From Babylon to Zion: the Life of William Mclachlan, A British Convert to the Mormon Church

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FROM BABYLON TO ZION: THE LIFE OF WILLIAM MCLACHLAN

A BRITISH CONVERT TO THE MORMON CHURCH

A THESIS
PRESENTED TO THE
DEPARTMENT OF HISTORY
BRIGHAM YOUNG UNIVERSITY

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

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By
Winifred Morse McLachlan
August 1986
This thesis, by Winifred Morse McLachlan is accepted in its present form by the Department of History of Brigham Young University as satisfying the thesis requirement for the degree of Master of Arts.

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WILLIAM MCLACHLAN

1840 - 1916
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PREFACE

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

Psalms 19:7

Historical studies on the background of the individual Mormon convert and the subsequent development of his life and personality are limited. Such studies are necessary, however, for an understanding of the Mormon character and the Mormon movement. Most biographies and diaries are written about or by the top leaders of great movements, rather than the valiant men who assisted in making the movement successful and without whom very little progress could have been made. This is the biography of one of these men.

On 19 June 1862 in Braintree, Essex, England, William McLachlan, a twenty-two year old convert to the Church of Jesus Christ of Latter-day Saints, commenced a journal which in the course of time became a series of at least eleven volumes recording the events of his life almost continuously until 31 July 1887. These volumes provide insight into the life of one British convert and an opportunity to study the influence of that conversion on the day to day life of carpenter and builder who liked to study
and write. His journals express the views and aspirations of a new convert and trace the development of a devout Mormon into a local leader in that church.

The personal records of William McLachlan can become a basis for comparison in the study of other Mormon converts who struggled to build Zion. His journals, his letters, his speeches, and his life, all were to achieve one ultimate goal -- to build the Kingdom of God and to gain a place for himself and his family in that kingdom. Without such men of deep conviction, there would be a different story, a different history.

In the first volume, he wrote of his birth and early life in Scotland, his conversion in England and journey to Utah. His record of that journey by ship, railway, and wagon train was the official record of the traveling company. The second volume of the journal begins on 1 January 1864 in Salt lake City and outlines his struggle and discouragement in trying to establish himself in Zion and learn a new occupation. Apparently this struggle resulted in a cessation of record keeping since no journal has been located for the period from 1865 to 1875 except for one paragraph in 1867. After receiving a call to a mission in New Zealand in October 1875, he resumed his journal-keeping and continued it until July 1887 except for two short periods which are missing. Consequently nine volumes are available, but no journals have been located for the years
from 1878 to 1880 and for 1886.

More than twenty letters written to his wives during his mission to New Zealand enrich our knowledge of that period of his life. Another fifty letters written to his family from 1885 to 1888 from Manti provide additional information for those years. The period from 1887 to 1916 can be reconstructed from a collection of 135 letters to his third wife Lucy, and from three pocket notebooks kept from 1898 to 1916 including the period he served as the first president of the Pioneer Stake.¹

Four of the journals are in the archives of the Church of Jesus Christ of Latter-Day Saints. I received photocopies of the other five journals from the following descendants: Books Two, Seven, and Eleven from Jed Wilson of Salmon, Idaho, great-grandson, and Books Four and Five from Aileen Lyon Tate of Salt Lake City, granddaughter. The originals are purported to be in the hands of William Sperry of Pocatello, Idaho, Frances McMillan of Salt Lake City, and Mary Lyon Miles of St. George, Utah. In addition to these, I received typescripts of the letters from New Zealand and Manti from Jed Wilson; photocopies of the letters to his wife Lucy came from Nephi William McLachlan, grandson, who has the original letters. Grace McLachlan

¹The three notebooks are in the L.D.S. Church Archives. Copies of the letters are in possession of Winifred McLachlan. The originals belong to N. William McLachlan, 1928 Millbrook Rd., Salt Lake City.
Foxley, his youngest daughter, gave me a sketch of his life that she wrote for the Belvedere Camp of the Daughters of the Utah Pioneers.

An articulate writer, William McLachlan provided us with a view of a Latter-day Saint living his religion, applying the principle of plural marriage to his family life, preaching the gospel on foreign shores, and working as a carpenter and builder in local and Church enterprises. His life illustrates the effects of governmental and ecclesiastical decisions upon a man and his family, and how they react to the cataclysm it causes when the decisions clash.

A quotation from the Bible or from Mormon scripture has been used as the subtitle of each chapter. This is to aid in setting the theme of the chapter.
Special thanks to Thomas Alexander, Director of the Charles Redd Center of Western History, and James B. Allen, chairman of the History Department of Brigham Young University, for their guidance in the preparation of this manuscript, and to Lenora Meeks, and Steven Madsen for their support and encouragement. But most of all my gratitude is extended to my husband James West McLachlan and my friend RosaMae Evans who patiently read the manuscript and offered their valuable criticism and encouragement which carried me through to its completion.
CHAPTER I

PROLOGUE

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains.

Isaiah 2:2

On Sunday, 3 December 1916, William McLachlan, president of the Pioneer Stake, strode vigorously from the Salt Lake Temple where he had conducted the usual Sunday morning prayer circle, and hastened to the 10:00 a.m. meeting of the High Priests' Quorum in the Pioneer Stake Hall six blocks away on Fifth South. A tall, trim man with graying auburn hair and moustache, his rugged body still strong and muscular though this was his seventy-seventh winter, he breathed deeply the cold crisp air, enjoying his usual brisk Sunday morning walk. He was the concluding speaker on the agenda, and on his arrival at the stake hall, he silently sought the Lord for inspiration. When his turn came, his work worn hands gripped the podium, his strong voice rang through the hall as he preached faith and preparation for eternity with his usual vigor, and his blue eyes kindled with fire as he told of the glories of the kingdom of God. In conclusion this gentle man praised the stake patriarch with the words, "I wish I were as prepared
for my salvation as Brother James Leatham," and bore a fervent testimony of his faith in the gospel he had espoused fifty-seven years before. As McLachlan seated himself between his counselors, he suddenly gasped for breath and slumped onto the lap of Sylvester Q. Cannon, the first counselor. Friends rushed to his aid, but he had drawn his "final breath and passed to his eternal reward, little to the realization of those around him." He was dead!1

The following day the Deseret News featured his dramatic death on the front page. At his funeral in the Assembly Hall the leaders of the Church of Jesus Christ of Latter-day Saints praised this dedicated man. Joseph F. Smith, the president, pointed out that Elder William McLachlan possessed the qualities of mercy, purity, and meekness that Christ spoke of in the beatitudes. Anthon H. Lund, first counselor, stated that he lived unto the Lord and died unto the Lord, not unto himself as most men do. Heber J. Grant, president of the Council of the Twelve, explained that the welfare of the Kingdom of God was McLachlan's guiding star, and for this he worked with untiring energy and devotion. William McLachlan's counselors in the stake presidency, Sylvester Q. Cannon and Charles H. Hyde, stressed the intense anxiety of this man to advance

the work of the Church and do good to his fellow men. On 17 December 1916 the High Council of the Pioneer Stake drew up a "Resolution of Respect to the Memory of President William McLachlan" signed by Alexander Buchanan, Jr., Edward H. Eardley, and Theodore T. Burton.2

Who was William McLachlan, now nearly forgotten in the annals of Utah and Salt Lake City? What kind of man was he, and what did he do to gain such praise?

William McLachlan was one of eighty-five thousand British converts to the Church of Jesus Christ of Latter-day Saints who left England between 1840 and 1890 to travel to Zion in America.3 They were united in the belief that God the Father and His son Jesus Christ appeared in a vision to the Prophet Joseph Smith and sent the Angel Moroni to lead him to the hiding place of an ancient record which Smith translated with the help of the Lord and published as the

2"High Praise Spoken of Prest. McLachlan at Funeral Services," News, 7 December 1916; "Resolution of Respect to the Memory of Pres. William McLachlan Adopted by the High Council of Pioneer Stake, December 17, 1916," Pioneer Stake Historical Record, Salt Lake City, Utah; Also see Appendix A for copy of newspaper editorial.

3Conway B. Sonne, Saints on the Seas: A Maritime History of Mormon Migration, 1830-1890 (Salt Lake City: University Press, 1983), p. xi; P.A.M. Taylor, Expectations Westward: The Mormons and the Emigration of Their British Converts in the Nineteenth Century (Ithaca, N.Y.: Cornell University Press, 1966) pp. 155, 248-249. Between 1863-1870, 10,742 Mormon converts emigrated from Britain. Of these only 85 were from Essex County, the place of origin of William McLachlan. The largest number were from Wales - 1400, London - 1224, and Manchester - 913. From 1850-1862 the number emigrating was 20,407, almost double the amount in 1863-1870. Another 11,168 emigrated 1874-1890.
They believed that the Lord guided Joseph Smith through revelation to restore His Church in Fayette, New York on 6 April 1830.4

Persecution moved the Church from New York to Ohio, then to Missouri, and finally to Nauvoo, Illinois. The first Mormon missionaries to England arrived in Liverpool from Nauvoo to preach the latter-day gospel on 20 July 1837. By April 1838 they had baptized over fifteen hundred converts in spite of opposition from the local ministers, who were shocked at the sometimes wholesale conversion of their congregations. The spirit of gathering to Zion began in June 1840 when British Mormons first emigrated to Nauvoo. After a mob killed the Prophet Joseph Smith in 1844, the Church fled from Nauvoo under the leadership of the new prophet, Brigham Young. In 1847 the Saints crossed the plains to the Great Basin in the Rocky Mountains where they settled down to build Zion.5

After conversion, the hearts and minds of British Mormons turned to the new Zion where latter-day revelation from God through the Prophet Joseph Smith and his successor, Brigham Young, beckoned them to come and build a kingdom, a


new society, dedicated to the name of Jesus Christ. Their choice of a religious faith and their determination to leave their native land and gather to Zion with their fellow Saints in America distressed their relatives and neighbors, especially after the announcement in 1852 of the doctrine of plural marriage. Often rejected by their families and friends, they gained comfort and happiness in meeting with those that shared their faith. The hope of building a better world of brotherhood to prepare for the Second Coming strengthened them when struggles and heartaches slowed their progress and threatened to blot out the dream. It bound a group of strangers into one people as they traveled to Zion, and that bond welded them into a community when they arrived there. Even though upon arrival they were a diversity of nationalities, occupations, and classes, they merged their dreams and worked together under the leadership of the Church. With this guidance they developed qualities and assumed roles of leadership in their communities, and went forth to preach the Gospel themselves, as did William McLachlan as a missionary to New Zealand in 1875.6

Why did so many of these British converts undertake the long and arduous trip to Utah with their families? Undoubtedly different dreams and aspirations motivated each convert. Their journals tell of a spiritual conversion, a testimony to the truth of the doctrines gained through

prayer and study of the Book of Mormon and the tracts written by Church leaders. Studies of Mormon converts show that many had already formed their opinions from their Bible study concerning what constituted the true religion and were on a quest for such a religion when they found the Mormon church. These preformed ideas often led to rapid conversion.7

They were seekers and restorationists on a quest for spiritual truth and a church organization similar to the New Testament Christian church. They came from "the mainstream of Protestantism," and had rejected the Nonconformist churches as well as the established churches of England and Scotland because of anticlerical hostility, infant baptism, and the traditional concept that the grace of God saved the elect and the wicked suffered eternally in Hell.8 They read and studied their Bibles and were seeking a restoration of


8Malcolm R. Thorp, "The Religious Backgrounds of Mormon Converts in Britain, 1837-52," Journal of Mormon History 4 (1977):51-65. Of the 280 converts studied, 70 had been Methodists; 58, Anglicans; 41, religious but not affiliated with any church, only 4 were not religious before their conversion; and the rest were distributed through various Nonconformist churches. Nonconformist churches are those not following the ritual and doctrine of the state church. The Anglican or Episcopal church is officially the Church of England, and the Presbyterian church, the Church of Scotland. These churches and many of the Nonconformist churches teach that baptism is necessary for an infant to enter the kingdom of heaven. Some objected to the clergy of the established churches being paid by the State, and taxes levied upon the people for their support.
the primitive church they found there. For example, John Watts Berrett, a British Mormon missionary in Essex County, England, and a close friend of William McLachlan, outlined in his journal the principles of the Gospel and the quotations from the Bible that supported the doctrines he believed to be important. Thomas J. Thurgood, whose parents traveled to Utah in 1863, stated in his autobiography that they left their parents, brothers, and sisters "all for the love of the Gospel and nothing else."9

Before his conversion to the Mormon Church, William McLachlan "always attended the Dissenters Meeting, but had no particular notions or connected ideas about any doctrine or system of religion. Still I had a desire to do good."10 McLachlan does not state what Dissenters meeting he attended.11 In Scotland his family were members of the established church (Presbyterian) which in England would have been classified with the Nonconformists or Dissenters since the Church of England is Episcopalian. His statement that "he had no particular notions or connected ideas about any doctrine or system of religion" indicates that he was not

9John Watts Berrett, Diary (1859-1863); Thomas J. Thurgood, Autobiography, Historical Dept, L.D.S. Church, Salt Lake City, Utah.


11To refuse to conform to the rules and beliefs of an established church, World Book Dictionary, 1964 ed., s.v. "dissenter."
searching for a religion that met any preconceived ideas of religion he had formed the way John Watts Berrett did.

But in many aspects William McLachlan fits the studies of the characteristics of Mormon converts by Taylor and Yorgason. McLachlan emigrated with his wife and children as the majority of Mormons did. He was born in Gatelawbridge, Scotland, population one hundred in 1851, but his conversion occurred while he was living in Braintree, Essex, England, a town with a population in 1861 of 8,960, so his experience was rural instead of urban, and the place of his conversion was larger than his birthplace.13 His father's occupation as a stone mason, builder, and a quarry

12 Laurence M. Yorgason, "Aspects of Social, Geographical, and Religious Backgrounds of Early Mormon Converts, 1830-37" (M.A. Thesis, Brigham Young University, 1974), p. 15-22, 54-56, 83-87. This study of the background of 100 converts baptized during the first seven years of the church, included those who became leaders and non-leaders. Although a few had been born in Britain, all were living in the U.S.A. at the time of conversion. The average convert moved 2.44 times before his conversion, and 83.5 percent of the number studied had migrated previously. Most were not highly educated, but 65 percent had a common school education of about two to three years with terms of five to nine months per year. Their median age was 30, average age 31.6, and 78 percent were under 41 years. Nine were wealthy men, but none had great wealth. When they had wealthy parents, the parents did not pass on their wealth to their convert children. For birthplace, the rural experience was almost universal; only 7 of the 100 were not born in rural areas. Places of baptism usually had a larger population than birthplaces did, and were frequently urban. The majority came from the lower middle class and most of them were farmers.

operator employing twenty persons placed his family in the ranks of the middle class. William's occupation as a traveling draper in Braintree was probably lower middle-class and would have risen in the middle-class as he acquired apprentices and more assets.\(^{14}\) Age nineteen at the time of his conversion, he was part of the 78 percent under forty-one years of age when they joined the Church. His education was superior to that of the average convert since he had eight years of schooling and four years of apprenticeship in Scotland. He moved twice before his conversion, once from Morton Parish to the city of Dumfries and again from Dumfries to Braintree. McLachlan's father did not leave an inheritance to William, but had him sign it away to his brother prior to his departure for America.\(^{15}\)

Why did William McLachlan join the Mormon Church and leave a loving family circle to go to Zion? What was different about him from others of his brothers and sisters

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\(^{14}\)Taylor, *Expectations Westward*, pp. 144-159. From a study of a portion of the passenger lists at the National Archives for 1841 to 1868, the majority of Mormon converts from Britain emigrated in families. Of the 6,547 males and 6,481 females who emigrated, 5,880 were under age 14 (almost 35 percent), and 932 were infants. Although half of the population of Britain lived in rural communities of less than 2500 inhabitants, nine-tenths of the Mormon emigration was urban. Two-fifths of these came from towns of more than 50,000, but some may have given the name of a nearby town or city as their residence, rather than the actual place. For their occupations, 11.49% were middle class, the rest working class, but this figure is subject to error since a farmer (placed in the classification of middle class) could have been "a struggling small holder or nearly a squire."

\(^{15}\)McLachlan Journals, Book One, 15 May 1863.
and relatives? His deep conversion to the Gospel motivated every action in his life. He strongly desired his relatives to be as touched by the Spirit of Conversion and Gathering as he, and preached to them the Gospel as taught by the Mormon Church. He saw other families join the Church and emigrate to Zion together, or if not together, they were reunited there in later years. This was a blessing William McLachlan desired, but was never to know. His sisters and brothers remained in Britain all their lives and never showed any interest in the Mormon Church in spite of life-long correspondence between them and William. After his departure on the Amazon, he never saw them again. While in New Zealand on his mission, he dreamed of circumnavigating the globe on his return to Utah, so he could visit his family in Scotland and England and gather the records of his dead ancestors; but his family in Utah needed him so this dream did not come to pass.16

In 1840, the year William McLachlan was born, Queen Victoria married Prince Albert. The Victorian age, an era of change, had commenced, and Britain was already an industrial nation. The United kingdom was the richest country in Europe. The steam locomotive had changed

16 McLachlan Journals, Book II, January 1867, "At the close of 1865, 25 December, my Father died in Scotland without receiving the Gospel and up to this present time not a relative of mine has ever to my knowledge embraced the truth." Photocopy in possession of the author. Also Book IV, 6 July 1876.
transportation from dependency on slow, draught animals pulling coach, cart and canal boat to steam power on land and at sea. Between 1829 and 1851 when McLachlan was eleven years old, 6,800 miles of railroad were constructed in Britain.17 The Industrial Age was in full swing and gathering momentum. Country people were moving to the towns for work in the mills, and new industrial cities had grown rapidly. A stream of Scots moved south into England where their higher standard of education enriched British business, and they found a welcome in employment of all kinds.18 Penny Postage for all letters regardless of distance was introduced in 1840, and Britain's in far-off nooks and crannies of the Empire could keep in touch with their families at home. The City of London had become the economic capital of the world. Britain's birth rate increased and the death rate decreased.19

During this mid-Victorian period, also called the Great Victorian Boom, prices, profits, and wages rose. The mass of the population enjoyed the benefits of industrialization.


ation. Wealth spread in a way never before known and business men were optimistic. Even so, competition was keen and the failure rate was high. The aristocracy and the middle class had reconciled the differences that had caused social tension during the early years of the industrial revolution. It was a "golden age."\(^{20}\)

Three major classes constituted British society, the upper landed class of aristocrats, squires, and parsons, the middle or commercial and industrial class of merchants, and entrepreneurs, and the working class of artisans, factory hands, domestic outworkers, and labourers. During the Victorian Age the middle classes gained in prosperity. They were a church-going people who believed in hard work and self-reliance, and respected family life. William McLachlan and the McLachlan family belonged to this group.\(^{21}\)

In spite of the wealth of Britain, eight million people emigrated to the United States, Canada, New Zealand, South Africa, and Australia between 1815 and 1880. A contributing factor was the expanding population. Also, it was difficult for a middle-class man to acquire property. Since only 7,000 of the 1,000,000 landowners owned four-fifths of the land, and land was inherited through the system of primogeniture, many emigrated for cheap land. Most of the Mormons emigrated from urban areas. Having

\(^{20}\)Crouzet, *The Victorian Economy*, p. 47.

\(^{21}\)Floud, *Economic History*, 1:262-263.
already moved away from the friendly support of their home parishes in agricultural communities to the unfriendly cities, the dream of a city of God and a society inspired by His love may have been warmly attractive to many who converted to the Mormon Church.\textsuperscript{22}

But the reasons that influenced other men to leave Britain were not necessarily the reasons that William McLachlan left. If he had stayed, he could have owned property in Scotland. He came from a family system that would have helped him to become established in an occupation providing a good life in Britain. He was one of those who left simply because of a deep spiritual conversion to the Church of Jesus Christ of Latter-day Saints.

CHAPTER II

FROM BABYLON TO ZION

Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon.
Doc. & Cov. 133:14

The story of William McLachlan's conversion and emigration was similar to the experience of thousands of Mormon emigrants. The records of his family and the words he wrote show us the family background of this British convert, how his conversion to the new religion came about, how he viewed his departure from Babylon, the world of wickedness and luxury; and how he felt about the events that took place on the long trip with his family to far away Salt Lake City, the City of Zion.

A close-knit family, the McLachlans of Morton parish sought financial betterment for their children. William McLachlan's great-grandfather, John McLachlan (1743-1822), a weaver in Morton Milne, made a good living at home with his hand loom by selling his woven cloth to the clothier.¹ In 1791 eleven weavers lived in Morton Parish.

Wool was the staple of the parish, but since a flax mill also operated there, John McLachlan was either a wool or a linen weaver. Scotland was famous for the linen it produced before 1780 when the manufactories of the country reverted to cotton weaving. This change may have caused John's two sons, James and Robert, who reached their majority about 1790, to become masons instead of weavers. The invention of the power loom in 1785 did not cause the McLachlan's change of occupation since the power loom did not lower the wages of the weaver below subsistence level until twenty-five years later.

The parish of Morton, Dumfriesshire is in Nithsdale in the southern lowlands of Scotland on the east side of the river Nith, fifteen miles northwest of Dumfries and forty miles from the English border. In nearby Closeburn and Keir parishes several miles of limestone and sandstone veins for building materials made it possible for the McLachlans of Morton to become thriving builders, stone masons, slaters, and quarry men from 1790 to the middle of the nineteenth century.


century. James McLachlan, William's grandfather, was a mason living in Staigholes and working near the Barjarg village quarries in the parish of Keir just before his death in 1800 when his son Gilbert McLachlan was eight years old.4

After Gilbert McLachlan, William's father, grew up and married Jane Kellock, he was a bailie, a Scottish town official similar to an alderman or councilman, in the village of Thornhill. In 1820 Gilbert McLachlan moved from Thornhill to the town of Gatelawbridge, both in the parish of Morton, to work the quarry. By 1851 when William was eleven years old, his father, Gilbert, had a lease on the quarry and employed twenty quarrymen, who worked the quarries for sandstone to build houses and to use as ballast in empty grain ships on their return to America. These quarries kept the parish of Morton populated and prosperous into the twentieth century.5


William McLachlan was born in Gatelawbridge, 30 May 1840. He was the thirteenth child of Gilbert McLachlan, Sr., and the fifth child of his second wife, Hannah Welsh Glencorse. William's mother Hannah died when he was ten years old. Twice widowed, Gilbert McLachlan reared twelve of his seventeen children to adulthood with the help of his eldest daughter Nicholas, who never married.

William McLachlan attended school regularly from the age of six to thirteen. The school teacher, William Beattie, lived next door to the McLachlans in Gatelawbridge in 1851 and 1861. William McLachlan's education was a legacy from the seventeenth century past of Presbyterian Scotland. Parliament ordered that landowners provide


The children of Jane Kellock were James, 1813; Nicholas, 1819; Gilbert, 1822. The children of Hannah Glencorse were Isabella, 1832; Thomas, 1834; Jane, 1836; John, 1838; William, 1840; Robert, 1842; Hannah, 1844; George, 1846; Adam, 1848. All the following died prior to William McLachlan's visit to Scotland in 1863: James, d. 1850; Gilbert, d. 1858; Thomas, d. 1860; and Jane, 1863. See the family register in Appendix B for further details.

See 1851 Census of Morton Parish, #843, Tract vi, p. 11 and 12. William Beattie, the schoolteacher, lived in Household #29 in Gatelawbridge, the family of Gilbert McLachlan in Household #28. In 1861 he was still the schoolteacher in Gatelawbridge, and when William McLachlan visited Gatelawbridge in the Spring of 1863, Mr. Beattie took him in the pony cart to Troloss to get the train to Edinburgh.
schools in every parish in Scotland as part of the Reformation ideal that all Christians learn to read the Bible. The village schoolmaster taught both the gentry and the peasantry, and the bright son of a peasant could learn enough Latin to qualify for a University education. By 1846 when William McLachlan entered school, education for the poor and the working man in the cities of Scotland had deteriorated because of the rapid growth of population due to industry, and because of the need of low-income families for the earnings of their children. But in the rural areas of the Lowlands of Scotland the parish school system continued to thrive. 8

Almost everyone in the Scottish Lowlands where William McLachlan grew up could read and write from the middle of the eighteenth century onward. Thomas Carlyle, the great Scottish writer, was the son of a frugal stone-mason in Dumfriesshire where he was born and educated. The poet Robert Burns was a tax collector in Dumfriesshire, and his first biographer wrote that the peasantry of that district could "all read and are generally more or less skillful in writing and arithmetic" and "possess laudable zeal for knowledge." The schools in the Scottish Lowlands, produced a literate peasant society that was not only able

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to read, but loved to read the works of the Scottish poets. 9

The fortunes of the McLachlan family began a change in 1850, the year of the death of William's mother. The wages of masons in Edinburgh and Glasgow fluctuated between 20 and 21 shillings for a 60 hour work week and strikes became frequent. The building business was no longer considered a continuing economic advantage. 10

Gilbert McLachlan, Jr., born in 1822, married Mary Johnstone in Keir parish in 1849, and they lived in Gatelawbridge where he worked as a mason with his father until 1851. Then young Gilbert decided to move to Braintree, England where he could operate a store on New Street as a linen draper and tea dealer selling fine linen cloth, tea, ready-made clothing, and other items. 11

Braintree on the River Blackwater some fifty miles from London in northern Essex was a center of the wool cloth trade as early as 1452, but silk manufacture replaced this


10 Waugh, Worthies of Thornhill, p. 47. "... the extensive quarries in Gatelawbridge and Closeburn are now, so far as employment of labour is concerned, an unimportant factor;" Johnston, The History of the Working Classes in Scotland, p. 275.

11 Gilbert McLachlan and his wife Mary were living in Gatelawbridge in the Spring of 1851, see 1851 Census of Morton Parish, Gatelawbridge, House #23; Their first daughter, Jane, was born in Braintree in the summer of 1851. See Index to Birth records, Braintree Registration District, 1851, L.D.S. Genealogical Library, Salt Lake City, Utah; Also see Family Record in Appendix B.
trade at the end of the eighteenth century and reached its peak by 1861. The silk mills established by the Courtauld family produced colored gauzes, crepon, crepe-de-chine, chiffon, and mousseline-de-soie. The railroad reached Braintree in 1847, and Gilbert McLachlan arrived there to set up his drapery business in 1851. He could purchase silks from Courtaulds in Braintree and order his other merchandise from wholesale drapers in London to be delivered by railroad to his shop.12

In 1853 William completed his schooling with Mr. Beattie and was apprenticed for four years to William Seaton in Thornhill, to learn ironmongery. An ironmonger sold all types of hardware, metal ware, pots, pans, and farm implements from a retail shop.13 After completing his apprenticeship, he worked for Mr. Seaton six more months. In 1858, William McLachlan, now a journeyman and eager for advancement, found a better situation with William McCormick, an ironmonger with a wholesale hardware business in Dumfries, "a larger town 14 miles distant from Thornhill."14 McLachlan had worked for him five months when his brother


14World Book Dictionary, s.v. "journeyman" (formerly) a man who had completed his apprenticeship but had not become an employer or master workman.
Gilbert McLachlan, Jr. made him an offer to come to Braintree and work for him as a "travelling draper" selling cloth.

In 1858, now a well-established draper, Gilbert invited his brothers, John, age twenty, and William, eighteen, to come to work for him. William Johnstone, a relative of Gilbert's wife, was also a draper in Braintree. At the quarry in Gatelawbridge, Scotland, Gilbert McLachlan the father, supplied jobs for his sons, his brothers-in-law, and his nephews. In England, Gilbert the son, now did the same. His brothers would be traveling drapers going from place to place showing samples of goods and soliciting sales. Gilbert agreed that if William worked for him for two years, he would set him up in his own business. To the eighteen year old William this was a marvelous opportunity to have a business of his own by the time he was twenty. He talked it over with his boss William McCormick, who agreed it would help William to get ahead in life financially. At William's request his employer gave him a recommendation to take to Braintree with him. It read:

This is to certify that I have known William McLachlan for some years, that he was one of my assistants for some time and left me very much against my will, but with the view, I doubt not, of bettering his position. For activity, interest in his work, perserverance and integrity I am safe to say I never had his equal.15

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William left Scotland for southern England in 1858 when the Victorian age was at its apex and the British Commonwealth at its peak of prosperity. William was one of many country people who left their home villages to go to the cities where they could earn more money and 'get ahead' in Victorian fashion. It was for better working conditions that so many Mormon converts had moved several times before conversion. Hearing by the 'penny post' of fortunes that could be made elsewhere from relatives who were doing it, they boarded the railway trains and traveled in a few hours to the mecca of a city where the same relative could help them 'get a situation.'16 Gilbert wrote home inviting his brothers to come where, with his help, the opportunities were better, and one by one they responded; first John, then William, George, Robert, and finally Adam.

In Britain the merchant draper sold cloth of all kinds and sometimes clothing. Gilbert was a linen draper specializing in linen goods. William McLachlan, John McLachlan, and William Johnstone were "travelling drapers," working as agents out of Gilbert's shop showing samples of his goods and soliciting sales throughout the countryside.17


17Both these terms are described in the Oxford English Dictionary of the English Language, compact ed. (1984), s.v. "draper" and "traveller." "A travelling draper is an agent employed by a commercial firm to travel from place to place showing samples of goods and soliciting custom."
Interestingly enough, a traveling draper is also called a "Scotch draper," perhaps because many Scots such as the McLachlans were in the ancient business of traveling draper carrying their goods into rural areas before there were shops. In the villages and in the country, clothing was made at home, or by the local dressmaker or tailor for the wealthier families. "Travellers" like William McLachlan transported samples of their goods on their backs or in a cart. With no shop to maintain operating costs were low, but costs of travel added to the expense. London was the center of the clothing trade, and London clothiers and drapers sold to the village retailer and traveler.

Whether customer's were wealthy or poor, credit was an important item in running a retail business and making sales; but it also led to bankruptcy for many a store-keeper. Credit obliged the retailer to keep 'books' with a record of product sold and money owing, and exposed him to the dangers of bad debts. Travelers who extended credit secured their orders at the customer's door and then had to return regularly to collect capital repayments plus

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18Ibid., s.v. "Scotch draper;" also, James B. Jefferys, Retail Trading in Britain 1850-1950 (Cambridge: Cambridge University Press, 1954), p. 2 and 292. It was the London drapers that forged the way for the modern methods of merchandising in the retail store. The first department store in Britain, William Whiteley's Universal Provider in London, grew out of a draper's shop.
interest which often proved very difficult.\textsuperscript{19} William McLachlan carried the cloth, piece goods, ribbon, and lace of his brother's store into homes in the rural areas where the people could not get to town. He may also have been selling in local markets and fairs, and to small shopkeepers.\textsuperscript{20} In later years he said he "took a great dislike" to this work so that it was almost unbearable.\textsuperscript{21} When he arrived in Utah, he did his best to stay out of the business of merchandising.

As a traveling draper carrying his samples of cloth on his 'rounds' through the country areas and the villages, William saw not only the new prosperity of the age, but the poverty of many of the country people on whose doors he knocked; those to whom he was to try to sell his materials, piece goods, and fancies, and collect the money for payment. His affinity for the country people he visited, brought him into contact with the members of the L.D.S. Church and the young local men who were preaching the gospel. All of them liked to read the Good Book and discuss the gospel, and this was the strength of their friendship. With them, nineteen-


\textsuperscript{21} Richards, \textit{Juvenile Instructor} 39 (1904):636.
year-old William McLachlan, far from home, found friendship and Christian love that awakened his desire for the truths of the gospel.

McLachlan had a strong background of Presbyterian theology since he and all of his brothers and sisters were baptized in the Church of Scotland in Thornhill. In the nineteenth century this theology included belief in the absolute sovereignty of God, that salvation was gained not by good works, but by faith in Jesus Christ and obedience to his teachings, and that God's spirit possessed the hearts of those he had chosen. The main idea of presbyterian government was that the minister be chosen by the laity and be subject to the lay elders of the kirk-session, who also were elected by the congregation. The elders and the minister formed the kirk-session to govern the ecclesiastical affairs of the parish. In the nineteenth century Scotland was still strongly Presbyterian in faith. Even the dissenters predominant in Scotland, such as the Cameronians and the Antiburghers, were Presbyterian splinter groups striving to be more presbyterian in government and strict in observance of the law of the church. Other dissenters not

22Baptism records, Morton Parish, microfilm at the L.D.S. Genealogical Society, Salt Lake City, Utah.
of Presbyterian background made little progress in Scotland. In 1851 only 14,000 Scots were Episcopalian and 4,000 were Methodists, the rest of the country was largely Presbyterian.25

William McLachlan's forebears and the peasantry of the Lowlands of Dumfriesshire, were strong supporters of the Presbyterian Church from early days. In the seventeenth century they had defended the covenanting movement by resisting the British attempt to establish episcopal church government in Scotland.26 Monuments to the Covenanters are in almost every churchyard in Dumfriesshire, and William went with his sister Isabelle to visit these monuments while he was in Scotland.27 Throughout his life, William McLach-


26 Ian B. Cowan, The Scottish Covenanters (London: Victor Gollancz Ltd, 1976), pp. 124-129, 134. During this period the vast majority of the parishioners had withdrawn from their parish churches in at least six of the southern counties--Ayr, Dumfries, Kirkcudbright, Lanark, Renfrew and Wigtown, because of their support for the National Covenant and opposition to English pressure for episcopal government of the Church of Scotland; Smout, History of the Scottish People, 1560-1830, p. 53-97; MacGregor, Scotland Forever Home, p. 75-80. Preservation of the presbyterian Church of Scotland, governed by ecclesiastical courts according to democratic principles, was made a requisite of the Act of Union of England and Scotland in 1707.

27 Rev. Charles Rogers, Monuments and Monumental Inscriptions in Scotland (London: Charles Griffin and Co., 1871), I:349-357, One Margaret McLachlan of Wigtown in the parish of Kirkinner, was executed by drowning in 1685 for refusing to take the oath of abjuration denying her devotion to the Covenant; James Gibson, Inscriptions of the
lan displayed the same devotion of the Scottish Covenanters to the principles of Mormonism.

In 1859 while working as a draper, one of William McLachlan's customers, Caroline Swallow of Stebbing Green near Braintree gave him Orson Pratt's tracts on faith, repentance, water baptism, and the Holy Spirit, and talked to him about the message the Elders brought from America. Orson Pratt wrote sixteen of these tracts while he was president of the British Mission from 1848-51 and another eight in 1856-57 on the necessity for miracles, universal apostacy, the Latter-day Kingdom or preparation for the second advent, and the divine authenticity of the Book of Mormon. The first sixteen pamphlets were published in editions of tens of thousands which became the basis of missionary activities in Britain and led to the conversion of many like William McLachlan who read and pondered these tracts "until I was satisfied the work was true."28

After reading and studying the tracts, William McLachlan walked six miles to the Sunday meeting held at Thomas Swallow's house in Stebbing Green.29 The preaching of Elder Joseph Silver and the meeting with the Saints

Tombstones and Monuments Erected in Memory of the Covenanters (Glasgow: Dunn & Wright, 1852), p. 280-288. Also see McLachlan Journals, Book One, 26 April 1863.

28Jerry Burnett and Charles Pope, Orson Pratt: Writings of an Apostle (Salt Lake City: Mormon Heritage Publishers, 1976), preface.

29See map of Essex County.
inspired him, but he dreaded the reprimand he expected when he returned home because he had not told his brother Gilbert where he was going. Since his brother had promised to set him up in business, he felt obligated to comply with his wishes. On his return home in the evening, Gilbert asked where he had been all day. He told him that he had been "to a Latter-day Saint meeting." His brother reacted as so many other relatives did to a Mormon convert in the family, and "swore he would not have a Mormon in his house or on his premises. I treated him to silence." A few days later McLachlan, his new faith too strong to ignore, turned in his name for baptism.

William McLachlan, age nineteen, was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints, 9 July 1859. After his baptism, he prayed earnestly to the Lord for a stronger testimony. One Sunday afternoon it came to him in great power when he was asked to speak at an open air meeting. As other Mormons of that period and since have testified, the Spirit of the Lord took possession of his tongue and his whole body. He preached the Gospel in a "powerful and convincing manner" for half an hour, even though this was his first attempt at speaking in public. He had yearned for the Gift of Tongues or the Gift of Prophecy, but from this experience he had learned that "the baptism of the Holy Ghost is one of the grandest
testimonies that can be given to mortals." On 7 September 1859 Elder Joseph Silver ordained McLachlan a priest.

Two days later on 9 September his brother Gilbert, age thirty-seven, died of an intestinal disease of two years duration. Gilbert's wife, who had just had a baby girl, Mary, in June of that year, returned with her children to Scotland to be near her family. His brother's death saddened William, but it also freed him to follow in the path he believed God was leading him.31

With old friends and family antagonistic to their beliefs, the Saints sought each other for friendship and encouragement in the pursuit of their new faith. During this period, William's discussions with the other Saints brought him support and strength. Elders Alex Ross and I. Sanders ordained him an elder on 27 June 1860. He studied the scriptures and the tracts of the Church diligently so that he might be ready to defend the faith he had embraced. Now that he was an elder, he preached to the people he met while conducting his business, and tried to spread the gospel wherever he went; but this only gained him considerable opposition and probably some difficulty in earning a living as a draper.32


William McLachlan married Caroline Filer, another young convert to the Mormon Church from Sudbury in nearby Suffolk, on 6 November 1860 in the Church of St. Peter in Coggeshall parish about six miles from Braintree. They were married according to the rites of the Church of England with Elder Joseph Silver and Martha Filer, the bride's sister, the witnesses at the wedding. The wedding guests were Caroline's mother, Maria Filer, whom McLachlan called Mother Filer in his journal, and Elders Alex Ross and I. Sanders who had ordained him an Elder. They all spent a pleasant evening together celebrating the wedding, and Alex Ross read a poem he wrote in honor of their marriage and dedicated to them. William's older brother John was living in Braintree at the time, but was not mentioned as a guest at the wedding. He may have disapproved of William's age, twenty, as well as his religion since none of William's brothers married before age thirty.33

William rented a house on London Road in Braintree, and Mother and Martha Filer moved in with them. The Saints comprising the Terling branch and a few from the Dunmow branch united to become the Braintree branch. Meetings were held at William's home until the summer of 1861 when they hired a meeting room elsewhere, but "The inhabitants of Braintree manifested no desire to investigate or become

acquainted with the principles taught by the Latter-day Saints."\(^{34}\) This was due to the attraction of the Braintree populace to the Rev. John Carter, who preached to congregations numbering one thousand at the Independent Chapel almost next door to William on London Road.\(^{35}\)

On 24 August 1861 Caroline gave birth to their first son, William Gilbert, named after his father and grandfather. The following spring they moved to William Emerson's house on Church Lane which "was more convenient." William sold his "fine gold watch chain" to assist Mother and Martha Filer to emigrate, and these two sailed for Zion with other Saints on 15 May 1862.

A powerful spiritual experience in 1862 evidently made McLachlan feel confident enough in his eventual emigration that he wanted to sell his business immediately. He recalled that in response to prayer, "the Lord, by his Spirit, spoke to me audibly and promised that I should have the privilege of gathering with the Saints the following year."\(^{36}\) He then decided to sell so he would have sufficient time to collect all the moneys owed him before he

\(^{34}\)McLachlan Journals, Book One, Summer 1861.

\(^{35}\)1861 Census of Braintree, William McLachlan lived at No. 71 and the Rev. John Carter at No. 76, London Road, p. 14, (Film #541,756), L.D.S. Genealogical Library; also see Baker, The Book Of Braintree and Bocking, pp. 68-69, Braintree was a center for Nonconformists and Dissenters. In 1851 three-fourths of those attending church in Braintree were Nonconformists.

\(^{36}\)Foxley, Sketch, p. 3.
left, and he chronicled in his journal the preparations of a young businessman to join the Mormon emigration with others like himself.

Shortly afterwards he wrote to his creditors informing them he wanted to sell his business as a traveling draper and tea dealer. They tried to persuade him to stay by offering him "ten shillings on the pound," so he was doing well in the business even though he had debts. But he refused, "as I wanted to have my liberty so that I could go home to the mountains of Ephraim as soon as opportunity presents itself." On 7 July 1862 he made an assignment, a legal transfer of his property, to his creditors and on 19 July sold his "rounds" or route at public auction to the highest bidder. During July and August, he was paid five shillings a day with board to "show up" his customers to those that purchased his books. Occasionally during the following year, he was paid five shillings a day for attending court in Braintree, Dunmow, and Chelmsford to defend disputed debts for William Johnstone and John Bilby, drapers on New Street in Braintree where Gilbert McLachlan's drapery had been located. Apparently Johnstone and Bilby

37"Round or walk for the purpose of offering for sale and selling drapery and other goods to the inhabitants of listed places." Victor Gray, MA, County and Honorary Diocesan Archivist, Essex Record Office, Chelmsford, England, to Winifred McLachlan, 11 June 1985, from examination of papers (DDU 751/192) of assignment of debts of William Halliday of Maldon, draper to William Johnstone of Braintree, draper, 6 July 1882. This is probably similar to William McLachlan's assignment to his creditors.
were the men who purchased McLachlan's rounds although he never states this.38

From August to the following June, he was almost without an income. If he had named his "creditors," more information might be available about his business. His sister-in-law, the deceased Gilbert's wife, wanted to set up a shop in Thornhill, Scotland, and he wrote several letters for her to Alex McGaw, partner in the business of Clark, McGaw, & Clark, wholesale clothiers, and Anthone McDowall, and visited them in London on 2 June 1863 just prior to his departure on the Amazon. It may have been that these men were involved with his drapery business in Braintree.39

In a letter to a Sister French in London, he requested payment of her quarter's money due on 8 February, but unpaid. She owed him seventeen shillings six pence, but he agreed to accept ten shillings as payment in full of the debt. He explained that he wanted to pay all his debts

38Ibid. In correspondence with Victor Gray, County Archivist, Essex County Record Office, he suggested that McLachlan might have been a bankrupt, in this case, "a commission of bankruptcy would be issued against him" and "assignees would give notice in the London Gazette." Letter from University of London, 30 August 1985, states, "The indexes of the 1862 London Gazette contain no reference to William McLachlan." Therefore he must have sold his business, his round or walk, and his debts at auction in London. The buyers may have been William Johnstone and John Bilby.

before he left England for Zion and needed her payment. He received the ten shillings the following day. This probably was a payment for drapery goods. ⁴⁰

McLachlan's journal shows that the bulwark of support for a Saint planning to emigrate to Zion were his friends and fellow Saints in the branch. During these days of preparation to travel to Zion, William and Caroline received steady comfort and encouragement from the other Saints who also cherished the privilege of emigration that was to be the McLachlans. Elders John Berrett and George Sims wrote to or visited them almost weekly to provide advice and help for the young couple in their preparations. The outpouring of the Spirit shared with the other Saints was a reality to them for William wrote on 8 February after returning from Church in Terling:

The Spirit of God was felt to a great extent in our midst and filled our hearts with gratitude that we had the privilege to live in this dispensation when the Gospel had been again restored with all its attendant blessings.

Without this love and the faith that it engendered, the Saints would have accomplished very little. The powerhouse of this spiritual strength was Caroline Swallow of Stebbing Green, who first introduced William McLachlan to the Church, and was one of the early British Saints with the gift of prophecy and the gift of tongues. In New Testament times these gifts of the Holy Spirit were promised to both

⁴⁰McLachlan Journals, Book One, 20 February 1863.

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.

These same gifts were also promised to the faithful by revelation at Kirtland, Ohio, 8 March 1831, and enjoyed by both men and women.41 The Prophet Joseph Smith first heard the gift of tongues spoken by Brigham Young in June 1832. Joseph Smith spoke in a new tongue for the first time at a conference of the Church in January 1833, and others at the conference enjoyed the same gift. Joseph Smith taught that the gift of tongues could be used for personal revelation. But he also taught that Satan could inspire that gift to deceive the Saints, and quoted from the 13th and 14th chapters of I Corinthians to explain that the gift should be used principally to preach to people of other languages and not to govern the Church or to determine its doctrines.42

The Saints highly valued the gifts of tongues, interpretation of tongues, and prophecy as Gifts of the Spirit along with wisdom, faith, healing, the discerning of

41Smith, History of the Church, 1:165,297,323,369; 2:140-141,and 162.

42Ibid.; Sermon of Brigham Young, "The Gifts of Prophecy and Tongues, June 22, 1856," Journal of Discourses Delivered by President Brigham Young, His Two Counsellors, The Twelve Apostles and Others, 1854-1886, 26 vols. (London, 1856; Provo, Utah: Brigham Young University, reprint ed. 1964) 3:364; Also see Appendix D for extracts on Gifts.
spirits, and the working of miracles promised in Corinthians to faithful believers in the Gospel of Jesus Christ. In the back of William McLachlan's first journal is a section entitled "Revelations given through Sister Caroline Swallow to me while a member of the Dunmow Branch commencing in 1859." He recorded fifteen blessings or revelations; the first one, dated 1859 and the last one, 22 March 1863, promised that he would reach Zion in safety, preach the Gospel without purse or scrip in a far country, and live many years in Zion. On Sunday, 22 March, twenty Saints comprising the branch and three strangers met in the home of Thomas and Caroline Swallow. After the Saints partook of the sacrament and bore their testimonies "as they were directed by the Holy Ghost, Sister Swallow arose and spoke in an unknown tongue. The interpretation was to Brother Guiver, myself, and George Thurgood. Many good things were promised to Brother Guiver and myself through faithfulness to our God."  

No one at that time questioned Caroline Swallow's gifts of tongues and prophecy because she was a woman, or for any other reason. The members and the leaders of the

43 I Cor. 12:1-12.

44 The revelations of Sister Caroline Swallow appear at the end of Book One of the McLachlan journals.

45 Linda King Newell, "A Gift Given: A Gift Taken," Sunstone 6 (September/October 1981):16-28. This article discusses the gifts enjoyed by women in the early days of the Mormon church; D. Michael Quinn says in "Response" to
Church held her in high respect. Charles W. Penrose, missionary and president of the Essex Conference, wrote in his journal after a visit with Sister Swallow that a minister named Norman had visited her to convert her from Mormonism, "but had become so upset through her testimony as to declare that he would give all the world if he could say what she did," and ceased preaching to her and departed from her home.46

William McLachlan described Caroline Swallow as a woman of meagre education, but very familiar with the Scriptures, and that she and her family were poor people, but earnest in the work of the Lord.47 The Swallows did not emigrate to Zion until 1873, ten years after the McLachlan's departure, but they were a great service to the Mission in Essex County, England.48

Newell's article in same issue, p. 27, "Moses's sister Miriam was a prophetess and priestess in her own right, and exercised her gifts and powers with God's approval."

46 Journals of Charles W. Penrose, 1865-1867, Friday, 24 November 1865, Msf 872, reel 1, Historical Dept. of the L.D.S. Church, Salt Lake City, Utah.

47 Richards, Juvenile Instructor 39 (1904):636.

48 After the death of Caroline Swallow in Fillmore, Millard County, Utah, the Deseret News reported in her obituary that a friend who visited her shortly before her death said that Caroline Swallow was very happy because she had just been visited by her husband who died in 1888, and "she was surrounded by many acquaintances who previously lived in Fillmore and had gone before." Deseret (Salt Lake City) Evening News, 20 April 1891. At the bottom of the obituary appears this notation. "[Millenial Star, please copy.]," so her friends in England could learn of her death.
But John Berrett, local missionary, and William McLachlan did not consider a woman in Romford Branch to be inspired. She "was in possession of a bad spirit that caused her to speak in a curious language as she had asked for a sign as to the truthfulness of the work she was engaged in." She was not a woman of great faith like Caroline Swallow, since "she had asked for a sign," and no one was able to interpret her message.⁴⁹ They based this on the admonition of Paul in I Corinthians, chapter 14, that babbling in tongues without an interpreter present was for self-edification and did not edify the Church, "But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God."

In January 1863 William McLachlan recorded in his journal the correspondence with his father and his sisters, informing them of his plans to go to Salt Lake City. His younger brother Robert answered for his father, telling him to come home and to get the money for the trip from his brother John in Braintree. In the past William had paid a fee for Robert's release from the army; this act had made Robert into a close friend as well as a brother. On 22 February, twelve days after the birth of their second son, George Augustus, John visited them, but William's plans upset him. The visit ended with John leaving in a rage and

⁴⁹McLachlan Journals, Book One, 26 March 1863; Also see Appendix D concerning Gifts.
calling William a fool if he went to the "Salt Lakes." In March Caroline started selling their furniture and was successful in getting the price they asked.\textsuperscript{50}

For most of the Saints, financing a trip across an ocean and then across America was an almost impossible undertaking. William McLachlan, like many others, received assistance to emigrate to Utah from the Perpetual Emigrating Fund (PEF). The presidency of the Church with the approval of the Saints incorporated the Perpetual Emigrating Fund Company in 1850 to assist the poor in emigrating. Both in Utah and abroad the rich and poor Saints donated to the PEF to help themselves and others emigrate. The Priesthood leadership encouraged the Saints abroad to save their "pennies, twopences, sixpences, and upwards" and deposit them in the PEF until they could emigrate to Zion at their first opportunity. When they had saved a portion of the cost of the trip, the PEF paid the rest of their expenses with the contributions of the Saints in Utah. After the emigrants arrived and established themselves in Zion, they paid the borrowed money back into the PEF to assist other Saints to emigrate. At various times through the years William McLachlan recorded repayments to the PEF in his journals.\textsuperscript{51}

\textsuperscript{50}McLachlan Journals, Book One, January-March 1863.

\textsuperscript{51}"The Emigration Fund - Take Care of It," The Millenial Star 25 (24 January 1863):49-51.
On 10 March 1863 William transferred three pounds from his savings in the Perpetual Emigrating Fund for

**TABLE 1**

William McLachlan's Chart of British and American Equivalents as Listed in His Journal.

- ¼ dollar = 2½ pence
- ½ dollar = 5 pence or 50 cents
- Eagle = 4½ ½ dollar or 8 or 2 pounds, 1 shilling, 8 pence
- 1 shilling = 12 or 20 pence

(References to English money are given as McLachlan used them: £ is pounds; a number followed by s or / is shillings; a / followed by a number or a number followed by d is pence. Ex. £5-0-0 means 5 pounds; 4/2 means 4 shillings 2 pence; 16/- means 16 shillings; and £4.4.2 means 4 pounds, 4 shillings, 2 pence.)

- 20 shillings = one pound or 20/- = £1
- 12 pence = one shilling or 12d = 1/-
- 240 pence = one pound or 240d = £1

"Deposit Money for our emigration from Liverpool to New York." During the next two months, he did this several times, and also sent checks to George Q. Cannon to cover the cost of the trip from Liverpool to Florence, Nebraska Territory which was £16.16/-. (See Table 1) By 20 May he had paid the full amount. He states that the charge for crossing the Atlantic was £4.2/- for each adult, £3.2/- for each child over one year, and 10/- for each infant, a total of £11.16/- for his family. The charge for rail fare from New York to Florence for an adult was £2.10/-; children
under five were free. This is a total of £16.16/- for ship and rail for the McLachlans.\textsuperscript{52} Apparently his indebtedness $125.32 to the PEF was for the trip from Florence to Salt Lake City although he did work as one of the teamsters for the entire trip.

On March 14th he received the sad news of the death of his sister Jane from a lingering illness diagnosed by the local doctor as consumption, now known as tuberculosis. William had tried to share the Gospel with Jane by correspondence, but did not succeed. He like other Mormon converts, had difficulty understanding how those he loved most dearly could not recognize the truth and beauty of the Gospel.

She for a long time manifested much opposition in her letters to me relative to our doctrine. She ultimately begged of me not to write any more about it . . . This ended our correspondence about the Plan of Salvation although we wrote quite friendly to each other. . . . Naturally she was a kind and obliging girl, and was beloved by all who knew her.\textsuperscript{53}

John reluctantly gave him seven pounds for the trip to Scotland, but told him again that he could not use one cent for his fare to Utah. On 31 March with furniture sold and clothing packed William, Caroline, and the two

\textsuperscript{52}List of Names of Those Indebted to the Perpetual Emigrating Fund, 1850-1877, microfilm, Genealogical Society, Salt Lake City. The names of William and Caroline McLachlan appear on this list; also see PEF Journals, 1861-1872, File 662, #3088, Historian's Dept., Salt Lake City.

\textsuperscript{53}McLachlan Journals, Book One, 14 March 1863; Death certificate, Morton parish, 12 March 1863, L.D.S. Genealogical Library, Salt Lake City, Utah
babies, William Gilbert, age nineteen months, and George Augustus, seven weeks, boarded the train at 9:50 a.m. and reached London at 12:15 a.m., a distance of about fifty-five miles. They spent the day with Brother and Sister Thomas Slight and left that night for Scotland, arriving the next morning in Thornhill where his father and brother Robert met them at the station with the cart at 8:30 a.m. A two month visit with the McLachlan family and William's friends and relatives commenced.\(^{54}\)

During his visit in Scotland, William wrote an account of close and loving family relationships and a father who tried to keep his son nearby. William knew that some of his Mormon friends had been cut off by their families and the first day he recorded, "To all appearance we were kindly received by our friends." During their stay in Gatelawbridge, they called on and were visited by many friends and relatives including his father's sister Jean Rorison from Paisley. He and Caroline spent several days with his mother's people, the Glencorses, farmers in Strathmilligan, Tynron parish.\(^{55}\)

During this visit to his family in Scotland, William had experiences not shared by other Mormon converts. The first week of May he traveled in his father's pony cart with Mr. Beattie, his former schoolmaster, through the

\(^{54}\)Ibid., 30-31 March 1863.

\(^{55}\)Ibid., 1-30 April 1863.
picturesque Dalveen Pass to Troloss where he left Beattie and the cart and walked to Elvenfoot. There he caught the train to Edinburgh. He spent the week-end touring the city with his eighteen-year-old sister Hannah, a schoolteacher in Edinburgh, and visited his Aunt Sarah McLachlan and his cousins, Thomas, a teacher of the classics, and John, a student of architecture. Edinburgh was a center of education, but we have no information about where these family members were educated or where they taught. Hannah died a year later of "phthisis," the tuberculosis that had also taken their sister Jane. Respiratory tuberculosis was "the biggest killer in the country" in mid-nineteenth century Scotland because of the over-crowded living conditions in the cities, especially Edinburgh.56

In the nineteenth century sickness and death were always around taking their toll. When he returned from Edinburgh, his sister Isabelle was sick with an ailment William called small pox. Her thirteen-month-old son Adam developed croup and died, and William wrote to Hannah and John to inform them of his death. After they boarded the Amazon, William received a letter from home stating that his

half-sister Nicholas was sick with what the doctor feared was smallpox.57

While in Dumfries with his father, they visited St. Michael's churchyard where they saw a monument to a multitude who died in that city of Asiatic cholera in 1832. Asiatic cholera is acquired through the ingestion of polluted water or sea food, and causes symptoms of diarrhea, vomiting, muscular cramps, and dehydration resulting in circulatory collapse. The total number of cases officially reported by the Dumfries Board of Health to London were 837 with 422 deaths, more than half the number afflicted. Those families owning burial grounds used them, but others were piled one upon another in two rows of pits surrounded by a layer of quicklime. This same disease plagued Mormon emigrants and other pioneers along the rivers in North America.58

57 Both Isabelle and Nicholas recovered from whatever illness they had. Since no cases of smallpox occurred on board the Amazon after she sailed, the diagnosis was probably not accurate. McLachlan did lose both of his sons two months later, but he never described an illness with the pustules of smallpox as symptoms. His family would have been refused admittance in New York harbor and hospitalized if this were so. Neither did Edward L. Sloan, who accompanied the ship's doctor on his visits to the sick, describe anyone with the symptoms of smallpox.

58 The Statistical Account of Dumfriesshire, 1841, p. 3, 6-10. Robert Berkow, M.D., ed., The Merck Manual of Diagnosis and Therapy (Rahway, N.J.: Merck Sharp & Dohme Research Laboratories, 1982), p. 106. The fatality rate of untreated severe cases exceeds 50% even today, but with prompt therapy the fatality rate is reduced to less than 1%.
During these two months, William McLachlan walked or rode with his father in the countryside at least twenty times. Their first excursion was to Drumlanrig Castle, north of Thornhill, the home of the Duke of Buccleuch and Queensbury, the owner of most of the land in Morton parish. They visited William's mother's grave and the graves of his ancestors in the old churchyard near Gatelawbridge three times. Both his sister Isabelle and his father took him to Dumfries to see Mr. McCormick, his old employer, hoping that William would change his mind and take back his old job in the hardware store. They visited nearby Thornhill, and William made some purchases in the shop of William Seaton, the ironmonger, for hardware needed on their trip.

On 24 April the father and the son walked to Holmhill, and the father turned the conversation to "who would be benefited by his property after his decease," and asked William to "sign away a house," that otherwise would have been his, to his brother George if he did not intend to come back to Scotland again. Three weeks later on Friday, 15 May, he and his father went to Thornhill, and he signed the house over to George. He made no mention of payment for it. Apparently the father considered the fare to Scotland and two months of support while there sufficient. This must have bothered William's nineteen year old brother Robert because on that day he gave William a present of seventy shillings "to assist us on our journey home to the Valley."
William was closing doors to life in Scotland and the journey westward beckoned, but there was an ache in his heart, not only because he was leaving his family, but because they declined to share his faith. He voiced no regrets, only enjoyed the renewed associations with his family and friends in Scotland after being away from them almost five years. He preached the Gospel to them all; they listened patiently and treated him with love and kindness, but he converted no one. 59

William was concerned that his father's family never prayed, and while there, he and Caroline prayed alone in their room. The parish of Penpont, adjoining Morton parish where several generations of McLachlans were baptized, was one of the parishes that left the Church of Scotland during the schism of 1843, and joined with the new Free Church of Scotland. William visited this parish one Sunday while at home, and the minister, Rev. George Laing, came to visit William's father. He preached Presbyterian doctrine to William, and let him know how strongly he opposed Mormon doctrine. William took Caroline for a long ride in the cart after their conversation, but wrote nothing in his journal about his thoughts. William's father may have been supportive of the Free Church, but this is unlikely, since William indicates that family prayer, strongly advocated by the Free Church, was not practiced in his father's household. In any

59 McLachlan Journals, Book One, April and May 1863.
case, the father hoped the minister could win his son to the Presbyterian persuasion of the Free Church and keep him in Scotland.60

On 30 May 1863, William's twenty-third birthday and the day for their departure, his family gathered round him with love and concern. Even Nicholas, his stern half-sister, showed her love for this brother twenty-one years younger than she. In the presence of William and Isabelle she opened a letter written by their deceased sister Jane, and asked William to read it aloud. The letter contained instructions to Nicholas on how she should dispose of Jane's clothing and trinkets. To William she gave "a pencil, mark, and a locket to remember her by." That afternoon he bade "the old residenters of Gatelawbridge" goodbye. The family supped together, then William, Caroline, and the babies

60MacGregor, Scotland Forever Home, p. 80; A.R. Hope Moncrieff, Scotland (London: A&C Black Ltd., 1917), pp. 236-237. Janet R. Glover, The Story of Scotland (London: 1960), pp. 317-319. Although warfare had ceased within the Church of Scotland long before the nineteenth century, two groups still differed in opinion in the struggle that ministers be chosen by the congregation and not by the aristocracy. The Great Disruption occurred in 1843 when the two groups split and a schism tore the church. A new church, the Free Church of Scotland, took a large slice of the membership of the state church because they wanted stricter enforcement of old Presbyterian principles. They stressed family prayer, attendance at church on the Sabbath, and abstinence from alcoholic beverages. Drunkenness was a problem throughout the British Isles, but in Scotland it was a national problem where in 1840, the yearly consumption of liquor was three times that of England and twice that of Ireland. The Free Church tried to change this by disapproval of drunkenness.

McLachlan Journals, Book One, 5 and 22 April 1863.
"took leave of my Father and all my brothers and sisters. Our parting was felt by all." Departure for America during this period was like departure to another world, and reunions almost unknown.

They left Thornhill on the 10:08 p.m. train and rode all night to London. Just three days before leaving, the place of embarkation had been changed from Liverpool to London. Sixteen hundred and seventy Saints had made arrangements to sail on the **Cynasur**e from Liverpool on 30 May, so another ship had to be chartered and passengers from the branches in south Britain were assigned to the packet ship **Amazon**. Edward L. Sloan, missionary, helped 775 passengers to board the **Cynasur**e; then took his wife and newborn infant in a carriage to London where he helped another 895 passengers to board the newly chartered **Amazon** which was to sail on June 4th. Sloan also boarded her with his family for their return to Utah.62

The McLachlans stayed again with their friends the *Slights* in London and assembled at conference with the other

61The mark could be a book mark, or a scottish mark, which is an old coin worth about ten shillings. See World Book Dictionary, s.v. "mark." Nicholas was the only member of his family who left William a portion of her estate following her death. It amounted to $75.00 which his brother John sent him in 1881.

emigrants the following day, Sunday, 1 June, where they received permission to board the Amazon early, on Monday, 2 June instead of 4 June, the day of embarkation. At the conference it was pointed out that the Amazon was the first Mormon-chartered ship to sail from London. The grueling trip for a man and woman with two babies had begun, but most of the Mormons traveled in families so this was no unusual circumstance. While in Scotland, both William and Caroline had bouts of "unwellness" after Isabelle's baby Adam died. Perhaps this stemmed from a fear of the trip ahead when the dangers to their little ones loomed before them; but there is no other indication of such fear, only anticipation for "going home to Zion." They and their shipboard companions had the faith that they were doing the Lord's will and all would be well, and felt prepared to face the difficulties of the trip as pointed out in the warnings printed in the Church's periodical The Millenial Star.63

On 4 June before the ship sailed, George Q. Cannon, president of the British Mission, boarded her and held a meeting to organize the travelers according to Mormon government. He appointed as officers for the journey Elder William Bramall, president, Elders Edward L. Sloan and Richard Palmer, counselors, and William McLachlan, clerk;

63 McLachlan Journals, Book One, 1-4 June 1863.
and dedicated the ship.\textsuperscript{64} Government emigration officers checked the papers and the physical condition of the emigrants. A brass band composed of emigrants from South Wales "discoursed sweet music on the poop deck," and the sun shining down on their meeting on the crowded deck made them feel "the heavens and the earth were combining together to bestow their blessings" upon them.\textsuperscript{65}

Charles Dickens also came to observe this unusual ship to "bear testimony against them [the Mormons] if they deserved it," but he concluded these emigrants were "the pick and flower of England." He published his observations in an article "Bound for the Great Salt Lake" in the magazine \textit{The Uncommercial Traveller} extolling the unusual number of people including women who were engrossed in writing with pen and ink indicating a people of higher intelligence and education then he had expected.\textsuperscript{66}

The Church had published new hymn books, and the emigrants including William McLachlan bought copies so they could sing hymns to lighten their hearts on the trip. This hymn book was the twelfth edition and contained a 32 page

\footnotesize{\textsuperscript{64}"1863 Emigration," \textit{British Mission History}, L.D.S. Historical Dept., Salt Lake City, Utah, p. 2; also in Journal of Edward L. Sloan, July 7, 1863. "President Cannon appointed Elder William McLaughlin clerk who has made out various lists of names and keeps a journal for the company."

\textsuperscript{65}"1863 Emigration," \textit{British Mission History}, p. 2; the brass band was emigrating together from the Cardiff branch, Jensen, \textit{Ensign}, p. 18.

\textsuperscript{66}See Appendix C for Dickens' article.
addition of new hymns. One new hymn, "We Thank Thee O God for a Prophet" was written by William Fowler, a passenger on the Amazon.\textsuperscript{67}

As the ship sailed down the river with the Welsh band playing and the Saints singing hymns, the people on the shore, the docks, the wharves, the banks of the river, and the vessels in the river, cheered and waved their hats and handkerchiefs. It was a day to remember!\textsuperscript{68}

But once in the English Channel head winds made the voyage slow and rocky, and seasickness afflicted the passengers including William and Caroline, but he does not mention illness in the boys. Captain Henry P. Hovey, owner and master of the Amazon, anchored the ship off the Isle of Wight for two days to await better winds.\textsuperscript{69} William Bramall, president of the company, wrote to George Q. Cannon that the captain treated the people with kindness and consideration and had "proved himself to be a gentleman in every sense of the word." He had given the sailors their orders relative to insulting or in any way interfering with

\begin{itemize}
  \item \textsuperscript{67} Millenial Star 25 (1863):380, The price advertised in the Millenial Star: "Roan, sprinkled edges 1s.8d.; Calf, sprinkled edges, 2s.6d.; Calf, gilt edges, 3s.; Morocco, gilt edges, 5s." See Table 1 on page 46 for explanation of monetary symbols.
  \item \textsuperscript{68}"1863 Emigration," \textit{British Mission History}, p. 2.
  \item \textsuperscript{69}Conway B. Sonne, \textit{Saints on the Seas} (Salt Lake City: University of Utah Press, 1983), p. 83-84.
\end{itemize}
the passengers. Before he sailed, this captain sent home "a Despatch, highly extolling the behaviour of these Emigrants and the perfect order and propriety of all their social arrangements," so relations between the captain and the Mormons were very good.

Bramall, according to Mormon custom, organized the emigrants into fifteen wards, each with a president. McLachlan's friend John Berrett, Samuel L. Evans who became McLachlan's lifetime friend in the building business, and William Fowler, the poet and composer, were all presidents of wards on shipboard. They rotated their people through the galleys for meals, dealt out the water, maintained cleanliness, and presided over prayers and the spiritual and temporal care of the people in their wards. With so many passengers on board they had to start working at 5:30 a.m. to be ready for prayers at 7:00 a.m. At eight o'clock at night they had evening prayer. At nine they cleared the hurricane deck of the women, and stationed guards who prohibited sailors from going below. Elijah Larkin, a former policeman appointed Sergeant of the guard, was in charge of order and discipline on ship board. This was a

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70 Millenial Star 25 (1904):399.


72 Millenial Star 25:400, "We deal out our own water daily and have a good supply. We organized the ship's company into fifteen wards, under the supervision of the
typical Mormon emigrant ship, much better organized and managed than other emigrant ships of the period. Mormon leadership had had twenty-three years experience transporting emigrants and were well-known for their expertise in managing a tight ship and providing a high degree of safety if a limited amount of comfort to the passengers.

A five-month-old baby died and was buried at sea on 16 June, and William wrote in his journal "Little William Gilbert not very well." On 28 June all the family were "pretty well." On 6 July William Gilbert, age twenty-three months, was "troubled with a relaxation of his bowels," but five month old George Augustus was "quite happy and cheerful." The ship had a doctor on board. Bitter ale, sego, arrow root, preserved milk, and beef tea were administered to the sick, and on 8 July the doctor gave McLachlan a powder for his sick child. The following day Elder George A. Sutherland "administered" to him by the laying on of hands and anointing with oil, an ordinance for the healing of the sick by an elder holding the priesthood. On 11 July he was a little better, but on the 16th he became very ill and fainted. The doctor gave him a little wine,

following officers: John Wells, president of 1st ward; 2nd ward, James Poulton; 3rd, Joseph Wilson; 4th, L. A. Cox; 5th, J. Kimber; 6th, S. Liddiard; 7th, S. Evans; 8th, D. Williams; 9th, A. Sutherland; 10th, W. Fowler; 11th, A. W. Van der Woude; 12th, J. W. Morgan; 13, J. Berrett; 15th, E. T. Edwards; E. Larkin, sergeant of the guard; Geo. Braithwaite, lamp-lighter and trimmer.

73Mark 6:5; 16:15,18; Doc. and Cov. 42:43,44.
and Edward L. Sloan got some preserved meat for him and recorded in his journal on this same day:

About 11 o'clock had to go up for the doctor to come to a child who was suffering from croup. He came, administered a mustard plaster to the throat and an antimonial emetic, continuing both. The child got better a good deal by morning. His usual medicines for diaharia of which many cases occurred on board, was, where the pulse was strong and incompressible, tongue discoloured, and motions unnatural in color and offensive: 2 grains of Calamus and 5 Rhubarb for children, 2 grains calamus and 10 Rhubarb for adults. Where excessive pain was felt: clonic ether about 8 or 10 drops for an adult, liquid opium, 15 drops, and tincture of Rhubarb freely.74

Even though this ship had a doctor and the simple medical treatment of that day, little children were in double jeopardy and had little chance for survival. Their chances even when they stayed at home were not much better. Life expectancy in England and Wales, 1838-1854, was only forty years at birth. Those who lived to age fifty could still expect to live to age seventy-three, but it was in childhood that the death rates were high, most of them dying in the first year of life. The Mormon pioneers lost many

74E. L. Sloan's Journal, 16 July 1863; Gunn's New Family Physician or Home Book of Health, (Cincinnati, Ohio: 1867), p. 819, Calamus, also called Sweet Flag, a stimulating aromatic tonic useful in cases of flatulent colic esp. for children in the form of a tea, 1 tsp.; p. 901, Rhubarb, a mild cathartic, somewhat astringent and a tonic "preferred to almost any other purgative medicine in Dysentery and Diarrhea on account of its tonic and astrin-
gent properties." To be given in small doses to act gently on the bowels, dosage: 20-30 gr. powdered, and 1-2 tsp. Tincture of Rhubarb.
children on their trek to Zion.75

When the ship and its travelers arrived at the Narrows, a strait between New York harbor and the Atlantic Ocean, on 10 July, a pilot boarded the ship along with health officials who came to check for ill or infectious passengers who needed to be quarantined on Staten Island or sent to a special hospital on Ward's Island. The heat and humidity of New York City in July made it very close and warm between decks. Apparently, all passed inspection. The average time traveling westward for the square-rigger Amazon was 28 days. This trip had taken 44 days as a result of severe head winds and storms. The Cynasure docked next to the Amazon on 19 July. That voyage had taken 49 days and had twelve deaths, mostly children who died of measles. The Amazon had a better record, only one child had died and a girl, Amazon Seaborn Harris, had been born.76

On their arrival, the Civil War was at its peak; General Lee's Confederate troops, defeated by the Union at the Battle of Gettysburg in Pennsylvania just two weeks before, were retreating to the South. Such a close approach to their territory frightened the people of New York, and the drafting of men was escalating in an attempt to end the


76Sonne, Saints on the Seas, p. 84, 123.
war. Many in New York City did not share the enthusiasm of the rest of the state for the Union cause, and in July 1863 rioters in opposition to the drafting of soldiers into the Union Army controlled the city for four days, killed one thousand people and destroyed $1,500,000 in property.77 Some of the Saints felt that the Lord had sent the head winds to prevent them from landing in New York City to protect them from the dangers of the rioters.

Meetings had been held during the voyage to prepare and instruct the emigrants in the rudiments of rail and wagon travel to Zion. Now in preparation for the journey westward across a war-torn land, William McLachlan helped to divide the food on board among the emigrants. On 20 July, they packed and loaded barges to take the people ashore. As the barges left the Amazon, the emigrants with Larkin leading gave "three hearty cheers for the Good old ship & three more for the Capn & Officers & Crew which was heartily responded to with three times three for us."78

William and Caroline McLachlan and their babies with the other emigrants disembarked at Castle Garden, a former music hall at the Battery on the lower tip of Manhattan Island; the Ellis Island of that period. The circular opera house seating eight thousand persons, its

77World Book Encyclopedia, s.v. "Civil War."

78Journal of Elijah Larkin, printed by his descendants, p. 151, Genealogical Library, Salt Lake City, Utah.
walls decorated with paintings, had been turned into the official terminal for the entrance of emigrants by the New York State Emigration Commissioners with the Act of 1848. New arrivals could rest, buy their meals, and receive letters from relatives abroad while waiting to be processed for administrative and medical purposes. Clerks were on hand to help them write letters, and they could change their money, purchase rail tickets, and get information about work and lodging in the city. Runners, drumming up business for boarding houses, pickpockets and other swindlers, although forbidden entry, hung about the gates waiting for unwary emigrants to cheat and victimize.79 Some men calling themselves "boarding house keepers," had boarded the Amazon at the Narrows, but were ordered off by the sergeant of the guard, Elijah Larkin. He then organized a guard of twelve men to prevent such molestation of the Mormons and their baggage while on the ship and at Castle Garden, and they had no further trouble.80

When they arrived at Castle Garden at 8:00 p.m., Irish, Dutch, and German emigrants occupied the west side, so the Mormons made their beds on the floor on the east side. McLachlan states "it was hard, but we had a good night's rest." The "Officer in charge" advised Larkin to

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79 Sonne, Saints on the Seas, p. 123; Taylor, Expectations Westward, p. 213.
80 Elijah Larkin, 18 July 1863, p. 151.
keep a guard around the Mormons and over the baggage which remained on the barge.\textsuperscript{81}

When McLachlan arose at 4:00 a.m., his little boy was no better, only weaker. They breakfasted and boarded the barge at 5:50 a.m. for the trip to the Hudson River Railroad where they arrived at 9:00 a.m. McLachlan said this part of the trip was rough, because of the crushing and crowding and disgusting expressions. Their route took them to Poughkeepsie, New York on the east side of the Hudson River, half way between New York City and Albany, where a washed-out bridge halted the train for twelve hours. This was wartime railroading and the shipboard comforts were nonexistent, but even so, the travel was faster than by wagon. Both McLachlan and Larkin marveled at the beauty of the landscape in the Hudson Valley, and Edward L. Sloan wrote to England about it.\textsuperscript{82} The women of Poughkeepsie treated the Mormons kindly, and confided to the McLachlans their fear that their husbands might be drafted.

At 4:30 a.m. on 22 July they continued their journey to Albany. McLachlan saw soldiers in front of and behind the train and was told they were "plundering." The train arrived east of Albany at 1:00 a.m., and William and Caroline carried their babies to a steamboat which took the

\textsuperscript{81}Ibid., 20 July 1863; McLachlan Journals, Book One, 20 July 1863.

\textsuperscript{82}Ibid., 21 July 1863; Millenial Star 25 (1863):653.
emigrants across the Hudson to Albany on the west bank. There the emigrants buried a child who had died on the train while at Poughkeepsie. William Bramall authorized Elijah Larkin to pay $6.25 for a coffin and funeral expenses. At 6:00 p.m. they boarded another train, and traveled all night and the next day until they crossed the St. Lawrence River at the Roebling Suspension Bridge twelve miles below Niagara Falls. Here they changed trains again and bought food; then headed through Canada to Windsor, Ontario.83

Two miles out of Brownsville one of the luggage cars caught fire because of a problem with one of the wheel boxes and the axle. The car had to be abandoned in Hamilton when the axle melted.84 The McLachlans and the other emigrants continued to travel all that night until they reached Windsor at 10:15 a.m. on 24 July. While there, the railroad men laid out the burned luggage, about thirty boxes, and two or three beds, to be claimed.

After loading their luggage on a steamboat, the emigrants ferried to Detroit where the train departed leaving McLachlan, twenty-eight adults, and two children behind while they were trying to buy bread. These emigrants were put on an express train and caught up with the main train at 2:00 a.m. the next morning. Experiences like these were common among the traveling emigrants. Elijah Larkin

83Larkin and McLachlan, 22-23 July 1863.
84Elijah Larkin, 23 July, p. 152.
had a similar experience in Chicago the following day, 25 July. Left behind by their train, Larkin and some other Mormons and the bread they had purchased were loaded on another train and caught up with their train the same evening, "and very soon transferred the bread, & the Saints were pleased to see it as we had not been able to buy all we needed on the rout, & many were hungry." 85

Arriving at Quincy, Illinois on Sunday, 26 July, the McLachlans ferried across the Mississippi River to Hannibal, Missouri with the emigrant group. They were taken in "cattle trucks" to Palmyra sixteen miles away, where they boarded two rattletrap passenger trains. United States soldiers checked the emigrants. This was Missouri during the Civil War, so the rails had been torn up by the army and a rough temporary railroad laid. The ride was a jarring one. Extremely hot weather and a shortage of water made the trip miserable. Larkin complained that the ride was "the fastest I ever saw a Train Run & at times the cars rocked Violently & jumped off the Rails & I was agreably surprised no accident had occured." 86

All through this grueling journey little William Gilbert became worse and worse; by 27 July he was unable to stand alone. When they arrived in St. Joseph, Missouri

85Ibid., p. 152; McLachlan Journal, Book one, 24-25 July 1863.

86Ibid., 26 July 1863.
at midnight, they had to walk half a mile to the Missouri River to board the steamboat Denver. On shipboard, McLachlan confided to his journal that his little son was very weak. Brothers Carter and Sutherland administered to him, then Elder William Bramall did so again. "We tried all that lay in our power to preserve his life, but it seemed to be of no avail." The child died at 1:50 a.m. on 29 July. The carpenter of the steamboat made him a rough coffin "as we had no means to have a decent coffin made for him." A Mr. Watson gave the McLachlans 10 cents, and Edward L. Sloan's wife gave them 25 cents which they used to buy bread.87

The river was very low, old trees and sandbanks impeded their progress, and they had to stay overnight at Nebraska City. Elijah Larkin stated he was very disappointed with the Mighty Missouri, and the river steamboat was "the worst Hell hole" he ever was in. They arrived in Florence, Nebraska, on Friday, 31 July.88

That day the McLachlans buried their son in the Winter Quarters cemetery where hundreds of Mormons and their children had found their final resting place since 1847. William described the spot carefully so it would not be forgotten.

... near the centre of the hill opposite Florence

87 McLachlan Journals, Book One, 27-29 July 1863.
88 McLachlan and Larkin, 29-31 July 1863.
landing and in a slanting direction from 2 houses on the top of the hill seen from the bottom, and almost 5 yards from an abrupt descent, and a few say 20 yards from the road, right hand side coming from the Missouri river to Florence.\textsuperscript{89}

Their chaplain, Joseph F. Smith, who was returning from a European mission, conducted the funeral.\textsuperscript{90} William Fowler gave the prayer at the graveside.

The emigrants moved on to the John W. Woolley wagon camp where William was appointed a teamster. On 1 August a severe thunderstorm soaked them in their beds, and two days later the baby became ill. On 8 August, the day before the wagons pulled out, six-month-old George Augustus died. Capt. Woolley took him back to Florence after promising the parents he would bury him in a pine box next to his brother. Burying one or more children on the plains on the route to Zion was a common experience for a majority of Mormon pioneers. What was unusual about this was that the McLachlans were able to bury these children in a Mormon cemetery. The wagons pulled out heading west with William McLachlan driving a team, but not before he sent a letter to

\textsuperscript{89}This cemetery was first used by the Mormon emigrants fleeing from Nauvoo the winter of 1846-47. It is north of Omaha on the west bank of the Missouri river.

\textsuperscript{90}It was Joseph F. Smith who called William McLachlan to be the first president of the newly-created Pioneer Stake in 1904, and spoke at his funeral in 1916 telling of the death and burial of the babies on the plains, \textit{Deseret Evening News}, Salt Lake City, 7 Dec. 1916.
his father informing him of the deaths of the children.91

In 1860, Brigham Young had announced a system of dispatching wagons, teamsters, oxen, and food from the Church wards in Utah to transport the European emigrants, as well as merchandise and supplies, to Zion. Since they were rich in cattle, but had very little money, this plan would enable them "to use our small amount of money and large number of cattle in the best possible manner for accomplishing the best good," and enable the Saints to be self-sufficient.92 In this way the Church saved ten thousand to thirty thousand dollars of their low supply of money by not having to pay the high prices charged in the Missouri Valley for goods to equip the emigrants for the trip. Instead, friends and relatives in Utah donated these supplies and received tithing credits by the Church for their donations. The Perpetual Emigrating Fund added whatever was lacking. The Church Train system had begun in 1861. In April 1863, men, wagons, teams, and supplies assembled in Salt Lake City from all over the territory. After inspection by the Presiding Bishop, all moved eastward, leaving supplies in caches along the trail to be used on their return. That year, 1863, the

91Carved on Gilbert McLachlan's tombstone in old Morton churchyard: "Also William Gilbert McLachlan his grandson died at Florence, North America 29 July 1863, aged 1 year and 11 months. George Augustus McLachlan his grandson died at the same place 9th August 1863, age 6 months."

Church sent 384 wagons, 488 men, 3,604 oxen, and 235,969 pounds of flour to Florence, Nebraska to bring back to Utah approximately 3,646 emigrants. The wagon trains arrived at Florence, Nebraska in July to await the emigrants. The trains carried with them 4,300 pounds of cotton raised in Utah which was exchanged for cotton cloth in St. Louis, Missouri. The 384 wagons were divided into ten companies led by ten captains. One was John W. Woolley.93

Thirty wagons and two hundred people traveled westward in the Woolley company. William McLachlan drove a wagon pulled by four yoke of oxen which carried either ten to twenty emigrants, or some church freight. Most of the passengers, unless sick or elderly, walked. McLachlan guided his wagon and oxen through lightning, soaking thunderstorms, mud, and sand over the Mormon pioneer trail. Once he fell into the water while crossing a slough. A little girl named Maggie McHallam fell out of the wagon and the wheel injured her head and broke her thigh. Captain Haight's and Captain Ricks' trains were always close at hand sometimes passing each other and Woolley's train and vice versa. One day McLachlan's wagon upset, "but little damage

done."

On 10 September two of his oxen died, and on the 22nd another died. These experiences were common to the teamsters of the period.

On 23 September eighteen of the brethren who had been sent by Brigham Young from Salt Lake City with mules, met the wagon trains at Green River to get any gunpowder they might have, because they knew that U.S. soldiers of the Union Army stationed at Ham's Fork would stop them and confiscate the powder. Gunpowder was necessary to life in the frontier community and could not be spared. During the Civil War, the U.S. Navy blockaded the south to prevent the delivery of ammunition and gunpowder by the British to the Confederate Army. The British Mormons traveling in this wagon train were doubly suspect. The next day the Mormon boys left on the mountain trail with the gunpowder from Haight's train loaded on their mules. The following day, 25 September, twenty-five United States soldiers stopped the Woolley wagon train at Ham's Fork twenty-five miles north-east of Fort Bridger, and all had to take an oath of allegiance to the United States government. Captain Woolley was able to take an oath that he had no powder in his possession except that necessary for their protection.

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94McLachlan Journals, Book One, 9 August-10 September 1863.

95Ham's Fork was a swift flowing 50-foot wide and 2-foot deep stream. Hal Knight and Dr. Stanley B. Kimball, 111 Days to Zion (Salt Lake City: Deseret News, 1978), p. 213.
On 2 October McLachlan's wagon gave out at Silver Creek, between Wanship and Kimball Junction near Salt Lake City, and was left behind. The newly-arriving Mormon emigrants were usually met by their friends and relatives with joy and rejoicing, sometimes in the mountains near Salt Lake City. On the third, Caroline's sister Martha and her husband George Davis met the train before its arrival and took Caroline to Salt Lake City. William arrived with the wagon train on 4 October, and Caroline and the Davises met him at the camp grounds (probably what is now Pioneer Park) to take their luggage to the Davis home. The Woolley train had made the trip in 55 days, exactly one half the time that the first train in 1847 had taken.

Some have thought that the death of children was so frequent in those days, that parents learned to cope with the grief and put it behind them. For the sake of survival they probably had to do this, but at the same time the grief was no less felt than it is today. The death of their little ones clouded and subdued the happiness of the McLachlans on their arrival in Zion. The brightness seemed missing from their lives. Mother Filer, grandmother to the boys, took to her bed with illness. She had lived in

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97Hal Knight and Dr. Stanley B. Kimball, 111 Days to Zion (Salt Lake City: Deseret News Press, 1978).
Braintree with William and Caroline at the time of William Gilbert's birth, until she left for Zion in May, 1862 when he was nine months old, and had looked forward to the arrival of the family. William wrote to her from Nebraska Territory, so she did know of the deaths of both babies and she and Caroline grieved together. William tried to avoid this subject, but it was easy to read the sorrow between the lines, because his old enthusiasm was missing. He wrote to his brother Robert in Scotland asking for one of the photographs of William Gilbert that he had left with his relatives, and received it from him on 10 March 1864.  

He did not allow these children to be forgotten and had them sealed to Caroline and himself in ceremonies in the Salt Lake Temple after its dedication in 1893. At William McLachlan's funeral President Joseph F. Smith spoke of the gravity of the loss of their boys to the McLachlans while traveling to Zion.

During this period of adjustment on the frontier, and bearing the wounds of the loss of his sons in a land far from the love of his childhood home and family, he dreamed of his mother who died when he was ten years old.  

His words to her, "Oh, Mother, what a long time it has been since I saw you," expressed his loneliness and heartache. A

98 McLachlan Journals, Book One, October 1863 and Book Two, 10 March 1864.

young man of twenty-three at this time, his mother's words to him in the dream, "You are now a man and able to look after yourself," indicated what he felt about himself. He awakened crying as he made his decision about his future behavior, that of a man looking ahead to plan for his family and his life in Utah, not looking back and yearning for his childhood home or past possibilities.

William McLachlan's background in Scotland and Victorian England, his conversion to the latter-day gospel, his spiritual awakening when he was blessed with the gift of the Holy Ghost, his decision to leave home and relatives to emigrate to Utah with the help of the Perpetual Emigrating Fund, his experiences crossing the sea and the land to Zion, and the loss of his children en route were all a part of the Mormon experience of thousands of converts, British and otherwise. Even the record he kept of these experiences was inspired by the leadership of the Church, and his dedication to journal-keeping was shared by many others of his brethren and sisters in the gospel. Henceforth, as many other arrivals in Zion had done before him and would do in the future, he rededicated himself to the life he had chosen, to build the Kingdom of God according to the teachings of his faith.
CHAPTER III

GETTING SETTLED IN ZION

But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. Luke 22:32

The great trek of these pioneers completed, a period of adjustment to pioneer life and a different marriage system now loomed before them. Their major needs were to find a fruitful occupation and a home. Most new immigrants arrived in the valley in the fall of the year and lived temporarily with relatives or friends as the McLachlans did with the Davises in the Thirteenth Ward for one year. The semiannual conference of the Church usually was in session in October and the new arrivals attended to receive spiritual instruction and guidance to make it easier for them to dedicate themselves to building the kingdom of God and to adjusting to life on the frontier.

During the week following their arrival in Salt Lake City on 4 October 1863, William and Caroline McLachlan gathered with the Saints for General Conference in the bowery at Temple Square where they met many of their old acquaintances who had preceded them to Zion. It was a privilege to hear Brigham Young and the other leaders of the
Church preach the Gospel, and McLachlan recorded in his journal, "Was pleased to hear and see the authorities of the church and to again enjoy the society of my friends." The leaders preached not only spiritual sermons, but gave advice which would help immigrants establish themselves in the community.

Brigham Young talked about what was needful "to perfect them and prepare them for the coming of the Son of Man," and also acquainted them with the practical points of life in pioneer Utah. He explained the Civil War, its effect on slavery, and the fact that thousands of peace-loving non-Mormons were passing through the Territory bound for the north and the west to escape conscription in the Union or Confederate armies. He advised the Saints to "treat the passing stranger with kindness and respect" when they "respect you and your rights as American citizens," but they should curtail them from corrupting their homes or the community. If the Saints wanted to sell their flour to the stranger who had sacks of gold dust, they should sell it for no less than $6.00 a hundred since they had worked so hard to raise the product. But first, they should check that

1 The "bowery" was an 156x138 foot addition to the north of the "Old Tabernacle," capable of seating 8,000 people. The roofing was brush for shade and therefore it could only be used in good weather. Roberts, A Comprehensive History, 4:15; McLachlan Journals, Book I, 6-9 October 1863.

they had enough breadstuff available in the wards to feed all the members until the next harvest. "When women and children are suffering for bread, I do not want it said that I sold flour." For the benefit of the new arrivals he stressed that all must earn their own living in Zion, learn to supply their own wants, and through their industry and frugality they could accumulate the necessary wealth to support themselves. He preached the payment of tithing for the support of the poor and the needy, the importance of building temples, and the need for food more than gold which they could not eat. Then he warned them that the policy of the United States Government, whose soldiers were stationed at Fort Douglas near Salt Lake City, was to change the Mormon community and its customs.3

In September 1863 the soldiers had discovered ore in Bingham Canyon, and miners were beginning to gather to the valley. The harvest of 1863 had been diminished by drought and grasshoppers adding to a shortage brought about because, in April 1863, the Saints had sent 118 tons of flour and other food commodities to Florence to feed the thirty-six hundred Saints including William McLachlan emigrating to Utah. As the winter of 1863-64 progressed, Utah was in near-famine condition. Miners in neighboring territories also sought Mormon grain and foodstuff. Brigham Young feared the grain would be depleted by sales to

3Ibid., 10:248-256, 265-274.
strangers and that the near-starvation conditions in the valley in 1848 and 1856 would be repeated, so he encouraged the Saints to keep their prices up and keep enough food for their own use; but many Saints were anxious for the "green-backs" the sale brought them. Therefore, following Conference, Brigham Young called a "price convention," and encouraged the farmers to agree in setting their prices.

As Brigham Young presided over the price convention, William McLachlan began his struggle to find work and establish himself in a new land and a new life. As did other British immigrants, he had to make a tremendous adjustment, having moved from the urban, industrial society of Great Britain to that of the pioneering agricultural life of the Great Basin. They had fled from the predicted suffering of Babylon, gathering to Zion to build the kingdom of God; their main duty now was to make adjustments so they could accomplish their purposes. Some were fortunate enough to be able to carry on in the same occupation they had pursued in England. For example, McLachlan's friend and fellow immigrant, Elijah Larkin, had been a police officer in Cambridge, England and liked his work. On the journey westward he had served as Sergeant of the Guard. The day


after his arrival he attended meeting in the Bowery and succeeded in making an appointment through Brigham Young, Jr. for an introduction to "his Father Presd. Young" at his office at 10 a.m. the following day. As a result, Brigham Young appointed Larkin as gatekeeper for his property. Because of this, Larkin was able to establish himself and make the cultural transition with comparative ease. This was not the case with the majority of British converts.  

Studies of the 1870 Census have shown that only 178 of the 1,200 miners who sailed from Britain between 1850 and 1869 continued in their former occupation; only 109 of the 738 textile workers; 150 of the 783 metal workers, and in reverse proportion there were now 2,433 British-born farmers compared to the 341 who sailed from Britain. To be a pioneer in Utah most British immigrants had to change their occupation. For William McLachlan this was a welcome change. He did not choose to be a merchant in hardware or cloth for which his background in England had prepared him. In later years, he said he loathed the drapery business, even though it provided him with a good living in England. His talents were in creating with his hands, not in sales-

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7Ibid., Taylor states that occupation is not given on all shipping lists, so this might be an underestimate but still provides a good comparison.

8Richards, Juvenile Instructor, 39 (1904):635-638.
manship.

Following his arrival in Salt Lake City, he recorded in his journal "From Monday the 12th October till Saturday the 17th October looking out for a Situation but did not succeed," but said nothing about the contacts he made. He did find odd jobs to do such as writing bills for the butcher William Hailstone and chopping wood.9 His discouragement shows in the statement, "Not doing anything for a living but looking for a Situation."

He tried to get employment as a schoolteacher or a carpenter "so I could learn the trade," and finally obtained permission from the school trustees of the Tenth ward to teach school.10 At that time in the Salt lake City school system, Priesthood holders elected three school trustees for each ward to oversee the schools, hire suitable teachers, and provide books for learning and fuel to heat the building. McLachlan visited all the families but two or three in the Tenth ward and enrolled thirty-five students who started school on 30 November. He did not record what he was paid. The territorial legislature ruled in 1851 that the public school be supported by taxation, but in reality when cash was short or crops poor, tuition fees and ward donations


10McLachlan Journals, Book One, 5-12 November 1863.
funded the schools. His only remark about his school teaching experience was on 10 December, "Boys rather noisy and bold." While he taught school, he continued to write bills for William Hailstone.

In March 1864, Hailstone informed him of a situation where he could earn forty dollars a month, with a three month contract. The following day he quit teaching, and on Saturday, 26 March, started his new job, "Writing all day in the store office making out way bills for Bannock and Boise." He had to work on Sunday, and although he does not complain about it, it probably grieved him to have to do this in Zion. He did complain that he scarcely had one minute to himself, "Up early in the morning and work till 10 p.m. and all the time surrounded with apostates and unholy men."

The "way bills for Bannock and Boise" indicate he worked for a company that shipped their merchandise. On 28 June, his three month contract fulfilled, he "made an engagement with Squires and Day for two dollars per day commencing at this date," for another three months. Day and Company, a general merchandising business on Main Street, Salt Lake City, had been opened in 1862 by David Day


12His daughter stated he would not allow his children to jump rope on Sunday. Foxley, Sketch, p. 12.

13Day and Co. is in the business guide of G. Owens, Salt Lake City Directory 1867, but Squires and Day is not.
of Kaysville and Henry Squires of Salt Lake City.\textsuperscript{14} They received orders for merchandise from the mines in Bannock and Boise where they could get top prices, and either shipped it themselves or via one of the many freighters then operating.\textsuperscript{15}

Freighting produce and supplies to Idaho and Montana gold mining communities was a lucrative business for many merchants and teamsters, and was the main reason Brigham Young feared a shortage of food. McLachlan's job became available to him in March 1864 because competition was so keen for shipping contracts to Bannock and Boise.\textsuperscript{16} Several companies advertised their freight lines in the \textit{Deseret News Weekly} and the \textit{Union Vedette}. The principal advertiser, A. J. Oliver of the Great Salt Lake and East Bannock Express Line, delivered to Bannock and Boise in seven days in "good braced wagons." In March 1864, the United States government awarded the mail contract to Ben Holladay's Stage Line to carry the mail from Salt Lake to Fort Hall by stage coach where the mail was divided, one coach carrying it to Virginia City and the other to Boise country in four days

\textsuperscript{14}Biographical Record of Salt Lake City and Vicinity (Chicago: National Historical Record Co., 1902), p. 425-426.

\textsuperscript{15}Betty M. Madsen and Brigham D. Madsen, North to Montana! Jehus, Bullwhackers, and Mule Skinners on the Montana Trail (Salt Lake City, University of Utah Press, 1980), p. 72-103.

\textsuperscript{16}Ibid.
instead of seven.\textsuperscript{17} When McLachlan's contract with Squires and Day ended on 30 September 1864, his only remark in his journal was "This evening left Squires and Day." It appears that the competition from Holladay and Oliver caused Day and Company to discontinue shipping to the mines in the north, at least for the winter, especially since shipments in the winter of 1863-64 had caused many losses to teamsters.

On the following day, he again sought work as a carpenter's apprentice with Brother Charles S. Cram, an architect and builder residing in the Seventh Ward. On 3 October he started "to learn the carpentring trade" with Cram, but on 28 November he wrote "today got out of work for the want of lumber." This time he was unemployed until 22 March 1865.\textsuperscript{18}

The rest of his life William McLachlan worked as a carpenter. Many reasons could have led him to that choice. First, the McLachlan family had a background in the building profession, but in stone rather than in wood. Second, the

\textsuperscript{17}Fort Douglas Union Vedette, 10 and 22 March 1864; Salt Lake City Deseret News Weekly, 10 March 1864.

Saints were gathering to build Zion, and what would be a more appropriate profession than that of a carpenter and building the homes, schools, churches, and stores that everyone needed. Third, the pay for a carpenter was good. According to Henry Grow, architect and builder of the Salt Lake Tabernacle from 1863 to 1870, the wages were $2.00, $3.00, and $3.50 per day. One Scandinavian immigrant working on the Tabernacle in 1866 wrote a letter home stating that he earned enough in two days to last him a week, and in fourteen days to last the whole winter.\(^\text{19}\)

During this period of adjustment to a new way of life, William McLachlan's journal-keeping dwindled away into nothingness with his last entry made 16 April 1865, except for one paragraph written in 1867 that stated he had "kept no record for nearly two years; became rather indifferent to this subject &c." He then recorded that his father had died on 25 December 1865 and that "up to this present time January 1867, not a relative of mine has ever to my knowledge embraced the truth." This was a sorrow that never healed.

He ended with a statement made in the fall of 1866 during the Black Hawk War, which showed his attitude and devotion to the motivating force in his life, his faith in the Church of Jesus Christ of Latter-day Saints and its

\(^{19}\)Arrington, Great Basin Kingdom, p. 213-214, and 475-476.
leaders. This statement proved symbolical of his life; he made himself available wherever he was called by the leadership of the Church and whenever he was needed.

Brother William Thorn asked me if I objected to being his adjutant of first Company, 1st Battalion, 2nd Regiment, Nauvoo Legion, to which I answered if I was of any service to him, he could make use of me for this purpose."

In February 1865 following the birth of another son whom the McLachlan's named William Gilbert, they rented a house in the Seventh Ward. By 1869 they had moved to a house McLachlan built on Lot one in Block forty-one on West Temple between Fourth and Fifth South, later designated 462 South West Temple. This lot had been set aside for the Seventh Ward in 1848, when the Saints under the direction of Brigham Young laid out the plan of the city in blocks of ten acres. Each ten-acre block was originally divided into eight lots of one and a quarter acres each, measuring 10 rods by 20 rods. The Seventh Ward contained nine of these ten-acre blocks bounded by East Temple, Third South, Second

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20 The Black Hawk War began in May 1865 in between the Indians and the settlers in central and southern Utah. This statement indicates that William McLachlan also took part in this war. Roberts, Comprehensive History of the Church, 5: 149-156.

21 McLachlan Journals, Book Two, January 1867.

22 William McLachlan, carpenter, was living on the southeast corner of Second West and Fourth South in the Seventh Ward in 1867. G. Owens, ed., The Salt Lake City Directory, 1867 (Salt Lake City, 1867), p. 76.

West, and Sixth South. In 1854 the pioneers built an adobe schoolhouse on Lot One, Block Forty-one, which served as a school and a ward meeting house until 1877. On the northeast corner of this lot, at 462 South West Temple, McLachlan built his house about 1869.

Since there was no Federal Land Office in Utah before 1869, the Mormons divided and allotted the land by their own ecclesiastical system through the bishops of the wards. The ward sold part of the east half of the church lot to Curtis H. Hawley in 1862, and the rest to William McLachlan at a later date in order to raise money. Since the ward meeting house and the school shared ownership of the lot, Henry Dinwoody and Moses Thurston, School Committee of the Seventh School District, granted McLachlan a quit claim deed for a plot three rods (49.5 feet) by ten rods (165 feet), or thirty square rods (0.18 acre), in the northeast corner of Lot One for three hundred dollars on 28 August 1871. By that time John Cunnington, who lived on

24Manuscript History of the Seventh Ward, Historians Dept.


26Manuscript History of the Seventh Ward, Historical Dept., L.D.S. Church.

27Salt Lake City and County Recorder's Office, Salt Lake City, Utah, Deed Book E, p. 502, lot one, Block Forty-one, in Plot A of the Salt Lake City Survey. Eventually this lot was numbered 462 South West Temple an address that appeared on William McLachlan's stationery.
the southeast corner of Lot one, was McLachlan's next door neighbor. Directly across West Temple was the Walker block and the homes of the Walker brothers, a family who had already become some of Utah's wealthiest merchants, mine owners, and bankers.\textsuperscript{28}

Since no land district had been organized in Utah Territory, land jumping by newcomers frightened the Saints. The Mormons, some of the first settlers to colonize the Mountain West, were the last to gain the privilege of land ownership.\textsuperscript{29} After the arrival of the railroad, the General Land Office opened 9 March 1869, and the Mormons, some of them squatters on this land for more than twenty years, had to take steps to protect their land rights. The School of the Prophets, a priesthood organization, appointed a committee on 20 March to study the land question and educate the people on the steps necessary to protect their land rights.\textsuperscript{30} Because an existing Townsite Law did not apply to land in Salt Lake City, a special act of Congress was

\begin{flushright}
Sold to the Farmer's Market after his death in 1916, this lot is now part of the parking lot of the Hilton Hotel.
\end{flushright}

\textsuperscript{28}Andrew Jenson, \textit{The Historical Record} (Salt Lake City: Andrew Jenson, 1887), 6:313-314; Jonathan Bliss, \textit{Merchants and Miners in Utah: The Walker Brothers and Their Bank} (Salt Lake City: Western Epics, 1983), p. 227.

\textsuperscript{29}Larson, "Land Contest in Early Utah," p. 321.

required to clear the land titles.31 So it was not until 1 June 1872 that Mayor Daniel H. Wells finally received a certificate of clear title to the land, and on 20 September he gave William McLachlan another deed to verify his ownership of the lot in the Seventh Ward.32 In December, 1873 William McLachlan and William Cooper were a committee still working to gain a proper title to the meeting house property of the Seventh ward.33

After McLachlan moved into the Seventh Ward in 1865, his first church assignments were to visit the members of the Ward as a block teacher and to serve as assistant to the Sunday School superintendent, Jonah Croxall. After Croxall's retirement in 1865, William McLachlan became Sunday School superintendent, a position he held with much enjoyment for 39 years.34 McLachlan was appointed ward clerk in the Seventh Ward bishopric from 1867 until he left for a mission in 1875. He also served as treasurer in the


32 Salt Lake County Recorders Office, Deed Book A2, p. 264.

33 Seventh Ward Teachers' Minutes, 2 December 1873, Historical Dept. of the L.D.S. Church, Salt Lake City, Utah.

34 Benjamin G. Raybould assisted him in the Sunday School until 1869, and Albert H. Kelly until 1873 when Thomas H. Woodbury and William H. Foster became his assistants and served as such until 1899.
Deseret Sunday School Union in 1872, and in 1875 as secretary.35

On 15 May 1874 a branch of the United Order was organized in the Seventh Ward with William Thorn, president; Thomas H. Woodbury and Henry Dinwoodey, assistants; William McLachlan, secretary; George C. Lambert, Treasurer; and seven men on the Board of Directors. Brigham Young was establishing the United Order in the wards and branches throughout Utah that year. The United Order had its beginnings in a revelation to Joseph Smith in 1831 that the Saints were to establish an ideal society according to the communitarian Law of Consecration and Stewardship. By this law the support of all members would be provided through the consecration of their property to the Church, and its redistribution to the Saints according to need.36 In some parts of Utah where the community was predominantly Mormon, especially in Orderville in southern Utah, the United Order had some success, but in Salt Lake City with inexpensive goods easily available by railroad from the east, and the large gentile population providing competition, some wards never moved further into the order than electing officers. The Seventh Ward branch of the United Order was one of


36Doctrine and Covenants 42.
these, and dissolved before it functioned.37

In June 1873 Margaret Naismith, a young woman from Falkirk, Stirling, Scotland, the daughter of a staunchly Presbyterian sea captain, arrived in the Seventh Ward. The story of how she met William McLachlan has not been preserved for history, but by 1874 McLachlan had made the adjustment to life in Utah and was able to take a second wife. He had a fruitful occupation as a carpenter, a home on West Temple Street, and a position in the bishopric as ward clerk. The law of celestial marriage, also called plural marriage or "the principle," was introduced by Joseph Smith through revelation in the early days of the Church. Practice of this doctrine was begun by the leaders of the Church first, but not announced to the general church until 1852. Brigham Young then encouraged all faithful members, especially those who were leaders, to live in this order of marriage and raise children to the Lord. Maggie was twenty-six years old and William was thirty-three when they married on 30 March 1874 in the Endowment House.38 Of Maggie's marriage, her brother Andrew Brigham Naismith told his family she did not have to marry into plural marriage; since she had won beauty contests in Scotland and was no


38Temple Records Index Bureau, Salt Lake City, Utah.
homely spinster, she could have married any man she chose, but no one suited her but a faithful Mormon. In this remark one can see what some Mormon people thought were the reasons women married into polygamy.

At a Seventh Ward Teachers' Meeting in May, 1874, Henry Dinwoodey reported that there was a great deal of unwise talk made use of relative to the United Order. Bishop Thorn warned that "the United Order and plurality of wives was the word of the Lord to us and should not be lightly spoken of or ridiculed by the people, he knew for himself that it was the word of the Lord and that was sufficient for him."40

During this period, William and Caroline had made the adjustment to pioneer life and had chosen to live in the principle. William was now a settled citizen of the Seventh Ward in Salt Lake City, with a home, two wives, and a lucrative occupation that he liked. He had found a place for himself in the life of the ward as the Sunday School superintendent and ward clerk, and in the community on the Deseret Sunday School Board. He was now successful as a builder on the frontier and had made the transition from a British citizen to a frontier American and a Mormon.

39Interview with Annie Naismith Kelly, daughter of Andrew Brigham Naismith, Taylorsville, Utah, 30 May 1954. This man worked for Silver Brothers Iron works and forged the oxen for the baptistry in the Salt Lake Temple.

40Seventh Ward Teachers' Minutes.
CHAPTER IV

MISSIONARY TO NEW ZEALAND

And ye are called to bring to pass the gathering of mine elect.

Doc. & Cov. 29:7

From the beginning of the Church the leaders called devout Mormon men into the missionary system to preach the gospel in the far corners of the earth, regardless of whether they had a family at home or limited funds. The success of this system brought thousands to the valley of the Great Salt Lake. Faithful men like William McLachlan were eager to carry what they believed were the truths of the gospel to the peoples of the world because it had been brought to them by other faithful men in whose footsteps they chose to follow. A mission had a profound effect on the missionary, his family, and the community that was expected to share in his support. Love of the gospel made each one willing for the sacrifice necessary to leave home in spite of difficult circumstances, but faith and the love and support of family and friends provided the courage to accept the call. The missionary felt as Paul of the ancient church "in the bonds of the gospel."¹

¹Philemon 1:13.
So it was that at General Conference on Saturday, 9 October 1875, Brigham Young called William McLachlan and one hundred and fifty others "to go and preach the gospel." Caroline Swallow, the prophetess in Essex, England had foretold thirteen years before that William McLachlan would be called by "the voice of the Lord through my Servant . . . to go to other lands without purse or scrip to preach the Gospel of my Son," to "a people that you are not acquainted with and whose faces you have never seen and know nothing of, but you will Cry! Salvation! Salvation!" The great import of this missionary call and the fulfillment of prophecy concerning himself inspired William McLachlan to pick up his pen again and resume keeping a record in his journal of the significance of this mission to his life as he dedicated himself to preaching the gospel in a foreign land.Repeatedly the Saints had been instructed to keep a record of the sacred things in their lives. In his book he chronicled his joy at receiving the mission call, his concern for the family he was leaving behind to struggle on their own, and the problems of missionary methods, finances,

2 Revelations of Caroline Swallow at the end of Journal One dated 2 Nov. 1862 and 25 Mar. 1863. L.D.S. Archives, Church Historical Department, Salt Lake City, Utah.

32 Nephi 29:11 - For I command all men . . . that they shall write the words which I speak unto them . . .
3 Nephi 27:23 - Write the things which ye have seen and heard. 2 Nephi 4:15 - upon these I write the things of my soul . . . and write them for . . . my children. Psalms 102:18 - This shall be written for the generation to come.
and persecution which he faced as presiding elder. In addition to this, the journals of his mission show that his work as a carpenter contributed to the success of the mission in an unusual way.

Two days after receiving his call, George Q. Cannon ordained William McLachlan a Seventy, blessed him and set him apart for the Australasian Mission. This blessing was of such importance to McLachlan that he began his missionary journal with it. The promises were fulfilled although limited in scope.

Blessing. George Q. Cannon promised me dreams and visions on my mission and that the hearts of the people should be prepared for my testimony, and that such should be designated to me by the Spirit of the Lord, and the people also would have dreams, so that they would know our mission and receive us.

Ten others were set apart for the same mission. These were Isaac Groo, the new president of the Mission, Mark Croxall, Edward T. Hoagland, Douglas Swan, Charles Burton, David Cluff, John T. Rich, Frederick W. Hurst, Charles C. Hurst, and John Young.

4A Seventy is a traveling elder in the Melchizedek priesthood ordained to preach the gospel. James E. Talmage, The Articles of Faith (Salt Lake City: Church of Jesus Christ of L.D.S., 1924), p. 207.

5McLachlan Journals, Book Three, page 1. He felt that he was guided to the homes of Angeborg Mortensen and Anna Marie Boysen who had been studying their Bibles and had decided that the teachings of the Lutheran Church did not coincide with the scriptures as they understood it. Isabella Walker Prebble dreamed of her baptism. See Book Four, 5 August and 29 September 1876.

6McLachlan Journals, Book Three, October 1875.
Missionaries usually were not prepared financially to support themselves on a mission or to leave their families behind unsupported. They went without purse or scrip and they depended on faith in God, the community they left, and the community of their mission to provide the sustenance they needed. When a mission call came, the community was responsible for helping the missionary and his family. As the day of McLachlan's departure approached, thirty people contributed a total of $112.75, and some contributed clothing. Samuel L. Evans, with whom William McLachlan worked in the construction business, arranged a party in the Sixth Ward with a concert by the Smith band which raised another $113.00 for his missionary expenses. He was still short $25.00, when the wife of a member in the Fourth Ward gave him $15.00, and Father Jeremiah Woodbury sent him $25.00 on loan at one percent interest. He now had collected a total of $265.75 in contributions and loans. His ticket on the train from Ogden to San Francisco cost him $155.00 and his Second Cabin ticket on the steamship Colima, $150.00, a total of $305.00, so he had additional savings of his own.7

The family he was leaving behind would need sustenance without the support of a father and husband. William McLachlan's anxiety was for the two wives and six children that would be without his care. Carrie had five children:

7Ibid.
one boy, William Gilbert, age ten, and four girls, Nellie, Alice, Lilly, and the youngest, Hannah, who was eight months old. Maggie had one boy, George Andrew McLachlan, age nine months. William had enlarged the house on West Temple so Carrie could rent out some rooms for an income. In addition to the money contributed, Bishop Thorn promised to furnish McLachlan's family with vegetables; Herbert Thurston pledged free tuition for the schooling of McLachlan's daughters Nellie and Alice, as long as Thurston was the teacher; and Bishop Edward Hunter said McLachlan's family could have $50.00 in meat, butter, etc. from the Tithing Office and more than that if they needed it. Even though his friends and neighbors assured him of their care, he worried about how his family's needs would be met in his absence, and feared his friends might forget them.

The day of William's departure, he knelt in prayer with his family and sought God's "protection and care over us while separated from each other, and asked Him to preserve our lives to see each other again in the flesh after the work assigned us had been performed." He used the word "us" because this was a mission for the whole family, since he needed their wholehearted cooperation for his success. When he reached the depot, Herbert Thurston, the

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8Ibid.

9William to Carrie and Maggie, 7 November 1875 and 5 May 1876.
school teacher, and some of his students had come to bid him farewell. McLachlan said goodbye to his family and friends, and the train departed at 3:40 p.m. In Ogden while waiting for the train to San Francisco, he had a happy reunion with his neighbor Bedson Eardley who was bringing one hundred and sixty emigrants to Utah from his mission in Europe.  

When McLachlan and the other missionaries arrived in San Francisco, they stayed at the International Hotel. They purchased their second cabin tickets for New Zealand at the Pacific Mail Steamship Company office. During their five days in San Francisco waiting to board the steamship Colima, they did some sightseeing in the gardens and museums; then visited T. B. H. Stenhouse, San Francisco correspondent of the New York Herald and disaffected Mormon, who interviewed Brother Groo "upon Utah matters with the view of publishing the items in the Chronicle." They also met with Herbert Pembroke, formerly of Salt Lake City, and now a printer at the firm of Crocker and Leo on Sansome Street. On 10 November 1875, they boarded the Colima, and at 10:40 a.m. a small steam tug towed them through the Golden Gate into the Pacific Ocean. The Colima was a steamship and vastly different from the packet ship Amazon of his Atlantic crossing.

Eight days later they arrived in Honolulu after

10McLachlan Journals, Book Three, 3 November 1875.

11Ibid., 4-10 November 1875.
nightfall, where McLachlan left a package from the Lambert family for their son Richard and his wife Mary Ann, missionaries in Laie, the Mormon village on Oahu. McLachlan noticed several of the natives mixing sugar and packing it with their barefeet, and commented wryly, "that might probably add to the flavor of the article." The climate and beauty of Hawaii impressed him, and the group of missionaries "would have liked to stay here a day or two," but "Our captain felt otherwise." So they sailed with the ship at ten a.m. the following day.\textsuperscript{12}

Dedicated missionaries sometimes became distressed about the unsaintly actions of the saints and other missionaries. While the Colima was floating at sea after the crankshaft broke and the engineers were struggling to repair it, the behavior of some of the missionaries, who indulged in card playing, drank coffee and tea, and used cigars and tobacco, distressed McLachlan and his cabin-mate Fred Hurst. When they reprimanded them, the errant missionaries stated they were committing no sin since they were not yet in the mission field.\textsuperscript{13} Seriously committed to doing the will of the Lord, McLachlan wrote, "All these things I have considered myself were not allowed when the covenants we had made were taken into consideration," but he was not in a position to do anything about it. For McLachlan and Hurst

\textsuperscript{12}Ibid., 18-19 November 1875.

\textsuperscript{13}Ibid., 2-8 December 1875.
the Word of Wisdom was to be obeyed without qualification.14

The crankshaft repaired, they arrived in Auckland ten days late, and the four missionaries assigned to the New Zealand mission, McLachlan, Fred W. Hurst, Charles C. Hurst, and John T. Rich disembarked. Before leaving for Australia, President Isaac Groo appointed William McLachlan to preside over the New Zealand Conference with headquarters in Christchurch. Persecution of the Mormons was having its heyday in New Zealand, and the local newspapers announced the arrival of Mormon missionaries with "a rehash from the San Francisco Chronicle" and a threat that New Zealanders should welcome them with "sundry dead cats," as the people of Wellington had done to an elder some time before.15 These announcements led to difficulties for these missionaries both in making contacts and in financing the mission without purse or scrip.

As William McLachlan faced this difficult mission in a leadership position, he felt keenly the responsibility as a stranger in a strange land, and reminded himself that he "held the Priesthood of the Son of God and authority to act in His Name." McLachlan confided his deepest feelings

14The Word of Wisdom is instruction to the Saints regarding concerning tobacco and strong drink appearing in Doctrine and Covenants sec. 89.

15Samuel H. and Ida Hurst, ed., Diary of Frederick William Hurst, (Seaside, Ca.: Wayne Robert Burnett, 1976), p. 122. "the rehash from the San Francisco Chronicle" apparently is the article by T.B.H. Stenhouse written when the missionaries were in San Francisco.
in his journal and dedicated himself to serving his mission.

I here state some of my feelings relative to my Mission and my ignorance and incompetency to fill it acceptably to the Lord and satisfactorily to myself. I have read much in the Book of Mormon, Bible, and other works of the Church, and the more I have done so the less capable I have felt to perform the work assigned me. I have had good desires in my heart to go forth and try in my feeble way to save the souls of men. I have also called often upon the Lord and have at times been comforted by his Holy Spirit, but it seems that when I try to reflect upon the work before me and my own weaknesses (as I have many times) that the powers of darkness have sought to discourage me continually. I have asked the Lord to comfort me as he did the Sons of Mosiah in going forth to preach to the Lamanites, and to inspire me with the same faith and power to do good amongst the children of men. I have shed many tears because of my weaknesses and ignorance, and that I could not retain in my memory the good things that I had read, that I might have something to draw upon when necessary. I hope the Lord will be very merciful unto me and strengthen me in my weakness that I may perform his will concerning me, and that my labors may be blest for the Salvation of the people. I desire in my heart to be a faithfull representative of the Latter day Saints.16

The country of their mission, New Zealand, is twelve hundred miles southeast of Australia in the South Pacific, and has three main islands, North, South and Stewart. A beautiful country of mountains, forests, and fjords, it has three thousand miles of coastline and white sandy beaches which were so admired by these missionaries. Since New Zealand is below the equator, summer is in December and winter in July. The climate is mild, cooled in the summer and warmed in the winter by sea breezes, with a rainy season in winter.17

16McLachlan Journals, Book Three, 14 December 1875.
Augustus Farnham, president of the Australasian Mission from 1853 to 1856, had opened a branch in Auckland, New Zealand in October 1854, and by March 1855 ten persons had been baptized in Karori, near Wellington, on North Island. Carl C. Asmussen, a missionary from Utah, baptized two brothers in 1867, William and James Burnett, in Kaiapoi near Christchurch on South Island. When Elder Asmussen left New Zealand later that year, he appointed Elder William Burnett to head the branch at Kaiapoi, which then had seven members. In 1870 President Robert Beauchamp appointed Henry Allington to preside over the Saints in Karori, and William Burnett over the New Zealand Conference with the assistance of his brother James. In 1871 persecution caused a question of a "Mormon Invasion" to be brought before the Colonial Parliament, but "insufficient evidence of malfeasance" prevented any action being taken. Eleven Saints emigrated from New Zealand to Zion that year, and in 1872 nine more left Wellington under the leadership of Henry Allington. On McLachlan's arrival in New Zealand the Burnett brothers were still an active influence in the branch in Christchurch on South Island.

On the way to South Island, McLachlan left Fred W. Hurst of Logan to proselyte in his hometown of Wellington on North Island. Fred's brother Charles was ill, so he also

stayed in Wellington. McLachlan and John T. Rich of Grantsville traveled to Christchurch, Canterbury, on South Island. Arriving at the home of Brother James Burnett, Sr. in nearby Kaiapoi on 20 December 1875, they joined Brother Thomas Steed, another missionary from Farmington, Utah who had reached there four weeks before. He had traveled to New Zealand by way of Britain circumnavigating the globe. The following day William McLachlan began his missionary work with Thomas Steed by distributing Orson Pratt's tracts on the first principles of the Gospel in the neighboring communities of Woodend and Sneedstown.19

It was not long after his arrival on South Island that McLachlan recognized what would be one of the major problems of the mission, that of leadership. The Burnetts, William and James, had been in charge of the branch for almost nine years. James Burnett in particular, though very cooperative and supportive of the mission, had difficulties relinquishing leadership responsibilities. Thomas Steed had arrived in Kaiapoi before McLachlan. He was a man with previous missionary experience and was quick to refute McLachlan's decisions if he disagreed with them. McLachlan quietly took charge of matters in a way that would cause the least damage and injured feelings, respected Steed's expertise in missionary work, and encouraged each one to contribute the maximum assistance to the mission.

19Ibid., Book Three, December 1875.
On Christmas Day, Charles Hurst arrived from Wellington stating that they had had only enough money for one to come. McLachlan sent Fred Hurst one pound and advised him to remain in Wellington and preach the Gospel there, since they already had too many missionaries in Canterbury. He then assigned Charles Hurst to stay in Kaiapoi with Thomas Steed, where the missionaries held Sunday meetings in the Odd Fellows Hall in Kaiapoi and the Volunteer Drill Hall in Woodend. McLachlan and John T. Rich rented two rooms on Crescent Street in Christchurch for five shillings (about $1.25) a week and moved there so they would be near their field of labor in that city. Brother James Burnett, Sr. furnished them with beds and bedding.

At first McLachlan and Rich held open-air meetings on Sunday afternoons in Christchurch, but on 2 February 1876, they rented Temperance Hall on Gloucester Street for three months for five shillings per Sunday evening. About seventy people attended their first meeting, and a few stayed after the meeting to ask questions.

McLachlan had one thousand copies of Lorenzo Snow's pamphlet "The Only Way to be Saved" printed by Toombs, Printer, at Cathedral Square, and mailed some of these to Fred W. Hurst to circulate in Wellington. McLachlan wrote

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20Ibid., Book Three, December 1875 and 5 January 1876.
21Ibid., 15 January-1 February 1876.
the following message on the tracts he and Rich handed out in Christchurch.  

This tract will be called for in a few days when questions will be answered respecting the doctrines of the Church of Jesus Christ of Latter-Day Saints, and we would respectfully invite all to carefully read this tract for it contains the Gospel as taught by Jesus and His apostles.

William McLachlan,  
Missionary from Salt Lake City, Utah.

They spent four days a week distributing tracts. When they returned a week later to pick up the tracts and answer questions put by the readers, very few people wanted to talk to them, and they were unable to make many successful contacts this way. Concerning this, McLachlan wrote to the editor of the Juvenile Instructor in Salt Lake City,  

With some I have had long friendly chats, and am satisfied if they do not receive the truth that they are spoiled for anything else. . . But polygamy is the great trouble with the people, and we have to meet this at every step. . . I have asked them for their proofs against it, then when they had none to offer, only their own traditions and feelings, I would talk to them as the Spirit of the Lord would give me utterance, and when I got through they have told me they never understood it in that light before."  

By Sunday, 30 January 1876, they realized they were running out of money and donations were scarce. They explained to the Saints that if the members paid their tithing, the missionaries would be able to carry out the plans to spread the Gospel in the area. McLachlan told them

\[22\text{Ibid., 20 January 1876.}\]

\[23\text{McLachlan to the editor,} \text{ Juvenile Instructor} 11 (1876), \text{p. 59, dated 8 February 1876.}\]
if not enough money was donated, the missionaries would have to get work to support themselves, and this would decrease their time for preaching the Gospel. A small branch of about four families were supporting four missionaries, Rich, Hurst, Steed, and McLachlan, and donations from outsiders were extremely rare. William John Burnett and George Brunt, active members of the branch, promised weekly donations, and so did another young member, George Batt. William Burnett already donated ten shillings every week, and James Burnett, Sr. made his house a home for the missionaries when they were in Kaiapoi, and fed and housed Brother Steed.24

After hearing Thomas Steed's report of his visit to his relatives in England, en route to New Zealand, to collect the records of his ancestors, William McLachlan dreamed of a trip to England and Scotland. In April 1876 he sent to his wives for their consideration a plan for such a journey for himself when he returned home from New Zealand, stating that he would like to "see my relatives and gather up information about my ancestors if the Lord is willing." In July, he wrote to Brother Edward Hoagland in Australia to ask the cost of passage in steerage and second cabin from Melbourne to London by the Suez Canal, and also by the oil route. His family, including his son William Gilbert, wrote

24 Record for the Branches of Papanui and Kaiapoi, Canterbury, New Zealand, 21 August 1876, L.D.S. Genealogical Library, #128,889.
to dissuade him from making the trip to Britain. After July, he never mentioned the trip again. In June Thomas Steed received word from home that his wife had died, and this disturbed William deeply. Whether this, a lack of money, or his wives and children influenced him to abandon the idea, he did not make the trip.

In March 1876 McLachlan purchased some tools in Christchurch for 27 shillings and, although he had no saws or level, built a kitchen for William John Burnett. In April he, with the help of Elders Steed and Rich, built a kitchen addition for Brother James Burnett, Sr. in Kaiapoi including shingling and making doors and window frames.

In Wellington Fred and Charles Hurst were studying the Maori language in the hope of gaining an opportunity to preach to the Maoris. William McLachlan sent an article about the Maoris from the Walkato (New Zealand) Times to the editors of the Deseret News. He felt that the Spirit of God was preparing the hearts of the natives for the Gospel

25On 1 April 1876 he wrote news that was not received with any enthusiasm by his wives and children. "I have thought when I get released, if I can manage it, of going by England and spending a week or two in Scotland gathering information relating to my ancestors...I also want, in person, to bear my testimony of the truth of the Gospel to those who are living...The difference in the fare between here and Ogden by San Francisco, and Ogden by Liverpool is very little." A collection of letters of William McLachlan in possession of the author, Winifred McLachlan.

26McLachlan Journals, Book Three, 22 March and 5 April 1876.
through the leadership of a Maori chief named Tawhiao, who was leading a reformatory religious movement among the Maori.

Tawhiao's meeting at Kikurangi concluded yesterday. The only business was the introduction of the new religion. Tawhiao is the only leader in the movement. He declared that God must have come with their ancestors from Hawaiki in their canoes with those who came on the crest of the waves, and those who crossed over according to their traditions on the leaves of the trees. God did not come to them from abroad with the missionaries [European clergy]. He had always been with them. . . . Praying morn and night and oftimes during the day, was practised during the meeting, and learning the prayers and hymns he has composed. Drink is to be entirely abolished. . . .27

Jenson's history of the New Zealand Mission states that in 1881 one of the first Maoris baptized into the Mormon church was "Ngataki, one of the native King Tauhio's advisers."28

William McLachlan did not consider the Europeans in New Zealand very hospitable. He recorded in his journal that "an Elder might travel for weeks amongst them, tell them he was preaching the Gospel without purse or scrip, and never be asked to eat." Although he had been in New Zealand six months, he had found "only three exceptions to this rule outside of the Saints," and had not received one single penny in money.29


29McLachlan Journals, Book Four, 13 May 1876.
The North Canterbury Independent published an article criticizing "Mormonism" in the 6 April 1876 issue. McLachlan wrote a letter to the Editor in reply stating:

It is without the foundation of truth and designed entirely to operate upon the minds of the ignorant and increase prejudice against us. If your columns are open for the publication of truth relative to the character of Joseph Smith, the discovery of the plates from which the Book of Mormon was translated, and the System that he was the instrument in the hands of God in establishing, we will take pleasure in furnishing you with articles containing correct information upon these matters.30

The newspaper did agree to print an article he prepared for publication and did so on 13 April 1876.

Still not receiving enough in donations to sustain them, the missionaries continued to fast and pray "for the Lord to operate on the hearts of the people so that we might accomplish whatever was required of us," or they would have to seek employment which McLachlan feared would reflect on the quality of their faith. On 31 May they presented their problem to the meeting again. The Burnetts promised to continue their donations, but no one offered any additional support. George Batt had left the country and emigrated to Utah.31 The missionaries under William McLachlan's leadership decided to go to work and earn means "to enable us to

30Ibid., 6 April 1876.

31George Batt emigrated to Zion on his own. In Oct. 1878 he was called to the Australasian Mission with headquarters then in Auckland, New Zealand where he served from 1879 until 1881. He presided over the Mission from 1880 to 1881. Jenson, L.D.S. Biog. Encyclo., 4:306; and Jenson, Encyclo. History, p. 580-581.
travel and preach to the people." They also decided to take
the counsel of President Isaac Groo to discontinue distrib-
uting tracts house to house, because they were not making
successful contacts this way.32

In Wellington, Fred W. Hurst was chopping wood to
support himself. He received a draft on the Union Bank of
London for £5.6.0 from the brethren in Logan through a
friend, Brother E. M. Curtis, who wrote that he felt that
Hurst needed some money so he canvassed "a few of the
Brethren and very soon raised $36.00, six of which we left
with Sister Hurst."33 Fred sent two pounds to his brother
Charles and one pound to William McLachlan in return for the
pound he had sent him in January.

A few days later the missionaries decided Charles
C. Hurst should return to Wellington with his brother. The
Hurst brothers formed some friendships and replanted the
seed of the Gospel in Wellington, but had little success
otherwise in their proselyting efforts. A great deal of
prejudice against the Mormons was rife, and they were even
refused permission for a hall to preach in. Living together
in an abandoned house, Fred, an artist, managed to sell some
of his paintings and charcoal sketches, and did tombstone
32McLachlan Journals, Book Four, 31 May 1876.

33Before the Hurst's departure from Logan on this
mission the same group raised $614.00 to send them to New
Zealand, Samuel H. and Ida Hurst, eds., Diary of Frederick
William Hurst, (Salinas, CA.: Wayne Brown Burnett, 1976),
p. 112.
inscriptions to support them. Charles took over chopping the firewood.34

Meanwhile none of the missionaries on South Island could find employment, and William McLachlan and John T. Rich were down to twopence. McLachlan turned to the Lord in prayer for guidance in solving the puzzle of what to do without money.

I feel very desirous of doing all I can do under the circumstances to lay before the people the great message of Life that I, in connexion with my brethren, have been sent to deliver; but we cannot hire halls now, having nothing to pay. We cannot travel for the lack of means, and work seems rather difficult to obtain. Yet I trust the Lord will open up our way and enable us to perform our Mission acceptably before him.35

Two weeks later McLachlan started to work as a carpenter for a contractor who was building a new theatre on Gloucester Street in Christchurch. By now he owed a debt totaling three pounds; twenty-five shillings for tools and thirty-five shillings for rent for the rooms in Christchurch where they lived, "and no prospect of paying up this indebtedness, only by getting some work to do." Mr. Allen at the theatre would pay him ten shillings ($2.50) per day for a six day week, eight hours a day. The eight hour day may have been due to the fact it was July, a winter month in New Zealand and therefore, shorter in daylight. The average wage for a carpenter in the United States in 1876 was $2.25

34Ibid., p. 149-154, 163-164.
35McLachlan Journals, Book Four, 18 June 1876.
for a ten or eleven hour day which means working conditions were somewhat better in New Zealand, although the cost of living may have been higher.\textsuperscript{36}

A month later in the beginning of August, an increase in the winter rains and a lack of timber slowed his job to a halt. This was the end of his carpenter work in Christchurch. He had earned a total of \$11.14.3 or about \$58.50.\textsuperscript{37}

Now the prospects in the mission changed. McLachlan had distributed tracts in Papanui back in January 1876. In early August he received a letter telling him that a group of people in Papanui wanted him to contact them. One was named Martin Boysen. On 5 August he went to Papanui, but the Boysens were not at home. He inquired about them at the Mortensen home, and learned that Mrs. Angeborg Mortensen and several others in the town were anxious to see him. Mrs. Mortensen said that she and her husband had been reading their Bibles with the Nordstrands and had reached the conclusion that the Lutheran Church was in error. Peter Nordstrand had just gone to Kaiapoi to look for the elders.

\textsuperscript{36} U.S. Department of Interior Census Office, \textit{Tenth Census of the U.S.: Report on the Statistics of Wages in Manufacturing Industries}, by Joseph D. Weeks, Special Agent Tenth Census (Washington, D.C.: Government Printing Office, 1886), pp. xxviii, 35-36, 539-543. Less were working an eight hour day in 1880 than in 1830 even though agitation for an eight hour day was spreading. By 1880 the average work day was getting longer rather than shorter.

\textsuperscript{37} McLachlan Journals, Book Four, 3 July-4 August 1876.
Martin Boysen's wife had been baptized sometime before and was anxious for her husband to be converted. The following day he and Rich met with seven adults at the home of Martin Boysen. All were Danes and Germans and spoke little English, but when the meeting ended they said they understood every word he said. The meeting lasted from 3:00 to 8:00 p.m. and when the missionaries left four were ready to be baptized. McLachlan wrote in his journal that "the Lord has opened up the way by which the Gospel might be preached more extensively and our labors result in greater good to the people then we had for months past anticipated." On the 21 August William McLachlan baptized the four: Peter and Angeborg Mortensen, and Peter and Alina Nordstrand.

The Boysen's invited McLachlan and Rich to stay in their home in Papanui, and they moved out of their quarters in Christchurch. Now more members in the small branch shared the expense of supporting the missionaries. To help to sustain themselves during the rest of the mission, McLachlan did carpentry work in the homes of the local brethren, while they bought the materials. For many he did odd jobs to assist them. He shingled the roof and fixed up a room in the Martin Boysen house where missionaries could sleep when in Papanui. While working on the Boysen home, Brother Rich baptized the Boysens, and McLachlan confirmed them on 29 August 1876. On 3 September McLachlan baptized

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38 McLachlan Journals, Book Four, 5-21 August 1876.
another couple, Henry and Jane Norris. 39

He put down floor joists and laid a floor for James Burnett, Sr. in Kaiapoi. Charles Hurst helped him build a 27 by 22 foot house in Southbrook for James Burnett, Jr., whose wife opposed the Church but allowed them to stay at her home while they were building the house. Burnett paid McLachlan nineteen pounds and five shillings, about $96.25, or $2.50 a day for forty days of work on the house. 40

Missionaries were to rely on faith, and depend on the people in the community they left to support their families while they were away, and on the people in the community they served for their support. In New Zealand the non-Mormon residents of Wellington and Christchurch did not choose to support Mormon missionaries who traveled without purse or scrip, nor would they leave a donation toward the rent of the hall where they heard them preach. Members such as the Burnetts contributed abundantly, but there were not enough of them to support the mission until the people in Papanui joined the church.

39 McLachlan Journals, Book Four, 29 August and 3 September 1876.

40 See The Palliser's Late Victorian Architecture: A facsimile of George & Charles Palliser's Model Homes (1878) and American Cottage Homes (1878, as republished in 1888 under the title American Architecture, and New Cottage Homes and Details (1887) (American Life Foundation, reprint), Plate 3, Design 6. This is a cottage of two rooms on the first floor, with a pantry and closet, and stairs to a loft and to a cellar. Cost $325.
John Walker, the father of another family in Prebbleton, near Papanui, had been baptized in England and was anxious to renew his covenants with the Church. His wife was opposed, but after her daughter, Isabelle Prebble, had a dream about baptism her attitude softened. On 22 January and the 5 February just before McLachlan's departure for home, John Walker, Mrs. Prebble, and four others of the family were baptized by William McLachlan.41

William McLachlan's carpenter work bridged the gap and kept the mission supported until doors opened that were previously closed to them, and baptisms increased. In February and March 1876 the missionaries had performed five baptisms at Kaiapoi. Between 21 August 1876 and the departure of McLachlan and Steed from the mission in February 1877, they performed fifteen baptisms and four rebaptisms. The four who were rebaptized all had been baptized in the old country, and they now renewed their covenants, and sought for forgiveness and cleansing of past sins committed since their first baptism, as taught by Brigham Young.42 The Hurst brothers baptized seven others in Kaiapoi before their departure from New Zealand in May 1877, making a total of twenty-seven baptisms and 4 rebap-

41 McLachlan journals, Book Four, 29 September 1876 22 January and 5 February 1877.

tisms performed by this group of missionaries.43

It was not until 14 November 1876 that McLachlan received a letter from Isaac Groo advising them that "President Young wished the brethren in New Zealand to become acquainted with the language of the natives, and as far as opportunity and circumstance would permit to present the Gospel to them." The Hursts, whom McLachlan had summoned to Christchurch in October 1876, had studied the Maori language and now attempted to preach the Gospel to the natives, but the local minister frightened these Maoris with a warning that L.D.S. missionaries were false prophets.44 In a letter to Isaac Groo, McLachlan advised that the missionaries needed to live with the Maoris to learn their language and gain their trust, or they could not hope to spread the gospel among them.45

On 23 January 1877 McLachlan received a letter from President Isaac Groo releasing these missionaries to go home. On 8 February they "ordained James Burnett, Jr. an Elder with the intention that he take charge of the Branches of the Church in New Zealand when Brother Charles C. Hurst and Fred W. Hurst left for home." Since the Hursts were staying until they received money from home, William

43Records of the New Zealand Conference, 1875-1877, L.D.S. Genealogical Library.

44Hurst, Diary of F. W. Hurst Journal, p. 177.

45McLachlan Journals, Book Four, 20 December 1876.
McLachlan appointed Charles C. Hurst to take charge of the Mission until the Hursts left, and to instruct James Burnett, Jr. in preparation for presiding after their departure. William McLachlan and Thomas Steed left on 9 February 1877 and traveled home in steerage. The Hurst brothers, remained in New Zealand because they had no money for the fare home. John T. Rich had been released and returned to Utah in November 1876. After William McLachlan arrived in Utah, he contacted friends of the Hursts in Logan, and they collected three hundred dollars in gold and sent it to them in Kaiapoi as a gift to bring them home.46

Fred and Charles Hurst conducted their last Sunday meeting at Papanui on 29 April 1877, a meeting attended by twenty-six baptized members of whom two were seventies, three elders, and one a priest. The Hursts left New Zealand on 4 May 1877 with James Burnett, Sr., his wife, and five of his children, emigrating to Zion with them. For Burnett, emigration was a difficult decision to make, because he felt his presence in New Zealand necessary to the success of the branch, but on 29 March he informed the Hursts he had sold out his business and would accompany them to Zion.47 In the following year at least twenty members of the branch emigrated to Zion. By May 1877 John Walker was


47Hurst, Diary of F. W. Hurst, p. 194-200.
an elder baptizing new members into the Church. In 1880 Peter Nordstrand was the president of the branch.48

In June 1876 McLachlan had written lengthily to the editor of the Juvenile Instructor praising Maori legends and life, then concluded with a statement about the Europeans in New Zealand.

The great majority of them have come out here to better their condition, and in trying to preach the Gospel unto them, if there is no other inducement offered aside from the truth, thousands do not want to take any stock in it. The facts are these. They are too well off; they are fond of pleasure, and will have it, as long as they have the money to purchase it. . . . We may by and by see some good result from our labors. . . . 49

Life was good in New Zealand and only a few were anxious to leave for Zion in far-off Utah if all it offered was the truth, as McLachlan pointed out in his journal.

Thousands have been brought from the Old Countries at government expense to settle up and improve the country, and, where they are steady and industrious, can make a living much easier here than in England or the countries generally from which they have emigrated, and have some show to become comfortable and independent so far as this world's goods is concerned. Land, where not improved, can be bought for two pounds per acre, that being government price.50

The community in New Zealand was building a prosperous life of its own. Those who did gather to Zion such as the Burnetts were truly converts with a strong testimony and

48Record of Baptisms, confirmations and blessing of Children For the Branches of Papanui and Kaiapoi, Canterbury, New Zealand, begun by William McLachlan, 21 August 1876.

49"Correspondence," Juvenile Instructor, 11 (1876):172

50McLachlan Journals, Book Four, 13 May 1876.
a moving faith. It should be noted that the publisher of Frederick W. Hurst's diary in 1976 was a Burnett. Dedicated as William McLachlan was to the Church, he could still see the reasons more New Zealanders did not adopt his faith, even if he could not understand a love of material comforts over the truth. But he recognized that the Maoris were ready to receive the Gospel. Success with the Maoris did not begin until 1881, four years after these missionaries had left; then it surged forward. By 1885 the total membership of the Church in New Zealand was 1,238 and 1,038 were Maoris. By 1887 that number had doubled.\textsuperscript{51}

During the period of William McLachlan's mission in New Zealand, the missionaries struggled to get a foothold among the people. His leadership strengthened the mission and his letters to the newspapers kept the Mormon church in the view of the citizenry of New Zealand. His work as a carpenter supplied the finances necessary to pay the rent for halls to preach in so they could keep the mission functioning. Working on the homes of members, opened the doors of investigators and supplied rooms where the missionaries could live. Apparently some New Zealanders admired a man who was willing to support the mission by working with his hands, and so his abilities as a carpenter contributed to the success of the mission. Considering his abilities as a carpenter to be a blessing from the Lord,

\textsuperscript{51}Jenson, \textit{Encyclopedic History}, p. 581.
building and construction increased in significance in the subjects William McLachlan wrote about in his journals although his activities in the Church were still of prime importance. On his return to Zion William McLachlan was prepared for positions of leadership at home, and his family also had learned to share this dedication to the Church. His mission had had a profound effect on many aspects of his life.
CHAPTER V

RETURN TO ZION

Therefore also now, saith the Lord, turn ye even to me with all your heart.

Joel 2:12

When William McLachlan arrived home from his mission on 13 March 1877, he found that the brethren and sisters of the Seventh Ward had not neglected the material welfare of his wives and children; they had been well provided for by his neighbors and friends. He prepared to settle down with his family to once again become a resident of Salt Lake City. His goals now were to support and provide a home for his wives and children, to advance his career as a carpenter and builder, and to contribute to the spiritual life of the Seventh Ward.

Salt Lake City was growing and prospering. Brigham Young, now seventy-six years old, was in southern Utah preparing to dedicate the St. George Temple, the first temple completed in Utah.¹ The Governor of Utah, George W. Emery, now lived in a mansion two houses to the north of the McLachlan home. Across the street improvements continued on the beautifully landscaped gardens of the wealthy

¹Roberts, Comprehensive History, 5:507.

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apostates, the Walker brothers; Matt, Rob, Sharp and Fred. Their mansions fronted on Main Street, but the stables, tennis courts, and gardens could be viewed from the McLachlan front porch. In 1877 the Seventh Ward was a choice area in which to live.  

The day after his arrival home, William McLachlan set out to report his return and to check on prospects for work. First, he visited John Nicholson at the Deseret News Office and gave him an account of his mission which Nicholson reviewed in the Deseret News Weekly, 21 March 1877. While in New Zealand, McLachlan had written to the editors of the Deseret News, the Juvenile Instructor, and the Sunday School Reflector; letters that were reported and sometimes published in these periodicals.  

Following his visit to Nicholson, he proceeded to the Tithing Office where he gave his missionary report to the Presiding Bishop Edward Hunter and his clerk George Goddard at the Tithing Office. From there he went to the office of Morris and Evans, Builders,

2Four Utah governors, George W. Emery (1875-80), Eli B. Murray (1880-86), Caleb W. West (1886-89), and Arthur L. Thomas (1889-92), lived in the Governor's mansion on West Temple, Andrew Jenson, The Historical Record (Salt Lake City: Andrew Jenson, 1887), 6:313-314; Bliss, Merchants and Miners, p. 227-228.

on Main Street, and his old friend Samuel L. Evans promised him work with that firm, with wages at $2.50 a day. 4

One week after his return from New Zealand, McLachlan started building cottages in Morris and Evans brickyard in the Fifth Ward. Part of his pay was in goods of two hundred weight of flour worth about five dollars. 5 Within a month he started earning $3.00 a day. To supplement his earnings his wife continued to rent out rooms in their house as she did during his mission, and McLachlan maintained two houses in Salt Lake City for Nymphus C. Murdock of the Heber Valley, Wasatch County, and collected the rent for him. 6

In June 1877, three months after McLachlan's return from New Zealand, the Seventh Ward was reorganized as part of Brigham Young's plan for priesthood reorganization. After the dedication of the St. George Temple and the Manti and Logan temple sites, Brigham Young, assisted by the Council of the Twelve, labored to reorganize the stakes and wards throughout the church to strengthen church government. 7 Many units did not have stake presidents or bishop-

4McLachlan Journals, Book Four, 14 March 1877.

521 July 1877 he paid $2.80 per hundred for 400 pounds of flour, so his earnings of 200 weight of flour would be worth about five dollars.

6McLachlan Journals, Book Five, 24 March-28 April 1877 and 12 January 1878.

rics. In the Seventh Ward, Bishop Thorn was without two counselors. According to Brigham Young's plan all bishops and counselors had to be high priests. Apostle John Taylor ordained William McLachlan a high priest and set him apart as first counselor to Bishop William Thorn with Thomas H. Woodbury as Second Counselor. Since 1865, McLachlan had been the Superintendent of the Seventh Ward Sunday School, and he continued in that position for twenty-seven more years. Thomas H. Woodbury, William H. Foster, and Henry Dinwoodey were his assistants, and Charles H. Hyde, the secretary.  

Within a few months after William McLachlan's return from his mission, two people, who were very important in his life, died from similar ailments, his son and Brigham Young. In May 1877 his thirteen-year-old son Willie became seriously ill. McLachlan became very concerned and asked the prayer circle to pray for Willie's recovery; on the eighth day of his illness, Willie asked his father to get a doctor because he wanted to get well. McLachlan called in a "Dr. Williamson" whom McLachlan noted diagnosed the illness as typhoid fever and prescribed an unnamed medication. McLachlan did not record the early symptoms of his son's illness, but high fever and delirium should have been at their peak by the eighth day if he had typhoid fever. The only symptoms McLachlan mentioned were intense pain in the

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8McLachlan Journals, Book Five, 15 June 1877.
bowels at intervals and "very costive" (constipated). The elders administered to Willie repeatedly to no avail. McLachlan waited on his son night and day trying to save his life. On the eleventh day of Willie's illness, McLachlan ordained him an elder in preparation for the inevitable. Willie was very restless, and McLachlan feared he was sinking. On the thirteenth day Willie was still vomiting and very constipated. Some neighbor ladies brought him some strawberries and Willie tried to eat them with sugar and cream, but could not retain them. He died the following morning, 27 May 1877, at 1:00 a.m. A Dr. Williams recorded on the death certificate "inflammation of the bowels" as the cause of death.

Willie's illness sounds more like appendicitis, since the symptoms of untreated typhoid fever are chills, fever, headache, backache and diarrhea. From the seventh to the tenth day the temperature rises, delirium is common, and

9World Book Dictionary, s.v. "costive" means constipated.

10McLachlan Journals, Book Five, 16-27 May 1877; Death Record #7810, 27 May 1877, Salt Lake City-County Health Dept., Salt Lake City signed by Dr. Williams instead of Dr. Williamson as recorded by McLachlan. Neither the journal nor the death cert. gives the first name of this doctor. A Dr. Ezra Williams operated a hospital in his home at 44 East North Temple in 1852-53. He was a Thompsonian licensee, and his son Ezra helped him compound medicines from native herbs. He was a popular physician from 1851 to 1866 when his name disappeared from the death records of the city cemetery. Ralph T. Richards, Of Medicine, Hospitals, and Doctors (Salt Lake City: University of Utah Press, 1953), pp. 231-232.
diarrhea worsens; Willie was still constipated. After the twelfth day, diarrhea becomes involuntary, but Willie was still vomiting and constipated. In 1867 "inflammation of the bowels" was described as acute pain in the abdomen, costiveness, more or less fever, and sometimes vomiting; a close description of Willie's symptoms. Appendix today is described as pain in the mid-epigastrium, later moving to the right lower quadrent, with nausea and vomiting. Constipation is characteristic; only a few patients develop diarrhea, generally limited to the early stages. Even today the symptoms of abdominal pain and constipation often result in the use of an enema, which causes the appendix to rupture. Before appendectomies and antibiotics, rupture resulted in peritonitis and death, and still complicates the modern treatment of appendicitis.

The term "inflammation of the bowels" was used interchangeably with appendicitis in the late nineteenth and early twentieth century. Another term for the same condition was typhlitis. Typhlitis may be what the doctor called Willie's illness, and William McLachlan thought he meant


typhoid fever.\textsuperscript{13}

In August 1877, after returning from a long tour of Utah in which he reorganized the stakes of Zion, Brigham Young died at his home of an illness his nephew Dr. Seymour B. Young first diagnosed as "cholera morbus," a term used at that time to cover many ailments with the symptoms of vomiting and tormenting pain in the stomach and bowels. Years later, after a revealing study of appendicitis was published in 1886, Dr. Young concluded that Brigham Young died of a ruptured appendix and penciled into his notes, "appendix broke."\textsuperscript{14}

The events leading to Young's death as seen by William McLachlan began Thursday evening, 23 August 1877, when he attended Bishops' Meeting in the Council House where President Young conducted part of the meeting. That night, McLachlan and three others took their turn on guard

\begin{exe}
\textsuperscript{13}Reginald Fitz of Boston published a paper entitled "Perforating Inflammation of the Vermiform Appendix" in the American Journal of Medical Sciences in October 1886. Quoting from Fitz's paper: "Errors in diagnosis in appendicitis are mostly due to the old-fashioned teaching regarding typhlitis and perityphlitis...General abdominal pain was the symptom usually present. . .To keep the bowels quiet should be the first and last thought. . .A cathartic or laxative may be demanded by the patient or friends and an enema be thought desirable as a diagnostic aid. It is to be remembered that these may be the means of at once exciting general peritonitis." Richards, Of Medicine, Hospitals, and Doctors, pp. 202-203.

\end{exe}
duty at President Young's office next to his home, where guards had been posted for his protection for many years. At two o'clock in the morning "Sister Young" summoned Brothers McLachlan, Egan and Cushing, to administer to Brigham Young "as he was very sick." After they administered to him, Brigham Young vomited and thought he felt a little better, "but rheumatic pains in his foot made him quite uneasy and caused him to shriek with pain."\textsuperscript{15} His doctor, Seymour B. Young, arrived at 4:00 a.m. Lester E. Bush reports in his article on the death of Brigham Young that Dr. Young injected by hypodermic a mild opiate into each heel to relieve the severe pain following the vomiting and diarrhea of six hours duration.\textsuperscript{16} McLachlan, hearing Brigham Young's groans, may only have assumed the pain was in his heel because the doctor injected the opiate there, but Young did have rheumatism and the illness may have aggravated the rheumatic pain in his feet.

The Deseret News reported on 24 August that Brigham Young was ill, but did not hint at the seriousness of the

\textsuperscript{15}McLachlan Journals, Book Five, 23-24 August 1877.

\textsuperscript{16}Bush, "Brigham Young, A Medical Overview," p. 93. The author of this article states he found no precedent in medical literature for using the foot for such an injection. Perhaps Dr. Young did this, because some of the excruciating pain Brigham Young had was located in his feet as William McLachlan observed, and the doctor thought if the opiate were injected there, relief would be affected sooner. Brigham Young did have rheumatism, and the pain in his feet may simply have been secondary to the vomiting and pain in his abdomen.
illness or the severity of his suffering. At 3:00 p.m. on Saturday afternoon "inflammation of the bowels set in . . . and the abdomen commenced to swell," and he became costive.\(^{17}\) On Monday evening, 27 August, William McLachlan prayed with the brethren for Brigham Young's recovery in a special prayer circle in the Endowment House, and again on Tuesday at 10:00 a.m., 6:00 p.m., and 10:00 p.m., and at 7:00 a.m. on Wednesday. Brigham Young died that day, 29 August 1877 at 4:01 p.m.\(^ {18}\)

The loss of Brigham Young was a crushing blow to the Saints, and on Thursday, August 30th, William McLachlan recorded his grief and his prayers that the Lord would "raise up a man in President Young's stead to lead Israel as he has done for the last 33 years." On Friday evening William attended a priesthood meeting in the Council House for planning the funeral arrangements "for the seating of the different Quorums of the Priesthood and the order of procession to be observed in following his remains to the

\(^{17}\)Ibid.

\(^{18}\)Appendicitis did not appear as a disease in medical literature until 1886, and it was not until May 1890 that Dr. Nicholas Senn, first outlined accurate principles for performing an appendectomy. The first record of an appendectomy in Utah was on 9 January 1891 at Holy Cross Hospital. Twenty years after the death of Brigham Young, Dr. Seymour B. Young diagnosed the severe pain of Heber J. Grant, an apostle and future president of the Church, as the new disease appendicitis, and performed a successful appendectomy at Holy Cross Hospital which probably saved his life. Richards, \textit{Of Medicine, Hospitals, and Doctors}, pp. 201-203.
place of interment."19

Captain Andrew Burt of the local police department requested that McLachlan furnish five brethren for guard duty from twelve noon to six p.m. at the tabernacle on Saturday, 1 September, "while the public had the privilege of looking at his remains." McLachlan, Bishop Thorn, Thomas H. Woodbury, George Whitaker, and Joseph H. Stay "acted as that guard." That evening McLachlan found ten more men to do guard duty the following day "without a great deal of trouble."20

The funeral was held on Sunday, 2 September 1877.

About the funeral, McLachlan recorded:

No Sunday Schools this morning. Went up to the Tabernacle at 10 a.m. and before and after this time until the funeral services commenced, there was a constant stream of people passing around the body of President Young. Close upon 20,000 people must have seen the body since yesterday morning. At 11 until 12 a.m. today the services were conducted by Brother George Q. Cannon. The services were opened by singing; prayer by Brother Franklin D. Richards. Singing on page 357. Daniel H. Wells, Wilford Woodruff, Erastus Snow, George Q. Cannon, and John Taylor made a few remarks. George Q. Cannon then read the wish of President Young about the interment of his body, that after he breathed his last that his body should be washed as clean as possible, that he be dressed in his Temple clothes and kept one, two, three, or four days. That the body be put in a coffin made of 1 and 1/4 redwood lumber, made a little longer then the body and a few inches wider, that if he wanted to turn round, he would have room to do so. That his coffin and its contents be put in a box made of the same kind of lumber and deposited in a vault about three or four feet deep made of mason work, &c. All this

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19 McLachlan Journals, Book Five, 30-31 August 1877.

20 Ibid., 1 September 1877.
according to his desire has been carried out. He wished no one to shed tears over him or to wear crepe or mourning. Lines composed for the occasion by Charles W. Penrose were then sung. Benediction by Orson Hyde. The order of procession was then formed, led by the Tenth Ward Brass Band and followed by his family, the Twelve Apostles, Presidents of Stakes and their Counselors, High Priests, Seventies, Elders, Lesser Priesthood, and the public.\textsuperscript{21}

Grieving for his leader whom he looked upon as a friend, William McLachlan wrote to Brother James Burnett, Jr., president of the New Zealand Conference, two days later to inform him of the death of Brigham Young.\textsuperscript{22}

Since the early days of Utah settlement, Brigham Young had encouraged business enterprise and home manufactures. William McLachlan was closely associated in the building business with the firms of Morris and Evans, and Latimer, Taylor and Company. Samuel L. Evans, a fellow-traveler on the Amazon, and Elias Morris, a convert from Wales, organized the firm of Morris and Evans, Builders, in the spring of 1870, a partnership that lasted eleven years.\textsuperscript{23} Elias Morris, a stone mason, superintended the employees and their work; Samuel L. Evans acted as bookkeeper and cashier, in addition to architect and builder. They opened the first marble monument works in Salt Lake City, and built the basement of the Salt Lake Temple, the Deseret National Bank block, and the ZCMI store. When the

\textsuperscript{21}Ibid., 2 September 1877.

\textsuperscript{22}Ibid., 4 September 1877.

\textsuperscript{23}Jenson, \textit{L.D.S. Biog. Encyclo.}, 1:638.
mines opened in Utah, they made a specialty of manufacturing fire clay brick and constructing furnaces throughout the Mountain West.24

Thomas Latimer and George H. Taylor organized the company of Latimer and Taylor, Sash and Door Makers, in 1864. They borrowed five thousand dollars and ordered from a catalog the new woodworking machinery that did planing and grooving, mortice and tenoning, and could mould and shape wood without imperfection. The machinery arrived by ox-team from the east in 1867, and they set it up in a lumber yard on the southwest corner of State Street and Fifth South. Operating with eight mules for power proved useless, because they kept turning the machinery upside down. When Latimer and Taylor learned that Henry Dinwoodey had ordered a four-horse-power steam engine for his furniture factory, they contracted with him for its use, and began planing the first boards by machinery in Utah, producing a stock of sash, door, and flooring for sale to builders.25

This occurred during the early years of William McLachlan's work as a carpenter. The city grew rapidly, and the construction business boomed. In June 1868 when Latimer and Taylor's loan was almost cleared, the sash and door

24Biographical Record of Salt Lake City, p. 456; Jenson, L.D.S. Biographical Encyclopedia, 1:638. They built the Germania Smelter in Murray, and those at Sandy, Bingham, Little Cottonwood, East Canyon, and Stockton.

25Edward W. Tullidge, The History of Salt Lake City and Its Founders (Salt Lake City, 1901), p. 690-693.
factory and the lumber yard burned to the ground in twelve minutes. The business community, both Mormon and Gentile, distressed by their misfortune, collected one thousand dollars to help Latimer and Taylor rebuild, which they paid back within two years. In 1869, William H. Folsom, architect, and George Romney, builder, in partnership since 1864 as Folsom and Romney, joined Latimer and Taylor. For five years they built many of the principal buildings in the city including a brick building for Henry Dinwoodey's furniture company on First South between Main and West Temple. In 1874, Folsom, called to superintend construction of the St. George Temple, sold his share of the business to Francis Armstrong. The name of the firm changed to Taylor, Armstrong, and Romney after the death of Thomas Latimer in 1881.26 For all of his working life William McLachlan was closely associated with these men and their businesses.

In June 1877, McLachlan commenced work with another carpenter, David M. Evans, also a resident of the Seventh Ward, building a house in the Fourteenth Ward for Lewis S. Hills, partner and eventual president of the Deseret National Bank.27 From August to September 1877 he worked for Latimer, Taylor and Company building a house for Richard Margetts in the Nineteenth Ward. He must have had


27Alexander and Allen, Mormons & Gentiles, p. 103.
the same association with Latimer and Taylor during the early growth and development of the company before his 1875 mission, since he owed them a debt for materials he had purchased from them before his mission and was paying this debt from his earnings after his return. McLachlan purchased machine-cut sash and door trim and mouldings from "Latimer, Taylor and Company, Planing Mill, Sash and Door Factory and Lumber Yard" to assemble windows and doors for the houses he built.28

In addition to being paid in cash and commodities such as flour, McLachlan was paid with "store pay" and "co-op pay." Morris and Evans paid "store pay" in certificates stating the amount that could be used to trade for goods from a local store or from Morris and Evans, and "co-op pay" could be traded for goods from Zion's Cooperative Mercantile Institution (ZCMI).29

The construction business was seasonal work then, as well as now. In December, McLachlan wrote, "The prospect for work bringing the necessary pay for the sustenance of a family is very slim at present." His family was growing larger and his responsibilities greater, so he was anxious


29McLachlan Journals, Book Four, March and April 1877.
to expand his ability to earn a living.\textsuperscript{30} In December 1877 Carrie gave birth to a baby girl, and the following January Maggie also had a baby girl.

McLachlan went into partnership in February 1878 with William Rose, another building contractor in the Seventh ward, and they joined with David M. Evans in an arrangement to use Henry Dinwoodey's woodworking machinery "in a cooperative capacity." The trio ordered eleven hundred feet of lumber at Armstrong and Bagley's yard to fill an order from Henry Grow to construct benches for the new tabernacle, and contracted to build shelves in Wallin and Pickard's store.\textsuperscript{31} That year McLachlan and Rose installed moulding for the counter in the Walker Brothers' Office, reshingled Joseph Robert (Rob) Walker's roof on his house, made improvements in the Juvenile Instructor Office, and built homes and other structures for Bishop William Thorn, George C. Lambert, Richard Lambert, Joseph H. Stay, Elias Harker of Cottonwood, and Benjamin Harker.

In July 1878 McLachlan withdrew from the partnership with Rose, because he felt he could make more money working alone. When he first returned from his mission, Morris and Evans paid him $2.50 a day, but within a month he was earning three dollars a day. It is impossible to tell what

\textsuperscript{30}Ibid., Book Five, 15 and 21 December 1877 and 7 January 1878.

\textsuperscript{31}Ibid., 15 and 25 February 1878.
his earnings were while he was in partnership with Rose. They had many bills to pay, and many of the figures in Journal Five are smudged and impossible to read. Journal Six, August 1878 to August 1880, is missing, but in 1880 he was still working independently and doing well. Ten years later during the Raid on polygamists when McLachlan had to hide on the Underground from the United States marshals, Rose, a non-polygamous Mormon neighbor, provided him with jobs outside of Salt Lake City where he could be comparatively safe.32

From the above list it can be seen that William McLachlan worked both for Mormons and non-Mormons including Governor George W. Emery and J. R. (Rob) Walker of Walker Brothers.33 While in partnership with William Rose, McLachlan recorded an unexplained entry, "Working for Walker Bros. on Gov. Emery's house."34 It may be that the Walker Brothers owned the Governor's Mansion. The Walker House Hotel, the Walker Opera House, the Walker Brothers Bank, and their mining interests in Utah and Montana continued to enrich the Walker family. Although out of the fold of the Mormon Church since 1861, they still contributed to commun-


34Ibid., 7 June 1878.
ity life in the Seventh Ward. In June 1877 Sharp Walker donated five dollars "toward paying for Mulloy's large band wagon" for the Sunday School picnic at Calder's Park. In later years Bishop William Thorn's son, Alfred Thorn, stated that the Walker Brothers contributed to Seventh Ward affairs whenever his father contacted them.

While McLachlan was away on a mission, the Latter-day Saints in the Seventh Ward under the direction of Samuel L. Evans had completed a new stone meeting house on Fifth South around the corner from William McLachlan. On 6 November 1877 William McLachlan, as counselor in the Seventh Ward bishopric, presented a petition to the mayor and city council for the gas line to be extended from West Temple another fifteen rods to the new meeting house at 116 West Fifth South. The gas line on West Temple serviced the Governor's mansion as well as street lights on the main thoroughfares, and William McLachlan's home. On 29 November 1877, the new lines now installed, gas lights burned in the Seventh Ward meeting house for the first time.

35Ibid., 21 June 1877.


37Andrew Jenson, The Historical Record, (Salt Lake City: Andrew Jenson, 1887), pp. 312-314.

38The Salt Lake City Gas Company was incorporated in 1872. Alexander and Allen, Mormons & Gentiles, p. 107.
By August 1878, William McLachlan was first counselor in the Seventh Ward bishopric and active in community affairs. His confidence in his abilities had led him into business as an independent contractor with apprentices and young carpenters working for him. His earnings were now approaching the four dollars a day paid in the Silver mines of Park City, Utah, the highest wage for carpenters in the country in 1880. Both the Mormon and non-Mormon communities sought his services to erect their houses and other structures. As these records show, some interdependence of all populations, both Mormon and gentile, had already developed in Salt Lake City before the death of Brigham Young. But when the government and his gentile neighbors challenged William McLachlan's religious beliefs in the doctrine of plural marriage, he did not hesitate to sacrifice the gains he had made in his profession to do as the leaders of the Church advised.

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39Tenth Census of the U.S.: Report on the Statistics of Wages in Manufacturing Industries, pp. 539, 542, and 543. From 1877-1880, the wages of carpenters in the silver mines of Park City, Utah were $4.00 per day; ship carpenters in Buffalo, N. Y. and in Ohio, $2.25, in Missouri, $3.00; in the saw and planing mills of Ohio, $2.00, and in Tennessee and Michigan, $2.50 a day.
CHAPTER VI

THE RAID

The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts. Prov. 17:3

In the 1880s decisions of the United States government and the doctrines of the Church clashed, causing a cataclysm in the lives of William McLachlan and other Mormons, especially those practicing plural marriage. This period was called the "Raid" since it was characterized by raids on Mormon households by United States marshals in search of Mormon husbands to arrest for the crime of "unlawful cohabitation." Many non-Mormons throughout the country considered plural marriage one of the "twin relics of barbarism," the other being slavery, and worked hard for legislation outlawing it. To Mormons plural marriage was part of the restoration of the ancient gospel, and they accepted it as a principle of their religion even though only about twenty-five percent of the men practiced it.¹ William McLachlan and other devout Mormon men, as leaders in their churches and communities, determined to cling to the principles of their religion including plural marriage which

¹Alexander and Allen, Mormons and Gentiles, pp. 77-78.
they believed was their right under freedom of religion in the United States constitution. This effected their standing in the life of the community, their earning ability, and their home life.

The population in the Seventh Ward had tripled to 1,216 over the 465 of 1860. Salt Lake City's population was over twenty thousand, more than double that of 1860. Non-Mormon miners, merchants, and missionaries were migrating to Utah.\(^2\) The Congregational church, the first non-Mormon church built in the City, stood on Third South in the rapidly developing Seventh Ward, now only fifty percent Mormon. Gentile members of the Liberal Party owned the most valuable property and finest residences in the ward and actively agitated against plural marriage and political domination by the Mormons.

John Taylor, president of the Church, declared 1880 a Year of Jubilee in celebration of fifty years since the restoration of the Gospel and the organization of the Church. He cancelled the debts of the poor to the Perpetual Emigrating Fund and the tithing fund, and the Mormons celebrated the Jubilee at April Conference and on Pioneer Day, 24 July 1880. But storm clouds were gathering; on 6 July 1879, the United States Supreme Court had sustained the constitutionality of the 1862 Act against polygamy, and

\(^2\)1860 and 1880 Census of Salt Lake City Seventh Ward, on microfilm, L.D.S. Genealogical Library; Alexander and Allen, Mormons & Gentiles, pp. 46 and 87.
Congress prepared to enact stronger laws.³

On 12 March 1881 McLachlan's old friend and associate Samuel L. Evans died. Since 1872, McLachlan had received more than half of his earnings from the firm of Morris and Evans. Now he was appointed one of the administrators of Samuel L. Evans estate, and Evans' wife requested that he settle the business of the firm. This was rather difficult for him to figure out, since Morris and Evans had each agreed to leave all their earnings in the business, and each family had withdrawn whatever it needed. The firm had paid tithing and taxes for both families, and neither partner questioned the transactions of the other. This arrangement had been successful and without any disagreements or questions about which family received more or less.⁴ Their affability made it easier for McLachlan to divide the estate. When a settlement was reached, Elias Morris bought the Evans share of the business for ten thousand dollars in cash and property.⁵ Apparently both families considered it a fair settlement, since McLachlan's


⁴Jenson, L.D.S. Biographical Encyclopedia, 1:638.

⁵This firm became the Elias Morris Company, and finally Elias Morris & Sons Company. They laid the stone in the City and County building, and the gravity sewer of the city in 1891 in partnership with Houlihan and Griffith. Biographical Record of Salt Lake City and Vicinity, p. 456.
association with the Elias Morris Company and the Evans family continued for many years.

McLachlan associated himself with the People's party, as most active Mormons did, in opposition to the Liberal party composed largely of non-Mormons. As a member of the bishopric he sent out the block teachers to encourage the members of the People's party in the Seventh Ward to go to the polls and vote on 11 February 1878 for their City officers. In 1880, 1881, and 1882 he acted as one of the judges of election in the Second Precinct.6

The Edmunds Law, passed by the United States Congress in 1882, amended the 1862 Act against plural marriage, and made it possible to enforce the prohibition of polygamy by declaring it a misdemeanor and defining it as "unlawful cohabitation," punishable with a fine of three hundred dollars and imprisonment not to exceed six months. The ultimate sentence for proven polygamy was five hundred dollars and five years in jail, and a combination of both sentences could be applied. The law excluded from jury service anyone practicing polygamy and gave the court the opportunity to challenge any juror believing in polygamy, and thus eliminate Mormons from serving on juries. It declared all registration and election offices vacated, which removed William McLachlan as judge of elections. The

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6McLachlan Journals, Book Five, 8 February 1878; Book Seven, 2 November 1880, 1 August 1881, 13 February 1882.
president of the United States, with the approval of the Senate, appointed five men to the Utah Commission. They had jurisdiction over politics and elections until a new election could be called and Mormon office-holders removed. The Edmunds Act of 1882 disfranchised Mormon polygamists. The Edmunds-Tucker Act of 1887 disfranchised the women voters of Utah, who had received the legal right to vote in February 1870, far ahead of woman suffrage in the rest of the country except Wyoming.7

Since William McLachlan had taken a second wife in 1874, the Edmunds Act would effect not only his family life but his future as a carpenter and builder as well. Maggie could no longer live in the big house on West Temple with William and Carrie. Other quarters had to be found for her, and in March 1884 she moved in with Phoebe Croxall, the second wife of William Calder, a policeman.8 According to the Edmunds Law all children born in polygamy before 1 January 1883 were legitimate, so Maggie's four children, three boys and a girl, all born before July 1882 were considered legitimate. Now, according to the law of the land, William must stop associating with Maggie, he should never be in the same house with her, and any more children

7Roberts, Comprehensive History, 6:43-45, 58; Alexander and Allen, Mormons and Gentiles, p. 99.

8"Inquisition Extraordinary," Deseret Evening News, 4 February 1885, and a family group sheet in the L.D.S. Genealogy Library, Salt Lake City.
born of the union would be illegitimate.

The Church, under the leadership of John Taylor, renewed its stress on plural marriage as a law of God for the faithful and considered the Edmunds Law an infringement on the rights of freedom of religion. At April Conference 1884, John Taylor advised those Mormons who felt they could not observe plural marriage as a law of God to resign their positions of church leadership. William McLachlan made his decision to observe the instructions given by revelation to the presidency and the apostles, and whenever he had a question he sought the guidance of President Angus M. Cannon, of the Salt Lake Stake.

The voters of the Seventh School District elected William McLachlan in May 1877 to be one of three school trustees for the district along with David McKenzie and George C. Lambert, and had reelected him twice. But in the election of July 1884, Benjamin G. Raybould defeated him. McLachlan and Bishop Thorn considered Raybould an apostate elected by the gentiles of the Liberal Party, who opposed Mormon domination of the schools as well as politics. A week later the bishopric met to discuss "our defeat at Trustees election brought about by the united effort of the

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9 McLachlan Journals, Book Eight, 6 April 1884.

gentiles and apostates and the carelessness and indifference of the teachers and voters of our people not turning out to protect themselves."^{11}

Since the district had no school building, but the basement of the new meeting house, the Seventh School District wanted to build a new school next to the Seventh Ward chapel with public funds. On 14 September 1884, one hundred and twenty-seven resident property taxpayers voted for a tax assessment to build the school, sixty-eight voted against it.^{12} The non-Mormons, many of whom sent their children to private schools, were bitterly opposed to the tax assessment for the school and went to court about it, charging that Mormons were teaching their doctrines in the district schools. Judge Charles S. Zane, newly-arrived chief justice of the Third District Court, ruled on 18 September that if it could be proved that Mormon doctrine was being taught in the schools the tax assessment could be overruled.^{13} By 24 October 1884 McLachlan, the contractor for the school, erected the framing for the school house and put the roof on. Judge Zane heard the testimony of many prominent people including the teacher, Herbert Van Dam,

^{11}McLachlan Journals, Book Eight, 20 July 1884.

^{12}"An Illegal Meeting," The Salt Lake Tribune, 16 September 1884, p. 4, col. 2. See Appendix F for this article.

Dr. John R. Park, president of the University of Utah, and some of the school children in January 1885. On 3 January he ruled insufficient evidence to prove that tenets of the Mormon Church were taught in the Seventh District School and the tax assessment valid. Often criticized by Mormons for his decisions on unlawful cohabitation, Judge Charles S. Zane won their approval for his decision for the Seventh Ward tax assessment. William McLachlan and other carpenters in the Ward completed the Whittier School on that site, and the Seventh School District used it for a school for twenty years.\textsuperscript{14}

In July 1884 William McLachlan purchased forty acres of land "over Jordan" from the heirs of Samuel L. Evans, and built a two-room brick and adobe house, 31 by 22 feet, on this acreage.\textsuperscript{15} In the latter part of November and early December, Edward Ashton did the masonry work and McLachlan put the roof on. William considered a farm a good place for sons to grow up, and since Maggie had two sons, and the oldest boy George was ten years old, he planned to put her and her family there. He designed the two-room house so

\textsuperscript{14}Through the Years: A Brief History of the Sixth-Seventh Ward, 1849-1955, L.D.S. Church Archives, pp. 9-10; McLachlan Journals, Book Eight, 24 October 1884 and Book Nine, 29 March 1885. In 1910 this school was purchased from the school district by the Pioneer Stake, and renovated for use as a stake hall.

\textsuperscript{15}Salt Lake City Deed Book Y, pp. 290-291, Recorder's Office, Salt Lake City. This property is located at 4500 South 3200 West, West Valley City.
that it would be easy to enlarge by adding a new addition to
the north, but William's fortunes changed and he never built
the intended addition.

During the Raid, some leaders of the Church left on
missions to avoid arrest for unlawful cohabitation. In
December, Charles W. Penrose, editor of the Deseret News,
came to the McLachlan home on West Temple for refuge from
the deputy marshals. The following day George Q. Cannon
picked up Penrose in his buggy, and when he returned to the
McLachlan house at 10:00 p.m., Penrose told William that he
was leaving on a mission on 3 January. On New Year's Day
1885, McLachlan helped Penrose straighten up his office in
the Deseret News building in preparation for his departure
on the following Monday.16

Late in January McLachlan learned "indirectly" that
the marshal's deputees planned to arrest him for unlawful
cohabitation, and he moved to the farm. Maggie, pregnant
and expecting a baby in February 1885, moved to the home of
William's friend, Brother Lloyd where it was hoped no one
could find her.17 On 3 February the marshal served a
subpoena on McLachlan's first wife, Carrie, to appear before
the Grand Jury the following day, but was unable to find

16McLachlan Journals, Book Eight, 28 December 1884
to 3 January 1885.

17Ibid., Book Nine, January-March 1885. He does not
give Brother Lloyd's first name, and several Lloyd's resided
in Salt Lake City.
McLachlan or Maggie. They also subpoenaed Phoebe Calder with whom Maggie had lived. In court on 4 February, they asked Phoebe if Maggie was pregnant, and after some hesitation, she responded that she was.

The news article in the Salt Lake Tribune ended with the statement:

William McLachlan is the counselor to the Seventh Ward Bishop in this city, but it is understood he is at present rusticking, not because he is evading the consequences of his religion, but because he is waiting for a change of base in the administration of the laws.  

Nothing like the above statement appeared in the report of the Grand Jury hearing in the Deseret News. The opposition may have been trying to let him know they knew exactly where he was, or to scare him into thinking they knew, or this was the excuse they were given for not finding him. At any rate they never arrested or imprisoned McLachlan for plural marriage, but he lived on the Underground for at least five years.

The non-Mormon activists living in the Seventh Ward, now a dangerous place for anyone practicing plural marriage, were Ovando J. Hollister, the United States Revenue Collector; William H. Dickson, United States District Attorney for

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Utah and his assistant Charles S. Varian, both in charge of prosecuting polygamists; Charles K. Gilchrist, lawyer; Charles C. Goodwin, editor of the Salt Lake Tribune; Benjamin G. Raybould, who defeated McLachlan in election for school trustee; Samuel C. Park, Salt Lake jeweler; William S. McCornick, banker; Dr. Frank S. Bascom; and the Walker brothers. Consequently, McLachlan concealed himself outside of the city. He adopted the name William Glen (from his mother's maiden name Glencorse), and lived from February to April with William Cook and George Shell in South Cottonwood, while he made door and window frames to support himself.

While he lived in South Cottonwood, Maggie gave birth to a baby boy in her place of concealment on 20 February 1885. They named him John Lloyd, his middle name from the surname of the man in whose home Maggie was living. A month later Maggie was still ill and unable to walk. Elias Morris loaned William his carriage so she, the baby, and the two boys could be moved to George Shell's home. William took the two girls to Carrie to care for, and then returned to South Cottonwood. He did not stay with Maggie at the Shell's, but with the Cooks, who lived close to the Shells.21

20Through the Years, p. 10.

On 29 March, Isaac Waddell and Henry Wallace, two of the trustees of the Seventh School District, came to the Cook home to visit him. Concerned that McLachlan would lose his contract on the schoolhouse if the work was not finished quickly, they suggested that they ask Bishop Thorn to call upon the carpenters in the Ward to donate one day of labor to help McLachlan out. The new fence was up, but the architraves and window sills needed to be installed so the plasterers could finish the skim coat. McLachlan advised them to have his friend and business associate David M. Evans work out the school tax assessment of seventeen dollars that Evans owed the District, and also have Edward Evans help until the work was done.

That evening the Shells took Maggie and her five children to their new home and "left them there feeling downcast." In the next few days William took out a cow and some chickens, and planted twenty-one poplar trees and three hundred cuttings including plum trees, raspberry roots, gooseberry slips, and pie plant roots. Their friends, the Lamberts, sent Maggie some coal, five chickens, and groceries. For the rest of her life Maggie and her children lived alone on this farm with only occasional visits from William. At that time this area was like open prairie where

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22 The molding around a door, window, arch or panel, World Book Dictionary, s.v. "architrave."

the hot dry wind blew continuously. Shade trees were non-existent until the trees William planted would grow.

William McLachlan needed work away from the public eye, and was trying to get employment in the papermill from the Lambert family when he heard that William H. Folsom, architect in charge of building the Manti Temple, needed carpenters to do the woodwork and interior decoration. This job appealed to him, and he contacted Brother Folsom who hired him promptly. On 21 April he met Folsom in Provo, and they traveled by train to Nephi, to Moroni by narrow gauge railroad, and to Manti by team.24

As they approached Manti on the north road, they could see the white oolite stone temple glowing in the sunshine at the foot of the mountains on the east side of the Sanpete valley. John Taylor had appointed William H. Folsom architect of the Manti Temple on 15 October 1877. In 1885, it had been under construction by volunteer labor for eight years, financed by donations of eggs, cows, butter, sheep, wheat, and other commodities from the people of southern Utah, often with great sacrifice.25

Brother Folsom took William McLachlan to the Church boarding house for lodging. The following day William Asper, superintendent of interior decoration and designer of

24Ibid.

the freestanding circular staircases in the Manti Temple, took him on a tour of the Temple to explain the uses of the different rooms. The first floor of the Temple was ready for plastering, and the second story would be ready soon. When Asper introduced McLachlan to the other workers, he had a joyful reunion with his old acquaintance, John Walker of Papanui, New Zealand, who now lived in Manti.26

The time had come for the woodworkers to begin their interior decoration. William F. Folsom knew William McLachlan as an efficient builder of doors and windows. Now Folsom gave him the exacting discipline of detail in beautiful workmanship with other dedicated woodworkers under the supervision of William Asper and Joseph T. Ellis, the superintendent of the carpenters.27 McLachlan had experience working with the woodworking machinery of Henry Dinwoodey and Latimer and Taylor and therefore, was an asset to the woodworking technology.

Superintendent Folsom had equipped the carpentry shop on the second terrace of the temple grounds with woodworking machinery of the latest pattern. Steam pipes from the engine room heated the carpentry shop, and the engine furnished the power for the machinery. Thomas Higgs was the engineer of the steam plant and Ole Ahlstrom, his


27Ibid., pp. 49-30
assistant. Peter Ahlstrom was head carpenter, and Lewis Anderson and Amasa Tucker supervised the sawing of lumber. Edward L. Parry was the master mason, and Joseph Taylor, the timekeeper, checked on the men each day. William H. Foster, McLachlan's second assistant in the Seventh Ward Sunday School superintendency, headed the woodturners who shaped the wood for the curved staircases, banisters, and elliptical door frames. Although William Asper introduced him to all these men, he already knew many of them. 28

Most of the lumber used in the Manti Temple was Douglas Fir, locally called red pine, from the nearby mountains, long-leafed pine from Panguitch, and some black walnut and bird's eye maple from the eastern United States. Skilled workers built the Manti Temple; the architectural design, the woodwork, and mason work indicate that these men were artists in their trades. The beautiful craftsmanship of dedicated woodworkers is displayed in the doors, window frames, walls, ceilings, and stairs of the Manti Temple. 29 William McLachlan was one of these dedicated workers, "wood butchers" as he called them. 30 During the three years McLachlan worked on the Manti Temple, he mentioned his

28Ibid.


30William to Lucy, 27 March 1888.
assignments only twice, once when he worked 150 feet above the ground on the west tower, and again, on an altar for the Garden Room.  

The temple committee paid the carpenters $2.50 to $3.50 per day, the pay rate for carpenters in the territory, in tithing office scrip, called "T.O." by the men. "T.O." was a piece of paper signed by the overseer which entitled McLachlan to redeem the value at the tithing office in goods such as clothes, food and animals. He and the other carpenters worked an average of ten hours a day or from dawn to dark, which meant summer work was from 7:00 a.m. to 9:00 p.m. His tithing receipt in January 1888 was $92.02 meaning that he had earned the equivalent of $920.20 for nine months work on the Temple in 1887. If he had been able to work full time, he would have earned $150 to $200 more, but he had lost two months work in Manti that year when he went home to take care of his farm in April and September, and a third month, hiding out in Gunnison from the deputies. His annual earnings in Manti were similar to those at home, but since the pay was in tithing scrip, it was more difficult to use than cash for expenses such as

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31 William to Carrie, 2 October 1885; William to Lucy, 9 June 1887.

32 Stubbs, History of the Manti Temple, pp. 50-51, the Superintendent and the temple committee fixed the rate of wages on the basis of equity on 21 May 1878.

33 William to Lucy, 6 January 1888.
taxes.

During these years, arrest for unlawful cohabitation was always a danger. When visiting deputy marshals were in town or on their way, word traveled over back fences or by letter or telegram. In November 1885, Folsom warned McLachlan that deputy marshals with papers for his arrest were expected to search the Temple for him. McLachlan, John Walker, and Edward Cox left on a hunting expedition into the mountains. A week later, McLachlan asked Folsom if he could go back to work in the Temple, but Folsom, fearing the threat to himself, a polygamist as well, hesitated and was very gloomy about the dangers. After another week, Folsom told McLachlan that he had a place prepared in the northwest corner of the Temple where William could stay at night to avoid the deputies, but he was to "keep his own council." For the rest of his time in Manti, this was McLachlan's hiding place in the temple.34

While working on the temple, William McLachlan formed a close friendship with a fellow carpenter, George Paxman, and his wife Mattie. At their home in Manti, William met Mattie's sister, Lucy Evans, who was living with the Paxmans while she taught dressmaking. Lucy had seen William McLachlan previously in the Seventh Ward when she lived with her uncle David M. Evans while she studied at the

34 McLachlan Journals, Book Nine, 8-21 November 1885.
University of Deseret. A surviving letter to Lucy from William, dated 14 October 1886 from Salt Lake City, shows that he had scheduled an introduction to Carrie for the 27th or 28th of October in preparation for marriage to Lucy. Plans had already been discussed with Bishop Thorn, and October twenty-first William met with President Angus M. Cannon of the Salt Lake Stake. Lucy was to leave her home in Nephi on 25 October and stay with her uncle David M. Evans until the marriage, but Carrie's five year old son, Joseph Filer, died of whooping cough on 20 October, and no introduction took place. On 5 November 1886, William McLachlan and Lucy Evans were sealed in the Logan Temple.

Several years passed before Carrie met Lucy. William did not introduce them so that if he were brought to trial, Carrie could not be forced to give testimony concerning someone she did not know; otherwise, there was always the chance that not only William, but Lucy also might be imprisoned. In July 1887 Carrie wrote to William that a friend thought William should take his six months in prison, then live with Carrie and "provide for the others." William replied that he had only obeyed the counsel of President Angus M. Cannon and Bishop William Thorn, as well as the general counsel of President Taylor, and cared little about "what people say about me who oppose the counsel of God's

35Angus M. Cannon Papers, F435, reel 1, L.D.S. Church Archives.
priesthood." When Lucy and Carrie met, and what happened when they met, is unknown, but the records indicate they were both at the Salt Lake Temple on 2 June 1893, shortly after its dedication.

The needs of the families that depended on him for support troubled William while he was on the Underground, but he believed that the reward to be gained at the end was worth the sacrifice, stating in a letter to Lucy in June 1887:

Two and a half years is quite a long time to be away from home. Children to an extent neglected, property getting out of repair &c, &c. But the hope of some day being free to enjoy the society of wives and children unmolested inspires me to bear the trials of today, and trust that we shall be privileged through the blessing of the Lord to enjoy each other's society for many years in this life, and be worthy to renew associations in the life to come, when pain, suffering, and death shall no more intervene.

On a visit to Salt Lake in the spring of 1887 he found all well in Carrie's house, but Maggie's oldest boy George had broken his arm and had to have it set by Heber J. Richards. William knew that a son needed a father "to keep him in his place. This is one of the things that I have dreaded in being absent from home. Boys more or less take advantage of their mother."

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36 McLachlan Journals, Book Eleven, 18 July 1887.

37 Salt Lake Temple Endowment Records, 2 June 1893, L.D.S. Genealogical Society, Salt Lake City, Utah.

38 William to Lucy, 16 June 1887.

39 Ibid., 25 September 1887.
A note to his friend George Paxman indicates that William had written to Angus M. Cannon, president of the Salt Lake Stake, in response to an invitation to go on a mission as a protection from arrest. "I cannot in justice to my family engage in missionary labor, unless they want my services and are willing to assist me in this matter." Instead he remained in Manti working on the Temple. Both Maggie and Lucy were expecting babies. Now three wives, and soon twelve children, needed a father's support, and the wives could no longer live in one house and help one another as they did while he was on a mission to New Zealand.

Maggie's baby was born on 26 June 1887, a three pound premature boy, whom they named James. Unable to leave Manti, William did not see the new baby until his visit over Jordan in September. "The little boy that I had not seen, and that only weighed 3 lbs. at his birth, looks healthy and well. All the family are well, and doing as well as I could expect under the circumstances," he wrote to Lucy from the farm.

While in hiding in Manti, he was unable to do much to improve this farm over Jordan, nor could he attend

41 William to Lucy, 6 July 1887.
42 Ibid., 25 September 1887.
church on his visits home because of the possibility of informers, so he wrote while on this same visit concerning his work on the farm.

This morning I have been breaking the Sabbath by trimming about 100 Shade trees the result of some cuttings I planted in the Spring of 1885. Well I got payed back for my disregard by cutting two of my fingers, but it does annoy me so much to see so many things that need attention and cannot help myself. This can be made a lovely place with a little means and a good deal of well directed labor, and hope I shall have the privilege ere long of making some improvements here. At present there are many things that are an eye sore to me that I could soon change if I had my liberty.43

Before closing his letter to Lucy, he wrote that he hoped she was "successful in keeping out of sight. If Dykes had any idea of the situation, you would not be allowed to rest where you are." Dykes was the deputy marshall in Juab County.44

In November he received a letter from Lucy's sister, Martha Paxman, announcing the birth "of another B. [boy] baby, as Angus M. Cannon calls them" to Lucy. He wrote to Lucy that he would be there to bless and name their son,

He will then be eight days old and according to the Law of God entitled to a blessing, so you had better hunt up a name for him. How will Nephi do? . . . Let me know what you think about it, and whether it suits you, and if we are united in our desires that he [can] become like Nephi of old, a leader, Colonizer, and prophet of God. Is there any good reason why he should not, providing he receives the training necessary to make him strong in the faith and learn to trust in God with examples of practical righteousness set before him

43Ibid.
44Ibid.
continually.\textsuperscript{45}

In late June 1887, William's friend and brother-in-law George Paxman became seriously ill from a strangulated and dangerously inflamed hernia, caused by his efforts to hang the heavy east doors in the Manti Temple.\textsuperscript{46} Rushed by train to Dr. Walter Randall Pike in Provo for surgery, he died shortly after the operation was performed.\textsuperscript{47} McLachlan wrote to Carrie about George Paxman's character and trustworthiness:

For the last 18 months he has done all my business and [I] found, after two years experience with him, that he was about the only man with one exception that I could trust under the circumstances, and will miss him in my situation very much indeed. . . .[He was] a true and faithful friend, one who held as sacred as his own life every word spoken in confidence. I never had a brother I could love half so well, and to me he was more than a brother.\textsuperscript{48}

George Paxman, age twenty-four, left a pregnant wife, Martha (Matt) Evans Paxman, age twenty, and a one year old daughter without a home. By July 22nd McLachlan and the other Temple employees contributed $120.00 for the construc-

\textsuperscript{45}Ibid., 13 November 1887.

\textsuperscript{46}"Sister Hinckley's Grandfather," Deseret News, in Church News Section, 23 June 1985, p. 3; McLachlan Journals, Book Eleven, 28 June 1886-1 July 1887.

\textsuperscript{47}Dr. Pike came to Utah in 1864, and graduated from Vermont University Medical School in 1877. Elected to the Utah legislature 1880-1885, he succeeded in getting appropriations for the founding of a state mental hospital. The first unit of the hospital was completed in Provo in 1885. Richards, M.D., Of Medicine, Hospitals, and Doctors, p. 257.

\textsuperscript{48}William to Carrie, 3 July 1887.
tion of one room for Paxman's widow. They sent the money to "President Sperry," probably Charles Sperry of Nephi, where Martha Paxman's widowed mother and sister Lucy McLachlan lived, and informed him that this money was "to be used exclusively for this and no other reason."49

William caught a cold while sleeping in the draughty temple in January and concluded he was no better off than a bachelor with no home, then thought better of it; "perhaps I need such an experience and therefore will not complain when the Lord intends to bring good out of it all," and prayed "that God may give me wisdom to do that that will produce peace, harmony and good will and that all the affections of the heart will be sanctified and devoted to the law of God."50

As the completion of the temple approached and interior decoration began, William sent Lucy samples of the carpeting to be laid and the curtains to be hung. In describing them, he wrote, "red, blue and gold plush are colors used in the Lambrequins, the blue figured are curtains on the Celestial side, the gold figured on the other or Terrestrial side."51

His work on the Manti Temple completed, McLachlan

49 McLachlan Journals, Book Eleven, 22 July 1887.
50 William to Lucy, 12 January 1888.
51 Ibid., 20 March 1888. A lambrequin is a drapery covering the top of a window or door. World Book Dictionary, s.v. "lambrequin."
returned to Salt Lake City in mid-April 1888, just five weeks before the Temple dedication. Lucy and the baby continued to live in Nephi with her mother, Charlotte Evans, and brothers and sisters. During this period, 1885-1890, almost every influential Mormon man was in hiding in the Underground, in prison, or had just been released from imprisonment, while his wives struggled to run their husband's business and support themselves. Plural wives had to hide in the Underground, or leave their children with friends or relatives while they fled from the officers of the law. A first wife, if subpoenaed, was forced to testify against her husband contrary to the usual laws, or be imprisoned if she refused to do so.52

William McLachlan needed another job in an out-of-the-way place where safety from prying eyes and deputy marshals was guaranteed. His loyal friend George C. Lambert, who had already served a term in prison for "cohab," employed him building barns on his Granger farm for four dollars a day in Tithing Office scrip.53 From this farm, located "over Jordan" near his own farm, he could supervise his crops and be near Maggie and her six children; but he spent the night in the city with his first wife Carrie and their five daughters in the big house at 462 South West


Temple. He left the house for work before dawn at 5:00 a.m. and returned after nightfall at 8:00 p.m.

Uppermost in his mind was the need for continuous planning and labor to support three households, three wives and twelve children (seven daughters and five sons), and provide the necessary security in case something happened to his health or his life so he could not provide for them. He wanted more land to provide work for the five sons, and a home for Lucy in Salt Lake County with the rest of his family. Whenever he could, he purchased household equipment, a bed, a dresser, a kitchen stove, with Lucy's approval by mail, and had them shipped to Nephi for her present use and her future home.54

In May his old partner Will Rose offered him a building job in East Millcreek at $3.00 a day in cash, plus his board, which he accepted eagerly. Cash would pay his taxes, and he could send money to Lucy for her support. He liked this job with pleasant people who provided protection from the law. But after two months work there, his son-in-law Rob Wilson informed him that a rumor was rife in the Seventh Ward that he had taken another wife and had an eight month old son. His job in East Millcreek completed, he decided to find another job away from the Salt Lake Valley, and hitched the mare and the colt to the buggy and drove to the Heber Valley in Wasatch County in search of work. His

54William to Lucy, 19 July 1888.
old friend Nymphus C. Murdock, the postmaster, and President Abram Hatch of Wasatch Stake could offer him nothing until fall.\textsuperscript{55}

From Heber he drove to the Provo Valley to visit his elderly friend Thomas Allman, a former woodworker on the St. George and Manti Temples, who was now working on the new Provo Tabernacle, also designed by William H. Folsom. Under construction since 1883, the tabernacle had been in use since 1885, though unfinished. William Paxman hired him in the lumber yard shop with twelve other men at $2.50 a day, one third in cash and two thirds in Tithing Office scrip, low wages for him. He liked the work in Provo, the men with whom he worked, and the safety and liberty the job provided, but he did not earn enough in cash to pay his fifty dollar property tax due in October. He judged the value of his work at $3.50 per day and told Brother Paxman that he needed more money. Paxman was sympathetic and offered to pay him one half ($1.25) in cash instead of one third (85 cents), and one half in tithing office script if he could keep quiet about it when talking to the other men, but did not promise to increase McLachlan's pay. By September 1888, McLachlan graduated from the shops to working on the Provo Tabernacle with Brother Allman and expected to earn $3.00 a day. Living and working on the Underground was reducing his

\textsuperscript{55}Ibid., 29 April, 1, 8, 11 July 1888.
earnings. 56

In October 1888, five months had passed since he had seen Lucy at the Manti Temple dedication in May. During this period, they discussed by mail various plans for meeting somewhere, and then discarded them. The plans changed so many times that Lucy wondered if he still cared about her. Plans were finally made after the harvest was over, and William no longer had to be on the farm every week-end. Lucy's brother drove her from Nephi to Spring Lake, where William met her with the buggy and they rode to Provo together. She was supposed to board in the home of John P. R. Johnson, Bishop of the First Ward, another Provo builder and a member of the Tabernacle building committee; but Johnson was imprisoned for unlawful cohabitation on 9 October 1888, so whether she lived there or elsewhere is unknown. 57

McLachlan's job on the Tabernacle continued until January 1889 when the work slowed. The Church and the members were unable to fund its construction because of antipolygamy harassment. Lucy returned to her mother's family in Nephi, and William returned to Salt Lake City. The Provo Tabernacle was not completed and dedicated until


17 April 1898.\textsuperscript{58}

In Salt Lake City again, William McLachlan reestablished his office in his home at 462 South West Temple; all his stationery from this time on had his name and this address printed on it. In 1889 and 1890 the economy and real estate values were at a high peak. His earnings averaged $4.00 per day, and he hired George W. Hales from Castle Dale, an old friend from his working days in Manti, to work for him.\textsuperscript{59} With business booming, William brought Maggie's son George, fifteen years old, to live with him in Salt Lake City so he could teach him the carpenter's trade.

While on an outing gathering birds' nests with his friends in the Seventh Ward, George climbed a poplar tree about half a block from the house; the branch on which he was standing broke and he crashed to the ground. A half a dozen men in the area, who saw his distress, loaded him in a piece of canvas and carried him home. Dr. Frank S. Bascom, a gentile doctor from across the street, set his broken right thigh, and told William that even if things went well, George must stay off his leg for at least six weeks. Maggie was brought from the farm to nurse him, but after two days she had to return, and William took over the night-nursing chores. He does not say so, but Carrie must have cared for

\textsuperscript{58}Ibid., pp. 138-139, and 145. William to Lucy, 26 September, 3 and 11 October 1888.

\textsuperscript{59}William to Lucy, 15 April 1890.
George during the day.60

Even though McLachlan had been on the Underground for four years, by 1889 and 1890 he was again earning peak wages in the construction business and doing well as an independent contractor. His work during the Underground period had been done under the auspices of the best architects and contractors in the business and had sharpened his ability in his work. Although the Raid had depressed his earnings for four years, he was able to return to independent status with expanded abilities which increased the demand for his expertise in construction. The Edmunds Act and the Edmunds-Tucker Act challenged William McLachlan's way of life, but quietly persistent and determined as his Scottish Covenanter forebears, he was willing to sacrifice, not all, but whatever had to be sacrificed, to preserve his faith and his way of life. So far he had managed to weather the Raid, avoid imprisonment, support his family, and keep them close to him and the principles of the Church. He wrote to Lucy his conclusions concerning these difficult experiences.

It must be that I need it to fit me for some place, and what that place is time only will develop. I begin to take this kind of medicine as if I needed it and without feeling mean towards those who are to blame. I would like to be a Saint in every sense that the name or word

60Ibid., 28 April 1890. Dr. Bascom graduated from Rush Medical College in 1882 and studied at Vienna and the University of Edinburgh. He came to Utah in 1886 and was appointed to the staff of St. Mark's Hospital in 1893. Richards, Of Medicine, Hospitals, and Doctors, p. 33-35.
implies, and trust we shall endure to the end and enjoy that eternal union and association anticipated in the beginning.\footnote{William to Lucy, Heber Valley, Sun., 8 July 1888.}
CHAPTER VII

AFTER THE MANIFESTO

We must through much tribulation enter into the kingdom of God.

Acts 14:22

The decade of the 1890s brought the Woodruff Manifesto, the end of the Raid, depression, and then statehood for Utah. To William McLachlan this decade brought all this including advancement in his construction business, but it also brought devastating problems with more pain and heartache to be accepted and overcome. The Raid was at its height when President Wilford Woodruff appointed 23 December 1889 as a special day of fasting and prayer for an outpouring of the Lord's Holy Spirit upon the Saints and the leaders of the Church, so they might know that He was still with them. The Church as a whole was suffering, and the Saints faithfully observed the day of prayer.¹

In the battle to wipe out polygamy and limit the political power of the Mormon population the United States government had disincorporated both the Church and the Perpetual Emigrating Fund Company. Church property in value of one million dollars had escheated to the Federal Govern-

¹Roberts, Comprehensive History, 6:203-204, 212-218.
ment. On November thirtieth Judge Thomas J. Anderson declared that "an alien who is a member of the Church (i.e. Church of Jesus Christ of Latter-day Saints) is not a fit person to be made a citizen of the United States;" and the court decided that Mormon aliens, because they supported the teachings of the Mormon Church, and, therefore, reduced the success of the non-Mormon vote, could not become citizens, even if otherwise qualified. The Cullom-Struble Bill to disfranchise all Mormons was pending in Congress.2 This long-continuing controversy was a heavy burden on the Mormon people.

On 25 September 1890, President Woodruff issued the Manifesto discontinuing the practice of plural marriage, and he put the revelation to a vote at October Conference. The Saints voted almost unanimously to support the Manifesto. Many questioned why it had taken so long to come, and George Q. Cannon answered, "We have waited for the Lord to move in the matter." Others who had suffered so long for the principle of plural marriage, were slow to accept the Manifesto as a revelation from God.3

William McLachlan believed the Manifesto to be a revelation from God, but continued to support and keep in as close contact with his plural families as it was possible to


do. In some previous letters to Lucy, he had condemned Mormon monogamists as unwilling to sacrifice worldly wealth and comfort for the truth. At a fast meeting in December of 1891, William Mclachlan spoke his feelings in the matter, then reported to Lucy his interesting point of view,

I said that as a Church we were not advancing, as we had forfeited our Claim upon the privileges and blessings of plural marriage. So few had entered into the practice of that law, that the Lord had considered us unworthy of its benefits and, in consequence of our unfaithfulness, inspired His servant to issue the Manifesto prohibiting any more plural marriages. What a terrible backset! Do you understand it so? I have reflected considerably upon this matter and have arrived at these conclusions. Perhaps it is rather strong doctrine to deal out to the monogamists, who in the main are to blame for the necessity of the coming forth of that Manifesto, because they did not support the law by their practice of it. Well, I feel sorry that our condition required such action on the part of our Heavenly Father, but we will have to make the best of it now. . . . That God may preserve you from every evil and bless you with health and long life. I want you to note that I am not tired of that order of marriage. Ever your affectionate husband William

The ending of his letter was to assure Lucy that he would not abandon her, but would continue to support her and consider himself her husband as well as a husband to his other wives. Some men relaxed after the Manifesto and forgot their responsibilities to their plural families. Their life was much easier that way.

Doing well himself as a contractor, McLachlan noted

4Arrington, The Mormon Experience, p. 203, states that "in the 1850s, 1860s, 1870s, and 1880s the Mormons were 'voting with their feet' by declining to enter the polygamous relationship in overwhelming numbers."

5William to Lucy, 3 December 1891.
that business in 1891 did not seem as lively as last season. Many were unable to pay their debts and "thousands of idle men are on the streets." In an attempt to make money raising cattle, he lost three hundred dollars in stock in eighteen months. He built a terrace of twelve three-story houses called Kendall Square for Richard Kendall Thomas, total cost about forty thousand dollars; and he again employed George W. Hales from Castle Dale. That same year McLachlan purchased another forty acres of land from William H. Foster with nineteen shares of water stock in the Utah and Salt Lake Canal for six hundred dollars.

To increase his earnings in 1892 McLachlan planted a crop of 15 to 20 acres of lucerne and oats. "I am going to make an effort to cultivate all of the crops this season if possible and make a little to pay me for the money invested." That fall he traveled to Logan to start building four stores for R. K. Thomas. He was confident he could pay his property taxes and keep his cows to butcher for beef. From the farm, "Maggie got 30 bushels of wheat after it was

6Ibid., 13 February 1891.

7Ibid., 28 April 1890.

8Ibid., 15 October 1891; Notebooks of William McLachlan, Historical Dept. of the L.D.S. Church, Salt Lake City. This notebook shows that his payments for this piece of land were made in cash, hay, and orders on R. K. Thomas' store. By June 1892 he paid more than half, $328.00, owed to Foster. From that time on all his payments to Foster were made in hay and payments were complete in 1906.

9William to Lucy, 18 March 18, 1892.
thrashed out that will make over ten hundred of flour."10 His pride of Maggie's expertise in managing the farm with her boys crept into his letters occasionally, but so did his feeling that she and Carrie suffered for help with their children when he was not at home. He was beginning to have health problems with his back and his right eye, which had bothered him ever since a heavy door in the Manti Temple had fallen and struck him on the head. He wondered if he should "consult some good medical man and ascertain whether I can help myself by taking some medicine. I guess my greatest trouble has been lifting too heavy weights."11 Just before Christmas 1892, when he completed Thomas's store, several of the neighbor children near the farm died of diphtheria, and the health of Maggie's family concerned him. But George wrote that all were in good health, even though the well had caved in, and they had to get their water elsewhere.12

During the winter of 1892-93, Bishop Thorn assessed William one hundred dollars to finish the Salt Lake Temple. He paid forty dollars of this assessment in cash and donated two months of carpentry work on the Temple as a labor mission. Between 200 and 300 men were working there to complete it in time for the dedication in April. "The

10Ibid., 14 September 1892
11Ibid.
12Ibid., 18 November 1892.
finish will excel any other temple built by the Latter-day Saints."\textsuperscript{13} People clamored for recommends, certificates signed by the bishop and stake president stating that the applicants were in good standing in the Church and, therefore, eligible for admission into the Temple. Maggie's son Johnny celebrated his eighth birthday in February, and was now eligible for baptism; but when she took him to the Tabernacle to be baptized, the ordinance could not be performed because one thousand people were waiting to be rebaptized so they could be eligible for recommends for the Temple. McLachlan noted somewhat doubtfully that "Some hard cases are getting recommends; we are giving them to everyone in the Ward. I suppose it is all right."\textsuperscript{14}

The President of the Church and the Council of the Twelve dedicated the Salt Lake Temple officially on 6 April 1893, exactly forty years after the cornerstone was laid. They conducted dedicatory services, two a day, from 6 April to 18 May inclusive, and five extra services for children under the age of baptism. The \textit{Deseret News} calculated that seventy-five thousand people attended the dedication.\textsuperscript{15} In May, after the dedication, William McLachlan and his daughter Alice were baptized in the Temple for eighteen deceased members of his father's and mother's families,

\textsuperscript{13}Ibid., 26 January 1893.

\textsuperscript{14}Ibid., 28 March 1893.

\textsuperscript{15}Roberts, \textit{Comprehensive History}, p. 235 and 236.
including his brother John of Braintree. William had received the news of John's death on 16 April. He longed to spend three months in his native land visiting his two brothers, George and Robert, still drapers in Braintree, and his widowed sister Isabelle Laidlaw in Glasgow. He wanted to "gather information that would keep me at work for years to come," in the Temple. 

His concerns now were the "dull times and the assignments" [bankruptcies] that business men were having to make. "Cohn Brothers [a clothing store] went down two days ago." Business had been slow for some time throughout the United States, and the decline of the stock market culminated in the Panic of 1893 which began May fifth. More than eight hundred banks failed, business failures increased by fifty percent, one-sixth of the nation's railroads took out bankruptcy, and construction decreased sixty percent. In Utah, cutbacks in agriculture, mining, and transportation on which Utah's economy depended, were even more severe. The production of silver, copper, and salt decreased, the construction of railroads slowed, and the mines shut down. Almost fifty percent of the laboring men in Salt Lake City were unemployed by 1894. Utah and the rest of the nation

16 He and his daughter were being baptized for his deceased relatives.

17 William to Lucy, 30 May 1893. The information he wished to gather was the genealogy of his family.

18 Ibid., 26 January 1893.
were in the midst of a deep depression.¹⁹

During the dedication of the Salt Lake Temple, President Wilford Woodruff, cognizant of the approach of the depression, called a special prayer circle of leading churchmen almost a month before the Panic commenced, and asked them to grant the presidency more responsibility for the temporal, as well as the spiritual welfare of the Saints. They received a unanimous vote of consent and support. During this period, the Presidency of the Church initiated programs to provide moral support, relief, and resettlement to unemployed members; and established new industries to employ the unemployed including the construction of the Saltair Pavilion.²⁰

With Utah and the rest of the country in deep depression, William McLachlan earned only three dollars between the 3 April and 13 May 1893. He stated that the City and County had a lot of work to be done, but since the government was still under the control of the gentiles, would not employ Mormons. He repeated this remark on 30 May, his fifty-third birthday. The depression also delayed R. K. Thomas' plans to complete the four stores in Logan.

As first counselor in the bishopric, McLachlan often presided over the meetings of the block teachers and urged

²⁰Ibid., p. 7-11.
them to visit every family in the Seventh Ward. On one occasion he asked them how much good they were doing among the people they were visiting and urged them to kneel in prayer and ask God to help them reach the hearts of the people; "It is in this way we are able to obtain the power of the priesthood and will be able to bring salvation to the homes of those who are weak in the faith."21

In August 1893 Thomas decided he wanted McLachlan to build two small stores instead of the four, and he would pay him in store orders, not cash. McLachlan did not understand how he would be paid until he reached Logan, and again he worried about how he would be able to pay with store orders his property taxes and water assessment which amounted to about $100.00.22 Since good carpenters in Logan were glad to get work for $1.50 and $2.00 per day, McLachlan knew he had little reason to complain. "Business does not seem to improve and work there is none, only what men can create for themselves."23 His hay crop had been good and he had twenty tons to sell, but was going to hang on to it until he could get nine to ten dollars a ton for it. He tried to sell his best work horse for $100.00, but no one had the

21Record of the General Lesser Priesthood Meetings of the Seventh Ward, 7 July 1893, Historical Dept. of the L.D.S. Church.

22William to Lucy, 25 August and 24 September 1893; also 15 October 1891.

23Ibid., n.d., about August 1893.
money to buy, they only wanted to trade. With this kind of pay he wished that he were at home farming and hoped George would carry out his plan to put in ten acres of fall wheat. He had planned to haul firewood and haul and sell hay, but farm prices were dropping, too.

On 16 January 1894 McLachlan attended a Relief Society and Young Ladies Mutual Improvement Association Meeting. "Sister Dougal spoke in tongues and Sister Zina Young gave the interpretation. It was grand." The gift of tongues was still an inspiration to him as much as when he was twenty-two.24

McLachlan was proud of his son George and looked forward to sending him on a mission. He had relied on him to run the farm and take care of the chores, sometimes probably more than the boy's ability to comply. In January 1894 McLachlan and George killed a calf, and William used the money to buy school books for the children. He wanted George, now nineteen, to take over the farm management, so he could concentrate on his building business and provide better support for the families. George cooperated, but the rewards were few compared to the hard work. Much of the produce they raised and the money from its sale, which was slim, returned to William and the other families. This family system, based on the United Order where all shared in the profits according to need, bound the family together but

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24Ibid., 17 January 1894.
human fraility limited its success. William did the best he could to balance all households on all fronts, but all households gave him difficult problems to solve.  

He tried to convince Lucy to move from Nephi over Jordan near Maggie to the farm land he purchased from Foster, explaining he wanted the land to give a home, work, and a future to the five boys he was trying to raise, and could at least use it for her support if she did not want to live there. He ended, "I do think you are prejudiced against that country."  

Apparently Lucy wanted her son Nephi to be educated, which she thought would be curtailed if he were brought up on a farm. In the town of Nephi in Juab County, where she and Nephi lived, he could walk to school. William explained that Johnny and Jimmy, Maggie's boys, walked to a school on Wasmer's corner just two blocks from the farmhouse, and George and May rode two and a half miles in the school wagon to the schoolhouse in Taylorsville for the higher grades.  

But the farm life Lucy saw Maggie and her children living did not appeal to her at all, and disagreement between Lucy and William about this one item, where she should live, is evident in the letters. She wanted Nephi to have the proper training and education to be a leader such as "Nephi of old," which William had suggested

25Ibid., 11 January 1894.  
26Ibid., 20 July 1891.  
27Ibid., 6 January 1894.
in his letter to her shortly after Nephi's birth in 1887.28

The year 1894 was no better than 1893. Men who were worth fifty to seventy-five thousand dollars in 1891 did not have a dollar. Some who had invested ten to twenty thousand in real estate could not realize one thousand dollars on the same property. In Salt Lake City three hundred loafers or bummers, "the remains of the element the Liberals imported a few years ago to outvote the citizens," paraded for work or bread in February 1894.29 The Liberal Party (gentile) in 1890 had worked diligently to win the election, and had been accused by the People's Party of colonizing voters from surrounding mining camps to win the election in Ogden and Salt Lake City in 1889. The People's Party (Mormon) had been accused of the same thing by the Liberals. Six months residence in the territory and thirty days residence in the precinct was all that was required by territorial law before a person could legally register to vote. McLachlan thought these "loafers" had arrived or been imported into Utah at that time.30 Times were hard, but for William McLachlan the worst was only about to begin.

28Ibid., 13 November 1894, William wrote of their son Nephi becoming like "Nephi of Old," see p. 138 of this paper.

29Ibid., 16 February 1894. See Deseret Evening News, 13 February 1894, p. 5, reported a crowd of turbulent men who paraded the streets demanding "bread or blood." No old residents were among the malcontents. All were "transients, idlers, and saloon bums." The article said nothing about them having been imported by the Liberals.

30Roberts, Comprehensive History, 6:203-204.
In February 1894 Maggie's children, six-year-old Jimmy, the child that was three pounds at birth, Robert Burns, John Lloyd, Maggie May, and Mary, became sick with the devastating disease diphtheria. Diphtheria is a contagious disease spread from one person to another by bacteria in the droplets sprayed into the air by coughing and sneezing, and by infected milk. A yellowish-gray patch called a false membrane grows across the throat and tonsils, and obstructs the ability to breathe. Maggie, the mother, did all she could for Jimmy, clearing the gray membrane from his throat with the remedy of the day—kerosene or coal oil—trying to help him to breathe, but he died on her lap on February twenty-first. The next day eleven-year-old Robbie died.\textsuperscript{31} George assisted his father in preparing the boys for burial and went to the city to fetch the caskets. Maggie was now sick as well, and before the boys were buried, George also became ill. The whole family reeled from the blow when the strong and muscular six-footer, George, age nineteen, the mainstay of the farm, died on 7 March 1894. The Elders came and the funeral was conducted outside of the house. Cautiously, because this

\textsuperscript{31} Richards, Of Medicine, Hospitals, and Doctors, p. 150-152; Joseph R. Morrell, Utah's Health and You, p. 41, and 68. Ironically, diphtheria antitoxin was first produced in 1894 by Dr. Theobald Smith in Massachusetts and the diphtheria death rate in hospitals using the antitoxin dropped from 25\% to 11\% immediately. In Utah two to five deaths in the same family in a single week from this disease were a common occurrence at this time.
was diphtheria and they had children at home, they put their hands through the window to assist the father in blessing nine-year-old Johnny, last of the four sons, who struggled for his breath and his life. They blessed him and the rest of the household that the disease would leave, and Johnny coughed up the membrane adhering to his throat. He lived and took George's place as the mainstay of the farm.

Five weeks later, William wrote, "Maggie gaining strength very slow." May could not walk very well; the disease had affected her eyesight, but she was recovering. Mary and John were out and around, but very lonesome without the boys. "It seems to me more like a dream then an actual reality; it has all happened in so short a time, I am almost bewildered and scarcely know what to do for the best." The loss of three children was a crushing blow to him. Over the years he had lost seven sons and one daughter. He could not give up; too many were depending on him for sustenance, and it is likely he remembered what he had said when a friend's son died, that there was "only one way of

32Interview with John Lloyd McLachlan, December 1953, in possession of the author, Salt Lake City.

33Interview with John Lloyd McLachlan; Foxley, Sketch of the Life of William McLachlan, p. 8.

34William to Lucy, 26 March 1894, he states he had been on the farm for five weeks.

35William's three wives had nine sons, seven died in childhood. Only two reached manhood. John Lloyd died at age 72 and Nephi Evans at age 90. See family records in Appendix B.
getting over those sad occurrences, and that is by acknowledging the hand of God in all things when we ourselves are not to blame." \[36]

Maggie suffered for months afterward, her heart broken from disease and heartache, never completely gaining her health. William, dazed and reeling with shock at the sudden loss, stayed on the farm as much as possible to care for Maggie, who was almost helpless, and the children. In April and May he planted more fruit trees in his orchards: cherry, apricot, peach, prune, plum, and apple, a total of one hundred trees and sixty grapevines, and hoped he could save them until they became well-rooted. The physical labor of the farm helped him overcome his grief. \[37]

To add insult to these deep wounds he returned to the farm one Sunday evening and went out to water his lucerne. He discovered that a group of eight to ten landgrabbers had fenced twenty acres of his land the night before, trying to lay claim to it. They left a boy sleeping under a baker's wagon parked there. McLachlan went to see Brother William Henry Seegmiller, a member of the board of the University Land Commission, who told him to simply forbid the landgrabbers to make improvements on his land if

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36 William to Lucy, 18 December 1892.

37 Ibid., 2 and 23 April; 3, 4, and 28 May 1894.
they did not want to lose them. On Wednesday morning he took two witnesses with him to the office of the offenders, delivered his message and left. The landgrabbers returned to the farm before noon that day, took off the wire, pulled up the posts, and cleared out before nightfall. McLachlan never named the men who fenced his land, but he wrote his feelings about it.

It does seem that I am passing through the most harassing and annoying experience I ever endured in my life. Hope to be able to get along without so much anxiety, but it seems if I leave the place for one day there is sure to be something happen to vex and annoy so that I have little rest or peace.

McLachlan found farm work confining even if it was outdoor work, and the remuneration poor. Once he wrote a rare complaint, that whenever it was his water turn (irrigation), it rained and he got soaked, a job he had not done for many years because George had taken care of that chore. He quickly corrected the complaint with the comment, "I cannot expect to have it all smooth and nice, and will have to make the best of what comes along."

He hired several boys to work on the farm, but had problems with them. He paid one boy ten dollars per month, but thought he did not work hard enough to earn that much money. Another drove the horses too fast and left for a

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38 Frank Esshom, Pioneers and Prominent Men of Utah, p. 1152.

39 William to Lucy, 23 April 1894.

40 William to Lucy, 28 May 1894.
better job. Then he decided to do the work himself because he could not afford a boy. In his mind none of these boys could replace the ones he had lost. He concluded his letter with the words, "It seems to me carpenter work is easy compared to farming." 41

The depression was still in full swing and many people in Salt Lake City were in destitute circumstances. "The Bishop pays out more to help the poor now than he did last winter." 42 The price of "our university land" was published in the Herald in September 1894. 43 This probably was the tract he had purchased from Foster in 1890. Ten dollars per acre "is what we have got to pay for it and where to sell or borrow I do not know." This charge was to secure the title to land in the University plot. He tried to sell twenty acres for $750.00 to "clear me on the land question and have $150 left, but had no buyers. By 27 October a man named Walker offered him sixteen hundred dollars for forty acres, but he refused to sell for a cent less than eighteen hundred. This might have been one of the

41Ibid., 25 August and 12 September 1894.

42Ibid.

43"Notice of Sale. University Lands, Territory of Utah, Salt Lake County," Salt Lake Semi-Weekly Herald, 5 September 1894. p. 7; the money raised through the sale of this land supported Utah State University.
Walker brothers. Ambivalent in his thoughts about sale of his land because he wanted to keep it, but had no money to secure the land title and had three families that needed cash, McLachlan sold all his farm land between 1895 and 1912 except the forty acres where Maggie and her family lived.

He worked on Christmas Day 1894 like any other day by hauling hay to town where he sold it for $7.00. The struggles of that year did not decrease his faith. Instead he "felt more than ordinary grateful to God for his goodness, notwithstanding the hard times, and trust the year 1895 will bring better times and be more pleasant and agreeable to get along." In January 1895, his taxes still unpaid, his daughter Alice, employed at R. K. Thomas Dry Goods, gave him forty dollars to clear them. The payments of the members of the Church at tithing settlement were rather slim, but no worse than the times, and he commented,

The nation is hard up, our church is in the same condition. I have made no sale of any land as yet and do not intend to let it slip through my fingers for nothing. It is a great deal better then City property at present, as it brings in a little, and City property is depreciated by the exorbitant taxes.

The work on the farm with a sick wife and a ten year

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44This tract of land was on the S.W. corner of 4700 South and 3600 West "over Jordan" in the Salt Lake Valley. Salt Lake County Abstracts Book D4, p. 28.

45William McLachlan Notebooks; and deeds in the Salt Lake County Recorders Office, Book D4, p. 28 and 29.

46William to Lucy, 31 December 1894.

47Ibid., 29 January 1895.
old boy the only help, was a rough strain on fifty-five-year-old William McLachlan. He hired a young man for fifteen dollars a month, but feared he would quit when the heavy work of haying began, and planned if this happened to rent out the farm the next season and "get rid of the anxiety." He did rent out the farm for half the profits and furnished the team to the tenant the next year. 48 During this period William McLachlan worked in construction on the National Biscuit Company building, called the cracker factory, and in Provo for R. K. Thomas, remodeling a building across from the Old Tabernacle North, to be used as a hotel. 49

The preparation of Utah to become a state and the meetings of the suffragists in the Tabernacle to work for the inclusion of woman suffrage in the new constitution was of great interest to William McLachlan and he attended the meetings when he could. Women in Utah had enjoyed the right to vote with the backing of the leadership of the Church since 12 February 1870, and had first voted in a municipal election on 14 February 1870. In 1887 the Edmunds-Tucker law disfranchised all women in Utah. 50 Many plural wives

48 William to Lucy, 4 June 1895 and 28 March 1896; McLachlan Notebooks, L.D.S. Church Archives.

49 Ibid., 20 September and 2 December 1895.

such as Emmeline B. Wells, Zina D. H. Young, and Romania Pratt actively pressed for woman suffrage and conducted the meetings in the Tabernacle in May 1895. After attending one of these meetings, McLachlan wrote to Lucy:

The woman suffragists from the east are here and creating quite an excitement. A Rev. Anna Shaw preached in the Tabernacle on Sunday afternoon. She is the best woman preacher I ever listened to. Susan B. Anthony with a host of others with our own women are holding meetings twice each day.51

The Rev. Anna Shaw spoke her admiration for men who "stand unalteringly by principle and right as it is revealed to them," and stressed that the stability of nations depended "on the love and patriotism of the people," attributes possessed by women. "To stand firm in the defense of truth and right and to be unmoved in the allegiance to principle will prove more effective than armed forces ... Moral strength and fortitude are the only weapons which will conquer."52 She spoke a language that William McLachlan understood, and principles he lived by.

The people in Utah overwhelmingly favored woman suffrage and achieved it when Utah entered the Union in 1896. Dr. Martha Hughes Cannon, plural wife of President Angus M. Cannon of the Salt Lake Stake, won the election to

51Ibid., 4 June 1895.

the new Utah Senate on the Democratic ticket in 1896. William McLachlan, now a Democrat, served again as an election judge by 1900.

In 1898 the Utah and Salt Lake Canal employed William McLachlan as director and superintendent, and paid him $357.50 that year. Irrigation was of prime importance in making the acreage over Jordan produce. In Salt Lake County the water supply came from two sources, the first from the streams that issued from the Wasatch mountains and were carried by canals to irrigate the east side of the Salt Lake Valley. The other, over Jordan, where the water was supplied by the Jordan river which flowed from Utah Lake near Provo to the Great Salt Lake. In 1888 an act of congress segregated Utah Lake and the surrounding lands as a reservoir. The farmers banded together and used their own equipment to dig canals and ditches to carry water to their small farms from the Jordan River at the lowest possible cost. The average size of an irrigated farm in Utah in 1889 was twenty acres.

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54William McLachlan's Notebooks, 1890-1916, L.D.S. Church Historian's Dept., Salt Lake City, Utah.

For William McLachlan the grave difficulties of the nineties, the deaths of his children, the abandonment by the Church of polygamy, and the struggle to support three families during the depression, brought much more pain and heartache than the problems the government raid had caused. During those years, he worked quietly and resolutely in his home, in his church, and in his business to maintain the standards he and his family chose to live. He had been sorely tried, but his faith remained unshaken.
CHAPTER VIII

THE MCLACHLAN FAMILY

Children's children are the crown of old men; and the glory of children are their fathers. Proverbs 17:6

The role of father in Mormon life is extremely important and without knowing William McLachlan as a father he could not be used as an example of a nineteenth century Mormon. McLachlan wrote very little in his journals about his family. He recorded only the highlights of their lives in those pages. Possibly this was done as a protection to them in a day of prosecution for polygamy. To round out the story of his family, his letters and the memories of his children and grandchildren were used as the source. Faithful Mormons believed that by obeying the revelation on the new and everlasting covenant of marriage, and bringing children into their families, they would grow and advance in the knowledge of the plan of life, rear these children in the restored gospel, and so provide them with a better life. Although plural marriage brought adversity and tribulation to William McLachlan and his three wives, the outcome on the family was good. Although only ten of his nineteen children grew to adulthood, all married, reared

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families of their own, and were an asset in the communities where they lived. All of them received their endowments in an L.D.S. temple and remained faithful to their covenants, seven were widowed and did not remarry, and three died before their spouses did. In this chapter the story of each wife will be given followed by that of her children along with incidents in the life of the father and family.

William McLachlan's first wife, Caroline Filer, was born 6 July 1837 in St. Peter's, Sudbury, Suffolk, England, the daughter of Samuel and Maria (Stowe) Filer.\(^1\) Her mother, Maria Filer, was baptized into the Mormon church, 18 December 1851, in Braintree by Samuel Holmes. Caroline, age fourteen, and her two sisters, Martha, thirteen, and Ellen, ten, were all baptized three weeks later on 8 January 1852 by the same elder.\(^2\) Her widowed mother and sister Martha emigrated to Salt Lake City in 1862 where Martha married George Augustus Davis. When William and Caroline's second son was born in England, they named him George Augustus McLachlan after this brother-in-law whom they had not yet met.\(^3\)

Caroline, a faithful Latter-Day Saint, was as anxious to emigrate to Zion as William, and eagerly assisted

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\(^1\)Samuel Filer family group sheet, Genealogical Library.

\(^2\)Records of Braintree Branch, Genealogy Library.

\(^3\)George Augustus Davis family group sheet, Genealogy Library.
him in selling the furniture and preparing her two baby sons for the journey. The death of her babies, William Gilbert and George Augustus, in Nebraska was a devastating price to pay, but not unusual since it was a price that many pioneers paid. The loss dampened the joy of their arrival in Salt Lake City, and Caroline's reunion with her mother and sister. In 1864 while the McLachlans were living with the Davis family in the Thirteenth Ward and struggling to get on their feet, Caroline gleaned wheat in the Big Field, the farm land on the south of the City, to provide bread for the family.4

Caroline had ten children, four boys and six girls. Of the five children who died, two boys died on the plains on the way to Utah, a little girl, Ida Marietta, age two, died of "teething" in April 1873, their son William Gilbert died of "inflammation of the bowels" in 1877, and another son, Joseph, of whooping cough in 1886. Five of the girls grew to maturity, and all married devoted Latter-Day Saints.5

Of these five girls the eldest, Ellen Jane or Nellie, married Isaac Robert Wilson, a cattle rancher, in the Logan Temple, 23 March 1887, at age twenty-one. She had fourteen children and reared twelve of them to maturity on cattle ranches in Wyoming and Idaho. In 1886 when Nellie

4 McLachlan Journals, Book Two, 11 August 1864.

5 See family record in Appendix B.
was twenty, a wealthy young man apparently tried to court her. Her father disapproved of him and Nellie did not answer his letter. William wrote to Carrie:

Nellie did right in not answering that letter of Joe W.'s. I would be very sorry to see any of my girls marry such a young man. Riches does not weigh a straw in the balance compared with those that are Latter-day Saints, and this class if poor today in this world's goods, if faithful they will inherit all the riches that is worth possessing. The great majority of those who have wealth today and who profess to be Latter-day Saints, the Lord is not pleased with them. They are creating class distinctions amongst the people, just the thing the Lord does not want, and they are doing much injury instead of good.\(^6\)

It is interesting to speculate about who this young man "Joe W." could be. The Joseph Rob Walker family across the street had a son Joe, later called J. R. Walker, Jr., born in 1863, and just three years older than Nellie and undoubtedly he knew her. He became the wealthiest young man in Salt Lake City. At any rate she did not marry into material wealth but to a struggling cattle rancher. She died in Idaho Falls, Idaho at age sixty-six.\(^7\)

Since William's sisters had studied in Edinburgh and taught school, he continued this tradition and encouraged his daughters to get as much education as possible. Their second daughter Alice studied at the University of Deseret, and taught school for five months in West Jordan, but she

\(^6\)William to Carrie, 23 April 1886.

\(^7\)Isaac Robert Wilson family group sheet, Genealogy Library.
decided that teaching was not her profession. She became the fourth wife of Benjamin E. Rich whom she married at the turn of the century after her return from a mission to the Northern States. They had one son before his death in 1913; she never remarried. She worked as a clerk in the Eagle Emporium for thirteen years, and after she returned from her mission, was a clerk in the State Treasurer's Office; then for ten years a secretary in the Presiding Patriarch's Office. In 1927 she was appointed to the staff of the Church Historian's Office, and it was she who placed four of her father's journals in their archives. She lived in Centerville and died in 1942 at age seventy-three.

Lillie married Charles Alonzo Sperry, in the Salt Lake Temple on her thirty-eighth birthday, 6 June 1911. He died of peritonitis due to a ruptured appendix a month before their first wedding anniversary. A son was born to her soon afterwards. She never remarried, but worked as a deputy clerk in the Salt Lake County offices for many years. She was eighty-one years old at her death on 2 January 1954.

Hannah, the baby that was eight months old when her father went on a mission, married Warren Harvey Lyon, 30...
September 1908, when she was thirty-three years old. She studied at the University of Utah and taught at the Riverside School. Her husband also was a school teacher and a principal, and owned and operated a drug store in Murray and in Overton, Nevada where they moved. They had five children, all of whom grew to maturity, married in the temple, and were active in the L.D.S. Church. She died at ninety-one years.\textsuperscript{11}

Her sister, Isabelle, also studied at the University of Utah and was a schoolteacher. She married in the Salt Lake Temple, Adam Ajax Sharp, a mechanic from Tooele, 23 September 1903, when she was twenty-five years old. They had eight children; all survived childhood and married. She was eighty-seven years old when she died.\textsuperscript{12}

In 1874 Caroline's testimony of the Gospel influenced her to decide for marriage in "the principle," and William took a second wife, Margaret Naismith. Maggie was the daughter of a Scottish sea captain and his wife, William and Margaret (McLeod) Naismith of Falkirk, Stirlingshire. She was born on Christmas Day 1847 in Grangemouth, a port on the Firth of Forth near Falkirk. Her mother, Margaret McLeod, had been baptized into the Mormon Church by Elder J. D. Ross and was confirmed by Elder Thomas Chalmers, 28 November 1844, just six months after her marriage to William

\textsuperscript{11}\textit{Ibid.}, and Warren H. Lyon family group sheet.

\textsuperscript{12}\textit{Ibid.}, and Adam Ajax Sharp family group sheet.
Naismith, and three years before their daughter Maggie's birth. Maggie's father opposed her mother's membership in the Church, but when he was away at sea, she had their babies blessed by the elders.\textsuperscript{13} When Maggie grew up, she followed in her mother's footsteps by joining the Church, and sailed for Zion on Wednesday, 4 June 1873, on the steamship Nevada with 246 Saints under the leadership of Charles H. Wilcken. They landed in New York on 16 June and traveled to Utah by train.\textsuperscript{14} After her arrival in Salt Lake City on 26 June, Margaret Naismith moved into the Seventh Ward where she met William McLachlan.\textsuperscript{15} They were married in the Endowment House, 30 March 1874.\textsuperscript{16} After the death of Maggie's father in 1877, her mother emigrated to Salt Lake City on the steamship Wyoming in 1879 bringing her youngest son Andrew Brigham and her grandson John Naismith with her.\textsuperscript{17} They lived with the McLachlans until they were able to establish a home for themselves.\textsuperscript{18} Andrew Brigham

\textsuperscript{13}Records of the Falkirk Branch, Genealogy Library.

\textsuperscript{14}Emigration records of the steamship Nevada, sailed 4 June 1873, Genealogy Library; Andrew Jenson, \textit{Church Chronology} (Salt Lake City: Deseret News Press, 1914), p. 90.

\textsuperscript{15}Patriarchal blessing of Margaret Naismith by Charles W. Hyde, Seventh Ward, dated 28 Dec. 1873.

\textsuperscript{16}See page 78 for more information about their marriage.

\textsuperscript{17}Emigration records of the steamship Wyoming, sailed 6 September 1979, Genealogical Library.

\textsuperscript{18}1880 Census of Seventh Ward, Salt Lake City, Genealogy Library.
Naismith was an ironworker in Falkirk, and in Salt Lake City was employed by Silver Brothers Iron Works, where he forged the oxen for the baptismal font in the Salt Lake Temple.¹⁹

Maggie had her first child, a boy whom they named George Andrew McLachlan, on 11 February 1875. One month later, 6 March 1875, Caroline bore a girl, Hannah. That year, 1875, William was called on a mission to New Zealand, and he was much concerned about how his two wives and six children would manage in his absence.²⁰

His letters to his wives at home mirror his concern for his family. He wrote to them about his affection for them; he worried about whether they were managing to rent rooms in the house for an income, whether the children were sick or healthy, whether they were in school and being obedient, and whether they still remembered him and missed him. He sent advice on how Caroline and Maggie should love one another and strive always to get along together and be as one. His letters always began "Dear Carrie and Maggie," and he wrote one letter to both of them. This probably was a wise decision and may have helped to prevent friction since they both lived in the same house, could read the same letter, and knew all he was saying to the other wife; but at the same time it was very difficult for each one to have no

¹⁹Viola Thompson, Book of Remembrance of Andrew Brigham Naismith in possession of Winifred McLachlan.

²⁰Family group sheets and McLachlan Journal, Book Three.
special word from him. Here are some excerpts from his letters to them that illustrate his concerns for them while he was away.

When you write tell me how you are getting along. I want you both to write as I told you before, and if you want me to write separate letters, I will do so. But I have written this way, not only for economy, but that you may feel united together as you cannot live as you should do in any other way. Just feel that you are dearer to each other than anyone else, and in temporal matters I do not think you will want. My condition is not in that respect as favorable as yours. I am here among strangers and without means, and my dependence entirely upon God. I want to labor in His cause from now until this body shall, by the power of truth, be sanctified and prepared to rise again. God bless you, and may your wants be supplied, is my prayer.21

Anxious that they should live together in peace and happiness and be one with him in the spirit of his mission, he wrote a month later:

I feel now as I did before leaving home, that I am going on Father's business, and with his blessing and aid, I will try and do my duty and seek to save the souls I can. If you will be faithful while I am absent in attending to your prayers night and morning, praying vocally with the children, and both of you do this in turn and not be ashamed, we will meet again with a great deal more joy than we experienced when we bid each other goodbye on Wednesday, 3rd Nov. See that the children are kept at school, not only on weekdays, but also on Sundays.22

Having already lost three babies, his letters show his anxiety for these little ones, and his worry that teething might take the babies Hannah or Georgie, who were eight and nine months old at his departure.

21 William to Carrie and Maggie, 3 November 1875.
22 Ibid, 29 December 1875.
I will now say goodbye for a week or two and may the blessings of Heaven rest upon you and provide for your every want and help you to feel grateful to Him for His goodness. Look after the children. See that every sickness is checked in its first stages as far as possible and all will be well, but be sure and leave nothing undone. Peace and plenty be your portion is the prayer of your affectionate husband, Wm. McLachlan

The following day he wrote another letter stressing care of the babies:

How is little Georgie and Hannah? Are they well and getting their teeth cut all right. take care of them and be sure and not neglect them. Seek earnestly unto the Lord for his Spirit to guide you in the path of life that you may not err or go astray.

Six months later the status of his children was still uppermost in his mind.

I hope that you have got the house rented, that you have sufficient to live on and that the children are all well, attending school, and learning all they can. . . . I suppose before now Georgie and Hannah are walking and hope they are well. You will have to take care of them this next summer and fall until they get their teeth cut.

In one of her letters to William, Maggie told him she had been "waiting on Mrs. Carrington in her confinement," and then said that she felt "that the Lord would help those that helped themselves." To this William replied pointing out that the community should help the families of missionaries:

It is true that the Lord helps those who help them-

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23 Ibid, 7 November 1875.
24 Ibid, 8 November 1875.
25 Ibid., 5 May 1876
selves. Still there is a limit to this, and I do not think the Lord requires the wives of missionaries to slave and toil to excess, and while doing so neglect their children. My family, while I am absent doing what the Lord and His servants require me to do, are surely entitled to a living, but I suppose some may not feel this way. I am also well aware that some families could spend fortunes if they could get hold of it. But I only speak of the common necessaries of life. If this is not attended to by the Bishops now, the day is not far distant when it will be, and then it would be no more than our duty to each other. This is part of the higher law of the Gospel. Do unto others as ye would that they should do unto you, and I do not think that our profession of Mormonism will amount to a great deal until we commence from the heart to practice this law. Those who have been kind to you in any way whatever and have ministered to your wants with a good motive in view, the Lord will bless them. ... Solomon says, "He that hath pity on the poor leadeth to the Lord, and that which he hath given will he pay him again." This is scarcely appropriate, as I do not think we are poor, and more than that, I sometimes feel rather independent, as I have always when at home been willing to work to support my own and help along in all things that were required, and feel a little more so now.26

In November 1876 McLachlan wrote a letter to his twelve year old son William Gilbert from Kaiapoi, New Zealand.

My Dear Son William:

I was glad to hear from you again and that you are trying to learn all you can at school. I hope you will not neglect your lessons, but first learn your lessons and then you can enjoy your play and try always to keep at the head of your class. ... When I was 13 years old, I went into a hardware store and have not had the opportunity of going to school since. So it may be with you. In another year you will be 13 years old, and you may have to go to work with me. Now while you are at school, do be a good boy and learn all you can and you will never regret it.

... I suppose you go to meeting regularly every Sunday, both to the Tabernacle when it is open as well as the ward. ... You are now old enough to think a little for youself and you must learn and get to

26 Ibid., 8 March 1876.
understand the Gospel of Jesus Christ and what you must do to be saved in the Kingdom of God. . . . Pray to the Lord and ask Him to give you his Holy Spirit to help you to be a good boy; and if you will ask the Lord in prayer for this gift, He will give it to you. . . . That you in your youth learn to serve God and keep his commandments is the constant prayer of your father.

When he arrived home on 13 March 1877, he found to his relief his family were thriving and all was well at home. Caroline was president of the Young Ladies' Mutual Improvement Association in the Seventh Ward and served in that capacity from 1876 to 1884.27 Maggie and her children lived in the house on West Temple Street with William and Caroline for almost ten years. After the Edmunds Act she had to move, and lived with Phoebe Croxall Calder, plural wife of William Calder.28 When the deputies were searching for Maggie in January 1885 to testify against her husband at the Grand Jury hearing on plural marriage, Maggie moved again to the home of a Brother Lloyd where she was concealed at the time of the birth of her fifth child, John Lloyd.29 When John

27Manuscript History of the Seventh Ward, Historical Dept. of the L.D.S. Church.

28Testimony of Phoebe Calder,"Inquisition Extraordinary," Deseret Evening News, 4 February 1885, and a family group sheet for William Calder. Phoebe was the daughter-in-law of David O. Calder, who was president of the mission in Scotland at the time Maggie's mother joined the Church, and again when Maggie emigrated.

29Federal Record Center, Denver, Colorado, Records of U.S. District Court, Territorial Case Entry 1, #1488 (previously #159), The United States vs. William McLaughlin, 2-6 February 1885. States that from 1 June 1882 to 1 February 1885 McLaughlin did unlawfully cohabit with
Lloyd was six weeks old, Maggie and her family moved to the two-room house William had built for her on the forty acre farm "over Jordan" in the Taylorsville Ward where she lived the rest of her life.  

Of Maggie's six children, four boys and two girls, three grew to maturity on the farm. They all married in the Temple and were active in the L.D.S. Church. May married Alvin Cundick, 26 June 1901, when she was twenty-three years old and had five children. She died of heart disease at age forty-two. Mary married David Lindblom, a building manager, at age thirty and had five children. She died at age sixty-one of a heart ailment.  

After the death of Maggie's three boys, John Lloyd, age nine, her only surviving son, watched the suffering of his mother and father, and determined to fill his brother George's shoes, and do all he could to help his father and mother on the farm. For the rest of his life he dedicated himself to that farm and to gleaning a living from its acreage. John became the mainstay on the farm and supplied the McLachlan tables with food. After John was eighteen years old, the farm appeared in his father's financial

more than one woman to wit: one Caroline McLaughlin and one Margaret Naismith.  

\(^{30}\)On the 19 May 1886 William McLachlan deeded this property to Margaret Naismith. Deed Book 2B, p. 374-375, Salt Lake County Recorder's Office, Salt Lake City, Utah.  

\(^{31}\)Alvin Cundick and David Lindblom family group sheets.
notebook as managed by him, and William McLachlan listed cash and produce received from John McLachlan each year. In addition to cows, chickens, and alfalfa, John raised vegetables, tomatoes, potatoes, and turkeys.32

At age twenty-three, John Lloyd married Janet Isabella West, 27 May 1908. They had ten children, seven boys and three girls. Seven of them, five sons and two daughters, grew to maturity and married. His wife died at forty-six and he reared the rest of the family on the farm with the help of his married daughter, and never married again. Rearing a large family on the little farm was a hard struggle, but all worked together. John died on Independence Day, 4 July 1957, at seventy-two of coronary thrombosis while irrigating the land that he loved.33

William McLachlan's third wife was Lucy Jarrold Hyder Evans, the daughter of William Minshall Evans and his second wife Charlotte Jarrold Hyder. Lucy was their fourth child, born 19 November 1857 in Nephi, Juab County, Utah.34 Her parents were married in 1852, the year that the revelation on polygamy was made public to the Saints and the world.35 She was the only one of William McLachlan's wives

32McLachlan Notebooks, 1898-1916.
33John Lloyd McLachlan family group sheet; Death certificate, Utah State Vital Statistics, Salt Lake City.
34Family group sheet of William Minshall Evans.
35Roberts, Comprehensive History, 4:56.
born and brought up in a plural household, and she accepted polygamy without qualification. Lucy Evans loved books and was so interested in education that she lived with her uncle David M. Evans in the Seventh Ward in Salt Lake City while she studied at the University of Deseret. She was teaching dressmaking and pattern-cutting to the women of San Pete County when she met William McLachlan. Shortly after her marriage to William on 5 November 1886, she celebrated her twenty-ninth birthday. For almost ten years Lucy and her son Nephi lived with her widowed mother in Nephi, Juab County on the Underground. Any association with William was clandestine and usually by letter.\footnote{36Letters, William to Lucy, 1886-1913.}

After statehood was finally granted to Utah, McLachlan rented an apartment for Lucy at 260 West Sixth South, two blocks from his West Temple home, and sent her money to ship her furniture to Salt Lake City. From this time on Lucy lived in the City. Two more children, daughters, were born to them, Grace in 1897 and Lucile in 1900. Little Lucile died of membraneous croup, another name for diphtheria, at the age of two.\footnote{37Death certificate, Salt lake City Death Records.} Lucy lived on Sixth South for ten years; then, the danger of prosecution over, she moved to a little home next door to Carrie at 468 South West Temple.\footnote{38R.L. Polk's Directory of Salt lake City, 1908, p. 714 lists Mrs. Lucy E. McLachlan, 468 South West Temple.}
William had built a brick house in Murray for Lucy, but she preferred to live near him in Salt Lake City. The rent from this house was used to support her and her children. She wanted her children to have music lessons, go to the University, attend Sunday School in the Seventh Ward, and live where their father was stake president. William was happy to have Lucy's son, Nephi, living near him in the City after 1896. He was a comfort to him in his old age. Nephi learned carpentry from his father and worked with him building and repairing school buildings for the Salt Lake City Board of Education.

Two of William and Lucy's three children grew up and married. Nephi, born in 1887, was twenty-five when he married Elsa Koch, 25 June 1913. They had two sons. Nephi studied chemistry at the University of Utah, and was Salt Lake City chemist at the Health Department for many years. He became the bishop of his ward, and in later years stake patriarch. Nephi died in Salt Lake City at age ninety-one of a heart attack.

Grace, daughter of William and Lucy, studied at the University of Utah to be a schoolteacher. She married William L. Foxley, an identification expert, on 22 February

39 Interview with John Lloyd McLachlan, December 1953, in possession of author.
40 Foxley, Sketch, p. 12
41 Nephi Evans McLachlan family group sheet.
1922 when she was twenty-four years old. They had one son. She is still living and is eighty-eight years old.42 Maggie was the first of the three wives to die. Just one year after McLachlan's appointment as stake president, Maggie passed away at fifty-seven, on the farm over Jordan from the effects of diphtheria on her heart. She died 28 April 1905, and was buried in the old pioneer cemetery in Taylorsville with her children, George, James, and Robert. Caroline, the first wife, lived four years longer than William. She died 19 January 1920 at age eighty-two, in the old homestead in Salt Lake City. She was buried next to William in the Salt Lake City cemetery. Lucy was eighty years old when she died, 15 August 1937, in Salt Lake City. Her children buried Lucy with the Evans family in Nephi, Juab County, Utah.43 Here we pause for an interesting observation, that only the first wife was buried with William. The others rest in distant cemeteries.

Maggie's son John related that while his mother lay dying, William was at her side. She asked him if he would miss her, and he answered, "You know we will miss you, Maggie." John, close to his mother and understanding her feelings, said when he related this episode, "Why couldn't

42William L. Foxley family group sheet.

43All dates and statistics are taken from birth, marriage and death certificates recorded in Salt Lake City and Salt Lake County, and from family group sheets in the L.D.S. Genealogical Library, and family records.
he have said 'I will miss you, Maggie.' This is what she
wanted to hear, but he had to be faithful to the principle
and include his other wives, so he said 'we.'

This illustrates William McLachlan's dedication to
living the principles of his religion, and his attempts to
be fair to all involved. His family viewed him with love,
awe, and deep respect as their father and patriarch. His
love for them and his devotion to their needs increased
their desire to live a Christian life regardless of the
sacrifices necessary to do so. As William McLachlan wrote
when on his mission, he was not a perfect man, but he
consistently tried to live the teachings of God and His
prophets. He and his wives struggled and sacrificed, and in
spite of the spectre of prosecution for polygamy that
lingered over their lives, they quietly lived their beliefs
and reared their children to follow the teachings of the
Church of Jesus Christ of Latter-Day Saints, to recognize
its president as the prophet, seer, and revelator, and to
obey the precepts taught by him while looking forward to the
millenial reign of Christ and the hope of a life in His
kingdom.

44Oral interview with John Lloyd McLachlan.
CHAPTER IX

FIRST PRESIDENT OF THE PIONEER STAKE

Therefore turn thou to thy God; keep mercy and judgment, and wait on thy God continually.  
Hosea 12:6

By 1904 the population of Salt Lake City was growing and prospering. For twenty-seven years Angus M. Cannon had presided over the Salt Lake Stake, which included all of the fifty-one wards of Salt Lake City. Now, to better manage this large area, President Joseph F. Smith divided the stake into four stakes and called William McLachlan to serve as stake president of the newly-created Pioneer Stake. This chapter will deal with the vigorous leadership of William McLachlan in organizing the new and rapidly growing Pioneer Stake from 1904 to 1916. To do this he retired from his work as a carpenter and dedicated himself to the needs of the people in the stake. His experience of 27 years in the bishopric of the Seventh Ward, 39 years as a superintendent of the Seventh Ward Sunday school, the trials of the Raid, the depression, and the loss of his children, had tempered him in the refiner's fire and strengthened his faith preparing him for the job of leading the Pioneer stake. His contribution as a stake president was to
organize the leadership of the new stake and unite its people.

The records of the Pioneer stake during this era, 1904-1916, are sketchy and incomplete. They consist mainly of a Manuscript History of the Pioneer Stake, William McLachlan's Notebooks, 1890-1915, and some oral interviews by Thomas S. Monson, all in the Church Historical Department of the L.D.S. Archives; also a publication by Bethany Lemperle entitled *Pioneer Stake Anniversary, 1904-1979*. Nevertheless, a few interesting patterns emerge that reveal some of the challenges and accomplishments of the period.

Joseph F. Smith, president of the Church, called William McLachlan to his office one day in March 1904. They reminisced about the days when they crossed the plains together as young men forty-one years before. Then President Smith asked McLachlan his advice in choosing a president for a new stake in Salt Lake City. Pleased that he should be consulted in the matter, McLachlan promptly recommended Sylvester Q. Cannon, son of George Q. Cannon and former president of the Netherlands Mission. President Smith responded, "You are too modest as to your own capability, which has largely contributed to the excellent organization of the Seventh ward. We have already decided upon yourself as President of Pioneer Stake." Realizing the recognition and the responsibility that this trust bestowed upon him, William McLachlan wept. Always dedicated to
serving the Lord and His Church, he valued this calling as an unexpected honor and blessing. He chose as his counselors Sylvester Q. Cannon and Charles H. Hyde.¹

On 24 March 1904 President Joseph F. Smith and the Council of the Twelve divided the Salt Lake Stake into four stakes: Salt Lake, Liberty, Ensign, and Pioneer. The Pioneer Stake gained its name from Pioneer Park, the site of the original fort that housed the first pioneers in 1847 within its boundaries. At that time the Pioneer Stake included eleven wards: the Salt Lake City Fourth, Fifth, Sixth, Seventh, Twenty-Fifth, Twenty-Sixth, Thirtieth, Thirty-second, Cannon, Brighton, and Pleasant Green wards and had a population of 5,131. The boundaries extended north to Third South, East to State Street, south to Thirteenth South, west to the Denver and Rio Grande Railroad, south to Twenty-first South, and then west to the Salt Lake County line.²

William McLachlan was set apart and ordained as president of the Pioneer Stake by Apostle Francis M. Lyman at a stake organization meeting held in the Assembly Hall on March twenty-fifth. His first duties were to organize the stake by choosing the men to work with him in managing it. To the original High Council he called Richard Kendall

¹Foxley, Sketch of the Life of William McLachlan, p. 11 and 12.

Thomas, John C. Cutler, Arnold G. Giauque, Hiram B. Clawson, Jr., George G. Smith, William D. Callister, George E. Burbidge, Frank B. Woodbury, David W. Adamson, Edward E. Jenkins, Albert B. Needham and Joseph J. Cannon, with Frank Stanley, Charles H. Worthen, Samuel H. Harrow and William A. Cowan, the High Council alternates. He then appointed David McKenzie to the presidency of the High Priests Quorum.3

President Smith called on McLachlan as president of the Pioneer Stake to address the afternoon session of General Conference on 4 April 1904 as the first speaker. Aware of the prestige that speaking at General Conference brought him, he began by asking that "the Spirit of the Lord may direct the words I shall utter," and pointed out the need for humility to receive the guidance of the Lord. Then he explained the background of his conversion to the Church of Jesus Christ of Latter-Day Saints, and continued:

I feel it is a great honor to be called to labor in any capacity in the work of the Lord. . . . I have been a worker, more or less, all my life, and my desire is to serve the Lord first, and then, if I am able, to serve the people with all the strength that God shall give me. I wish to devote my time, and the ability that God shall give me, under the inspiration of His Spirit, in laboring for the building up of this work and the spread of righteousness and truth in the earth.

I feel it is the privilege of every man and woman who has entered into covenant with God to be just as good as

the best. . . . The man who has the greatest ability is not always the best man; but the man who is humble, who is willing to acknowledge the hand of God, and who will seek His aid in accomplishing the work that has been assigned to him, will be blessed and prospered in that labor. It is with this confidence in my God, my Eternal Father, that I have accepted this honor that has been conferred upon me, and by and through His help, I shall try and do my duty.

He concluded by asking that the blessings of the Lord "be upon the people of God. . . . and upon everything that pertains unto them, that we may have a united and a free people, free from sin and from stain of every kind, and live in harmony and peace together before God." So he began his calling as President of the Pioneer Stake.

At the first public meeting of the stake held 6 April, William McLachlan called the officers to head the stake organizations such as the High Priests Quorum, Relief Society, Sunday School, Mutual Improvement Association (MIA) and the Primary. On 1 May 1904 he conducted the first stake conference and that day completed his appointments to the stake offices of chorister, organist, and the leaders

4Conference Reports, April 1904, p. 45.

5Manuscript History of the Pioneer Stake. Those called were Hugh Watson and James Leatham, as counselors in the High Priests quorum; Annie Wells Cannon, Lucy Smith, and Rebecca Pettit, Relief Society presidency; James N. Lambert, Sunday School superintendent with Carl J. Larson and William A. Wetzell, his assistants; Alexander Buchanan, Jr., superintendent of the Y.M.M.I.A. with Edward H. Eardley and Harrison K. Jenkins, his assistants; Sarah H. Heath, Y.L.M.I.A. president with Edith A. Smith and Edith Sampson, counselors; Edith Hunter, Primary Association president, and Olive P. Eardley and Julie Littley, counselors; and Joseph J. Cannon, superintendent of Religion classes.
of the German meetings.6

With the assistance of Apostles Rudger Clawson and George Albert Smith, President McLachlan and his counselors presided at a special meeting of the members of the Seventh Ward on 2 June to reorganize the Bishopric of that ward. They commenced the meeting by singing, "Now let us rejoice in the day of salvation," and President Sylvester Q. Cannon offered the prayer. William Thorn, bishop of the Seventh Ward for nearly thirty years, and his counselors, William McLachlan, already president of the Pioneer Stake, and Henry Wallace, were honorably released. Bishop Thorn had requested his release because of "his increasing years and physical infirmities." He was eighty-eight years old. President McLachlan told the story of Bishop Thorn's life, his constant fidelity, his kindness to the poor, and his fatherly care of young people in the ward. McLachlan stated that the First Presidency of the Church had instructed him to give William Thorn an honorable release, and that President Joseph F. Smith had ordained Thorn a patriarch on 31 May 1904 as a "crowning glory to him in his advancing years." William McLachlan had acquired his knowledge of shepherding the flock from Bishop Thorn. It was he who had recognized William McLachlan's faithful heart and the spark

6Ibid. These were Walter A. Wallace, stake chorister, Agnes Dahlquist, stake organist, and Harrison E. Jenkins, president of the German meetings, with Carl L. F. Stelter and Carl C. V. Bahle, his counselors.
of leadership within him, and had called him on a mission. and then to the office of counselor in the bishopric.  

At this meeting, Charles P. Margetts was sustained, ordained, and set apart as the new bishop of the Seventh Ward, with Alfred Charles Thorn and Laurentius Dahlquist, his counselors. At the same meeting William McLachlan appointed Elder Henry Wallace of the retiring bishopric to be an alternate High councilor in the Pioneer Stake. The meeting closed with the congregation singing the hymn "The Spirit of God like a fire is burning," and Elder George G. Smith pronounced the benediction.  

The following year, 1905, William McLachlan purchased the Whittier School from the Salt Lake City Board of Education for $5,500 and spent about $6,000 to enlarge and furnish it for a stake hall for Pioneer Stake. This was the school built by William McLachlan the winter of 1884-85 next door to the Seventh Ward meeting house on Fifth South. Renovated to house six hundred people, the stake hall was dedicated 17 April 1910.  

The face of the Seventh Ward was changing. Joseph Rob Walker had died in 1901 and his beautiful estate, the

7Manuscript History of the Seventh Ward, Historical Dept. of the L.D.S Church.  
8Ibid.  
9Manuscript History of Pioneer Stake which contains excerpts from a history of the stake on its tenth anniversary by William McLachlan.
Walker block across the street from William McLachlan's home, was sold in 1907 to Samuel Newhouse. Soon afterward, the Newhouse Hotel and the Terrace replaced the sumptuous houses and gardens of the Walkers. The wealthy mining magnates who had lived in the Seventh Ward were building mansions on South Temple and moving there. Businesses were gradually buying up the residential property. But west of the Seventh Ward, the Pioneer Stake was still growing.\(^{10}\)

On 23 December 1908 William McLachlan organized a new ward, Poplar Grove, from parts of the Cannon, Brighton and Twenty-Sixth wards lying west of the Jordan River. The Salt Lake City Board of Education had built a school in that ward for $10,000, but had to abandon it because of its close proximity to the San Pedro railroad. William McLachlan purchased this building for the Pioneer Stake for $3,000 in 1912, but, shortly afterward, it burned to the ground. Since the railroad company was responsible, they paid for the damages, and with this money, $6,018.50, the stake under the supervision of McLachlan built a meeting house for the Poplar Grove Ward with a seating capacity of over four hundred, an amusement hall, and three class rooms.\(^{11}\)

William McLachlan's only surviving notebooks concerning administration in the Pioneer Stake cover the years 1904 and 1909-1912 predominantly. These are personal

\(^{10}\)Bliss, Merchants and Miners in Utah, pp. 258, 270.

\(^{11}\)Ibid.
pocket notebooks showing statistics of the Stake and assignments of the High Council. He listed topics to be discussed at the High Council and Bishops Meetings on 24 November 1909 as:

- Naturalization of "our people" in Pioneer Stake.
- Stenographers for Missions in Eastern States.
- $1,000 needed to pay Louis C. Shaw on the Garfield Meeting House.
- Assignments for each ward choir to sing at the L.D.S. Hospital.

Naturalization was important enough to be listed on the agenda of another meeting held in December 1910. Since the days of the Raid, naturalization of new Mormon immigrants was important in the Mormon community. If naturalized, these new citizens could be an influence for Mormon political accomplishment through their vote at the polls. Therefore, William McLachlan was interested in encouraging the bishops and their counselors to help these immigrants to prepare for naturalization and to make them a part of the American dream.

Young women were now being called on missions to serve as secretaries in the offices in the Mission home. McLachlan's daughter Alice had served in this capacity in the mission in Chicago, and he advised the bishops to take notice of women who could serve on such missions.

The Pioneer Stake presidency met in President Joseph F. Smith's office on 1 December 1909 to discuss their monetary needs. No money was available until after tithing settlement, but they were told to apply for what they
needed. In 1909 the stake had built a meeting house at Gar-
field, "the wards of the stake, with the church, furnishing
the means, costing $3,200."
On the 24 November of that year
they owed one thousand dollars to Louis C. Shaw, the
contractor and builder of the Garfield meeting house, and on
2 December they borrowed $800.00 at the State Bank to pay
him. Improvements on ward houses in the Pioneer Stake
projected for 1910 would cost $2,500 for the Seventh Ward
Meeting House, and they received $1,150 of this from the
Church. He reported that the purchase and renovation of the
Whittier School for use as a stake hall had cost $12,000.12

Other topics of the High council meetings in
December 1910 were the necessity for bishops to pay yearly
visits to all L. D. S. families, the need to increase
attendance at ward priesthood meetings, and the tithing
records.13 He stressed that the bishops needed to know each
family in his ward and encourage the men and boys to attend
their priesthood meetings and to pay an honest tithing.
John Lloyd McLachlan, his son, remembered that payment of an
honest tithing was a prime requisite of any McLachlan, and
it had to be one-tenth of your best crop. Ordered by his
father to take their tithing on the wagon to the tithing
house, he was complaining bitterly as he harnessed the
horses when a beam in the barn fell by accident and hit him

12Ibid.

13McLachlan Notebooks.
on the head. He had not forgotten that lesson even as an old man.

William McLachlan assigned each high councilman to various duties in pairs. For example, two were to meet with the bishop in each ward to check tithing accounts. Two formed a committee assigned to each auxiliary organization, viz.: Hiram B. Clawson, Jr. and Cyrus H. Gold, the Relief Society; C. C. Neslen and L. G. Hoagland, the Sunday School; Ed. H. Eardley and Frank B. Woodbury, the Y.M.M.I.A.; Ed. H. Eardley and George Sperry, the Y.L.M.I.A.; and George G. Smith and David W. Adamson, the Religion class. Since McLachlan had been a Sunday School superintendent for 39 years, Sunday School affairs still concerned him, and he noted that the bishops and counselors in one ward did not "attend Sunday School as well as they might do," so he could encourage them to do so.  

Small statistical reports in McLachlan's pocket notebooks contain tables such as number of marriages, civil and temple, the number of members holding office in the priesthood, the number of other members in the ward, and the number of children for each ward in the stake. McLachlan's 1910 notes show that the Presiding Bishop's office granted the Pioneer Stake $5,338.66 to help the poor. The Twenty-fifth Ward received the largest sum of money, $1,129; the Seventh Ward, the least, $150. The Fourth Ward, the

14Ibid.
Brighton Ward, and the Pleasant Green Ward did not draw anything for this purpose. Total fast offerings were about $2200. The Twenty-fifth Ward had the largest population, 919 people in 1910; and the Brighton Ward had the smallest, 156. The total population of the Pioneer Stake was 6,792, an increase of 1,661 or 32 percent since its creation in 1904.\textsuperscript{15} Tithing paid in 1910 was $46,323.77. Ward meeting houses and real estate were valued at $91,000 and stake property at $15,704.\textsuperscript{16} William McLachlan kept himself posted on all the statistics of stake and ward operation.

In 1911 the number of temple marriages increased by ten percent over those of the previous year. That year the population increased to 7,204; 1,698 families lived in the stake and 1,593 were members of the priesthood. His record also shows that he encouraged the stake to have banquets and picnics for the entertainment of the members. The cost of food for a picnic to feed three hundred people in 1910 was thirty dollars.\textsuperscript{17}

The new stake grew rapidly. The Utah Copper Company developed the mine, concentrator, and the Garfield Smelter on the western Oquirrh mountains in 1906. With the popula-

\textsuperscript{15} McLachlan Notebooks, Statistics for Pioneer Stake 1909-1911. Population of wards in Pioneer Stake in 1910: 4th, 784; 5th, 666; 6th, 630; 7th, 552; 25th, 919; 26th, 706; 30th, 636; 32nd, 375; Brighton, 156; Cannon, 470; Pleasant green, 556; Poplar Grove, 342. Total 6,792.

\textsuperscript{16} Ibid.

\textsuperscript{17} Ibid.
tion growing around the smelter in Garfield, the Pioneer Stake extended there by 1909, and occasionally the high councilmen even traveled to the mining town of Ophir in Tooele County, which was not organized into an independent branch in the Tooele Stake until 11 September 1921. The trip there was a long ride by horse and buggy for stake leaders, sometimes through blizzards.

From 1909 to 1911 President McLachlan and the High Council were busy with the organization of the branch in Garfield into a ward. The new meeting house had been constructed, and the day after Thanksgiving 1909, he and Edward H. Eardley traveled there to hang four chandeliers. While in Garfield on 29 January 1910, William McLachlan appointed Oscar Thompson as Sunday School superintendent. President McLachlan and George Reid visited all the church members in Garfield at the beginning of February 1910, and

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18 Oral History Interview of Edward H. Eardley and Frank B. Woodbury of the early High Council of the Pioneer Stake by Bishop Thomas S. Monson, 1954. L.D.S. Archives, Salt Lake City, Utah. Edward H. Eardley always had a good horse and a good buggy. Because of this his assignments were Pleasant Green, Garfield, and Ophir. Two of these wards were organized while he was on the high council. "In order to reach Pleasant Green and Garfield and Ophir, it was sometimes necessary to have more than one horse. The animal would become fatigued and it would be necessary to change horses, especially when the roads were muddy and snowy and stormy. Consequently, we would leave home early in the morning and by the time we had finished our rounds at these various wards in the southwest corner of our stake, it would be ten or eleven o'clock before we'd start back." It took five to seven hours to travel from Garfield to their homes; Also Andrew Jenson, Encyclopedic History of the Church of Jesus Christ of Latter-Day Saints (Salt Lake city: Deseret News Publishing Co., 1941), p. 619.
organized the Garfield Ward on 22 October 1911 with Alfred C. Reid, the bishop.

For many years the Seventh Ward Sunday School had combined its annual reunion with a celebration in honor of William McLachlan's birthday. In 1910 the Seventh Ward bishopric took charge of celebrating his seventieth birthday in the Pioneer Stake Hall. Ellen Broadbent, the president of the Relief Society, was in charge of the banquet, and had the hall decorated with flags, bunting, flowers, and an arch of lights forming "1840-70-1910." His old friend George C. Lambert gave a biographical sketch of the life of William McLachlan, and President McLachlan responded with his appreciation. The Seventh Ward Glee Club performed and other musical selections were given. Janne Matson Sjodahl, editor of the Deseret News, gave the Tribute.19 David McKenzie, president of the High Priests quorum and age seventy-six, presented him with a leather arm chair and recited the poem "The Old Arm Chair" to greet him into his seventh decade of life.20

In 1912 President Joseph F. Smith again summoned him to speak at General Conference. He had always been a worker

19William McLachlan ordained Sjodahl a High Priest and set him apart as an alternate member of the High Council in 1908. Born in Sweden, Sjodahl was converted to Mormonism in Manti, and baptized there in 1886 while McLachlan was working on the Manti Temple. Andrew Jenson, L.D.S. Biographical Encyclopedia, 3:714.

20Ibid., 2:670.
in the Sunday School and recognized the need for the religious education of the young people and much of his address was on this subject:

There is everything in this work to encourage men and women to be loyal and true to it. We will grow, we will increase in faith, in humility and in every good work, while we cherish and cultivate the Spirit that comes from the presence of our Father. Let us be faithful; let us be true Latter-day Saints. Let us look after our children. There is an immense work to be done in this city and in all the stakes of Zion. There are many thousands that need to be looked after. We want to save our posterity, our boys and girls, by setting before them a good example, teaching them correct doctrine, and leading them, by the influence of the Spirit of God, in the path of life and salvation. May God help us in this work, that our boys and girls may grow up in the faith of the gospel, and become mighty in the hands of God in the establishment of His great work in the earth. This is the greatest desire of my heart, to see the children grow up to be true and faithful Latter-day Saints.21

On 27 February 1916, McLachlan organized another ward in the Pioneer Stake, the Magna Ward. By 1913 the members of the stake numbered 7,750 people, an increase of 51 percent since its organization in 1904, and by 1919 it had increased to 9,250.22

In 1913 high blood pressure caused him to suffer a slight stroke affecting his speech and right side, from which he made a remarkable recovery, although he complained that it left his tongue feeling thick. He chafed at having to slow down, but at last he felt it possible to go on an "out," a vacation visit to his daughter Nellie (Ellen Jane)

21Conference Reports, April 1912, pp. 93-94.

Wilson and her family on the ranch in May, Idaho. He praised her marvelous organization of her large family of twelve children, and her work as a boss cook on the ranch.23

At this time an unnamed friend wrote about his continuing dedication to his work in the Church:

It is at once an inspiration and a joy thus to see a good man ripened and experienced, growing gently older, yet not more aged, wearing unchafed the harness and still undaunted and keen for any conflict with wrong. Such spirits as these neither seek or will accept surcease or respite from life's manly tasks, and when they go down at last, it is with weapons bright and colors flying, no duty shirking or unbegun, even though some such may haply be unfinished.24

Late in November 1916 William McLachlan became ill with "the Grippe" which today would be called "the flu," but the first Sunday in December he felt well again and walked to the Temple where he presided over the High Priests Prayer Circle at 8:00 a.m. When the prayer circle ended, he walked back to the Pioneer Stake Hall and spoke to the Pioneer Stake priesthood on faith and preparation for eternity, his last words on earth. It was appropriate that he should die in the Pioneer Stake Hall, built by him for the Seventh School District thirty-two years before.

The men on the High Council who had worked with him on the government of the Pioneer Stake met together two weeks after his death and drew up a "Resolution of Respect

23William to Lucy, 13 July 1913. Nellie had fourteen children, but two had died.

to the Memory of President William McLachlan." They entered it into the records of the High council and sent a copy to each of the McLachlan families. It said the following:

In literal fulfillment of his oft expressed wish that he be permitted to continue active until the end, Wm. McLachlan, President of the Pioneer Stake of Zion, departed this life Sunday, December 3, 1916, immediately after bearing fervent testimony of the truth. His passing was as a thunderbolt from a clear sky, for to all appearances he was in his usual vigor and possessed of the same ardent spirit which had characterized his efforts through all the years. But as he finished and sat down, surrounded by his brethren of the Priesthood, in whose presence he ever delighted to be, he drew a final breath and passed to his eternal reward, little to the realization of those around him. How tragic--yet how sublime.

William McLachlan was the embodiment of fidelity to his religious convictions. Indeed it is given to few to be as faithful. Converted to the truth in the Old World, he migrated to this land as a young man, enduring many privations and hardships incident to pioneer life and sharing with his people persecution and trial with that dauntless, uncomplaining spirit characteristic of the man.

His untiring energy and devotion made him a rare character in the community, and his solicitude for his fellows endeared him to thousands who in years to come will rise up and call him blessed. In Pioneer Stake he was a pillar of strength and his counsel and example will be felt for good with generations yet unborn. Simple and unassuming in manner, he possessed the elements of true greatness and went to his rest fully assured of a Celestial inheritance.

Resolved, That in the death of Pres. McLachlan we mourn the loss of a dear friend and fellow laborer and hereby convey to his beloved family our heartfelt sympathy in their hour of sorrow.

As a stake president he was noted for his untiring energy in his administration of the growing stake, his scrupulous honesty and straightforward dealings with the
men and women who worked with him, and his anxiety to advance the work of the Lord. His simple, unassuming manner and uncomplaining spirit endeared him to those who shared the management of the Pioneer Stake. He well-achieved the goals of organizing the new stake and uniting its people under his leadership. By the time of his death the population of the Pioneer Stake had increased more than fifty percent and three new wards had been created. The stake covered an extensive area of twenty to thirty miles if the small branch in Ophir is included, but a dedicated group of high councilmen shared the problems that such an far-reaching area produced. For those who worked with him during these years, his sudden and dramatic death almost obliterated from their memory his accomplishments as a stake president, but made him in their minds a true saint. His last twelve years working for the church that he loved as president of the Pioneer Stake were the capstone of his life.
CHAPTER X

EPILOGUE

But he knoweth the way that I take: when he hath tried me, I shall come forth as gold. 

Job 23:10

William McLachlan's conversion to the revelations of Joseph Smith had a profound effect on his life just as it did upon the lives of thousands of other converts in Britain and elsewhere. When he received the gift of the Holy Ghost while preaching for the first time in England, the experience made a deep impression upon him and kept him devoted to the faith he had espoused until the day he died with a testimony on his lips. It was experiences such as this that produced converts who would sacrifice their all to do what they believed was the Lord's will no matter what sacrifices they were called upon to make. The certainty of their faith brought them across sea and land to Zion where they united to build the kingdom of God and make the desert blossom like the rose. For this reason regardless of the deprivations they and their families faced, they left their new homes in the desert to preach the gospel in faraway places. Eighty-four percent of the passengers who traveled with William McLachlan on the Amazon were still
living in Utah in 1891-1900 and thirteen percent in Idaho.¹ Their faith built the Mormon character and the Mormon movement.

William McLachlan's writings and the writings of other converts like him demonstrate that faith was the major impetus that inspired many of them to travel to Utah. The journals of men like John Berrett and Thomas Thurgood tell the same story, that they acted for "the love of the gospel and no other reason."

The deaths of his children during the overland journey and the struggle to adjust to life on the arid frontier far from the comforts of home and family, challenged this faith on his arrival in Zion, but he quietly and uncomplainingly rededicated himself to the task of building Zion. The loss of children on the pioneer trail was a common experience of those journeying to Zion. Many examples can be found in the records of these families. Another case that can be cited were the deaths of two infant daughters of Jesse West on the trip from Derbyshire, England. One was buried in the Atlantic Ocean in September 1849, and another at Council Bluffs, Iowa in April 1850.²

William McLachlan's devotion to duty endeared him to

¹Jensen and Irving, "The Voyage on the Amazon," Ensign, pp. 19.

²See family group records of Jesse and Isabelle (Windley) West in the Archives of the L.D.S. Genealogical Library, also European Emigration Index and the Logan Temple Sealings, all on microfilm at the L.D.S. Genealogical Library.
Bishop William Thorn of the Seventh Ward who recognized his devotion and his abilities of leadership. He called him first as an adjutant in the Nauvoo Legion, then as ward clerk, followed by a call to a mission to New Zealand, and finally as his first counselor in the bishopric where he retained McLachlan in office even when he was in hiding in the Underground.

On his mission to New Zealand McLachlan recognized the problems of human relationships and emotions, and he managed to deal with them in such a manner that at the end of the mission all retained their good feelings to one another and the faith that was so important. When finances were low and threatened to weaken the ability of the missionaries to spread the gospel, McLachlan went to work with hammer and saw to save the mission. His leadership strengthened the mission and his letters to the newspapers made the Mormon story available to New Zealanders who otherwise would not have heard the Mormon interpretation.

William McLachlan's experiences in New Zealand prepared him for leadership at home, and gave him a new respect for his work as a carpenter. Three months after his return from his mission, he was ordained and set apart as first counselor in the Seventh Ward bishopric by John Taylor. He settled down to work for the spiritual welfare of his family, friends, and neighbors, and to advance his career in building and construction. A year and a half
after his return, he was able to establish himself as an independent carpenter and builder, and the next few years of his life were prosperous and peaceful.

The Edmunds Act of 1882 making polygamy a misdemeanor or brought the years of "the Raid," a new challenge to his faith. To avoid arrest he went into the Underground with other men practicing polygamy. Determined to live his religion according to the teachings he believed even though they were challenged by the United States government, he married a third wife in 1886 while in the Underground. At this time President John Taylor was encouraging devout Mormon men to do this in an attempt to save what he considered their religious freedom.

Not all Mormon men married into polygamy. Leonard Arrington states that "less than one fifth of the church population lived in polygamous families while the principle was in effect."³ Of those practicing polygamy the majority had only two wives. One study of 6,200 Mormon marriages prior to 1900 showed that 71.5 percent of the men were monogamous, 19.1 percent had two wives, 5.6 percent had three wives and only 2 percent had four or more wives.⁴ Most of those with more than one wife were better educated


or highly skilled, and leaders in the church. William McLachlan was an example of this group.

Although indicted by a grand jury for unlawful cohabitation in February 1885, McLachlan never was arrested or imprisoned in spite of the fact his home was in the Seventh Ward and surrounded by gentiles opposed to plural marriage. He remained a counselor to Bishop Thorn throughout this period of persecution and trial, and managed to support his family by the work of his hands as a carpenter. Therefore, he differs from the average Mormon male who practiced polygamy, since he was indicted but not arrested or imprisoned for unlawful cohabitation or polygamy as so many others were.

When the Manifesto was announced by President Woodruff abolishing plural marriage, William McLachlan regretted its demise because he believed it was a law of God, but he accepted the Manifesto as a revelation from God. Although he accepted it, he refused to abandon his wives, and continued to support them and live with them whenever possible. Some men did abandon their wives to their own resources since life was easier that way.5

McLachlan's wives taught their children that their father was a Saint, and his descendants grew up to admire and respect him as the patriarch of the family. The

5Annie Clark Tanner, A Mormon Mother, (Salt Lake City: University of Utah Library, 1969) p. 236.
children looked to him for advice and guidance in their marriages and the plans they made for their future lives. The family worked together to provide their needs, although normal jealousies sometimes reared their heads to destroy the tranquility of life. Those who practiced plural marriage felt that they were dedicating their lives to the Church, and from them came many of its leaders.

William McLachlan's appointment by Joseph F. Smith to the presidency of the Pioneer Stake was the climax of his life. As president of the fifty-fourth stake of Zion, he was now one of a small group of leaders called stake presidents and no longer an average Mormon, but a second echelon leader. He devoted his time and his talents to organizing and governing the new stake of Zion, and this he achieved with the help of his counselors, Sylvester Q. Cannon and Charles H. Hyde, and high councilmen who shared his goals.

Throughout his life William McLachlan tried to live the teachings of God and his prophets according to his beliefs and recognized the president of the Church of Jesus Christ of Latter-day Saints as the prophet, seer, and revelator between God and Man. He worked to prepare the world for the millennial reign of Christ that he expected and he hoped to gain a place for himself and his family in His kingdom. He was one of many such men whose deep spiritual conversion to the Church of Jesus Christ of Latter-day Saints, helped them cope with the adjustment to
the harrowing experiences of pioneer life, and to continue faithful to the precepts they had adopted. He like them took joy and consolation in building the church, strengthening the Saints, and spreading the gospel. The life of William McLachlan in all its aspects is an example of the many British converts and other converts to Mormonism who joined the Church and traveled to Zion, the adjustments they had to make to the frontier, their acceptance of the doctrine of plural marriage and their struggle to save that doctrine from United States laws, their work to build the temples of Zion, and their dedication to the spiritual needs of the communities in which they lived.
APPENDIX A

NEWS ARTICLES ABOUT WILLIAM MCLACHLAN

PREST. MCLACHLAN DIES SUDDENLY
[Deseret Evening News, 4 December 1916].

Presiding Officer of Pioneer Stake Expires at Meeting of High Priests Quorum

Heart Failure Cause

Seized with Attack at Conclusion of Address in Pioneer Stake Hall.

"I wish I were as well prepared for my salvation as is Brother James Leatham."

With these words on his lips, William McLachlan, president of Pioneer stake, and prominent Churchman, concluded an address at the Pioneer stake hall. He seated himself, then fell gasping in the arms of Sylvester Q. Cannon, first counselor of the stake. A hurried examination showed that he had died of heart disease.

Those words, the last he was to speak on earth, were at the regular meeting of the high priests quorum of Pioneer stake Sunday forenoon. Elder Leatham, whom he thus eulogized, was one of those who came to President McLachlan's side in an endeavor to resuscitate him when he fell lifeless.

President McLachlan had appeared to be in the best of health during the service. He had come to the stake hall from the temple, where he had presided over the usual Sunday morning prayer meeting.

Elder McLachlan had been called to the presidency of Pioneer stake in 1904. He had been for 40 years a diligent worker in the Seventh ward as first counselor to the Bishop William Thorn and superintendent of the Sunday school.

Educated in Scotland

Elder McLachlan was born May 30, 1840 in Gatelawbridge, Morton parish, Dumfriesshire, Scotland. His parents were Gilbert and Hannah Glencorse McLachlan. He attended
school until his thirteenth year, then went to Essex, England, to work for his brother as a hardware salesman. It was at this period, in 1859, that he became a member of the "Mormon" Church. He was at this time 19 years of age. Shortly after he was ordained a priest of the Essex conference, and later as elder.

Nov. 6, 1860 he was married to Caroline Filer. His wife's mother and sister came to Utah in 1862, and Elder McLachlan and his wife followed them in a few months. He arrived in Salt Lake, Oct. 4, 1863, having made the long journey by ox-team. The death of their two little sons, William and George, made this journey an unhappy pilgrimage to them.

Elder McLachlan first located in the Thirteenth ward, where he taught school for a year, and later he moved to the Seventh ward, where he built in 1865 the first part of the residence which he occupied ever since, at 462 south West Temple. He was made superintendent of the Sunday school of the Seventh ward in 1865 and simultaneously he served as a ward teacher and subsequently was made ward clerk, which position he held until 1875. He also was treasurer of the Sunday school union a number of years until 1875.

Elder McLachlan was ordained a member of the quorum of seventy by President George Q. Cannon, Oct. 11, 1875, and was sent on a mission to New Zealand. He labored in New Zealand until March, 1877, when he returned home, and on June 15 of that year he was ordained a high priest and made first counselor to Bishop Thorn of the seventh ward.

Chosen Stake President

Until his elevation to the presidency of Pioneer stake, President McLachlan established a record of attending every session of the Sunday school, except when he was on the mission or was attending to matters of school importance which prevented attendance.

He learned the trade of carpenter shortly after his arrival in Salt Lake and had been active as a building contractor. He worked for nearly seven years in the construction of the Manti temple.

President McLachlan is survived by two widows, 10 children, 36 grandchildren and one great-grandchild. His widows are Mrs. Caroline Filer McLachlan and Mrs. Lucy Evans McLachlan, and the children: Mrs. I. R. Wilson, May, Ida.; Mrs. Alice M. Rich, Salt Lake; Mrs. William M. Sperry, Salt Lake; Mrs. Warren H. Lyon, Overton, Nev.; Mrs. A. A. Sharp, Vernon; Mrs. Mary Cundick, West Jordan; Mrs. Mary M. Lind, Salt Lake; John McLachlan, Taylorsville, and Nephi E. and Grace McLachlan of Salt Lake.
WILLIAM MCLACHLAN
[Editorial in the Deseret Evening News on December 4, 1916.]

It would be hard to imagine a more appropriate and beautiful ending to a long life of usefulness and service than that which marked the passing of Pres. William McLachlan of Pioneer Stake yesterday. With the words of fervent testimony and exhortation still trembling upon his lips, his last utterance being a tribute to the integrity and the steadfastness of an old-time associate and friend, he yielded up his own valiant spirit and passed through the gates of death from mortality into life everlasting with a suddenness that shocked, but with a painlessness that comforted, the close co-laborers and the band of veterans who witnessed the memorable scene. Literally he died in the harness and in the line of duty.

He so lived day by day that he was prepared at any time for the last summons and it is unlikely that he would have postponed it a moment even if he could have done so.

As to the staunchness, the sincerity and the uprightness of this good man there can be no two opinions. He was the personification of those virtues. No man upon whom were ever laid the important responsibilities of a stake president approached them more humbly and unselfishly than he, and none ever performed his duty with a higher sense of devotion. He was tireless in his ministry, a vigilant watchman in the wall-towers of truth, an unbending enemy of evil in every form, a zealous worker for righteousness. Of unusual directness of speech and manner, his attitude on no question was equivocal; and as he was prudent and safe in counsel and leadership, so was indeed a father to his people; and in every household where he was known, the feeling in his loss will be that of deep and personal bereavement.

HIGH PRAISE SPOKEN OF PREST. MCLACHLAN AT FUNERAL SERVICES
[Deseret Evening News, Thursday, December 7, 1916.]

His Noble Life and Character
Exulted by Church Authorities and Associates

Impressive funeral services for Prest. William McLachlan of Pioneer stake were held in the Assembly Hall Wednesday afternoon. Bishop Charles P. Margetts of the Seventh Ward presiding. Music was furnished under the direction of Tracy Y. Cannon, Pioneer stake chorister, and included favorite hymns of the deceased rendered by a quartet composed of James Moncarr, Henry Amundsen, Mabel
Poulton Kirk and Shanna Tenet, while selections were played on the organ by Mr. Cannon.

The quartet sang, "We Are Sowing." Prayer was offered by Elder John C. Cutler of the high council. The quartet then sang, "O, My Father." Prest. Arnold G. Giauque of the high priests quorum, spoke of his long acquaintance with the deceased and lauded him for his many virtues, saying he was scrupulously honest and straightforward in all his dealings.

Praise By Associates

Bishop Daniel McRae, in whose wagon Prest. McLachlan crossed the plains in 1863, referred to his cheerful spirit during that weary pilgrimage. He said he was a true Latter-day Saint.

The solo, "A Pefect Day," was rendered by Mrs. Mabel Poulton Kirk after which Sylvester Q. Cannon, first counselor to President McLachlan, referred to his passing as a severe loss to the people of Pioneer stake, by whom he was much beloved. He spoke of his intense anxiety to advance the work of the Church and of the desire he had to do good to his fellow men.

Charles H. Hyde, second counselor in the stake presidency, spoke of his long association with Prest. McLachlan and of the influence he had exerted on his life. He said his counsel seemed to be inspired of the Lord and his whole desire was to serve the people.

James Moncarr sang the solo, "Face to Face," and it was followed by President Anthon H. Lund, who said the deceased had verified in his life the words of Apostle Paul, who declared "some of us live to ourselves and some die to ourselves." President McLachlan lived unto the Lord and died unto the Lord. He had exemplified in his life the 13th Article of Faith, for he believed in being honest, true, chaste, benevolent and in doing good to all men.

Prest. Heber J. Grant spoke of the untiring energy and devotion exhibited by President McLachlan during his lifetime. His guiding star had been the welfare of the kingdom of God and his life had been a success because of it.

Prest. Joseph F. Smith

President Joseph F. Smith referred to the fact that he too was a member of the company in which President McLachlan crossed the plains, returning as he was from a three years mission in Great Britain. He spoke of the hardships incident to that journey and said that as chaplain of Captain Woolley's company he had officiated at the burial of many that had passed away during the trip, among them two of President McLachlan's children. Though called upon to
part with his loved ones he manifested a dauntless spirit
and never complained, putting his full trust in a higher
power. President Smith read the beatitudes and applied them
to the life and character of President McLachlan, expressing
the conviction that the blessings there enumerated would
come to him because of the sterling qualities he possessed.
Concluding he said, "His life was wholesome, pure, faithful,
honest, and honorable and devoted to the welfare and
happiness of the children of men."

The concluding speaker was Bishop Charles G. Marg-
etts, who indorsed all that had been said of President
McLachlan and spoke of his loyalty to the authorities of the
Church. The quartet sang, "I Know That My Redeemer Lives,"
and the benediction was pronounced by Elder Henry Wallace.

In addition to the General Authorities above
mentioned there were present Elders Rudger Clawson, Hyrum
M. Smith, Anthony W. Ivins, George Albert Smith, Joseph
F. Smith, Jr., and James E. Talmage, Hyrum G. Smith, Joseph
W. McMurrin; also high councilors and bishops of Pioneer
stake and a large attendance of friends and acquaintances.

The active pall bearers were L. G. Hoagland, George
H. Sperry, Edward H. Eardley, Theodore T. Burton, E. Frank
Soderberg, and Charles S. Hyde, and the honorary pall
bearers John C. Cutler, George G. Smith, George E. Burbidge,
Frank B. Woodbury, Alexander Buchanan, Jr., Cyrus H. Gold,
Edward J. Eardley, Carl A. Carlson, Kasper J. Fetzer, Arnold
G. Giauque, and William Miller. There was a wealth of
beautiful floral emblems. The grave in the city cemetery
was dedicated by Elder Frank B. Woodbury.

DROPS DEAD AFTER MAKING AN ADDRESS
[Salt Lake Tribune, 4 December 1916]

President William McLachlan of Pioneer Stake Expires at
Meeting
HEART FAILURE CAUSE
Gasps for Breath and Collapses Immediately After Resuming
His Seat.

William McLachlan, president of Pioneer stake of the
Mormon church, dropped dead during a priesthood meeting at
noon yesterday at the Pioneer stake hall, on Fifth South,
between West temple and First West streets.

President McLachlan had just taken his seat after
concluding a brilliant and inspiring address to his fellow
members of the quorum, when with a gasp, he clasped the
shoulders of Sylvester Q. Cannon, his first counselor, and
died almost instantly.

The meeting was halted while friends carried President McLachlan to the open air. At first it was thought by those present that President McLachlan had fainted, but when effort to revive him had failed, Dr. G. F. Harding was called. After a brief examination Dr. Harding said that he had expired shortly after the collapse. Heart trouble was the cause of death.

President McLachlan had just gained his seat after addressing the meeting, it is said, with one of the most brilliant talks of his career. He eulogized the life of James Leatham, a previous speaker at the meeting, and dwelt particularly on the clean life of his associate and friend. At the conclusion of his talk he said that his wish was that he was as well prepared to leave the world as Mr. Leatham.

End Is Sudden.

He then stepped down from the platform and without faltering reached his chair, when, without warning, he toppled over. After the doctor's examination the body was removed to the family residence, 468 South West Temple street, and later taken to the Joseph William Taylor undertaking establishment.

President McLachlan had been in good health up to the time of his death and the end came as a great shock to his family and many friends. During the morning yesterday he had attended and presided over a meeting in the temple. He walked to and from the temple meeting, and before he left for the Pioneer stake hall he appeared sound and well. Nearly six weeks ago he was slightly ill for a few days, but recovered quickly. He seldom rode during his numerous trips around the city, always preferring to walk.

President McLachlan had presided over the Pioneer stake since March 24, 1914(error-1904). He was appointed by President Joseph F. Smith, being the first president of the stake.

... President McLachlan in the early days was a salesman, later learning the carpenter trade, which he followed for many years. During the past ten years he had been engaged in no business, but had devoted all of his time to church work. ....

[The rest of the article contains the same information as the Deseret News.]
APPENDIX B

MCLACHLAN FAMILY RECORDS

1 WILLIAM MCLACHLAN-0003------------------------
$ Born: 30 MAY 1840
$ Place: GATELAWBRIDGE, MORTON, DUMF., SCOT.
$ Spouse
$ $ JAMES GLENCOSE-0262----------------------
$ $ $ Born: 30 JAN 1863
$ $ $ Place: MORTON PARISH, DUMF., SCOT.
$ $ $ Spouse
$ $ $ $ ELSPETH ALISON-0271------------------
$ $ $ $ $ Born: 20 MAY 1849
$ $ $ $ Place: STRATHMILLIGAN, TYR., SCOT.

3 HARRIET WISE GLENCOSE-0100------------------
$ Born: 20 AUG 1869
$ Place: EASTMORTON, MORTON, DUMF., SCOT.
$ Died: 27 OCT 1869
$ Place: GATELAWBRIDGE, MORTON, DUMF., SCOT.

8 JOHN MCLACHLAN-0006------------------------
$ Born: ABT 1743
$ Place:
$ $ JAMES MCLACHLAN-0005----------------------
$ $ $ Born: 22 MAR 1767
$ $ $ Place: MORTON, DUMF., SCOT.
$ $ $ Died: 14 FEB 1822
$ $ $ Place:
$ $ $ $ WILLIAM NCLACHLAN---------------------
$ $ $ $ $ Born: 19 DEC 1765
$ $ $ $ $ Place:
$ $ $ $ $ Died: 31 JUL 1800
$ $ $ $ $ Place: BARJARG VILLAGE, KEIR, DUMF., SCOT.

2 GILBERT MCLACHLAN-0004---------------------
$ Born: 22 JAN 1792
$ Place: CARRONHILL, MORTON, DUMF., SCOT.
$ Spouse
$ $ AGNES SHORT-0153------------------------
$ $ $ Born: ABT 1729
$ $ $ Place: OF CRAWFORD, LANARK, SCOT.
$ $ $ Died: 27 NOV 1822
$ $ $ Place:

10 GILBERT SHORT-0247------------------------
$ Born: ABT 1729
$ Place: OF CRAWFORD, LANARK, SCOT.
$ $ AGNES GIBSON-0248-----------------------
$ $ $ Born: ABT 1733
$ $ $ Place: OF CRAWFORD, LANARK, SCOT.
$ $ $ Died: 24 JAN 1799
$ $ $ Place:

11 AGNES GIBSON-0248-----------------------
$ Born: ABT 1733
$ Place: OF CRAWFORD, LANARK, SCOT.
$ $ GILBERT MCLACHLAN-0004---------------------
$ $ $ Born: ABT 1792
$ $ $ Place: CARRONHILL, MORTON, DUMF., SCOT.
$ $ $ Died: 25 DEC 1865
$ $ $ Place: GATELAWBRIDGE, MORTON, DUMF., SCOT.

5 AGNES MCLACHLAN-0013----------------------
$ $ $ Born: 25 JUL 1764
$ $ $ Place: CRAWFORD, LANARK, SCOT.
$ $ $ Died: 27 NOV 1822
$ $ $ Place:

6 JAMES GLENCOSE-0262----------------------
$ $ $ Born: ABT 1737
$ $ $ Place: OF MORTON, DUMF., SCOT.
$ $ $ Spouse
$ $ $ $ ELSPETH ALISON-0271------------------
$ $ $ $ $ Born: 1741
$ $ $ $ $ Place: OF MORTON, DUMF., SCOT.

12 JOHN GLENCOSE-0270-----------------------
$ $ $ Born: ABT 1737
$ $ $ Place: OF MORTON, DUMF., SCOT.
$ $ $ Spouse
$ $ $ $ ISOBEL LINSAY-0288---------------------
$ $ $ $ $ Born: ABT 1741
$ $ $ $ $ Place: OF MORTON, DUMF., SCOT.

13 ELSPETH ALISON-0271---------------------
$ $ $ Born: ABT 1741
$ $ $ Place: OF MORTON, DUMF., SCOT.
HUSBAND GILBERT MCLACHLAN-0004

Born: 22 JAN 1792 Place: CARRONHILL, MORTON, DUNSF., SCOT.
Chr.: Place:
Marr: Place:
Died: 25 DEC 1865 Place: GATELAMBRIDGE, MORTON, DUNSF., SCOT.
Bur.: Place: OLD MORTON CEM., MORTON, DUNSF., SCOT.
Father: JAMES MCLACHLAN-0005
Mother: AGNES SHORT-0153
Other Wives: HANNAH GLENCOSE

WIFE JEAN KELLOCK-0091

Born: 1790 Place: , DUNSF., SCOT.
Chr.: Place:
Died: 24 FEB 1830 Place: GATELAMBRIDGE, MORTON, DUNSF., SCOT.
Bur.: Place: OLD MORTON CEM., MORTON, DUNSF., SCOT.
Father: JOHN KELLOCK-0235
Mother: HELEN PATTERSON-0236
Other Husbands:

SEI CHILDREN LIST EACH CHILD (LIVING OR DEAD)
M/F IN ORDER OF BIRTH

1. Name: JAMES MCLACHLAN-0092 Spouse: JANE FRENCH-0109
   Born: 9 OCT 1813 Place: THORNHILL, MORTON, DUNSF., SCOT.
   M Marr: 17 JUN 1842 Place: MORTON, DUNSF., SCOT.
   Died: 19 APR 1850 Place:

2. Name: NICHOLAS MCLACHLAN-0093 Spouse:
   Born: 9 DEC 1815 Place: THORNHILL, MORTON, DUNSF., SCOT.
   F Marr: Place:
   Died: 30 DEC 1815 Place: THORNHILL, MORTON, DUNSF., SCOT.

3. Name: JOHN MCLACHLAN-0094 Spouse:
   Born: 27 NOV 1816 Place: THORNHILL, MORTON, DUNSF., SCOT.
   M Marr: Place:
   Died: 5 JUL 1818 Place: THORNHILL, MORTON, DUNSF., SCOT.

4. Name: NICHOLAS MCLACHLAN-0095 Spouse:
   Born: 14 APR 1819 Place: THORNHILL, MORTON, DUNSF., SCOT.
   F Marr: Place:
   Died: 25 MAR 1881 Place: PADDINGTON, LONDON, MIDDLESEX, ENG.

5. Name: AGNES MCLACHLAN-0096 Spouse:
   Born: 22 JUN 1821 Place: GATELAMBRIDGE, MORTON, DUNSF., SCOT.
   F Marr: Place:
   Died: 5 DEC 1821 Place: GATELAMBRIDGE, MORTON, DUNSF., SCOT.

6. Name: GILBERT MCLACHLAN-0097 Spouse: MARY JOHNSTONE
   Born: 3 OCT 1822 Place: GATELAMBRIDGE, MORTON, DUNSF., SCOT.
   M Marr: 8 JUN 1849 Place: FARDING JAMES, KEIR, DUNSF., SCOT.
   Died: 9 SEP 1859 Place: NEW STREET, BRAintree, ESSEX, ENG.

7. Name: GEORGE MCLACHLAN-0098 Spouse:
   Born: 10 JUL 1825 Place: GATELAMBRIDGE, MORTON, DUNSF., SCOT.
   M Marr: Place:
   Died: 15 NOV 1827 Place: GATELAMBRIDGE, MORTON, DUNSF., SCOT.

8. Name: JOHN MCLACHLAN-0099 Spouse:
   Born: 18 JUL 1825 Place: GATELAMBRIDGE, MORTON, DUNSF., SCOT.
   M Marr: Place:
   Died: 16 APR 1826 Place: GATELAMBRIDGE, MORTON, DUNSF., SCOT.
HUSBAND GILBERT MCLACHLAN-0004

Born: 22 JAN 1872 Place: CARROHILL, MORTON, DUMF., SCOT.
Chr.: Place:
Marr: 24 JAN 1892 Place: THORNHILL, MORTON, DUMF., SCOT.
Died: 25 DEC 1865 Place: GATELANBridge, MORTON, DUMF., SCOT.
Bur.: Place: OLD MORTON CEM., MORTON, DUMF., SCOT.
Father: JAMES MCLACHLAN-0005
Mother: AGNES SHORT-0153
Other Husbands: JEAN KELLOCK

WIFE HANNAH WELSH GLENCORSE-0100

Born: 20 AUG 1809 Place: EASTMORTON, MORTON, DUMF., SCOT.
Chr.: Place:
Marr: 27 OCT 1850 Place: GATELANBridge, MORTON, DUMF., SCOT.
Died: Place: O
Bur.: Place: OLD MORTON CEM., MORTON, DUMF., SCOT.
Father: JAMES GLENCORSE-0262
Mother: ISOBEL LINDSAY-0263
Other Husbands:

SET CHILDREN LIST EACH CHILD (LIVING OR DEAD)
M/F IN ORDER OF BIRTH

1. Name: ISABELLA MCLACHLAN-0101 Spouse: WILLIAM LAIDLAW-0124
   Born: 16 JUN 1832 Place: GATELANBridge, MORTON, DUMF., SCOT.
   F Marr: 21 APR 1856 Place: THORNHILL, MORTON PARISH, DUMF., SCOT.
   Died: 27 JUN 1900 Place: GLASGOW, LANARK, SCOT.

2. Name: THOMAS MCLACHLAN-0102 Spouse: ANNIE DALZIEL-0121
   Born: 7 FEB 1834 Place: GATELANBridge, MORTON, DUMF., SCOT.
   M Marr: Place:
   Died: 28 JAN 1860 Place: GATELANBridge, MORTON, DUMF., SCOT.

3. Name: JEAN JANE MCLACHLAN-0103 Spouse:
   Born: 27 APR 1836 Place: GATELANBridge, MORTON, DUMF., SCOT.
   F Marr: Place:
   Died: 12 MAR 1863 Place: GATELANBridge, MORTON, DUMF., SCOT.

4. Name: JOHN MCLACHLAN-0104 Spouse: ANN MATILDA SLAUGHTER
   Born: 20 MAY 1838 Place: GATELANBridge, MORTON, DUMF., SCOT.
   M Marr: 22 SEP 1865 Place: ST. ANDREW HOLBR, W. LONDON, MIDDLESEX, ENG.
   Died: 16 APR 1893 Place: LOWER RAILWAY ST., BRAINTREE, ESSEX, ENG.

5. Name: WILLIAM MCLACHLAN-0003 Spouse: CAROLINE FILER-0074
   Born: 30 MAY 1840 Place: GATELANBridge, MORTON, DUMF., SCOT.
   M Marr: 6 NOV 1860 Place: ST. PETERS, COGGESHALL, ESSEX, ENG.
   Died: 3 DEC 1916 Place: SEVENTH WARD, SALT LAKE CITY, S.L., U.T.

6. Name: ROBERT MCLACHLAN-0105 Spouse: JANE JOHNSTON-0142
   Born: 21 AUG 1842 Place: GATELANBridge, MORTON, DUMF., SCOT.
   M Marr: 13 APR 1873 Place: ST. MARGARET WEST, LONDON, MIDDLESEX, ENG.
   Died: 1 MAY 1918 Place: 112 SOUTH ST., BRAINTREE, ESSEX, ENG.

7. Name: HANNAH MCLACHLAN-0106 Spouse:
   Born: 18 AUG 1844 Place: GATELANBridge, MORTON, DUMF., SCOT.
   F Marr: Place:
   Died: 31 MAR 1864 Place: GATELANBridge, MORTON, DUMF., SCOT.

8. Name: GEORGE MCLACHLAN-0107 Spouse: JANET DUNKELD LEWIS
   Born: 8 NOV 1846 Place: GATELANBridge, MORTON, DUMF., SCOT.
   M Marr: 19 JAN 1875 Place: SANDFIELD, CROSSMICH, KIRKUDBRIGHT, SCOT.
   Died: 15 MAY 1917 Place: CHURCH ST., BRAINTREE, ESSEX, ENG.

9. Name: ADAM MCLACHLAN-0108 Spouse:
   Born: 24 OCT 1848 Place: GATELANBridge, MORTON, DUMF., SCOT.
   M Marr: Place:
   Died: 4 MAR 1881 Place: WELLINGTON, WELLINGTON, NEW ZEALAND
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<td>1</td>
<td>George Andrew McLaclan</td>
<td>M</td>
<td>11 Feb 1875</td>
<td>Seventh Ward, Salt Lake City, S.L., UT</td>
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<td>7 Mar 1894</td>
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<td>F</td>
<td>7 Jan 1878</td>
<td>S.W. Temple, Salt Lake City, S.L., UT</td>
<td>26 Jun 1901</td>
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<td>S.W. Temple, Salt Lake City, S.L., UT</td>
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<td>James McLaclan</td>
<td>M</td>
<td>29 Jun 1887</td>
<td>4499 S. 3200 West, Taylorsville, S.L., UT</td>
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### HUSBAND WILLIAM MCLACHLAN-0003

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<th>30 MAY 1840</th>
<th>Place: GATEMBERIDGE,MORTON,DUMF.,SCOT.</th>
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<td>Marr:</td>
<td>5 NOV 1866</td>
<td>Place: LOGAN TEMPLE,LOGAN,CACHE,UT</td>
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<td>Died:</td>
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<td>Place: SEVENTH WARD,SALT LAKE CITY,S.L.,UT</td>
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<tr>
<td>Bur.:</td>
<td>6 DEC 1916</td>
<td>Place: SALT LAKE CEM.,SALT LAKE CITY,S.L.,UT</td>
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**Father:** GILBERT MCLACHLAN-0004  
**Mother:** HARRAH WELSH GLENCORSE-0100  
**Other Wives:** CAROLINE FILER,MARGARET NAISMITH

### WIFE LUCY JARROLD HYDER EVANS-0251

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<td>Chr.:</td>
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<tr>
<td>Died:</td>
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<td>Place: SALT LAKE CITY,S.L.,UT</td>
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<td>Bur.:</td>
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**Father:**  
**Mother:**  
**Other Husbands:**

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### SEX CHILDREN LIST EACH CHILD (LIVING OR DEAD)

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<th>M/F</th>
<th>IN ORDER OF BIRTH</th>
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1. Name: REPHI EVANS MCLACHLAN-0252  
   Spouse: ELSA FREDERICKA KOCH-  
   **B**orn: 12 NOV 1887  
   **M**arr: 25 JUN 1913  
   **D**ied:  
   **P**lace: SALT LAKE CITY,S.L.,UT

2. Name: GRACE EVANS MCLACHLAN-0253  
   Spouse: WILLIAM LEMUEL FOILEY  
   **B**orn: 3 JUL 1897  
   **F**arr: 22 FEB 1922  
   **D**ied:  
   **P**lace: SALT LAKE CITY,S.L.,UT

3. Name: LUCILE EVANS MCLACHLAN-0254  
   Spouse:  
   **B**orn: 22 JAN 1900  
   **F**arr:  
   **D**ied: 12 FEB 1902  
   **P**lace: SALT LAKE CITY,S.L.,UT

4. Name:  
   **B**orn:  
   **M**arr:  
   **D**ied:  
   **P**lace: 

5. Name:  
   **B**orn:  
   **M**arr:  
   **D**ied:  
   **P**lace:  

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APPENDIX C

CHARLES DICKENS ON THE AMAZON

[Charles Dickens, the author of Oliver Twist and David Copperfield, visited the Amazon on June 4, 1863 to observe the Mormons on board to "bear testimony against them if they deserved it." He wrote an article "Bound for the Great Salt Lake" and published it in the magazine The Uncommercial Traveller. A copy appears in The Works of Charles Dickens, 16 vols. (New York: P. F. Collier, n.d.), Vol. vi: The Uncommercial Traveller, pp. 635-638.

A large portion of this article is reprinted because it describes so lucidly the scene on the Amazon through the eyes of a literary spectator.]

Behold me on my way to an Emigrant Ship, on a hot morning early in June. My road lies through that part of London generally known to the initiated as "Down by the Docks." Down by the Docks is Home to a good many people, too many, if I may judge from the overflow of local population in the street, but my nose insinuates that the number to whom it is Sweet Home might be easily counted. Down by the Docks is a region I would choose as my point of embarkation aboard ship if I were an emigrant. It would present my intention to me in such a sensible light; it would show me so many things to be run away from.

Down by the Docks, they eat the largest oysters and scatter the roughest oyster-shells known to the descendants of Saint George and the Dragon. Down by the Docks, they construe the slimiest of shell-fish, which seem to have been scraped off the copper bottoms of ships. . . . Down by the Docks, they "board seamen" at the eating-houses, the public-houses, the sloop-shops, the coffee-shops, the tally-shops, all kinds of shops, mentionable and unmentionable, -board them, as it were, in the piratical sense, making them bleed terribly, and giving no quarter. Down by the docks, the seamen roam in midstreet and midday, their pockets inside-out, and their heads no better. Down by the Docks, the daughters of wave-ruling Britannia also rode, clad in silken attire, with uncovered tresses streaming in the breeze, bandana kerchiefs floating from their shoulders, and crinoline not wanting . . . Down by the docks, anybody
drunk will quarrel with anybody drunk or sober, and everybody else will have a hand in it, and on the shortest notice you may revolve in a whirlpool of red shirts, shaggy beards, wild heads of hair, bare tattooed arms, Britannia's daughters. Malice, mud, mauldering, and madness. Down by the docks, scraping fiddles go in the public-houses all day long, and shrill above the din, . . . .

Shadwell Church! Pleasant whispers of there being a fresher air down the river than down by the docks go pursuing one another, playfully, in and out of the openings in its spire. Gigantic in the basin just beyond the church looms my Emigrant Ship, her name the Amazon. Her figurehead is not disfigured, as those beauteous founders of the race of strong-minded women are fabled to have been, for the convenience of drawing the bow; but I sympathize with the carver:--

"A flattering carver, who made it his care
To carve busts as they ought to be, not as they were."

My Emigrant Ship lies broadside on to the wharf. Two great gangways of spars and planks connect her with the wharf; and up and down these gangways, perpetually crowding to and fro and in and out, like ants, are the Emigrants who are going to sail in my Emigrant Ship. Some with cabbages, some with loaves of bread, some with cheese and butter, some with milk and beer, some with boxes, beds, and bundles, some with babies, -nearly all with children,- nearly all with brand-new tin cans for their daily allowance of water, uncomfortably suggestive of a tin flavour in the drink. To and fro, up and down, abroad and ashore, swarming here and there and everywhere, my Emigrants. And still as the Deck Gate swings upon its hinges, cabs appear, and carts appear, and vans appear, bringing more of my Emigrants, with more cabbages, more loaves, more cheese and butter, more milk and beer, more boxes, beds, and bundles, more tin cups, and on those shipping investments accumulated compound interest of children.

I go aboard my Emigrant Ship. I go first to the great cabin, and find it in the usual condition of a cabin at that pass. Perspiring landsmen, with loose papers, and with pens and ink-stands, pervade it; and the general appearance of things is as if the late Mr. Amazon's funeral had just come home from the cemetery, and the disconsolate Mrs. Amazon's trustees found the affairs in great disorder, and were looking high and low for the will. I go out on the poop deck for air, and surveying the emigrants on the deck below (indeed they are crowded all about me, up there too), find more pens and inkstands in action, and more papers, and interminable complication respecting accounts with individuals for tin cans and what not. But nobody
is in an ill temper, nobody is the worse for drink, nobody swears an oath or uses a coarse word, nobody appears depressed, nobody is weeping; and down upon the deck, in every corner where it is possible to find a few quarter feet to kneel, crouch, or lie in, people in every unsuitable attitude for writing are writing letters.

Now, I have seen emigrant ships before this day in June. And these people are so strikingly different from all other people in like circumstances whom I have ever seen, that I wonder aloud, "What would a stranger suppose these emigrants to be!"

The vigilant bright face of the weather browned captain of the Amazon is at my shoulder, and he says: "What, indeed! The most of these came aboard yesterday evening. They came from various parts of England in small parties that had never seen one another before. Yet they had not been a couple of hours on board when they established their own police, made their own regulations, and set their own watches at all the hatchways. Before nine o'clock the ship was as orderly and quiet as a man-of-war."

I looked about me again, and saw the letter-writing going on with the most curious composure. Perfectly abstracted in the midst of the crowd; while great casks were swinging aloft, and being lowered into the hold; while hot agents were hurrying up and down, adjusting the interminable accounts; while two hundred strangers were searching everywhere for two hundred other strangers, and were asking questions about them of two hundred more; while the children played up and down all the steps, and in and out among all the people's legs, and were befled, to the general dismay, toppling over all the dangerous places, -the letter writers wrote on calmly. On the starboard side of the ship a grizzled man dictated a long letter to another grizzled man in an immense fur cap; which letter was of so profound a quality, that it became necessary for the amanuensis at intervals to take off his fur cap in both his hands, for the ventilation of his brain, and stare at him who dictated, as a man of many mysteries who was worth looking at. On the larboard side a woman had covered a belaying-pin with a white cloth, to make a neat desk of it, and was sitting on a little box, writing with the deliberation of a book-keeper. Down upon her breast on the planks of the deck at this woman's feet, with her head diving in under a beam of the bulwarks on that side as an eligible place of refuge for her sheet of paper, a neat and pretty girl wrote for a good hour (she fainted at last), only rising to the surface occasionally for a dip of ink. Alongside the boat, close to me on the poop-deck, another girl, a fresh, well-grown country girl, was writing another letter on the bare deck. Later in
the day, when this self-same boat was filled with a choir who sang glee and catches for a long time, one of the singers, a girl, sang her part mechanically all the while, and wrote a letter in the boat while doing so.

"A stranger would be puzzled to guess the right name for these people, Mr. Uncommercial," says the captain.

"Indeed he would."

"If you hadn't known, could you ever have supposed-?"

"How could I! I should have said they were, in their degree, the pick and flower of England."

"So should I, " says the captain.

How many are they?"

"Eight hundred, in round numbers."

I went between-decks, where the families with children swarmed in the dark, where unavoidable confusion had been caused by the last arrivals, and where the confusion was increased by the little preparations for dinner that were going on in each group. A few women here and there had got lost, and were laughing at it, and asking their way to their own people or out on deck again. A few of the poor children were crying; but otherwise the universal cheerfulness was amazing. "We shall shake down by tomorrow." "We shall come all right in a day or so." "We shall have more light at sea." Such phrases I heard everywhere, as I groped my way among chests and barrels and beams and unstowed cargo and ring-bolts and Emigrants, down to the lower deck, and thence up to the light of day again and to my former station.

Surely an extraordinary people in their power of self-abstraction. All the former letter-writers were still writing calmly, and many more letter-writers had broken out in my absence. A boy with a bag of boots in his hand and a slate under his arm emerged from below, concentrated himself in my neighbourhood (espying a convenient skylight for his purpose), and went to work at a sum as if he were stone deaf. A father and mother and several young children, on the main deck below me, had formed a family circle close to the foot of the crowded, restless gangway, where the children made a nest for themselves in a coil of rope, and the father and mother, she suckling the youngest, discussed family affairs as peaceably as if they were in perfect retirement. I think the most noticeable character-
istic in the eight hundred as a mass was their exemption from hurry.

Eight hundred what? "Geese, villains?" EIGHT HUNDRED MORMONS! I, Uncommercial Traveller for the firm of Human Interest Brothers, had come aboard this Emigrant Ship to see what Eight hundred Latter-day Saints were like? and I found them (to the rout and overthrow of all my expectations) like what I now describe with scrupulous exactness.

The Mormon Agent who had been active in getting them together, and in making the contract with my friends, the owners of the ship, to take them as far as New York on their way to the Great Salt Lake, was pointed out to me. A compactly made, handsome man in black, rather short, with rich brown hair and beard, and clear bright eyes. From his speech I should set him down as American. Probably a man who had "knocked about the world" pretty much. A man with a frank, open manner, and unshrinking look; withal a man of great quickness. I believe he was wholly ignorant of my Uncommercial individuality, and consequently of my immense Uncommercial importance.

Uncommercial. These are a very fine set of people you have brought together here.

Morman Agent. Yes sir; they are a very fine set of people.

Uncommercial (looking about). Indeed, I think it would be difficult to find Eight hundred people together, anywhere else, and find so much beauty and so much strength and capacity for work among them.

Morman Agent (not looking about, but looking steadily at Uncommercial). I think so. We sent out about a thousand more yes'day from Liverpool. . . .

Uncommercial. It is surprising to me that these people are all so cheery, and make so little of the immense distance before them.

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1This probably was George Q. Cannon. Though he was born in England, he emigrated to America in 1842 when he was fifteen years old, twenty-one years before this incident. He arrived in Britain in Dec. 1860 and was president of the British Mission from 1862-1864. L.D.S. Biographical Encyclopedia, 4 vols. (Salt Lake City: Andrew Jenson History Co., 1901, 1914, 1920, 1936), 1:7.
Mormon Agent. This way 'tis. This ship lands 'em in New York City. Then they go on by rail right away beyond St. Louis, to that part of the Banks of the Missouri where they strike the Plains. There wagons from the settlement meet 'em to bear 'em company on their journey 'cross, -twelve hundred miles, about. Industrious people who come out to the settlement soon get wagons of their own, and so the friends of some of these will come down in their own wagons to meet 'em. They look forward to that greatly. . . .

After a noontide pause for dinner, during which my Emigrants were nearly all between-decks, and the Amazon looked deserted, a general muster took place. The muster was for the ceremony of passing the Government Inspector and the Doctor. Those authorities held their temporary state amidships by a cask or two; and, knowing that the whole Eight hundred emigrants must come face to face with them, I took my station behind the two. They knew nothing whatever of me, I believe; and my testimony to the unpretending gentleness and good-nature with which they discharged their duty may be of the greater worth. There was not the slightest flavour of the Circumlocution Office about their proceedings.

The emigrants were now all on deck. They were densely crowded aft, and swarmed upon the poop deck like bees. Two of three Mormon agents stood ready to hand them on to the Inspector, and to hand them forward when they had passed. By what successful means a special aptitude for organization had been infused into these people, I am, of course, unable to report. But I know that, even now, there was no disorder, hurry, or difficulty.

All being ready, the first group are handed on. That member of the party who is intrusted with the passenger ticket for the whole has been warned by one of the agents to have it ready, and here it is in his hand. In every instance through the whole eight hundred, without an exception, this paper is always ready. . . .

The faces of some of the Welsh people, among whom there were many old persons, were certainly the least intelligent. Some of these emigrants would have bungled sorely but for the directing hand that was always ready. The intelligence here was unquestionably of a low order, and the heads were of a poor type. Generally the case was the reverse. There were many worn faces bearing traces of patient poverty and hard work and there was great steadiness of purpose and much undemonstrative self-respect among this class. A few young men were going singly. Several young girls were going two or three together. These
latter I found it very difficult to refer back, in my mind, to their relinquished homes and pursuits. Perhaps they were more like country milliners, and pupil teachers rather tawdrily dressed, than any other classes of young women. I noticed, among many little ornaments worn, more than one photograph-brooch of the Princess of Wales, and also of the late Prince Consort. Some single women of from thirty to forty, whom one might suppose to be embroiderers, or straw-bonnet makers, were obviously going out in quest of husbands, as finer ladies go to India. That they had any distinct notion of a plurality of husbands or wives I do not believe. To suppose the family groups of whom the majority of emigrants were composed polygamically possessed would be to suppose an absurdity manifest to any one who saw the fathers and mothers.

I should say (I had no means of ascertaining the fact) that most familiar kinds of handicraft trades were represented here. Farm-labourers, shepherds, and the like, had their full share of representation, but I doubt if they preponderated. It was interesting to see how the leading spirit in the family circle never failed to show itself, even in the simple process of answering to the names as they were called, and checking off the owners of the names. Sometimes it was the father, much oftener the mother, sometimes a quick little girl, second or third in order of seniority. . . . Among all the fine, handsome children, I observed but two with marks upon their necks that were probably scrofulous. Out of the whole number of emigrants, but one old woman was temporarily set aside by the Doctor on suspicion of fever; but even she afterwards obtained a clean bill of health.

When all had "passed," and the afternoon began to wear on, a black box became visible on deck, which box was in charge of certain personages also in black, of whom only one had the conventional air of an itinerant preacher. This box contained a supply of hymnbooks, neatly printed and got up, published at Liverpool, and also in London at the "Latter-day Saints' Book Depot, 30 Florence Street." Some copies were handsomely bound; the plainer were the more in request, and many were bought. The title ran, "Sacred Hymns and Spiritual Songs for the Church of Jesus Christ of Latter-day Saints." The Preface dated Manchester, 1840, ran thus: "The Saints in this country have been very desirous for a Hymn-Book adapted to their faith and worship, that they might sing the truth with an understanding heart, and express their praise, joy and gratitude in songs adapted to the New and Everlasting Covenant. In accordance with their wishes, we have selected the following volume, which we hope will prove acceptable until a greater variety can be added. With sentiments of high consideration and esteem,
we subscribe ourselves your brethren in the New and Ever-
lasting Covenant, BRIGHAM YOUNG, PARLEY P. PRATT, JOHN
TAYLOR." From this book - by no means explanatory to myself
of the New and Everlasting covenant, and not at all making
my heart an understanding one on the subject of that mystery
- a hymn was sung, which did not attract any great amount
of attention, and was supported by a rather select circle.
But the choir in the boat was very popular and pleasant;
and there was to have been a Band, only the Cornet was
late in coming on board. In the course of the afternoon,
a mother appeared from shore, in search of her daughter,
"who had run away with the Mormons." She received every
assistance from the Inspector, but her daughter was not
found to be on board. The saints did not seem to be particu-
larly interested in finding her.

Towards five o'clock, the galley became full of
tea-kettles, and an agreeable fragrance of tea pervaded
the ship. There was no scrambling or jostling for the
hot water, no ill-humour, no quarreling. As the Amazon
was to sail with the next tide, as it would not be high
water before two o'clock in the morning, I left her with
her tea in full action, and her idle Steam Tug lying by,
departing steam and smoke, for the time being, to the Tea-
kettles.

I afterwards learned that a Despatch was sent home
by the captain, before he struck out into the wide Atlantic,
highly extolling the behaviour of these Emigrants and the
perfect order and propriety of all their social arrange-
ments. What is in store for the poor people on the shores
of the Great Salt Lake, what happy delusions they are
labouring under now, on what miserable blindness their eyes
may be opened then, I do not pretend to say. But I went on
board their ship to bear testimony against them if they
deserved it, as I fully believed they would; to my great
astonishment they did not deserve it; and my predispositions
and tendencies must not affect me as an honest witness. I
went over the Amazon's side feeling it impossible to deny
that, so far, some remarkable influence had produced a
remarkable result, which better known influences have often
missed.*

*After this Uncommercial Journey was printed, I
happened to mention the experience it describes to
Mr. Monckton Milnes, M.P. That gentleman then showed me an
article of his writing, in "The Edinburgh Review" for
January, 1862, which is highly remarkable for its philosop-
ical and literary research concerning these Latter-Day
Saints. I find in it the following sentence: The Select
Committee of the House of Commons on emigrant ships for 1854
summoned the Mormon agent and passenger-broker before it, and came to the conclusion that no ships under the provisions of the "Passengers Act" could be depended upon for comfort and security in the same degree as those under his administration. The Mormon ship is a Family under strong and accepted discipline, with every provision for comfort, decorum, and internal peace. (Note by Charles Dickens)
APPENDIX D

GIFTS

I Corinthians, Chapter 14

6. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? . . .

9. So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. . . .

11. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

13. Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

27. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

THE GIFTS OF PROPHECY AND TONGUES

President Brigham Young, June 22, 1856

In the first rise of the Church, when the gifts of the Gospel were bestowed on an individual, or upon individuals, the people could not understand but that the giver of the gift gave also the exercise of it; how much labor the Elders that understood the matter have had to make it plain to the understandings of the people.

Take, for instance, the gift of tongues; years ago in this Church you could find men of age, and seemingly of experience, who would preach and raise up Branches, and when quite young boys and girls would get up and speak in tongues, and others interpret, and perhaps that interpretation instructing the Elders who brought them into the Church, they would turn round and say. "I know my duty, this
is the word of the Lord to me and I must do as these boys or girls have spoken in tongues."

You ask one of the Elders if they understand things so now, and they will say, "No, the gifts are from the Lord, and we are agents to use them as we please."

If a man is called to be a Prophet and the gift of prophecy is poured upon him, though he afterwards actually defies the power of God and turns away from the holy commandments, that man will continue in his gift and will prophesy lies.

He will make false prophecies, yet he will do it by the spirit of prophecy; he will feel that he is a prophet and can prophesy, but he does it by another spirit and power than that which was given him of the Lord. He uses the gift as much as you and I use ours.

The gift of seeing with the natural eyes is just as much a gift as the gift of tongues. The Lord gave that gift and we can do as we please with regard to seeing; we can use the sight of the eye to the glory of God, or to our own destruction. . . . We can use these gifts, and every other gift God has given us, to the praise and glory of God, to serve Him, or we can use them to dishonor Him and His cause; we can use the gift of speech to blaspheme His name. . . .

These principles are correct in regard to the gifts which we receive for the express purpose of using them, in order that we may endure and be exalted, and that the organization we have received shall not come to an end, but endure to all eternity. By a close application of the gifts bestowed upon us, we can secure to ourselves the resurrection of these bodies that we now possess, that our spirits inhabit, and when they are resurrected they will be made pure and holy; then they will endure to all eternity.
APPENDIX E

Miscellaneous News Articles

An Illegal Meeting

[Salt Lake Tribune, 16 September 1884]

At which the Mormons Have It All Their Own Way, and Decide to Levy a Tax to Build a $4,500 Schoolhouse

Pursuant to the following notice, published in a contemporary, the Seventh ward people held a so-called meeting last evening:

The property taxpayers resident in No. 7 School District, Salt Lake county, Utah Territory, are hereby notified that it is necessary to raise funds for the purpose of building a schoolhouse in said district. And the said property taxpayers are notified that a meeting of said property taxpayers will be held at the schoolhouse in said district on Monday, the 15th day of September A. D. 1884, at 7:30 o'clock p.m., of said day, for the purpose of voting on the rate per cent to be levied on the taxable property of said district, to raise the amount for the purpose hereinbefore set forth, and for the transaction of any other business that may be necessary.

Isaac M. Waddell
Henry Wallace
Benjamin G. Raybould

School Trustees of School District No. Seven.
Dated at School District No. Seven, September 2d, 1884.

The Mormons were out in force, the bishop of the ward evidently intending to make up for the defeat suffered some weeks ago at the same place.1 before seven o'clock fully a dozen or fifteen old Mormon women had arrived and taken seats away up front, in the small building attached to the meeting house, and by half-past seven o'clock, when the meeting was called to order, the room was filled to overflowing with the contending hosts. Polygamist Payne,

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1This was Bishop William Thorn of the Seventh Ward concerning the defeat of William McLachlan as school trustee. See Chapter VI, The Raid, pp. 123-125
the shoemaker, boldly mounted the platform and on facing the audience secured the applause of all the old Mormon women present. Isaac M. Waddell, one of the trustees, read the call or as he designated it "the nottis" for the meeting and at once proceeded to nominate David McKenzie as chairman of the meeting, choking off Mr. Cunnington's nomination of Captain Bishop. Mr. Cunnington attempted to address the chair but was completely ignored. The question as to electing Mr. McKenzie being put was carried by a vote of 105 to 38, and after a division being called, he was declared elected. B. G. Raybould was elected secretary. The chair appointed James Anderson, David James and Wm. McLaughlin tellers. It was then decided to adjourn to the meeting house in order that all parties might have an opportunity of taking part in the meeting, there being quite a number who could not gain an entrance into the small building. The large building was quickly filled, by far the greater portion the audience being composed of the weaker sex.

The chairman made a little speech, after which upon motion of Captain Bishop the call was read again. I. M. Waddell in addressing the meeting, said it was absolutely necessary that a schoolhouse should be built. That there were 372 children in the district between the ages of six and eighteen, and that the present schoolroom would not accommodate over sixty. That the present house was an old one and money spent on it would be almost as good as wasted. He thought in these days when education and its benefits were so much talked about, there ought to be no objection to voting a tax for educational purposes. He further stated that plans and specifications were there on the platform and that the building would cost $4,500; that it would be necessary to levy a tax of one per cent on the $450,000 worth of assessed property in the district, in order to raise the necessary funds.

The chairman then made a few more remarks, in which he stated that the trustees had not a picayune's interest in the matter, but that it was purely and wholly a philanthropic undertaking on their part. He reminded those present that it was for them to say whether they would be taxed or not, and suggested that the best way to get the matter before the meeting was for some one to make a motion.

Henry Wallace, a trustee, then read the law by virtue of which the meeting was called.

Mr. Bailey wanted to know who would be considered legal voters.
The chairman then read the sections of the law declaring who should have the right to vote at such a meeting and in his peculiarly learned manner attempted to interpret the law a la Deseret News fashion.

A good Mormon brother then moved that the action of the trustees be sustained and that the special tax for building the school be voted for. The motion was duly seconded.

Mr. Bailey moved that the names of all the voters be recorded. Carried.

Capt. Bishop moved that only registered voters and taxpayers resident in the district be allowed to vote.

The chairman refused to entertain the motion stating that the law was too plain as to who was entitled to vote.

Judge McBride, in addressing the meeting, said he represented parties in the ward who had asked him to give his views on the matter. He said that there was a United States law higher than the Territorial law that defined who should be voters at an election. He said that parties voting would have to take that higher law into consideration, and he warned them to be careful how they exercised their right.

The chairman again stated that the law was too plain to be questioned. That this was not an election for officers, but as to whether there should be a tax or not, and he said the Edmunds law did not apply to it. He said further that if parties voted who had no right there was a remedy in the courts, and that this was no place to settle it.

Judge McBride stated that the people ought to fully understand the matter, as a test question would no doubt be made of it.

Judge Gilchrist then ventured a few remarks. Judge McBride again arose to his feet, when a Mormon on the other side of the hall said he hoped "outsiders" would keep their seats and not interfere with the meeting.

Judge McBride asked the Mormon man whether he was an outsider.

"No, sir," responded the individual addressed, "I am a resident of this ward."
Judge McBride, who recently moved into this ward, replied, "and so am I," much to the chagrin of the Mormon and the amusement of those present.

Judge Gilchrist next moved that no parties be allowed to vote unless they were registered voters and taxpayers resident in the district.

The motion was duly seconded.

The chairman refused to put the vote, and stated that he was cognizant of the fact that the whole house could change his ruling if it desired so to do.

Judge Gilchrist then appealed from the decision of the chair.

The chairman then became a little excited and said something about desiring to have that meeting conducted orderly and wanting to get down to business. He said he had already stated that a vote by those present could overrule his decision, but he knew how that vote would be and there was no use of putting it.

There was some little confusion about this time and a Mormon brother moved to amend the motion before the house, by proceeding at once to an election. The motion being put was carried.

Fully an hour was consumed in depositing the votes, which stood 127 in favor of the tax and 68 against it. Tom Mayer's vote was the only one challenged and thrown out. He is a taxpayer but not a resident of the district. The Mormon women were all given small envelopes containing a slip of paper with the word "Yes" printed on it, and they came up to the polls and voted like little majors. Several old ladies, who are the second and third wives of polygamists, and who own nothing but a cow and a pig, walked up and deposited their votes with as much assurance as the owners of brick houses and palatial homes. At the close of the meeting, speeches were made by Messrs. Reggel, McKenzie, Herbert Van Dam, the teacher of the school, and Major Bradley. Mr. McKenzie said, in the course of his remarks, that he was surprised to see how fast the Gentile vote was increasing in the ward. He said that it would probably not

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2 The Utah Territorial legislature gave all women the vote in 1870. The gentiles objected to this because they felt women voted the way their husbands did. Under the Edmunds-Tucker law in 1887, the territorial law was rescinded and the vote for women made illegal.
be long before they outnumbered the Mormons, and then what was sauce for the goose would be sauce for the gander. He said that the Mormons wanted to lay the first plank for the schoolhouse anyhow.

The meeting shortly thereafter adjourned.

The payment of the tax will no doubt be resisted by the gentiles of the ward, and the court will be called upon to decide some very interesting points. The meeting was an illegal one—1st, because it was not held in the schoolhouse where it was called. 2d, because polygamists were allowed to vote. 3d, because the minority were not accorded their rights, in that the chairman refused to put a motion or entertain an appeal from the decision of the chair asked for; and for several other reasons, which we do not care to state at present.

[See Chapter VI, The Raid, concerning this case and the decision made by the court.]
APPENDIX F

THE MCLACHLAN FARM

William had purchased the forty acre farm where Maggie and her six children lived "over Jordan" in the Taylorsville-Granger area from the Samuel L. Evans estate in 1884. In April 1878 Samuel L. Evans was an original purchaser of Lot 5 in Section 4 of the University plot.1 This land had been set apart as the University plot following the passage of the Morrill Land-Grant College Act in 1862. By the Morrill Land-Grant Act, Congress granted every state thirty thousand acres of University land for each senator and representative the state had in Congress. McLachlan's land in Salt Lake County was part of the designated "University Plot." After University land had been sold and the proceeds invested, the income endowed and maintained a school for agriculture and the mechanical arts. In Utah it built and supported the Agricultural College in Logan. In 1890 the Second Morrill Act was passed

1Salt Lake County Deed Book M, p. 688. This land certificate is listed in Abstract Book Al, p. 190. Samuel L. Evans was the fifth purchaser of a tract in the University Plot of Section 4, Township 2 Range 1 West. Charles Lambert, Delow Ransom, George Crismon, Elias Morris, and Sanuel L. Evans were all grantees to land in the "University Plot."
by Congress which granted more money to establish and support these schools.²

On 19 May 1886, William McLachlan granted to Margaret Naismith, his second wife, for one dollar the forty acres he had bought over Jordan from the Evans estate and twenty acres he purchased from William H. Foster.³ Maggie had already been living there a little more than one year. The law at that time did not recognize a plural wife so McLachlan transferred this property to Maggie in her maiden name, Margaret Naismith, not Margaret McLachlan.⁴

In 1890 still unsure that he had legal title to this property, William and his first wife Carrie had to live on the land for four days out of seven for six months to clear the title.

I have been so busy and somewhat annoyed in preparing to go over the river to live. Maggie will move about half

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⁴Everett Dick, The Lure of the Land (Lincoln, Neb.: University of Nebraska Press, 1970), p. 153. [From 1864 to 1879 plural wives as well as unmarried women were allowed to take up homesteads, but gentiles in Utah objected to this, because they thought that Mormon men were monopolizing the land in this way. In 1879 such a case was challenged in court. The local land office as well as the Commissioner of the General Land Office decided in favor of the second wife, Rachel Stevens; but the Secretary of the Interior rejected the claim as not permissible under the homestead law since Rachel was still married to John G. Holman and lived in the same house with him.
a mile north during the six months I live over there. It seems to hurt some folks when you try to secure your own. We have alot of land pirates, both in and out of the Church, that are ready at any moment to take everything they can grab, no matter who it injured or wronged. I am going over this evening and will stay all night, and from this on will have to be there four nights out of seven untill the six months is up.5

On 7 April 1891 he gave a notice to the Land Office to publish final proof in the Tribune on the land. On 22 May he returned to the land office with his witnesses, Charles H. Wilcken and George B. Wallace, "made satisfactory proof" on the land, and paid the fee of $51.00 ($1.25 per acre). The land was granted to him "according to the provisions of the Act of Congress of the 24th of April 1820, entitled 'An Act making further provision for the sale of the Public Lands' and the acts supplemental thereto." The land patent was signed by President Benjamin Harrison's clerk, 23 February 1892, but not recorded in the Salt Lake County Record Office until 21 March 1894.6 When William McLachlan died intestate in 1916, because of the confusing land and probate laws in connection with plural families his intestate estate dragged through the courts for almost ten years before settlement.

5William to Lucy, 7 August 1890.

6Salt Lake County Deed Book 4K, p. 490-491.
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______. Names of Persons and Sureties Indebted to the Perpetual Emigrating Fund Company from 1850 to 1877.
______. Patron and Four Generation Sheets showing the McLachlan and Glencorse Families and families of various friends and associates.
______. Record for the Branches of Papanui and Kaiapoi, Canterbury, New Zealand, 21 August 1876.
______. Salt Lake City Death Records, 1847-1950.
______. Salt Lake City Marriage Records, 1887-1965.
______. L.D.S. Church Census, 1914-1935.
______. L.D.S. Patrons' Family Group Sheets.


_______. Letters of William McLachlan to his wives Carrie and Maggie, 1875-1876; to Carrie and her children, 1885-1887; to his wife Lucy, 1886-1913.

_______. Interview with John Lloyd McLachlan, son of William McLachlan, Taylorsville, Utah, December 1953.


_______. Interview with Viola Wayman Thompson, granddaughter of Margaret Naismith McLachlan, Salt Lake City, 30 May 1958.

_______. Interview with Franz Lindblom, grandson of William McLachlan,

_______. Interview with Isabelle Sharp Pendleton, granddaughter of William McLachlan, Mapleton, Utah, 2 June 1980.

_______. Sketch of the Life of William McLachlan by his daughter, Grace McLachlan Foxley, 1942.

Salt Lake City. Salt Lake City and County Recorder's Office. Deeds involving William McLachlan, his wives and others connected with his land purchases, such as Elias Morris and Samuel L. Evans.

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**Miscellaneous**


Newspapers


Gilbert McLachlan, Sr. and his tombstone in Old Morton cemetery one mile from Gatelawbridge.

Also of William Gilbert McLachlan his grandson died at Florence North America 29th July 1861 aged 1 year 11 months.

Also of Augustus McLachlan his grandson died at the same place of August 1861 aged 6 months.

Hannah McLachlan his daughter died 1st April 1861 aged 6 years.

Also of W and GILBERT McLACHLAN late Builder in Gatelawbridge who died 25th Dec 1865 aged 74 years.

deeply regretted.

Also Nicholas McLachlan his daughter who died at London 25th March 1881 aged 61 years.

Also Adam McLachlan his son who died at Wellington New Zealand 4th March 1881 aged 31 years.
Wives of William McLachlan
Right, Caroline Filer (1837-1920); below, left: Margaret Naismith, (1847-1905); right: Lucy Evans, (1857-1937).
Four of the children of William McLachlan
Left to right, above: Alice, Nellie, and Hannah, three of Carrie's daughters; below, John Lloyd, Maggie's son, and Nephi, Lucy's son.
You are respectfully invited to attend

A Testimonial
given by the Kinesic University of the
Beaver Valley in honor of
President William McLachlan
Celebrating the Seventieth Year
victory of his birth

Pioneer Stake Hall
Monday 30 p.m., Mar. 30, 1910

Program

Song

Geographical Sketch

Introduction to the Life of the Boy

Residence

President McLachlan

Home Song

Salt Lake City

Final Song

Miss Kate Thomas

Selection

Seventh Ward Glee Club

Program:

Song

Vivace, var. and Long Kalla

Song

Miss. Palam

Remarks

J. W. Spalding

Duet

Miss. Ellis, Miss. Illa. Day

He was ordained a High Priest by Apostle John Taylor on the 14th of June 1877 and was the same day at the same council to Bishop William Thorn a whom president he served until the 25th of March 1878. He was elected to act as President of the Pioneer Stake of Zion and did not separate by Apostle Thomas M. Coonan.
The County of Essex, England showing Braintree.
From Thos. Wright, Esq., The County of Essex, (Cambridge: Trinity College).
Gatelawbridge and Thornhill in Dumfriesshire
Readers Digest Complete Atlas of the British Isles
FROM BABYLON TO ZION: THE LIFE OF WILLIAM MCLACHLAN,
A BRITISH CONVERT TO THE MORMON CHURCH

Winifred Morse McLachlan
Department of History
M.A. Degree, August 1986

ABSTRACT

William McLachlan, a Scotsman, was converted to the L. D. S. Church, in Braintree, Essex, England in 1859. The motivating factor in his life was his faith that Joseph Smith was a prophet to whom the Lord had restored the precepts of the original Christian church. His journals, his letters, his speeches, his life, were oriented toward one ultimate goal, to build the Kingdom of God and to gain a place for himself and his family in that kingdom.

This thesis is a biography of his life and examines his emigration to Zion, his settlement and adjustment to the frontier, his occupation as a carpenter and contractor, his mission to New Zealand, his adjustment to polygamy and the period of the "Raid," and his leadership as the president of the Pioneer Stake. His life represents the thousands of British converts who, through faith and devotion to the Gospel, left their homes and struggled to lay the foundation of the Church of Jesus Christ of Latter-Day Saints on the western frontier.

COMMITTEE APPROVAL: Thomas G. Alexander, Committee Chairman

James B. Allen, Committee Member

James B. Allen, Department Chairman