"HORSE SOLDIERS AND THE PUBLISHING MANUSCRIPT: HAWAIIAN MISSIONARY LIFE A CENTURY AGO

BY LANCE CHASE

Recently, the Honolulu Star Bulletin ran a special issue, a part of which dealt with Hawaii one hundred years ago called "Echoes of the 80s." My paper deals with the same time frame but differs in its more limited and for us hopefully more interesting focus, one limited primarily to the Mormon perspective and more specifically the view point of three "soldiers of Christ" here together during that same time, Frederick Beasley, Isaac Fox, and Joseph F. Smith. The geographic focus is further restricted primarily to Laie with some "side trips" to Honolulu, Kauai, Hawaii, and even Conneaut, Ohio.

The main sources of my study are Frederick Beasley's own journal, Joseph F. Smith's biography written by his son Joseph Fielding Smith, and a recent acquisition also in the Joseph F. Smith Learning Resource Center, a two volume holograph by Isaac Fox. This last has been for me by far the most absorbing because of circumstances surrounding its acquisition. A descendant of Fox came to Laie in October last year with the journal, offering Rex Frandsen the opportunity to photocopy them. Of course, Rex was anxious to do so but the problem was, after he did the development equipment broke and was likely to be weeks before it could be repaired. Rex had been told by the journal's owner he must take them with him when he returned to the mainland in two days. Not wanting to take the chance that it might be out of the LAC reading and writing furiously, working for some thirteen hours and through two meals until the librarians asked me to leave so they could close up. Nevertheless despite the haste and long hours and the LAC conference broadcast, I not only made the deadline but it is only fair to admit I was also at the Dodger's stadium in 1982 for the Pennant race, BYU "bombed" El Paso 5-3, and I still completed over one hundred fifty pages in six weeks.

Let me further identify for you these three "horse soldiers" of my title.

Frederick Beasley was born on January 13, 1864, making him twenty-been when he labored in Hawaii. His journal covers the period from October 1885 to September 1886. Like President George Albert Smith he was one of those challenged by the choice of mission or marriage and mission. The first decision made, he wrestled with the second. Beasley decided to get help so he told former Hawaiian Missionary Joseph H. Dean about his list of pros and cons. Encouraged by Dean to take his wife, he then made his two part proposal to Nellie, his fiance. She took a day to decide before accepting half his proposal. We can only assume, since the journal does not say and since Hawaii had not yet become a vacation paradise, that Nellie's affirmative answer was to the request for her hand rather than the trip. She took nearly a month to decide on the other half but four days later the couple were endowed and married in the Logan temple. On October 28, 1885 the Beasleys left by train for California from which after a seven day voyage they arrived in Honolulu November 9, 1885. President Joseph F. Smith and others met them in Honolulu for the eight hour horseback ride to Laie. While in Laie, Beasley did carpentry work and was made superintendent of the cream grinding. By mid April he was serving as a proselyting missionary on the big island.

Isaac Fox, born in 1850, served two missions in Hawaii; three years from May, 1883 to April, 1886, twenty-two months between June, 1889 and February, 1891 and in 1895 he served with Harvey Harris Cluff as assistant manager at Josepa for fifteen months. He married at least three times; his first wife died after only nine months of marriage, the second after eleven years. One of Foxes first activities after arriving in Laie on May 15, 1883 was to work on the new meetinghouse, the one most often pictured, which stood for about thirty years where the temple now is and after being moved down the hill, burned down in 1941. The sugar mill was in its half year "down season" when Elder Fox arrived for his first mission so he proselyted on Kauai with an Elder Gardner. He was a slight man at one hundred fifty pounds, and was so unfortunate as to lose his original teeth, replacing them with a new set in Honolulu before going to proselyte on the big island in October of 1883. Missing his family greatly, he also spilled rather poorly and of the three it was he who appeared to have the severest adjustment problems. A Lehi boy, he was assigned to the centrifuges at the mill. He played the guitar and led the band and choir in Laie. The largest number of observations pertaining to daily missionary life come from Foxes journals. Of these three, Fox most exactly fits the description of horse soldier for like the others, the horse was his main means of transportation even one could be obtained. Also, fox was assigned responsibility for the hundreds of cattle on the plantation. In fact, in addition to roundups, branding, and general herding duties, Fox even conducted a cattle drive from Laie to Honolulu in February of 1885 where the animals were sold, apparently to pay for band instruments.

Of the third horse soldier, much more is known. What may not be so with the Church, however, is that of all the missionaries assigned to Laie, Joseph F. Smith is surely the one who must have best understood and loved the Polynesians. Counselor to four prophets before becoming one himself in 1901, he spent 17 years in Hawaii. This son of Joseph Smith's brother Hyrum and teamster at ten years of age on the trek west in 1846, Joseph F. Smith had an association with Hawaii which spanned all but the most modern events in the history of the Church here. The earlier missionary days, the Laie gathering and Gibson era, the Laie plantation period, and even into the 'modern' Hawaii temple era. He labored in Hawaii for three years beginning as a fifteen year old, presiding on Maui, Molokai and Hawaii before he was nineteen years of age. He returned when twenty-six to participate in the excommunication of Walter Murray Gibson and then served out the balance of 1886 as mission president before returning to Salt Lake City in December of that year. Again in February of 1885 President Smith came to Hawaii, this time on the underground to avoid arrest for plural marriage, remaining until July of 1887 when he was forty-eight. During the time he was president of the Church, he visited the Hawaiian Islands on four more occasions. March 1909, May-June 1915 (when as Joseph Spurrer recently reported he dedicated land
for the building of the temple, without consulting the Twelve or his counselors; he came less than a year later in February of 1916 and finally just eighteen months before his death in November of 1918. No other prophet comes close to that length of time spent in Hawaii, though he was not the first president to have come here. Lorenzo Snow came in 1864 when he nearly drowned off Lahaina while young Joseph F. Smith watched from the safety of the vessel in Lahaina Harbor.

As one reads about these people of an earlier day, a cautionary note is essential. Racial bigotry and prejudice were acceptable social attitudes among all societal levels in the nineteenth century. One cannot help but be conscious of the deep prejudices of the age as he reads journals of the period. What is more, since my sources consist largely of personal journals whose authors might not have guessed their observations would be read to large audiences, we need to recognize that there may have been little attempt on the part of these diarists to protect their subjects from frank, direct, and sometimes harsh comment. We need to recognize that the views expressed in these journals represent only one race admittidly provincial and prejudicial attitudes and feelings.

MISSIONARY LIFE

Getting to this mission field in the eighties was a far cry from the relatively abbreviated plane ride of today. Crossing the "great deep" in free seven to fourteen days with its inevitable sea sickness, after a twenty-four train ride to California, brought the missionaries to Honolulu. They were then still as many as nine hours from their mission home. We are indebted for his work to Jacob F. Gates, our second missionary to Hawaii and in 1905 editor of an edition of the Book of Mormon whose wife's name eclipsed his own. This wife Susa Young Gates is the one to whom we owe credit for an account of their trip over the Pali in December of 1883. During his second mission Elder Gates' wife bore him three children while here, of their thirteen! Susa Young Gates was the second daughter of Brigham Young, later became a nurse, teacher at Brigham Young Academy, temple worker and prominent leader in Relief Society as well as other women's organizations. Here is her account of her journey over the Pali. She was twenty-nine when she sent this account off to the Deseret News:

The next morning, by the kindness of Brother Naua I had the extra comfort or riding to the top of the hill, or pali in a two-wheeled cart. The rest all rode horseback. The drive up Nuanu valley is lovely beyond all description. Villas and cottages, embedded in tropical greens, with dripping fountains, and flowers of brilliant hues in riotous profusion, line the roadside. To the right and left rise abrupt mountain sides clothed with trees and shrubs from base to top.

Leaving the suburbs of Honolulu, the road ascends through a deep flower-strewn meadow, until at last we all dismount at the summit, and prepare to descend the pali.

People living in peaceful ignorance at home in Utah fancy they have "experienced" winds. Vain fancy! They have only known breezes and zephyrs.

One trip down this famous pali will convince them of this undying fact.

Next she briefly recounts the story of the famous battle waged here.

At this particular point an iron railing has been erected, as the wind sweeps around this corner with sufficient force to blow a person over.

We took off our hats or fastened wails and scarfs over them and around our necks. Every flying end was fastened up, and with one hand clasped firmly around the arm of our little children they were divided up we announced ourselves ready. A few steps, and -leahu! Phew! let me catch my breath! Off tears my hat, and escaped from its moorings it hangs helplessly round my shoulders, unable to quite get away from its confirming safety pin clasp. Mother's bonnet crashes down over her left eye brow, and the corner of her scarf persistently remains in her right eye.

It is a precious blessing the men are unable to take their attention from their own hats and satchels, for skirts and palesiansely with the roaring winds, unmindful of the modest uses for which they were made, and determined for once to have their own wild way.

Someone shouts out a wish to wait and take one last at the loveliest of lovely scenes spread out below. But the word is to hurry, hurry.

As you stand at the top of this steep precipice, you can see almost at your feet the road we must get down to. The rough passage down has been dug out of the rocks zigzag fashion in order to get down at all. Few have the temerity to ride down this steep, rocky pass, although one of our missionaries is heard to remark that he has a two-wheeled buggy both up and down this same pali, on a former mission to these islands.

To return to the scene: On the left rises a wall of rocks, fern-strewn and wild; down below us yawns the awful looking gorge, over which the human bodies were once thrown in confusion. It is now covered with a forgetful crown of moss and fern. To the left the rice and sugar fields wave in undulating lines to the blue waters of the ocean, that sometimes carres the shore with foamy ripples, and anon beats out the thunder of its wrath in huge, swift-flying waves. Miles along the eastern coast of this island lay stretched before us, with white cottages and the grass huts of the natives here and there among the fields. Little villages nestle here and there; and away off to the right a huge rock rises in the sea, surf-dashed and somber. But all this while we have been descending the rocks, our limbs braced till our very knees ache as we hurry down the mile long steep, rocky, slimy road.

At its foot we were met by two or three of our party who had gone on to Kamehime for the light wagon left there the night before. And now ensued a grave consultation. Who were the least able to ride horseback the other 23 miles? Two or three of the ladies bravely maintained their ability to do so, and the two or three Elders who had had their first year trial at horseback riding that morning, wisely and magnificently restrained their doubts as to their ability, and patiently waited.

Two of the feeblest women folks of our party with the three children, and a good driver who was charged with the care of the "dibbied" wheel, were seated in the wagon, the rest mounted their pawing steeds, and off we went.
All went along pretty well for the first ten or fifteen miles, everybody enjoying the beautiful scenery through which we travelled. One of our young Elders created a deal of fun for us by the way in which he handled his unaccustomed reins. Now lagging behind, poking and weary, he could give his animal a cut and away they went with fierce energy. One hand on his hat, the other either holding on the pommel or resting behind him, the beast unrestrained dashed up hill and down dale, till tired out, when, with startling suddenness down on the walk he came again. I don't think I was ever so forcibly reminded of John Gilpin's ride before. The saddles grew very hard presently, but the feminine portion, as usual, endured their sufferings without much fuss. As there was only one side saddle and three ladies, you will know they had their share.

We did not stop for lunch, but on and on we went. Past Kahana, we came to last to Kualapu'a and found the little schoolroom on which we had sent our luggage, already arrived. We stopped a few moments to see the trunks unloaded and then away we went again.

Laie Malo'o was entered and passed, and at last we saw the cluster of white houses on the brow of a hill that belongs to the white inhabitants of Laie.

I shall not now attempt any description of Laie. We arrived about four o'clock in the afternoon, having been nine hours on the thirty-two mile road, without stopping for rest or lunch.

We were a tired, sore, sick lot of people, when we at last walked into the mission house at Laie, and of our subsequent home-sickness and loneliness I forbear to speak. Suffice it to say, in spirit of all, we felt to raise our hearts in humble gratitude to God that He had mercifully preserved us all on our long journey and permitted us to arrive at the place where God's servant had called us to go, to assist in the upbuilding of Zion.

LIVING CONDITIONS

Living conditions for the Utah missionaries in the early and mid 1880's were less than ideal. Isaac Fox in January of 1884 noted he wrote letters with gloves on, his head tied up in a mosquito bar. Beds could be protected from mosquitoes but the fleas punished the elders severely. In his journal for January 10, 1884 he wrote he dreamt he was out on a prairie and attacked by a lot of raving wolves and . . . thought they were eating the flesh of . . . his bones and that fought like a tiger or until it went we up and instead of wofs it was an army of about a thousand fleas more or less they were sucking the very life blood from my pores bruised and bleeding body. Sometime I have to drop everything and just go like a hound pup after clabber.

Four nights later he writes with his pants off against fleas. His roommate Elder Brim laughs when Fox jumps up from the table as if shot "but 1000 fleas biting is worse than being shot." The following night Brim stands naked on a chair looking in his "clothe" for fleas. A week later Fox and Wooley kill three scorpions at the mill and the Hawaiian girl who makes his bed catches one hundred fleas in his room. Fortunately, Fox had by this time been told about scorpions. Earlier he found one in the meetinghouse organ he had taken apart and not knowing what it was he poked his finger at it. But such discomforts were not kept quiet, apparently, for by November of 1885 work had begun on a new house for the missionaries.

Out in the "field" conditions could be at least as bad. On the big island at Pueo, Fox showed remarkable patience when he again encountered fleas, the worst he had "fill anywhere," but another equally ubiquitous insect he could only describe. "There is also large bugs like large crickets in almost every house but in this there is hundreds crawling all over a person and the house stinks with them."

In Malahat on Hawaii they involved in a very spiritual meeting. But the Branch President's wife was leprous and he had taken her up into the mountains to try to heal her, the elders thought by witchcraft. After the meeting, the elders learned that the bed they had been sleeping in was her bed. Given the universal attitude toward Hansen's Disease in that day, one can understand their squeamishness.

Certainly the local Saints were not all in modern housing by 1884. Fox was exhausted from his work at the mill and was sleeping one Saturday in February when Elder Cliff came into the room explaining that President Partridge wanted to administer to his native elder. Six of the brethren went to a low grass house with low doors and no windows. They found the inhabitant, old, in a low condition and speechless. No relatives or family were about; there was no one to attend. Fox reported the elderly Saint had lain there ten days. The elders built a fire and prepared a chicken, boiling it and taking soup to feed him. The simple journal entry reads: "Lo he was dead. Funeral held February 3, Sun."

The primitive conditions described in the case of the Hawaiian elder stand in stark contrast to a Fox journal entry one year later to the day later when he rode to Panalau to telephone Honolulu for line. This was the first mention of a telephone I encountered and it is clear the lines had not yet reached Laie.

Much as Utah had its reformation in 1854-56, Hawaii followed suit in conjunction with the meetinghouse dedication on October 6, 1883. Accompanying the dedication of this 65/35 foot building, 58 feet high and capable of accommodating 550 saints, were a large number of rejoicings. In fact, in the dedication prior to the dedication's Meetings were long and lasted late as more and more cases of sin were uncovered. Of course, it is not only in Laie that problems with sin occurred, but did they all involved sexual transgression. Fox wrote that while laboring with Elder George Cliff near Waialimu on Hawaii in November of 1883 the missionaries were overtaken by a woman who asked them many questions. They, in turn, asked her where she was from and where bound. She admitted to just being released from prison. To their query about why she was there she said she stole oranges. "What church do you belong to," they asked. "The Mormon (sic) Church," she replied. Presumably the conversation had been in Hawaiian for Cliff then turned to Fox and said, ironically, "by their fruits shall ye know them."

But in Laie itself drunkenness and adultery were relatively common. Joseph P. Smith made this the theme of several of his talks and with
commendable honesty admitted the problem was not confined to one race or area, describing the damage done to the Church when one of its leaders in Salt Lake City recently fell. One of his addresses on the subject seemed to be touched off, according to Elder Beesley, by the not doubt annoying but considerably lesser sin of someone appropriating and monopolizing lemon squeezers from the kitchen. On Sunday, April 11, President Smith at the mission house spoke against undue familiarity with the opposite sex and warned that if such fraternization continued, offending parties would be released and sent home. In a particularly candid moment he discussed his relationship with his first wife, cousin Leviia Smith; (she had brought to Hawaii his second wife) explaining that she refused to live with him because he bestowed too much attention on her during the seven year marriage before he married Julins Lamson.

There is also frequent mention of hearings, confessions, and rebaptisms. For instance, on October 2, 1883 there were 209 baptisms, only 19 of these new. On October 4, 250 had been rebaptized. On October 5, 58 more. On Saturday, October 6, meetinghouse dedication day, and occasion for the king's visit, 9 more were rebaptized. On Sunday, 5 more. April of 1884, "4 women for adultery, two men for being drunk. A man stripped or priesthood since he wouldn't leave his wife who wouldn't leave her lover."

The wife would not live with her husband unless he would allow the other man to live with them. He told the brethren he loved his wife too much to change. In all of this it appeared the standards were applied to each race equally though in the matter of behavior there seemed some discrepancy as well as matters pertaining to dress and recreation, at least in Foxes Journal. The haole, some of them anyway, speak disparagingly of the Hawaiian drinking aw. Yet while Fox and Cluff are later on in the Malolo District on Hawaii they pass a Chinese school about a coffee shop to drink a cup of coffee. Remember, Cluff is thirty-four years old. When the Hawaiians and the Utah missionaries of both sexes were eating at the Sacred Falls in January of 1885, they were joined by President Partridge for an escapade on Kauai which would have been wonderful recorded by a movie camera though a mission president and a thirty-four year old missionary might want to govern who saw it.

Brother Partridge and his sister Gardner, and the writer, took a ride to the mountains for a ride and we had nice time. When we got in the mountains we were struck withasmall hill the sight was beautiful. A river, a tree, a banana, and forms of all kinds also waterfalls, that was very nice but the best of the fun was running with rocks and sticks after wild Turkeys and Chickens. Brother Gardner is very tall and he started down a hill after a flock of Chickens and he got to running so fast that he could not stop and he run over one and could not stop to kill it. And of all the steps I ever saw he took them he appeared to such the ground about every rood. We had a good laugh at him. The next day the Gardner family and I going down a steep hill to go to a waterfall and to get some bananas but we paid for them climbing up and down through the ferns then we had several chances after Turkeys and Chickens but we did not get any but we had a good time.

This rustic scene was near Koloa in September of 1883 as recorded in Foxes Journal.

One of the prominent aspects of every missionary's life is the food he eats. The food consumed by the elders in late was wonderfully served within thirty minutes, done as ordered.

President Smith is not only present but shows his own sense of humor at a time when he might have been upset at a joke played by Fox. Mail from home has always been of paramount importance to missionaries. Fox returned from Honolulu with the mail after an eight hour trip on February 23, 1885 to find all the brethren and sisters out in the yard playing Pusheen and Count, with the exception of President Partridge. Of course, they were all watching for foxes return but he sneaked through a back gate, unsaddled and reached the house without being seen. Partridge and Fox sorted the mail and the former called the group to come and get their letters. Naturally, they did not believe Fox had returned and so went about their play. Fox wrote that he then told them through the door "if they did not think any more of mail then that I would not bring them any more time. Then of all the running I ever saw they did it. Bro. Joseph F. Smith came and shook my hand saying that was a real Fox trick."

Credit the future prophet, for he, like George Romney and Albert Davis, were very anxious to hear about conditions in Utah since all were on the underground hiding from federal marshals. After they finally opened their mail they learned things were very gloomy.

Frequently, the missionaries took "sea baths" and even constructed a bath house for the ladies in January of 1886. The sugar boiler Gardner had quite a scare during one such "bath" when Elder J. B. Haldrum in that age old joke of swimmers dived under him catching him by the foot, Gardner thinking he was being attacked by a shark. He "hollered like a good fellow," wrote Fox.

The Utah elders reported that of all the holidays the Hawaiians made the most of New Years. In the festivities preceding that holiday in 1883 Elders Pack and this same Gardner came home to a house surrendering. "Of the singing I ever heard that beat. They sang in native. I gave each of them a rusty pen and a shirt button to stop," Fox recorded.

Elder Gardner shared in one of the finest days of the mission when they were asked to take the mail back to the Utah mission at Honolulu with the mail. They were then invited by President Partridge for an escapade on Kauai which would have been wonderful recorded by a movie camera though a mission president and a thirty-four year old missionary might want to govern who saw it.
wandered. In addition to the oyster stew already mentioned, it included the customary fish and poi, potatoes, sweet and Irish, guavas, oranges, melons, bread pudding, mince pie, limes, beef, lobster, squid, turkey, chicken, pork, dog, limu, stuffed duck, cakes, pudding, kukui nuts, are all mentioned. But out in the field both the food when they could get it and the conditions in which they ate it tried their faith.

Frequently, the Utah elders gained weight on the plantation that they had lost in the field. When Fox first labored on Kauai he was occasionally appalled by the eating conditions. In May of 1883 he disembarked from the boat from Honolulu and the "neal hoy /183/ who greeted him/ were getting ready would have made a dog sick." Three days later he found his companion Elder Gardner at Makaweli and wrote he had been eating poi with maggots in it. "Men with leprosy and dirt on their hands are mixing it. The fish are cooked in the dirt and scales," he said. He eats coconut whenever he can. In July of 1883 he says their living on Kauai has not been the best in the world. "Sometimes squid, sometimes raw fish, dried fish, and no fish at all and glad to get that and enjoy it." On the Big Island three months later laboring with Elder Cluff, Fox wonders when Cluff gives thanks if he meant what he said. In November at Kaumalaluma Fox noted: "the woman of the house has just been feeding the child and it almost makes me sick whenever I see them. The way they do take the food in their mouth and spit it in the child's mouth, water the same." One wonders how infants could be fed given rather primitive conditions and no sterilized Gerbers. That same night Fox concludes the day's account:

Some of the saints came into spend the evening and the people are all great smokers from a child 10 years old. And the house is a small grass house with no windows, chairs, or table. And all of us in that small room with the tobacco smoke and their natural smell it was almost as much as I could bear.

Fox wonders why all this. If the conditions and food, he apparently went without food for three days and the Hawaiians thought he was about to die. One of the sights which destroyed his appetite he described. "When I came back for breakfast the woman had just cleaned the baby, she took a mouthful of water and spit it on his head and combed among the baby. Brother Cluff looked at me and I at him but neither one spoke." Elder Fox seems to have thought he would die one way or the other but his squeamishness was that he waspted death by abstention present with his bare feet all over his arms and he got stung once. We got two booklets of honey.

In December 1883 near Makalae, Hawaii the elders find all the members of a tiny branch living under one roof. He describes a couple-whether LDS or not he does not say - living together unmarried; the boy is eighteen, the girl eleven. The house is 20'/6 feet, one room, made of grass.

There was a lot of stuff they made mats of in one corner, two of the dogs tied in another and there made and fashioned laying around for the dogs to lick out. I do not know if the man that cooked took an old gumy sack that looked as though it was the first one made and brushed the floor for a tumble cloth.

I think it is important to inject a personal note at this point lest we who feel more identification with the white rather than the brown peoples find our racist tendencies exacerbated. When I was about ten years old my parents purchased a home in that reputed center place of culture and refinement, New England. It later became an attractive and comfortable home for our family. But it is unlikely that it was a horible item on the market since the Hobbs family who owned it kept goats chickens and sheep, among more domesticated animals, inside the house with them. Furthermore, I have in a major United States city home taught in a house where the family dishes were lined up on the floor in front of the sink for cleaning, piles of plates, pots, pans, silverware. There they were in a neat row the top ones all ready for cleaning by the family's animals. Laziness is not indigenous to any race. The major difference between these Hawaiian and mainland situations as I see it is that in the case of my race, commonplace examples of acceptable hygienic conditions were the norm and access to these conditions was readily at hand. This was not quite so true for many of the Hawaiians.

It was not always so grim for the missionaries on Hawaii as Fox makes clear with his account of honey gathering near Papa on Hawaii, written on October 23, 1883.

We had not gone far before the counselor (which is noted for finding honey) called us and said he had found the bees and sure enough he had. They were in a large hallow tree. We cut the tree down and went to work to get the honey. This man that found them went to work chopping into the tree where the bees entered with part of his body bare his hat of and bare feet and his shirt torn almost off his back. He paid no attention to the bees nor they to him. So I got brave and went to catching and eating the honey that was dropping between the tree and brother Cluff came and we all was having a nice time but presently one of the native boys that came with made a jump as though he had a strong that he was not wanted there and looked felt around as though something had stuck to the hind part of his britches. Then brother Cluff made a despise jump into the tree and was ringing his hair and tails and the honey which was highland fling or some other fling. All this time I was eating honey and laughing at others cut up such capers. Just then an end was put to my laugh I got my finger to close the gable end of a box and he gave me a gentle hint to take it away and I did. I thought he wants that place worn than he did he could have it. Well, by this time the native had got to the honey and a pritty sight it was to see. They were cut out the box and the bees with it out and his bare feet all over his arms and he got stung once. We got two booklets of honey.

And when we got to the house we had a treat of kalo and honey.

Back in Lain, of course, there was a much more socially conventional life for the elders. One event is described in Foxes journals which provides a further glimpse into life a hundred years ago. This account is of a local wedding, October 25, 1884 which includes some humor but also just possibly a note of condensation on the part of this thirty-eight-year-old observer who misses his own wife intensely. He writes: At the home of the bride was gathered quite a number of people both old and young male and female and after all the money was given a procession with about 20 old women in lead all dress in white with wreaths of ferns on their heads then came the bride and groom, he had on black pants and coat, white vest, white neck tie and white kid gloves. She had on a white satin dress and slippers worth about 50 dls also a wreath of orange blossom and a white vale on her head, next
in the procession was the bride maid and groom men, then a lot of girls and old women and old Aias was the main one in the procession (this Aias is a man and he always dress in woman's clothes with ribbons and flowers which makes him cut quite a swell and he is always with the women). This made up the procession with flags and banners. They marched from the bride to the church where they were married and then returned to partake of a sumptuous feast. But while they were marching a shoure of rain came along and gave them quite a drenching which took the starch out of their dress. We Brethren saw and we tied together and some of them went to the feast but I did not. Fox, Oct. 25, 1884.

One of the most interesting parts of Foxes journal is one that is not true, in the literal sense but rather as a piece of folklore concerning the creation of a place familiar to many of us. Even when this account was written on October 8 of 1884 it was known as a place of great renown for the natives. I am referring here to a large gulch called Kaluaua. A pig called Kamaepuaa was the main character. This pig or rather part pig and part human was a God (so the story goes) and he lived in this gulch. Our guide showed us the spot where he lived as we went up the gulch which is quite wide at this point but gradually gets narrower and the mountains higher until it appears like a small crevice between two perpendicular walls of rock that ccon up for hundreds of feet. The King of this island sent a lot of his soldiers to fight Kamaepuaa but he proved too much for them though they caught him and tied his legs but he broke loose and killed and are then but one man and he escaped to tell the king who on hearing this sent another army so Kamaepuaa went farther up the gulch and hid (we were shown the spot where he hid) and while he hid a native man jing up on a high mountain saw him and then Kamapuaa and Kamaepuaa hollowed and told him that he should never leave that spot but should turn into a rock and remain there forever and there he stands to this day a very curious looking rock. Well then the army came after him he took his family and went farther up the gulch thinking to escape over the mountains but when he came to where the gulch ends and the walls are perpendicular he attempted to go up one side but it was too high he tried another place that is in shape just like the wapua okamapuaa. It is an indentation in the solid rock and has the appearace of being hewed out. It is in length about the shape and stands on end and he-treated up and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and his and 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only it; nor does it seem likely he ever knew Sidney Rigdon, as enemies of the Church claimed. Some time probably between 1809 and 1811 while he was in Conneaut, Ohio, some fifty miles east of Kirtland, he wrote a narrative account of 175 pages about early settlers near Lake Erie of whom he was a member of the Delaware Indians. There is no religious material in the story and the central theme of the novel revolves around a romance between Eliseon and Luessa. Spaulding in his preface to his novel entitled Manuscript Found claims to have found the manuscript in a stone box in a cave in northeastern Ohio. The box reportedly contained 28 sheets of parchment written in Roman characters. Spaulding apparently attempted to publish the manuscript but was unsuccessful.

I found it fascinating to compare modern accounts of the rediscovery of this manuscript with Isaac Foxen account, some of which must have been told him by Joseph F. Smith and which journal account must later authors probably would not have seen. The various sources when considered together suggest a related chain of events leading to the rediscovery of the manuscript in Hawaii. First, there was a debate in Kirtland, Ohio from February 12 to March 8, 1884, a four week period, between the Reverend C. Bruden and E. L. Kelley during which the Spaulding manuscript was topic. Shortly after this, James H. Fairchild, president of Oberlin College, located about 75 miles west of Kirtland, came to Hawaii and contacted Mr. L.L. Rice at Punahou. Rice had been an anti-slavery editor in Ohio as well as state printer in Columbus, Ohio, and Fairchild had hoped to obtain some anti-slavery documents to be added to the Oberlin College Library. In looking through his collection, Rice discovered Spaulding's manuscript. This story of the discovery was given to the newspapers in the East from which the Reverend Neug apparently obtained it. President Smith very likely read the Utah newspaper account here and on April 16, 1885 he and President Farr went to Rice who was just about to see the manuscript apparently made over for 40 years. The pasee was about 7 inches in a light wood and tied with a string. He then took it, untied the string and took the paper to the various parts and handed me the manuscript. He said he had the same story of the man who said he was old enough to be the newspaper was considered of very ancient date. The paper was cullered very much by time and certainly did show marks of age. The paper was closely written but he was too old to read them out but and was marked out apparently by the writer. I read a portion of the preface.

Ten days later Fox records Brothers Smith and Farr have again been to see Rice and he promised to let them have a copy of the manuscript on condition "they would send him 25 copies and send 50 copies to Oberlin College and then return the copy to him." Rice further told them he had already sent the original to Oberlin that very day. One other stipulation was that the manuscript was to be published with and under the name of Richard LeGrand. He further said he would have the manuscript made up in one month's time. And that he would have the manuscript taken and published in the New York Times. Fox then turned to his next project - the Spaulding manuscript. He further said he would have the manuscript taken and published in the New York Times. Fox then turned to his next project - the Spaulding manuscript. He further said he would have the manuscript taken and published in the New York Times. Fox then turned to his next project - the Spaulding manuscript. He further said he would have the manuscript taken and published in the New York Times. Fox then turned to his next project - the Spaulding manuscript. He further said he would have the manuscript taken and published in the New York Times. Fox then turned to his next project - the Spaulding manuscript. He further said he would have the manuscript taken and published in the New York Times. Fox then turned to his next project - the Spaulding manuscript. He further said he would have the manuscript taken and published in the New York Times. Fox then turned to his next project - the Spaulding manuscript. He further said he would have the manuscript taken and published in the New York Times.
parted they had the manuscript with permission to read it and return it in two weeks! The next day Fox wrote he had been copying some of the manuscript. The fact that he was writing the 59th to the 17th pages makes it clear the manuscript was divided up among several copyists including President and Sister Smith. A day later Fox recorded he had copying two more pages but shortly after he left on tour around Oahu. Of course, his leaving signified that the copying had been completed. It turned out all that copying was unnecessary due to the surprising friendship which developed between Rice and President Smith. Shortly after President Smith returned the copy Rice had loaned him, the latter gave his copy to President Smith! It was sent to Salt Lake City June 21, 1885, printed, and returned to Rice as agreed. Since that time the manuscript has been available for sale to the public although until the last few years when some handwriting analysts stirred up a brief resurrection of the Spaulding authorship theory, no one was much interested.

A conclusion to the whole affair may never be written for opponents of the Book of Mormon soon drafted the idea of a second Spaulding manuscript, of course, much closer in style and content to the Book of Mormon. President James H. Fairchild, not himself a Mormon, recognized such opposition and opponents would continue to arise. His concluding account of the affair is interesting.

Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required.

We wonder who will be the ingenious fabricator who will furnish the other explanation of the origin of the Book of Mormon, for doubtless none of the conscientious enemies of Mormonism will consider that another subterfuge is 'required.'

Given the unfortunate necessity of using terms like 'enemies' and 'soldiers' to describe Christianity, there is strong evidence the subjects of this paper much like us, their descendants, were involved only in skirmishes which will conclude only after a great final conflict still more than a millennium away. As the conflict continues until that time, certainly the admirable example of these early horse soldiers will serve us in good stead.

ENDNOTES


2 Jenson, November 20, 1885.

3 Journal of Frederick J. Beesley, Microfilm, BYU-HC Library, entry for January 3, 1886.

4 Beesley, entry for April 11, 1886.

5 Journal of Isaac Fox, Microfilm, BYU-HC Library, entry for April 1, 1884.

6 Solomon Spaulding, The Manuscript Found, 1885, p. 142. (This microfilm reel is in the BYU-HC Library under Utah and the Mormons Mor 157-177, Reel 11, 162.)


8 Fox, entry for May 6, 1885.

9 John Henry Brans, One Hundred Years of Mormonism, p. 90.

10 Joseph Fielding Smith, Life of Joseph F. Smith, p. 266.