they raised one hundred sixteen dollars and fifteen cents from among the Saints there.

Ezra T. Benson arrived in Boston on February 12th, 1848. On the 14th he met with Colonel Thomas L. Kane to discuss the possibilities of raising means from among the well-to-do non-members in the east to help the Saints who had been driven from their homes in Illinois. Following that meeting he penned a letter to the Church authorities. In the letter he wrote:

President Brigham Young & Council: I arrived at this place on the 12th inst., had a prosperous journey to this city, left Bro. Snow at Wheeling to go by the Lakes into New York State. Bro. Appleby has gone to Vermont. I saw Col. Kane in Philadelphia somewhat cast down; the particulars Elder Hyde has told you, no doubt, are this, I told him that something must be done and my mission must be filled, and I should not give it up until a fair trial has been made. He agreed to meet me in this place this morning; he has done so. I have just been in council with him at the Revere House; and the little Colonel is in good spirits this morning and well and is exhorting himself to the utmost, and my feelings are that something will be done among the rich of this generation. Not much can be done among the saints. Bro. Barnes told me yesterday that it would be impossible for him to do much. Cash is hard to raise; the best of paper is worth two and a half cents a month. Bro. Badlam is on hand as usual and will do all he can; he says he will raise $1,000. Well, I am

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476 Ibid., January 14th, 1848.
not discouraged, nor disheartened in this work; you may depend that I shall do all that lays in my power, and I know that the Lord is with me.

-Signed, Ezra T. Benson

About the middle of February Ezra T. Benson, assisted by President Jesse C. Little, called all the available brethren in the area who could to go on a mission to the surrounding states. Their purpose in going was to raise money "to assist in the emigration of the Saints to the Rocky Mountains and to provide for their needs until established in their mountain home." Little, Erastus Snow, John E. Page, William I. Appleby, and Alexander Badlam were out collecting in New York, Pennsylvania, Connecticut, Massachusetts, Rhode Island, and New Jersey. Not only were the Saints called upon, but sympathetic non-members were solicited.

Colonel Thomas L. Kane played a very active part in this fund-raising campaign. His endorsement, no doubt, gave great help to the program. The drive was large enough that it was covered by several newspapers. The "Boston Post" of February 16th, 1848, contained the following:

THE MORMONS

We take pleasure in presenting to our readers the following letter from Col. Thomas L. Kane, of Philadelphia, to the mayor of Boston, upon the subject of the suffering condition of the Mormons. Col. K. is a son of Judge Kane, of Philadelphia; he is a lawyer, and clerk of the Supreme Court of Pennsylvania; he is a public spirited, philanthropic gentleman, who has served his country in California, seen the distress of the unhappy people whose relief he seeks, and is entitled to confidence and respect. The meeting gotten up by Col. K. in Philadelphia

477 Ibid., February 14th, 1848.

478 "Eastern States Mission History," dated "about February 14th, 1848." No more definite date is given than that listed.
was numerously and very respectfully attended, the mayor, Mr. Swift, presiding, assisted by Hon. Joseph R. Ingersoll, Hon. Joel Jones, Hon. Edward King, Hon. A. V. Parsons, Hon. W. D. Kelley, P. McCall, Josiah Randall, Eil K. Price, T. M. Pettit, Gen. Geo. M. Keim, Dr. Geo. F. Lehman, Col. James Page, Joseph R. Chandler, Charles Macalester, Isaac Elliott, Hon. Charles Brown, as vice presidents, and Mr. Thomas S. Cavender as secretary. The Hon. Judge Kane took part in the proceedings. Charles Gibbons, Esq. presented the preamble and resolutions, which were adopted after being amended on motion of the Rev. Dr. Bathune.479

On March 3rd, 1848, the Boston "Evening Transcript" ran the following article:

The Victims of Popular Violence. We learn that considerable has been done among our citizens towards affording relief to the suffering Mormons on the prairies and in the wildernesses of the far West. These poor people were driven from their homes in Illinois by persecutions the most atrocious and illegal; and their case is one that appeals peculiarly to the favorable consideration of the just and charitable. We learn that the subscription list in this city for the relief was headed by the Hon. Josiah Quincy, Jr., followed by the names of other respectable citizens who realize the importance of rendering immediate relief to the sufferers. To the exertions of Col. Thomas L. Kane, son of Judge Kane, of Philadelphia, who visited Boston recently in the most disinterested manner, in their behalf, the Mormons are indebted for the relief that has been extended. We trust that in other cities these persecuted people will experience some similar reparation of their wrongs.480

On March 2nd, 1848, the "New York Tribune" also printed an extensive article:

A CALL FOR SYMPATHY

In the vast and bleak Prairie wilderness, stretching between the Mississippi, the Missouri and the Rocky Mountains, several thousands of human beings are now being wasted away by destitution, hardship, and the sufferings incident to a hasty and violent expulsion from comfortable homes into an inhospitable wild. Many of them must die this Winter, and for these sympathy is now too late; but some thousands will survive, and these are in pressing need of seed-grain, iron for plows, repairing wagons, etc. and the medicines required by their exposures and the fevers thence

479Boston Post, February 16th, 1848.
480Boston Evening Transcript, March 3rd, 1848.
engendered. Five thousand dollars, seasonably bestowed, will probably save the lives of two or three thousand human beings, whose carcasses must otherwise be left to the prairie-wolves in the course of the famished march of this afflicted remnant to their new place of refuge, shut in among the southern spurs of the Rocky Mountains. Col. Kane of Philadelphia, who was casually brought in contact with these persecuted fugitives during two recent visits to the Far West, and who was thus taught to feel, as any true man must, a profound sympathy for their unmerited woes, has unceasingly devoted his time and means to the awakening of an active compassion for their sufferings. Moved by his urgent representations, many of the most eminent clerical and lay citizens of this metropolis have united in the following call:

HELP FOR THE DISTRESSED

A meeting to take measures for the relief of the suffering Mormon fugitives, will be held at the Chapel of the University on Friday evening, March 3, at 8 o'clock. The Mormons who have come on from the West to make known the condition of their association will be present.

We now entreat all our citizens, but especially those able to give something to attend this meeting. We do not encourage them to expect any great intellectual feast, though we hope some good men will say what will be well worth hearing. But we ask all to bear in mind that six thousand American citizens are now shivering and starving in the dreary wilds of the West who had pleasant homes until thrust out of them by ruffian violence and cruel rapine, and sent homeless fugitives beyond the sphere of civilized existence. They now ask but seed-grain and plow-iron to enable them to provide for themselves; and a sum equal to the cost of some single entertainments given in our city will save the lives of thousands. Who that is able to do something toward their relief can innocently withhold it?481

The drive was quite successful. Many prominent people donated. The first name recorded in William Appleby's "Subscription" book was Josiah Quincy who donated fifty dollars to help the Saints.482 When Ezra T. Benson and Erastus Snow returned to Council Bluffs, Iowa, in

April of 1848 they had about three thousand dollars which had been collected from non-members. They also collected a little from the Saints.

Administration of Wilford Woodruff

On April 22nd, 1848, Wilford Woodruff was appointed to replace Jesse C. Little as presiding Church authority in the east. He was to preside over the eastern states, Canada, New Brunswick, Nova Scotia, and the adjoining islands.

Elder Woodruff did not leave immediately for his new field of labor. He left Winter Quarters, Nebraska, on June 21st, 1848. Altogether there were eleven people in his group. They arrived in Boston on August 12th to take over his new duties. 483 He began his duties traveling from branch to branch. On October 31st, while visiting at New Bedford, Massachusetts, "he read with feelings of deep sorrow of the burning of the Nauvoo Temple by a mob." 484

During the month of March he visited Cape Cod, Massachusetts. Here he preached to Saints and non-members including sea captains, sailors, and fishermen. He also organized a branch of twenty-one members.

On the 22nd of March he baptized his father-in-law, Ezra Carter, at Cambridgeport, Massachusetts. Carter was seventy-six years old at the time.

April 9th, 1849, the First Presidency signed a letter of introduction to Orson Hyde, Orson Pratt, and Wilford Woodruff appointing them agents to receive tithing and donations for the Church. On the 12th

483 "Eastern States Mission History," August 12th, 1848.

484 Ibid., October 31st, 1848.
of April the First Presidency gave further directions to Wilford. They wrote to him:

The special object of gathering tithing and donations is to procure glass, nails, paints, etc., necessary for the erection of public buildings in this place, and whatever you may be able to get we want you to forward by the earliest safe conveyance to Elder Orson Hyde, or his substitute agent, if he should leave Kanesville, who will have the opportunity of purchasing such things as we shall direct and forwarding them to this place, and so continue to do, as you shall have opportunity from time to time, until you shall have further notice. 485

Elder Jesse Haven left Boston on April 19th in charge of about twenty Saints. They were bound for Pottawattamie County, Iowa. After he arrived in Iowa he reported that the journey could be made from Boston to Council Bluffs for twenty-five dollars if the party had no more than one hundred pounds of freight. He said that after they arrived they would still have enough money left to pay for supper, a night's lodging, breakfast, and a day's rent of a horse to see the countryside. 486

On October 14th, 1849, the First Presidency wrote a letter to President Woodruff requesting that he gather up the Saints in the eastern states, with means, goods, and machinery, and come to the Salt Lake Valley the next season.

March 2nd, 1850, Wilford went to Maine to make arrangements for his wife's people to gather with him to the "valleys of the mountains." Ilas F. Carter, Woodruff's brother-in-law bought ten wagon loads of merchandise which were to be sent to the west with Woodruff.

The Saints in the valley were so far removed from the manufacturing

485 "Journal History," April 12th, 1849.
486 Ibid., April 19th, 1849.
centers that they felt the necessity of home manufacturing. This was especially felt in the establishment of woolen and cotton factories in order that they might be self-supporting. The New England states, which had been under the direction of Wilford Woodruff, contained many factories. It was hoped that some of the operatives from these factories would come west and offer their much-needed services in the new home-manufacturing enterprises.487

On March 9th, 1850, Wilford Woodruff and his company of about one hundred left Boston for Salt Lake Valley. Orson Pratt, who had just returned from a mission to England, accompanied them. At New York they were joined by others. When they left New York their company numbered two hundred and nine persons. Their baggage amounted to forty thousand pounds. At Kanesville, Iowa, Woodruff's company joined the general emigration of the Saints to the Rocky Mountains. On October 14th, 1850, the Wilford Woodruff group arrived in Great Salt Lake City, bringing to conclusion the mission administration of President Woodruff.

487"Eastern States Mission History," noted only as the beginning of the year 1850.
Chapter XI

SUMMARY AND CONCLUSION

This study has led the writer to conclude that in early Church history, New England played a very important role. The principal character in the organizing of the Church was Joseph Smith, a product of Vermont. As the Church grew in size, more leadership was required. Very often these new leaders were men from New England, including Brigham Young, Willard Richards, Wilford Woodruff, and Heber C. Kimball.

One factor which brought about such rapid growth in the Church was the missionary spirit within it. As new converts came into the Church, they desired to share their new-found religion with others, especially friends and family. Very often their families or friends were located in New England. Some of the earliest proselyting was done among these families in the New England states. As the Church grew in size, and the organization unfolded, missionary work took on a new aspect. In the beginning, most of the proselyting was done on a "freelance" basis with a man taking it upon himself to teach family and friends. Later, missionaries were "called" to go to more or less specific areas. Some of the earliest "called" missions were to the New England states. In most cases, the results were very good.

With the tremendous growth in the early Church came the necessity to build buildings, construct temples, and purchase supplies and equipment. The Saints in New England were called upon, and it appears they responded often with much-needed financial help.
When Joseph Smith was considering his candidacy for the presidency of the United States, New England was one of the important areas which was to be canvassed for support by the pro-Joseph Smith forces. A number of the Church leaders were in New England doing missionary work and working for the candidacy of Joseph Smith at the time of his martyrdom.

While plans were being made for the western migration of the Saints, the Church leaders felt a dire need for money, supplies, equipment, and skilled men. Help from New England was again sought, and again that help was received, not only from the Saints, but from non-members as well.

Many of the early movements of the Church were made possible largely through men and finances which came from New England.
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The Church of Jesus Christ of Latter-day Saints was introduced into the New England states shortly after it was organized in 1830. Early missionaries actively proselyted in this area. Many of the prominent early Church leaders were converts from New England.

To help in the building of the Nauvoo Temple, special missions were called to the east to raise funds. The New England Saints responded favorably. When the Saints were building the Nauvoo House and the Nauvoo Temple, special missionaries were called to go east to solicit help. Again, the New Englanders rallied to the cause.

In preparing for the westward migration of the Saints, help in new money materials, and equipment were sought in the east. Members and non-members alike contributed to these needs.

Through this study the writer has concluded that the rapid growth and progress of the Church during its first twenty years was made possible largely through the significant contributions which came from the New England states. These contributions were in the forms of finances, converts, and leadership both in primary and secondary Church positions.

\[ Signature \]
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\[ Signature \]
(Advisor, Advisory Committee)

\[ Signature \]
(Chairman, Major Department)
ABSTRACT

The Church of Jesus Christ of Latter-day Saints was introduced into the New England states shortly after it was organized in 1830. Early missionaries actively proselyted in this area. Many of the prominent early Church leaders were converts from New England.

To help in the building of the Kirtland Temple, special missions were called to the East to raise funds. The New England Saints responded favorably. When the Saints were building the Nauvoo Temple and the Nauvoo Temple special missionaries were called to go East to solicit help. Again the New Englanders rallied to the cause.

In preparing for the westward migration of the Saints help in men, money, materials and equipment were sought in the East. Members and non-members alike contributed to these needs.

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APPROVED

(Chairman: Advisory Committee)

(member Advisory Committee)

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