A Study of the Contributions of Andrew Jenson to the Writing and Preservation of LDS Church History

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A STUDY OF THE CONTRIBUTIONS OF ANDREW JENSON TO THE
WRITING AND PRESERVATION OF LDS CHURCH HISTORY

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

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

by
Keith W. Perkins
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CHAPTER I

INTRODUCTION

Statement of the Problem

Many authors have written works on the history of The Church of Jesus Christ of Latter-day Saints. These histories have given us an insight into the beginning of the Church and its development to the present day. One of the most profuse writers of Church history was Andrew Jenson, Assistant Church Historian.

This thesis is a discussion of Andrew Jenson's contribution to the writing of the history of The Church of Jesus Christ of Latter-day Saints and the preservation of source material relating to the history of the Church.

Limitation of this Thesis

This study will not primarily be a review of the life of Andrew Jenson, instead this will be a study of the contribution that Andrew Jenson made to the writing and preservation of Church history, including a discussion of the background of the major works of Andrew Jenson.

Some of the topics that will be discussed are: first, a brief biography of his life with an emphasis on what originally interested him in Church history. Second, a study will be made of his major published works (as discussed in "Method of Procedure"): Joseph Smith's Levenstjern, Church Chronology, Morgenstjernen, The Historical Record, Latter-day Saints Biographical Encyclopedia, History of the Scandinavian
Mission, and Encyclopedic History of The Church of Jesus Christ of
Latter-day Saints. Finally, a study will be made of Andrew Jenson's
major unpublished works: histories of stakes, missions, wards, and
branches; and a portion of "Journal History of The Church of Jesus
Christ of Latter-day Saints."

Methods of Procedure

Each major work of Andrew Jenson will be discussed in the
following manner:

1. What prompted him to begin each work?
2. The various methods he used to gather the material for his
various works.
3. The type of material contained in each work.
4. Interesting sidelights that occurred while these works were
being written or compiled and published.

Sources that were Used

Some of the primary sources that were used in this study were
Andrew Jenson's journals; Autobiography of Andrew Jenson; Church
Chronology; The Historical Record; Latter-day Saints Biographical
Encyclopedia; History of the Scandinavian Mission; Encyclopedic History
of The Church of Jesus Christ of Latter-day Saints; "Journal History
of The Church of Jesus Christ of Latter-day Saints;" and histories of
stakes, missions, wards, and branches.

Private journals, diaries, and letters of individuals closely
associated with Andrew Jenson were studied. Periodicals and newspapers
were another important source. Personal interviews were conducted with
some who were personally associated with Andrew Jenson. Another
important source was the scrapbooks of Andrew Jenson. These are primarily a collection of many of the newspaper articles published about Andrew Jenson and his works.

Since Andrew Jenson's private library and papers are located in the LDS Church Historian's Office, this was the primary library that was used in this study. Other libraries that contain valuable materials are the Brigham Young University Library, Utah State Historical Society Library, University of Utah Library, and the Salt Lake City Public Library.
CHAPTER II

THE EARLY LIFE OF ANDREW JENSON

On December 11, 1850, a son was born to Christian and Kirsten Jensen of Damgren, Denmark. This babe, Andrew Jenson, born while his father was at war, was destined to leave a lasting impression on the written history of the Church.\(^1\) In the same year Elder Erastus Snow and two missionary companions arrived in Denmark to teach the restored gospel of Jesus Christ. In 1854, Latter-day Saint missionaries visited the Jensen home. Following a short period of investigation, Christian and Kirsten were baptized by Elder Christen Hansen on December 8, 1854.\(^2\)

Although free education was provided by law and attendance at school was compulsory for children from ages seven to fourteen, young Andrew did not attend for some time. A qualification in the Danish law allowed parents to teach their children at home so long as they were able to pass a standard examination. The Jensen family welcomed this

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\(^1\)Early in life, Andrew Jenson changed the spelling of his name. In 1938 Andrew wrote a letter to Elder Richard R. Lyman giving a partial answer for this change. "In regard to spelling my name Jenson instead of Jensen. When I came here at 15 years of age not having done much as a boy I was influenced to change my Danish name Andreas to its equivalent in English, namely Andrew. And in making this change I thought I might as well introduce the o in Jensen instead of the e as the Icelanders, the English and Scotch spell it Jensen to this day." Andrew Jenson to Richard R. Lyman, February 22, 1938, Andrew Jenson Papers, located in LDS Church Historian's Office, 47 East South Temple Street, Salt Lake City, Utah, hereafter cited as Jenson Papers.

provision since the school teacher was bitterly anti-Mormon, frequently denouncing the Church and poisoning the minds of the Latter-day Saint children against the faith of their parents.  

The main literary diet of young Andrew was the Bible, the Book of Mormon, and a few Church publications, including Skandinaviens Stjerne, the Latter-day Saint semi-monthly periodical printed in the Danish-Norwegian language.

During this time Skandinaviens Stjerne published a series of articles on the Prophet Joseph Smith, from which Andrew first acquired his interest in Church history. These articles also probably helped determine his later style of writing, as he memorized the dates of the important events about which he read.

At the suggestion of the missionaries, Andrew began at the age of thirteen to keep a journal. This was the beginning of a life of record keeping for himself and for the Church. Of this chronical he later wrote:

"History has been my major interest ... since a missionary's journal inspired me to record my personal history. . . . In keeping his journal, which has been uninterrupted since that day, I have learned that a person can't be a natural historian until he commences with his own life."

While still a boy Andrew began selling lithographs throughout Denmark, earning enough money to emigrate with his family to Utah.

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3 Ibid., p. 7. Although Andrew changed the spelling of his last name, many in the family retained the original spelling.

4 Ibid., p. 8.

5 Deseret News [Salt Lake City], December 11, 1936, p. 17.

6 Jenson, Autobiography, p. 12. In 1866 the fare from Copenhagen to Wyoming, Nebraska was $42.
On May 23, 1866, the Jensen's sailed from Denmark, arriving in New York City on July 17th. During the voyage, fifteen year old Andrew recorded the dates of marriages, births, and deaths of the passengers.

After experiencing hardships from the weather and from the lack of food, this company of saints arrived by ox team in the Great Salt Lake Valley on October 8, 1866. Years later Andrew relived the hardships of this journey with Mr. William H. Jackson. While traveling east from Salt Lake City, Mr. Jackson related how he followed behind a wagon load of apples and "I ate apples until I couldn't lift another one." Andrew replied:

Yes, I know... Here it is in my journal, the record of coming along the next day. I was a hungry youth of 15, and I saw those peelings. You mayn't believe it, but I collected all the peelings I could find, and ate them. They were pretty thin, but they tasted mighty good to me then.

Young Andrew first saw the Great Salt Lake Valley from a bluff located near the present location of the Utah State Prison. He and his companions shouted for joy at the first sight of the valley. Andrew then explains the reason for this joy. "As long as I can remember I

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7 Fifty years later in reflecting back on this experience Andrew remarked, "I have often thanked the Lord that I came that year and not later." The reason for this statement was that in 1867 the railroad had built 300 miles further West, and in 1868 they had built half way to the Valley. "The next year 1869 all the fun was over. After that all the immigrants had to travel all the way by rail (laughter), and the ox team travel became a thing of the past. So I say, I am very thankful that I came when the last opportunity in this world was given the 'Mormon' emigrants of crossing the plains with ox team the whole distance from the States to the Salt Lake Valley. As a fifteen-year old boy I 'hoofed' it nearly all the way." Conference Report (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, October, 1916), p. 114.

8 The Deseret News [Salt Lake City], June 13, 1935, p. 4.
had prayed and hoped for the opportunity to gather to Zion. 9 Upon his arrival in Salt Lake, a new life and career were beginning for young Andrew Jenson.

The Jensen family remained in Salt Lake only a short time. Journeying south, they found a number of their acquaintances from Denmark at Pleasant Grove, Utah, and made their home among them. 10

Andrew's first years in the new land were marked by his propensity for change, a trait that afforded him an astonishing variety of occupations and experiences. He began by herding cows for a brief period of time, but found it too "tedious and irksome." His next job, laboring on the railroad being built in the Echo and Weber Canyons, proved unsatisfactory, mainly because he received no pay for much of his work. While working on the railroad he herded mules at night, but found it very difficult hunting stray mules. Andrew finally realized the cause of his difficulty—he was nearsighted. 11

During the winter of 1869 he worked in Pleasant Grove but longed for better and greater things.

I aspired to do something worth while and I could not derive much pleasure in associating with the boys of my own age as many of them seemed to have no aim in life, but were satisfied to spend much of their time in idleness and inactivity, and for the lack of something better to do would spin yarns and occasionally do mischief in various ways to the annoyance of older people. 12

Nevertheless, at the age of nineteen, he decided to buy sixteen acres of farm land, but success again eluded him. He next tried military life, joining the Nauvoo Legion (Utah Militia). It was an


11 Ibid., p. 30. 12 Ibid., pp. 36-37.
enjoyable diversion but shortlived, since on September 15, 1870 Governor J. Wilson Shaffer issued a decree forbidding the annual muster of the Legion without his direct order.\(^{13}\)

Once more Andrew began working for the railroad. The chief engineer took a liking to him and offered Andrew a complimentary pass to Omaha, Nebraska. Since it was more than the boy's free spirit could resist, he began a journey that took him through the states of Wyoming, Nebraska, Kansas, Iowa, and Missouri. During this extended trip, he not only worked on the railroad, but sold lithographs and maps, and finally took up the occupation of cowboy.\(^{14}\)

During this journey, Andrew firmly established his religious faith. Many older members of the Church warned him about the dangers in leaving the cloistered shelter of Utah, and especially in mingling with the rough gangs of men who worked on the railroad, but the youth would not listen.

Arriving in Fort Leavenworth, Andrew discovered a very different way of life than that which he knew.

In after life I fully realized my narrow escape from becoming a victim of vice, but thanks to a merciful providence and my early training as a Mormon boy I saw the danger in time to avoid ruin, and when I years later took an innocent girl to wife I was just as pure and innocent so far as sexual sin is concerned as she was, but had the spirit of God not prompted me what to do those memorable

\(^{13}\) One week after Governor Shaffer forbid the muster of the Nauvoo Legion and disarmed them, a mob of about forty United States soldiers from Fort Rawlings, near Provo, made a raid upon that city. They attacked several of the Aldermen's homes. In November, 1870, at the regular time of muster of the Legion, about one hundred men assembled many with wooden guns. This incident is commonly called the "Wooden Gun Rebellion." Joseph Fielding Smith, Essentials in Church History (Salt Lake City, Utah: Deseret Book Company, 1963), pp. 551-554.

\(^{14}\) Jenson, Autobiography, pp. 42-49.
nights in Leavenworth . . . it might have been otherwise and my whole career in life might have been changed entirely.15

After nearly a year of adventure Andrew turned homeward to his parents and Zion, paying his way by working as a cowboy. This was an exciting time for the young man. The ever present danger of stampedes seldom allowed the cowboys the luxury of relaxing their guard. Usually these disturbances were caused by Indians, thunderstorms, or cattle rustlers who would scare the cattle, then simply pick up the strays the cowboys did not find. During several of these stampedes Andrew nearly lost his life.16

During his life as a cowboy young Andrew realized again the importance of his early religious training. Finding it very difficult to have his regular morning and evening prayers, he later wrote:

... there was not always opportunities for me to slip away from the camp to attend to such devotion, but in the evening after dark I generally managed to bow the knee in a secluded place, thanks to my early training as a Mormon boy. But I have to admit to [sic] the strongest minds are not above or beyond being impressed by his surroundings. Environment has much to do with the life that most people are living. Had I remained in such company, as I was in on that journey for a long time I am not so sure but I might have forgot my early training and become like the rest of them.17

One year and ten days after leaving Pleasant Grove, Andrew arrived back home. By rail, on horseback, and on foot he had traveled about 2800 miles and had earned $300.18

In Utah Andrew continued to change jobs—doing railroad work,


16 Jenson, Autobiography, pp. 50-61.

17 Jenson's Journal, A, p. 231.

selling lithographs, working in the Bingham Canyon mine and smelter and clerking in a grocery store.19

A number of inspiring events in the life of Andrew Jenson occurred in 1873. On April 9th Andrew became a citizen of the United States. The following morning he was ordained an elder and received his endowment in the Endowment House at Salt Lake City.20 In the afternoon he was called on a mission to his native land of Denmark. Andrew later described beautifully the impact of this momentous day:

This introduced me to a new experience in life, and I must acknowledge that the thought of filling a mission, inexperienced as I was, caused me many sleepless nights. From my earliest childhood I had been taught to pray to God and to live a virtuous life as a "Mormon" boy should do, but now I prayed as I had never prayed before, realizing that I needed divine guidance in order to become a successful missionary, and I plainly saw the necessity of gaining a better understanding of the principles of the gospel than I already possessed.21

There were also more prosaic matters to be attended to. Andrew had recently received a shipment of lithographs and maps from New York, these he transferred to his agent to sell, and in various ways arranged his affairs to defray traveling expenses to Europe.

On May 4, 1873, he was ordained a seventy and set apart as a missionary by George Q. Cannon and given a wonderful promise not only for his forthcoming mission but for his entire life.

I was promised that if I would be humble before God in Heaven and devote my entire soul to doing God's will, I should be a chosen

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19 Ibid., pp. 63-65.

20 An endowment is a sacred ordinance performed in a building constructed for the higher ordinances of the gospel. It is called an endowment because those receiving this ordinance are "endowed with power from on high." Bruce R. McConkie, Mormon Doctrine (Salt Lake City: Bookcraft, Inc., 1958), p. 209.

21 Ibid., p. 66.
instrument in the hands of the Almighty to accomplish a great and mighty work in life, and that I on this mission should be blessed with the power of utterance, so that I should bear powerful testi-
onies to my countrymen and bring many of them to a knowledge of 
the truth.\textsuperscript{22}

While preaching the gospel in Denmark, Andrew experienced the persecution of many early missionaries which neither hampered his zeal nor his effectiveness in calling his native countrymen to the truth. At one of his first meetings, a detractor called him a liar. So upset was the fledgling missionary that he reverted to his cowboy ways, clenched his fists and squared himself off against the man. Happily, his better judgment prevailed and the meeting continued with no blows struck.\textsuperscript{23}

On January 2, 1874, Elder Jenson made his first attempt at writing for a newspaper when he wrote a letter to \textit{Skandinaviens Stjerne}. This practice of contributing articles to various newspapers continued throughout his life. A few years later he expressed his doubts as to his literary ability in the newspaper field:

I learned that my literary ability and aspirations were in the historical field and that I was less qualified for editing and publishing a newspaper.\textsuperscript{24}

Much of his mission was spent in the Aalborg Conference, where he wrote his first historical work other than his own journal.\textsuperscript{25}

It took about 22 years till I started to make history, but I found that I commenced to write history by paying particular attention to the Aalborg Conference on my mission. I wrote a history of the conference. . . . And so that is how I came to myself, and

\textsuperscript{22}Jenson\textquoteleft s Journal, B, p. 13.
\textsuperscript{23}Jenson, \textit{Autobiography}, p. 69. \textsuperscript{24}Ibid., p. 138.
\textsuperscript{25}A conference was a geographical division of a mission.
found myself walking about in the Aalborg Conference, preaching
and commencing my historical career.26

After serving two years, Andrew was released from his mission
on May 31, 1875. Mission president C. G. Larsen made special reference
concerning the tireless energy of Andrew Jenson, a quality that would
prove such an asset to him throughout his entire life—"You have done
a good work and have labored 'all day long'."27 That he did a good job
as a missionary was also noted by a companion, Peter O. Hanson, "I have
a first rate helper in Brother Andrew Jenson from Pleasant Grove. I
could not have wished for a more willing and zealous young missionary."28

On June 25, 1874, Andrew returned to Utah with an emigrant
company of 765 people. Shortly after his return, he was rebaptized into
the united order (a rather common practice at that time), but remained
in it only about one month, indicating some problems within the order.29
He gave the following as his reason for withdrawing:

The three following days I worked in the united order, hauling
corn home with a pair of old lazy mules. I had intended to join
the order with heart and soul, but I soon discovered that I with
my ambition and aspiration, could not prosper in the order under
present conditions, and therefore I withdrew quietly from it with-
out contention.30

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26 Andrew Jenson, Excerpts of a sacrament meeting held December
27, 1939, honoring Andrew Jenson, Jenson Papers.

27 Jenson, Autobiography, p. 84.

28 The Deseret News, December 9, 1874, p. 714.

29 This united order was organized in Utah at the 44th annual
conference of the Church held May 7, 1874, with Brigham Young as presi-
dent. The united order proved unsuccessful in Pleasant Grove and lasted
only a short time. Andrew Jenson (comp.), Church Chronology (Salt Lake

30 Jenson's Journal, B, pp. 292-293.
In Denmark Andrew met Miss Kirsten Marie (Mary) Pederson, and though he found her attractive, the circumspect young missionary did no courting while on his mission. Responding to the call to gather to Zion, Mary left for Utah with a large group of Danish saints, and after Andrew returned to Pleasant Grove, Mary was among those who greeted him.

On August 30, 1875, Andrew and Mary became husband and wife in the Endowment House at Salt Lake City. They returned to Pleasant Grove, where they made their home. 31

Life was busy for the young couple. Andrew sought to provide for their needs by farming, and there was always plenty of Church work to be done. When the Young Men's Mutual Improvement Association was organized in Pleasant Grove on November 15, 1875, Andrew was chosen President. 32 Describing these first meetings, he wrote:

As a rule these meetings were interesting, instructive and lively. They gave the young men an opportunity to bear their testimony to the truth of the gospel, as well as getting their first experience in public speaking. The topics treated upon were many and various, being religious, ethical and moral in nature. 33

This was to be the pattern of Andrew Jenson's adult life—devotion of almost all his time and talent to the Church which his parents had chosen more than twenty years before. On Sunday he attended his regular meetings and visited twenty families in the north section of Pleasant Grove as ward teacher. 34


32 It was in the year 1875 that the Young Men's Mutual Improvement Association was first begun. The first YMMIA was organized at the Thirteenth Ward in Salt Lake City, June 10, 1875 by Junius P. Wells under the immediate direction of President Brigham Young. (Jenson, Chronology, p. 94.

33 Jenson, Autobiography, pp. 91-92. 34 Ibid.
Mary found life good in the new land. Her joy increased when she gave birth to their first child on November 24, 1876, a strong husky boy whom they named Andrew Alexander.

It was now time to build a home of their own. To finance this undertaking, Andrew helped build a tramway up the Little Cottonwood Canyon for $2 per day. The mountains were pleasant, but most evenings after work Andrew retired to a lonely place to reflect upon his present condition and his prospects for the future. He had learned from experience that farming was not his natural vocation, and that he was not gifted in doing mechanical work as was his father. From his youth he had been of a studious nature, particularly fascinated by the reading and writing of history. In describing these troubled reflections he wrote:

Depressed in feelings, I wondered if the Lord had nothing else for me to do except working with pick and shovel. I thought that the common manual labor to which I had been subject could be done by anyone possessing physical strength and ordinary intelligence. Should I not see the day when some of my dreams would come true? My natural inclination to study and to engage in literary pursuits having impressed me from my earliest recollection, would I ever find a field for its application? Was I doomed to follow activities which were a burden to me, and do work for which I was not qualified? Should I continue a life fraught with dissatisfaction, or a life which meant to eke out a miserable existence? These were serious reflections with me as I wandered up and down the canyon and climbed the mountains in 1876. By day and in the silent hours of night I had pleaded with the Almighty to show me his will concerning me. The answer came, the still small voice which I had learned to know to a certain extent spoke peace to my troubled soul and seemed to say: The Lord has something of importance for you to do in life, therefore, be of good cheer. Then came the thought, as if by direct inspiration from heaven, to take hold of the work which, towards the close of 1876, demanded my attention.35

This "work that had demanded his attention at the close of 1876"

35 Ibid., p. 95.
was a treatise on the Prophet Joseph Smith. Andrew's early exposure to the Prophet's history in *Skandinaviens Stjerne*, plus more recent articles on the subject in the *Juvenile Instructor*, had led him to devote what time he could to a translation of certain parts of the history of Joseph Smith into Danish. 36

As a result of the vivid impression received while on the mountain, Andrew wrote to President Daniel H. Wells of the First Presidency, expressing his desire to publish a history of the Prophet Joseph in the Danish-Norwegian language. President Wells replied that the First Presidency approved of this proposal. 37

Publication of the book was not an easy matter. Andrew conferred with President Daniel H. Wells, gave him a sample of his translation, which in turn was sent to President Brigham Young in St. George, Utah. President Young turned the translation over to Apostle Erastus Snow, who because of his mission to Denmark, had some knowledge of the Danish language.

Andrew wrote a letter to Elder Snow explaining his plan of writing a history of Joseph Smith in the Danish language, and received a reply dated January 18, 1877, stating that the brethren would very much like to see such a work, written so as to be easily read and understood. He also suggested that Andrew have one or two humble-spirited scholars look over his work to avoid errors and ensure a full and clear rendering of the original. This marked the beginning of a long and

36 Jenson's *Journal*, B, pp. 297-298. The *Juvenile Instructor* was a periodical originally published by George Q. Cannon as a tool of the Sunday School organization.

productive relationship between the historian and the apostle. From this juncture, Elder Snow was the General Authority with whom Andrew worked. 38

Andrew decided to publish Joseph Smith's Levnetsløb in monthly installments and to charge ten cents per month, enabling practically everyone to afford the book. To meet expenses, he then decided to sell advance subscriptions, traveling on foot to wherever the Scandinavian saints resided. 39

Andrew at last met success. The many emigrants from Scandinavia who could not read English had been thirsting for such Church literature. In many communities, every Scandinavian family subscribed to Levnetsløb. Undoubtedly some of the success in acquiring subscriptions can be attributed to a letter of introduction from Erastus Snow addressed to the Scandinavian saints.

We take pleasure in recommending Andrew Jenson of Pleasant Grove to publish in the Danish language a history of the Prophet Joseph Smith in a series of numbers, and I have advised that he canvass for subscriptions in advance to help him in printing it as soon as it can be revised, so as to appear entirely correct, and I trust he will meet with suitable encouragement from the saints in so doing, in which he has the approval of the First Presidency.40

By February 4, 1877, about one third of the book had been written. Gifted though he was, Andrew recognized his inadequacy in the technical aspects of writing. He said:

The whole will require a thorough revision from a grammatical and literary standpoint, before being sent to press, for I am as

38 Ibid., p. 95. 39 Ibid., p. 96.

40 Jenson's Journal, B, p. 317.
yet not possessed of sufficient literary ability to get the manuscript absolutely ready for the printer single-handed. I need help. . . . 41

Erastus Snow wrote to President Daniel H. Wells, stating that President Brigham Young approved of this work. He mentioned that he understood Andrew planned to attend spring conference in St. George and would bring his manuscript for Elder Snow's inspection. 42

On March 21, 1877, Andrew arrived in St. George. He was so impressed by his first sight of a temple erected by the Latter-day Saints that "instinctively I raised my hat, uttered a short prayer, and expressed my gratitude to the Lord for the privilege I had to behold the sacred edifice." 43

While on his mission Andrew had met Johan A. Bruun, who was then translating for Skandinaviens Stjéne. Meeting again with Brother Bruun in St. George, Andrew asked his assistance in preparing the book for publication. Brother Bruun accepted the proposal, and the two men drew up a written agreement whereby they would share equally in the cost, with Andrew, because of his extra work on the book, taking the first 25 per cent of the profit, after which they would share equally. 44

The revision of the manuscript was immediately begun. It was apparent that a number of changes and improvements were needed. These necessitated long hours of editing, but the work progressed satisfactorily. On April 4, 1877, The Deseret News published an announcement of the coming forth of Joseph Smith's Levnetstølb, signed by Andrew and

41 Ibid., p. 314. 42 Jenson, Autobiography, p. 97.

43 Jenson's Journal, B, p. 324.

44 Andrew Jenson and Johan A. Bruun agreement, Jenson Papers.
Johan. The notice stated that the book would be published in a series of monthly pamphlets, each part consisting of sixteen pages, enclosed in a paper cover, and costing ten cents postpaid to anywhere in the United States. A postscript by Erastus Snow encouraged the Scandinavian saints to support the work. 45

While in St. George, Andrew attended general conference and the dedication of the St. George Temple. He was heartened by his meeting a number of the general authorities at the conference, all of whom encouraged him in his literary project and gave him their enthusiastic support. Particularly encouraging was the opportunity to briefly explain his plan to President Brigham Young.

After the meeting Bro. Snow introduced me to Pres. Brigham Young, who asked me a number of questions in regard to my literary undertaking, and I explained my plan to him briefly, which seemed to meet with his approval. And yet, I shall never forget how he seemed to size me up with his piercing eyes, as if he would question me by saying "Do you think you can do it?" He did not say that, but I thought I could read his thoughts in his countenance. 46

After a pleasant and productive month in St. George, Andrew journeyed to Pleasant Grove, stopping along the way to sell subscriptions. By the time he reached home he had raised his subscription list to 650.

On April 27, Johan Bruun arrived in Pleasant Grove. The following day the two men traveled to Salt Lake City to make arrangements with The Deseret News for publication of their book.

Near the end of May, Elder Erastus Snow visited Pleasant Grove to learn how the book was progressing. After Andrew and Johan spent

45. *The Deseret Evening News [Salt Lake City]*, April 4, 1877.
two days reading parts of the manuscript to him, he expressed his satisfaction with their work.\(^{47}\)

July 3, 1877 dawned bright for Andrew. The years of frustration, the doubts, and the failures were erased. On that day the first sheet of Levnetslåb was published. Andrew's stubborn belief in his talents, his refusal to accept as inevitable the drudgery which was the usual lot of the emigrant, his burning desire to contribute to the Church he loved, something of worth and beauty—all was now vindicated.

On July 6th Andrew mailed 900 copies of the first sixteen pages of Levnetslåb to his subscribers. By the end of the year 112 pages had been mailed and the subscription list had grown to 1825.\(^{48}\)

But, as with most beginning authors, the cost of printing precluded immediate financial success. Andrew had given Johan some money so he could continue assisting with the book, but "I so far had drawn next to nothing of the means which had been received from subscribers."\(^{49}\) At the end of 1878 they had published eleven parts of Levnetslåb, bringing the total pages published to 288.

During the first part of 1879 Andrew finished printing, publishing, and mailing the last ten parts of Levnetslåb. The book was now complete, containing 448 pages. At this time the first edition of Levnetslåb was brought to a quick conclusion by Andrew's call to his second Scandinavian mission.

The Deseret News gave this estimate of the work by Jenson and Bruun.

It is an excellent and reliable work and is growing favor with

\(^{47}\)Ibid., p. 102.  \(^{48}\)Ibid., p. 103.  \(^{49}\)Ibid.
those familiar with the language in which it is printed.  

Financially the book was not as successful. At the time Andrew left for his mission he and Johan owed $675 to The Deseret News for printing, and were waiting for $1800 to come in from their subscribers.

The first edition of Levnetsløb was to last until 1904, when Andrew was called by the First Presidency on a special mission to Scandinavia to publish a new and revised edition of this work. He finished this edition in three months, assisted by President Christian D. Fjeldsted of the Scandinavian Mission.

This first work of Andrew Jenson's, Joseph Smiths Levnetsløb, holds an important place in the history of the Church. It was the first foreign language book published in Utah (1877), and the first publication of a bound book dealing with the Prophet Joseph Smith. 

Thus began Joseph Smiths Levnetsløb and for Andrew Jenson a lifetime of compiling and writing Church history. Levnetsløb had set the pattern for Andrew Jenson's future.

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50 Deseret Evening News [Salt Lake City], April 28, 1878.
51 Ibid., August 24, 1904, p. 10.
CHAPTER III

ANDREW JENSON BECOMES A HISTORIAN

On May 21, 1879 Andrew Jenson departed for his second mission, leaving behind his wife and two young children. This mission served not only as a time of spiritual growth and administrative training, but it laid the foundation for his future life's work.

Soon after his arrival in Denmark, he was sustained as president of the Copenhagen branch. This appointment at Copenhagen was made partly for the purpose of enabling him to study the Danish language under distinguished teachers. Such an education proved valuable for as Andrew Jenson said,

... the authorities of the Church desired that I should obtain a better knowledge of the Danish language, so that I might be used by the Church in the future as a writer and a translator.¹

In his missionary work, he was able to make arrangements for a fine private teacher. He met Mr. L. Moth Iversen who was courting a Latter-day Saint girl who had refused to marry him unless he joined the Church. Since Mr. Iversen was a scholar of considerable ability, Andrew agreed to teach him the principles of Mormonism if he would give Andrew lessons in the Danish language. An agreement was made, and although it took Andrew longer to learn Danish grammar and composition than it took Mr. Iversen to be baptized, both were very pleased with

the end result. Andrew was soon taken into the mission office as a translator and writer for Skandinaviens Stjerne.2

While on this second mission, Andrew said he had his first encounter with evil spirits. Two elders had met a man who had been tormented with an evil power for some time. They had "battled" with him all one day and afterwards re-baptized him for the remission of sins, but he still was troubled. Andrew and the mission president, Niels Wilhelmsen, blessed him, re-confirmed him a member of the Church, and sealed upon him his former ordination as a teacher.3 Then Andrew noted,

We . . . rebuked the evil spirit which had tormented him, but at that moment the man began to rave, making the most hideous expressions of the face and twist and turn his limbs in a fearful manner; but we continued our administration with increased energy, using all the power and faith which the Priesthood we bore would allow us, and at last the devil departed.4

President Wilhelmsen was so weak after this administration that Elder Jenson and another elder had to assist him back to the mission office.

About one month later, they found this man in the same condition. Again they blessed him, Elder Jenson being mouth on this occasion. After the blessing, the evil spirit seemed to attack the man worse than before. Elder Jenson and the others again laid their hands on him. They rebuked the evil spirit in a strong voice which had the desired effect. When sometime later the man was again attacked they were

2 Andrew Jenson's Journal, C, pp. 50-51.

3 In the early days of the Church it was a practice to re-administer the ordinances of the gospel on special occasions. This practice is no longer continued.

4 Jenson's Journal, C, p. 56.
perplexed until they discovered that he had led an unclean life; they refused to administer to him again until he had repented. "This experience with evil spirits taught me this lesson," Andrew testified, that it is not a desirable task to attack the devil on his own ground, or endeavor to drive him away from places where he has a right to be. This man had made himself liable to the attacks from this evil source because of his unholy practices.5

Andrew had now progressed in his knowledge of the technical features of the Danish language so he could put his efforts into the primary reason for his mission call. He began editing a monthly periodical in the interest of the young people of the mission, which he called Ungdommens Raadgiver. He edited a pamphlet which contained a list of Bible references in the Danish language. This little concordance of the Bible was used by the missionaries in Scandinavia for a number of years. He was also appointed assistant editor of Skandinaviens Stjerne.6

Andrew now began translating the scriptures into his native tongue. President Wilhelmsen and he worked for many months on a new edition of the Book of Mormon in Danish. Andrew also prepared an index for this new edition. He was very pleased with their work.

It absolutely is the prettiest and finest book which has ever been published by the Saints in Scandinavia.7

This third edition was a careful revision which corrected the inaccuracies and errors found in the former editions.

The third edition of the Book of Mormon was to be used until 1900 when Andrew was asked to work with Elder Anthon H. Lund of the

5 Jenson, Autobiography, p. 111. 6 Ibid., pp. 113-114.
7 Jenson's Journal, C, p. 205.
Council of the Twelve, to edit a fourth edition. A more thorough revision was possible since they would have access to all the other translations of the Book of Mormon. Andrew felt this was a better translation than his previous one because Elder Lund's knowledge of the Danish language was very good and his own knowledge of the Danish language had greatly improved.  

After completing their translation, Andrew was asked by the First Presidency to accept a special mission to Denmark to publish this new edition. He indicates this call was not unexpected.

... it would be unwise to trust the publication of so important work to any but the revisers, and inasmuch as Bro. Lund himself could not go, the choice naturally fell upon me as the only other reviser.  

The Church leaders apparently had great faith in Andrew Jenson's ability in completing this work.

This is a work for which he is eminently qualified. His attention to detail, and his thorough acquaintance with the differences of expression in the two tongues, his quick perception and capacity for literary work, will be particularly adapted to the task before him. As the revision of the text has been conducted under the supervision of President Anthon H. Lund, whose scholarly and lingual acquirements are exceptional, our Danish friends may rest assured that the new edition of the Book of Mormon will be as perfect a translation from the English version as it is possible to be made.

All of this literary work was very satisfying to Andrew Jenson. On his thirtieth birthday, thinking back over all that he had accomplished and the various occupations that he had tried thus far, at last he seemed to have found his place in life.

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8 Andrew Jenson to Joseph F. Smith, May 6, 1903, Jenson Papers.
10 The Deseret Evening News [Salt Lake City], May 13, 1902, p. 4.
Not until I was called on my first mission in 1873 did the aspiration and desires of my youth awaken in me anew and with increased strength, and I began to see the right and to have hope that after all I had a possible future in the direction of my natural inclinations. I therefore made the resolution that I would put forth every possible effort to make myself useful in the promotion of God's cause on the earth, and that I would endeavor to attain to such a degree of knowledge by developing the talents God had endowed me with that I could become a useful instrument in the hand of the Lord to preach the gospel of salvation to mankind. . . . A bright and happy future seems to open before me and I have the promise that the Lord has a great work for me to do on the earth. 11

The historian was slowly being formed.

President Niels Wilhelmsen became ill and had to be taken to the hospital to receive medical care. Andrew seemed to sense that something might happen to his beloved president.

I followed Bro. Wilhelmsen to the hospital, and on the road home I felt so depressed in my feelings that I burst into tears and could not regain my equilibrium for some time. 12

Every day Andrew would go to visit President Wilhelmsen. At first he seemed to be doing quite well, but then he began to fail. President Wilhelmsen seemed resigned to his ultimate fate for he told Andrew, "I am not afraid to die, but I would like to see my family first. If I die, it is the will of the Lord." 13 With this premonition of death President Wilhelmsen gave minute instructions on his funeral and the affairs of the mission. On August 1, 1881, President Niels Wilhelmsen died. This appeared to be a personal tragedy for Elder Jenson.

Oh, how I love Pres. Wilhelmsen sincerely. Never before had I labored with a man, either in the mission field, or elsewhere,

11 Jenson's Journal, C, p. 147.  
12 Ibid., p. 216.  
with whom I had been so intimate and confidential as I had been with him. I could not love my own father with a greater devotion than I loved this man. 14

With the instructions that he had received, Andrew took immediate charge of the mission as acting mission president. One of his concerns was the emigration of some Scandinavian saints to Utah. This took a lot of planning and arranging, but it gave Andrew a chance to show his administrative ability. President Albert Carrington, European Mission President, took special note of his work.

I am pleased with the manner in which you are conducting matters, and with regard to instructions I have only to say at present: Go on as well as you can according to the instructions of Prest. Wilhelmsen, and as circumstances require, until a successor to Prest. W. arrives from Zion. 15

Finally, a new mission president was assigned, so Andrew could now take his journey home. This had been a very important mission for Andrew Jenson. He had gained much valuable experience that would be of great benefit to him the rest of his life.

Shortly after returning from his second mission, Andrew began preparations for one of his major works, Morgenstjernen (Morning Star). He wrote to Erastus Snow telling him of his projected work and requested permission to publish a historical magazine in the Danish language. At first Elder Snow seemed reluctant to grant his permission since President John Taylor did not understand the object of the work. Elder Snow finally gave his approval along with "the prayers and blessing of your brethren." 16

Andrew began to compile materials for Morgenstjernen. Included

in the first issue was a history of the Scandinavian Mission from 1850 to 1880, a biography of Erastus Snow, a summary of events in 1881, and other articles. This would actually be his first authored work since Levensløb was mainly a translation of already published material. This work would be an especially fine contribution to Church history since Andrew had just completed his mission to the very mission he would be writing about. Because of his work at the mission office he had access to many valuable records that were of great value to him in completing an accurate and up-to-date history. 17

On January 12, 1882, in company with Erastus Snow, he had a conference with President John Taylor and some members of the Council of the Twelve. He presented to them his plans for this new publication. Erastus Snow was appointed by the brethren to supervise the work of Elder Jenson, and he again addressed a letter of recommendation to all Scandinavian saints. In the letter he indicated that Andrew Jenson had the full approval of the brethren in this publication. It was also explained that the work would be submitted for inspection and approval to the First Presidency, the Church historian, or Erastus Snow. Elder Snow then concluded the letter:

We are confident that such a work cannot fail to prove interesting and valuable to the saints generally, and to the Scandinavian people particularly. Any of our Scandinavian brethren who have journals or historical items should contribute such items to Andrew Jenson in his work.

Praying God to inspire his mind and guide him to correct sources of information and enable him to be discrete in his selection and accurate in his statements and that his labors may redound to the glory of God and the welfare of his people. . . . 18

Certainly this last statement is worthy of consideration by any Historical writer.

The same method that was used in selling Levnetsløb would be employed for Morgenstjernen. Andrew would sell subscriptions to his magazine and mail it out in sixteen installments of sixteen pages each. A sixteen page supplement entitled Kirkens Histories, a continuation of Levnetsløb, would be issued four times a year. The annual subscription for these two publications would be $1.25.

Once again Andrew took to the subscription trail, journeying from city to city. When publication began, the subscription list was only 300; this later rose to nearly 2200.19

On these sales trips he acquired, on a loan basis, many private journals for use in writing his various histories. This made his works especially valuable and interesting. One of the most prominent of these journals was that of Erastus Snow. Andrew was carrying the sketch, which he had prepared from this journal, when he met Elder Snow traveling on the train from Provo. He spent an enjoyable evening reading aloud to him from the sketch.20

Because of the many trips he was making, especially to Salt Lake, Andrew decided to move his family there. During the time Andrew was building his home, he and his family rented four rooms from Anna Snow (wife of Erastus Snow). While in the Snow home Mary had a serious fall that almost proved fatal.21

20 Ibid., p. 129.
21 Ibid.
As popular as Morgenstjernen was becoming, it was not enthusiastically received by all the Scandinavian Saints. He made note in his journal of a visit to one of these settlements:

I here met some peculiar cold and indifferent members of the Church who appeared to be as ignorant and careless concerning anything of an intellectual nature as any I have ever seen. It seemed as easy to make them fly to heaven as sustain anything of a literary nature. If people are to be saved according to the knowledge they gain in this life however will such people ever get into heaven? 22

This also seemed to be a period of spiritual growth for Andrew. On a number of occasions in his private journal he explained how he went alone to pray about something "which only the Almighty God and the Heavenly Host know." 23 One day while his wife was away he prayed earnestly for a special blessing, and felt that his desire would be granted if he continued faithful.

When I went up in the center of town in the evening about the time I was praying one of the leading men of the Church had been making diligent inquiries in regard to my faithfulness, trait of character, family affairs, etc. What does it mean? The future will undoubtedly unfold the mystery. It surely has a meaning. 24

One month later the meaning of this experience began to be demonstrated as he stated further in his journal:

Because of Elder John Van Cott's death there is a vacancy in the quorum of the first seven Presidents of Seventies, and my name has been brought up in the council of the First Presidency and Twelve in connection with other names with a view to fill the vacancy by a brother of Scandinavian origin. If the Lord and His servants shall be pleased to give me that position I shall surely try to magnify my calling to the best of my ability. . . . I have in the past tried not to seek for office or position, but I can not deny that I would consider myself much favored by the Lord if he accepts me as His servant in this respect. 25

In his journal, Andrew now made clear the reason for some of

his intensive soul searching. He revealed between April 7th and 8th, 1883, he had a pleasant dream in which he thought he saw himself sustained as one of the Seven Presidents of the Seventy. Although he was not sustained in the position, this was a time of great spiritual experience that would come to rich fulfillment not many years later. 26

In order to reduce expenses Andrew bought type, cases, galleys and other materials and set up a miniature printing office in his home. Here the type was set for Morgenstjernen, then the forms were wheeled in a little handcart to The Deseret News office where the press work was done. The printing from this type was very pleasing to him, and he wrote that the new format received considerable praise. 27

Along with his literary talents Andrew possessed a keen business sense and was constantly searching for new, better, and cheaper ways of accomplishing the task he had set for himself. The financial problems he would encounter were due not to mismanagement but rather to the nature of the profession he had hewn for himself.

As Andrew commenced his second volume of Morgenstjernen he seemed anxious to make available more of the scriptures of the Scandinavian saints. He had actually started work on the Book of Abraham while still on his second mission to Denmark. 28 But the first indication that he planned to include the Pearl of Great Price in Morgenstjernen was a note in his journal on Monday, March 26, 1883. "The remainder of the week I spent in translating the 'Writings of Moses' from the Pearl of Great Price and mailing No. 4 of 'Morgenstjernen'," 29 The next entry

26 Ibid. 27 Jenson, Autobiography, p. 134.
28 Jenson's Journal, C, p. 50. 29 Ibid., D, p. 11.
in his journal was on April 10, 1883, when he explained, "The evening I spent with Erastus Snow at his place on the Hill. We worked together on my translation of Pearl of Great Price until 2 o'clock at night." After this preliminary work, Elder Snow recommended that Andrew write him a letter explaining his plan so that he could present it as a proposal to President John Taylor. On April 11, 1883, Andrew sent the following letter to Erastus Snow:

In my subscription plan for the 2nd vol. of "Morgenstjernen" I promised the subscribers to publish the Book of Abraham in the paper together with the accompanying illustrations, as they appear in the Pearl of Great Price. But in translating that fraction of the work referred to the idea struck me forcibly that the whole of the work which never before has been published in the Danish ought to be translated and printed in full for the benefit of a vast number of my subscribers who cannot read the English language. Not wishing, however, to take any liberty in this respect without taking council from the proper course I now lay the matter before you and kindly ask you, if you think proper, to council with the First Presidency about it, and if it is deemed advisable to have this done, I would much desire to have my translation thoroughly examined and proved by you personally, so that no error in any way creep in, it being somewhat a difficult task to translate a work of this kind correctly and accurate. . . . I have been asked by scores, and I might say hundreds, of our Scandinavian brethren, to translate and publish the Pearl of Great Price in Danish; hence I know that the work would be very acceptable to them. My plan would be to publish it in the current numbers of my magazine, continuing it until published complete.

During the next few days Andrew Jenson read his translation of the Pearl of Great Price to Erastus Snow. On April 17, 1883, Andrew received from Brother Snow the following reply to his letter of the 11th:

Pres. John Taylor . . . says that I am at liberty to help revise your translation and that you will be allowed to publish the "Pearl of Great Price" in the Danish language in your magazine "Morgenstjernen," upon this condition, that the translation be approved and made as correct as possible, that the Deseret News Publishing Company be allowed to use your forms and translation of

30 Ibid., p. 12. 31 Ibid.
Abraham, etc., so that said Publishing Company can issue the Pearl of Great Price in book form in Danish. It being a Church work, he says, it should remain thus, and not be turned over to private individuals.  

Andrew continued to read his translation of the Pearl of Great Price to Erastus Snow, but it was not until June that this translation was ready for publication. On June 7th and 8th Andrew shipped volume two, numbers six and seven of Morgenstjernen to his subscribers. Contained in these two issues was "The Vision of Moses," "The Writing of Moses," and the "Book of Abraham." Andrew finished publishing the rest of the Pearl of Great Price in Morgenstjernen in the fall of 1883. In numbers ten and eleven of Morgenstjernen he included the following items: "An Extract from a Translation of the Bible" (Matthew, chapter 24), "A Key to the Revelation of St. John" (Section 77 of the present Doctrine and Covenants), "A Revelation and Prophecy on War" (Section 87 of the Doctrine and Covenants), "Extracts from the History of Joseph Smith," "From the Doctrine and Covenants of the Church," "A Revelation on the Eternity of the Marriage Covenant, including Plurality of Wives," and the poem, "Truth." This compilation is identical with the 1878 edition of the Pearl of Great Price.  

In the same year (1883) that the Pearl of Great Price was first published in Morgenstjernen, the Pearl of Great Price was also published officially as a Church publication in the Danish language and it was called "Den Kostelige Perle." This work was identical with the Pearl of Great Price as it was published in Morgenstjernen with one exception,

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32 Ibid., pp. 14, 19.

as noted by Andrew Jenson in his journal.

I spent the week writing for my paper and reading on the last form of "Den Kostelige Perle," (Pearl of Great Price) which was printed on Saturday (Nov. 24). I have already published the work in "Morgenstjernen," and instead of distributing the type they are re-arranged and put in smaller pages. . . . It is Church property as I am merely reading proof.34

Thus came into being the first official edition of the Pearl of Great Price in Danish. This made the fourth language in which the Pearl of Great Price had been published and the third foreign language edition. It was preceded by the English in 1851, the Welch in 1852, and the German in 1882.35

About one month before, October 14, 1883, Andrew made this statement on how the preface of "Den Kostelige Perle" came into being, "I visited Bro. Erastus Snow in the forenoon; we wrote preface to the Danish edition of 'Pearl of Great Price.'"36

Andrew worked on one subsequent edition of the Danish Pearl of Great Price. On Friday, November 27, 1903, he made this comment, "In the afternoon I divided my old translation of the Pearl of Great Price in Danish into chapters and verses like the last English edition, pending the revision of a second edition."37

On January 12, 1909, Andrew was set apart as president of the Scandinavian Mission; and it was while on this mission in November, 1909 that he finished reading proof for a new edition of the Pearl of Great Price.

34 Jenson's Journal, D, pp. 52-53.
36 Jenson's Journal, D, p. 54.
37 Ibid., H, p. 450.
Great Price in Danish.\textsuperscript{38}

Once again we see the fulfillment of the prediction in the Book of Mormon: "And thus we see that by small things the Lord can bring about great things." (1 Nephi 16:29)

Through the efforts and enterprise primarily of one man, Andrew Jenson, this book, the Pearl of Great Price, was made available to a large segment of the converts of the Church for the first time.

During 1882 and 1883 Morgenstjernen was published as a monthly periodical. Kirkens Historier was a supplement to these first two volumes. For one year it was changed to a semi-monthly publication until in 1885 it reverted back to a monthly publication. Morgenstjernen consisted of four volumes and 960 pages.\textsuperscript{39}

\textsuperscript{38}Ibid., I, p. 152.

\textsuperscript{39}Andrew Jenson (ed.), The Historical Record (Salt Lake City: Andrew Jenson, 1889), V, p. 120.
CHAPTER IV

THE HISTORICAL RECORD

Near the end of 1885 Erastus Snow and others of the General Authorities met in a conference where it was suggested that Morgenat-jernen be changed from a Danish to an English publication. One of the brethren commented: "Could not Bro. Jenson do for the whole Church what he has already done in the interests of the Scandinavian Mission and the Scandinavians in Utah?"¹ Thus began The Historical Record, one of Andrew's most quoted books.

On November 8, 1885 there appeared in The Deseret News the prospectus for The Historical Record. In it Andrew explained the purpose of the book, and outlined its contents:

In this periodical we intend to publish such historical, chronological and statistical matter as will lay a foundation for what might properly be called a "Mormon Encyclopaedia". Among its leading features will be the following:

1. A brief description and condensed history of every place and settlement located or inhabited by Latter-day Saints since the organization of the Church.

2. Short biographical sketches of the prominent and leading men in the Church both living and dead, including the members of Zion's Camp, the Pioneers of 1847, and the Mormon Battalion. Also a number of others, both friends and foes, whose doings have been connected with the saints.

3. Condensed histories of all foreign missions, established by the elders. Some of the most important branches and conferences will be described in separate articles.

4. Descriptions of temples, tabernacles, and other public buildings erected by the saints.

5. A complete chronology giving the most important events in

Church history from 1805 to the present time. This will be published in such a shape, that it can be bound separately, when completed.\(^2\)

This was an ambitious project for one man to attempt. The prospectus proved to be not only a preview of The Historical Record, but practically a prospectus of all Andrew's future writings. In it he also aptly described the style of writing that he anticipated employing.

No attempt will be made to use flowery language, as the main object is to present facts in truth and simplicity. Accuracy as to dates and figures will be a predominant feature, so that the entire work may be considered good authority in all matters upon which it treats.\(^3\)

The Historical Record was published in monthly installments of thirty-two pages each and cost $1.25 per year. Each installment was equally divided—sixteen pages of general history and sixteen pages of chronology. Since this work was, in a sense, a continuation of Morgenstjernen it began with volume five instead of volume one.\(^4\)

In the issue carrying the prospectus, The Deseret News commented:

Brother Jenson has established a reputation as an accurate and efficient historian, and his efforts in the new field which he has mapped out for himself will doubtless be marked by ability and must result in good for the community.\(^5\)

Because of the works he was now publishing, Andrew began to receive many invitations and assignments to deliver lectures on Church history. He found fulfilling these engagements a source of great personal satisfaction.\(^6\)

\(^2\)Deseret Evening News [Salt Lake City], November 12, 1885.

\(^3\)Ibid., Italics added. \(^4\)Jenson, Autobiography, p. 140.

\(^5\)Deseret Evening News [Salt Lake City], November 12, 1885.

\(^6\)Jenson, Autobiography, p. 140.
It was in 1885, according to Andrew Jenson, that the crusade against plural marriage was commenced by the federal officials. Because of this action many of the leading Church authorities went into what was called the Mormon "underground." Andrew frequently visited some of the leaders who were hiding from government officials and received much encouragement in his undertaking. One day while he was engaged in research in the Historian's Office, the building was surrounded by deputy marshals who had warrants for the arrest of several Church leaders. In the office were two of the twelve apostles, Wilford Woodruff and Erastus Snow. Elder Woodruff became very nervous about the situation. One of those present suggested a disguise, so Elder Woodruff put on a slouch hat which gave him the appearance of a farmer in his work clothes. Limping out of the office on Andrew's arm, Brother Woodruff escaped detection by the deputy marshals.

During this time Andrew also entered into plural marriage. Four years earlier he had attended the annual conference of the Church in which there was much discussion of the recently passed Edmund's Bill. Andrew was disturbed with the various aspects of this bill, including the provision which denied the vote to anyone having more than one wife.

The form of the oath on the other side [non-members] is worded in such a way that the greatest whoremunger, libertines and

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7 Ibid., p. 138.

8 Ibid., pp. 140-141. Wilford Woodruff was so impressed with this event that he made special mention of it in his journal. "Glory Hallelujah to God and the Lamb for his mercies Endureth forever. Let all the Earth Praise the Lord. The History of this day is one of the Most important. Events of my life and is well worth a place in the records of the History of the Church." Wilford Woodruff's Journal, February 8, 1886, LDS Church Historian's Office.
prostitutes and the worst morally corrupted individuals may vote, as freely as any fine American citizen. Poor, corrupted Nation.

At the close of President John Taylor's speech at the April, 1882, conference, pledging their unalterable belief in the divine principle of plural marriage, the congregation shouted three times, "Hosannah, Hosannah, to God and the Lamb." The shout was so immense that the Tabernacle shook. 10

Apparently influenced by this conference and the tremendous persecution of the next few years, Andrew decided to take a plural wife. On December 19, 1886 Andrew married Emma Howell in the Endowment House in Salt Lake. At this time many other church members also began practicing plural marriage, the persecution evidently strengthening the saints' determination to prove their worthiness through this most difficult test. Because of the oppression suffered by many saints, Andrew and Emma's marriage was kept secret for a few years. 11

A short time after his plural marriage, Andrew was asked to speak to the brethren who had been placed in the Utah Penitentiary for the practice of plural marriage. This was a very touching experience for him, especially when the choir sang, "I Am Praying For You," the words of the chorus being "The children are praying for me." As this was sung tears flowed freely from the brethren.

I shall never forget this visit, to see our brethren, many of whom I was personally acquainted with, clad in the striped garb of convicts and forced to mingle with criminals of the worst kind was heartrending. I was led to exclaim: "Oh, Lord, how long shall thy servants thus suffer indignities from the hands of their heartless and wicked oppressors. When will the hand of deliverance be stretched

11 Jenson, Autobiography, p. 142.
out in behalf of these men who have been imprisoned because they would not desert their families."\(^{12}\)

It was during these trying times that another trial was placed on Andrew. His first wife Mary became seriously ill with what the doctors diagnosed as tuberculosis. Andrew nursed and cared for Mary and sought the Lord's help through the power of the priesthood, but on January 3, 1887 she died. Her death left a void in Andrew's life which he felt would never be filled.

Goodbye, my beloved Mary, wife of my youth, my first love . . . She was a good and noble wife to me . . . She cleaved to me through troubles and adversity and shared with me the burden of life more than eleven years.\(^{13}\)

After about two months he engaged his wife Emma as a housekeeper since only Mary had known of their marriage. Three weeks later he made a trip to Ogden, conveying the idea this was for the purpose of marrying Emma. Because of the persecution of the period, this stratagem was preferable to announcing her as his plural wife, although he received some criticism for marrying so soon after the death of his first wife.\(^{14}\)

Two years later, he married his third wife, Bertha Howell, the sister of Emma. Because of the extensive persecution Andrew had to be very cautious in having this marriage consummated. They arrived in Manti about midnight, July 14, 1888. While there Andrew met one of the citizens of Manti, but the man could not recall his name. Since he was not anxious to disclose his identity he left him wondering. The following evening, July 15, 1888, Andrew picked up Bertha at her lodging and they proceeded to the Manti Temple where President Daniel H. Wells

\(^{12}\)Jenson's Journal, E, p. 17. \(^{13}\)Jenson, Autobiography, p. 143. \(^{14}\)Ibid., p. 144.
sealed them for time and all eternity. But the fear of discovery was not over.

On the "divide" between Fountain Green and Salt Creek Canyon we met some deputy marshals who were searching for polygamists. Had they known what Bertha and I knew they could have made a "haul" right there and then.15

It was not unusual therefore, that during this period Andrew wrote an extensive article on plural marriage for The Historical Record.16

Although this article on plural marriage included valuable historical evidence indicating that plural marriage was begun by Joseph Smith and not Brigham Young, it was not accepted with enthusiasm by all the brethren.

The attention of the Twelve has been called to your number of the "Historical Record" for July, 1887, in which you publish a list of names of women who were sealed to the Prophet Joseph. We do not question your good desires in making these names public, but we are led to question the propriety of giving this publicity to them at the present time. . . . We do not think it is a wise step to give these names to the world at the present time, in the manner in which you have done in this "Historical Record". Advantage may be taken of their publication and, in some instances, to the injury, perhaps, of families or relatives of those whose names are mentioned.17

This last statement has since proved to be almost prophetic. Jerald Tanner, an anti-Mormon publisher, chose to re-publish only this article from all of Andrew Jenson's works.18

15 Ibid., pp. 147-148.
16 Andrew Jenson (ed.), The Historical Record (Salt Lake City: Andrew Jenson, 1889), VI, 219-240.
17 Wilford Woodruff to Andrew Jenson, August 6, 1887, Wilford Woodruff's Letter Books, LDS Church Historian's Office.
18 Andrew Jenson, "Plural Marriage" (Salt Lake City: Modern Microfilm, 1964).
In order to assure accuracy in his work, Andrew frequently compared notes with other historians, spending considerable time at the Historian's Office. On February 20, 1886, he wrote a letter to Franklin D. Richards, Church Historian, asking for permission to examine material in the Church Historian's Office to assure accuracy in his various publications. He further requested that his labors be:

thoroughly supervised and controlled by the Church Historians, so that it may be considered authentic in every respect. I hold myself ready at any time to deliver up every document or notes of historical value that I have, if the authorities so desire and continue my labors for the Church, and let it realize the financial benefit that may accrue from the Record, if I can only have sufficient for my family to live upon.19

He felt that if The Historical Record were published as an authentic Church publication it would get a larger circulation than as a private venture. He also mentioned that in order to make the record as accurate as possible he felt that a trip through Missouri, Illinois, Ohio, New York, and other states would be necessary. This letter revealed Andrew's desire to become attached to the Historian's Office. On October 28, 1886, he wrote to President John Taylor asking for employment in the Historian's Office. President Taylor indicated he had made inquiries about such a possibility, but that it would not be convenient at that time. He spoke of Andrew's Church Chronology and The Historical Record, stating that for those interested in history "they will find them full of interesting and useful information." He also offered some fatherly advice about the difficulties befalling a publisher of books:

It frequently is the case that publishers have to struggle for

19Jenson's Journal, D, pp. 182-183.
a long time before they can secure a proper recognition for the matter they offer to the public. When your works become better known their value will doubtless be more appreciated, and you will be able to overcome any of the pecuniary difficulties with which you are now harassed.\(^\text{20}\)

Apparently Andrew's works were not as financially successful as he had hoped, and he was seeking the endorsement of the First Presidency.

President Taylor's letter continued:

You seem desirous of having your works endorsed and recommended by the First Presidency. This we are reluctant to do, not in your case alone, but in all cases of this character. It is out of our power to examine the voluminous works which are published by one and another and pronounce upon their correctness, or give an unqualified opinion concerning them, and so we cannot do this for all we refrain from doing it for any. This leaves all publications to stand upon their own merits and the people to be their judges.\(^\text{21}\)

Although Andrew did not at this time find a position at the Historian's Office, it would not be long until he would become a very important part of that office.

The Deseret News continued to comment favorably on The Historical Record, apparently to encourage sales, "If continued as begun and patronized and read as it should be it will accomplish great good and fill a much needed want."\(^\text{22}\) The Deseret News also indicated that the history of the Mormon people had never been written "in a concise and succinct manner for ready reference."\(^\text{23}\) But the paper's finest compliment was printed after volume seven had been published.

\(^{20}\) John Taylor to Andrew Jenson, February 20, 1887, President John Taylor's Letter Book, January 31-April 15, 1887, p. 196, LDS Church Historian's Office.

\(^{21}\) Ibid.

\(^{22}\) Deseret Evening News [Salt Lake City], March 2, 1886.

\(^{23}\) Ibid.
It is a book whose value cannot be adequately estimated, as its usefulness increases as time rolls on. It is destined to be a guide to the future historian who will write a popular history of the Latter-day Saints as a community. The editor and publisher, Brother Andrew Jenson, is particularly gifted with the ability to compile facts of historical interest and the care which he exercises in that department of literature enables him to avoid blunders that a less scrupulous compiler would commit.24

Andrew attended April conference as usual in 1888 and was unexpectedly called upon by President Lorenzo Snow to address the congregation. This was the first of what would be many talks given at general conference, and demonstrated that his name was becoming very well known in the Church. It was also at this time he began to receive an allowance of fifty dollars each month to assist him in his historical labors. This was the first assistance he had received from any source. It seems to indicate the appreciation of the First Presidency for his historical labors.25

On May 27, 1888, Andrew visited his good friend Erastus Snow, whom he found very ill. That evening he had a speaking assignment in one of the wards, but when it was his turn to speak, he felt so depressed in spirit that he could not speak. During the meeting a messenger came in with the news that Elder Snow had died. Andrew mourned the death of Elder Snow for "He was a good and faithful man who I loved dearly. His death caused all 'modern Israel' to mourn."26

Andrew was called in September, 1888 to fill a special mission to the sites of historical interest to the Church in New York, Ohio, Missouri, Illinois. It will be remembered that two years before he had

24 Ibid., January 30, 1888.
requested such a trip. This was the first of many trips he made in the pursuit of accuracy in his works.27

Accompanying Elder Jenson was Edward Stevenson and Joseph F. Black. Elder Stevenson had previously been over the same area and Elder Black would go as a companion.28

Franklin D. Richards gave Andrew a special blessing as he departed.

... we ask God, our Heavenly Father, to give you abundantly of the inspiration of His holy spirit, so that the way may be opened before you to obtain and attain unto all the knowledge and information which is desirable and important for you to have and by which you may as a historian, write competently and creditably and faithfully of the doings of the Lord on the earth in the latter days, and of the doings and experiences of His people. And we bless you ... that you may be able to derive great consolation as well as information of great value in walking over the sacred places where the fathers have trod and where the angels have visited and where the favor of God has rested upon this holy and much favored land of Zion. ... 29

They departed September 6, 1888, arriving in Independence, Missouri, September 9. As they walked over these grounds so rich in the history of the Church they reminisced.

When we remembered that it was on that square the mob assembled with murderous intent and decided to drive the saints away from their homes and possessions, and that there also Bishop Edward Partridge and Brother Allen were cruelly stripped and tarred and feathered, we could hardly refrain from shedding tears, especially when we remembered that this goodly land of Zion is still in the possession of our enemies.30

Not only were they able to see many historical sites but they

27 Jenson, Autobiography, p. 149. 28 Ibid.

29 Franklin D. Richards, Blessing given to Andrew Jenson, September 4, 1888, located in private papers of Eva Olson, LDS Church Historian's Office.

30 Deseret Evening News [Salt Lake City], September 15, 1888.
also interviewed a number of people who played a role in early Church history. In Independence they met an "old Missouri mobocrat," who was proud of the fact that he had been an enemy to the saints for over fifty years. They received a lot of information on the fate of those who had played a leading role in the persecution of the saints. Many of these suffered rather violent deaths. They felt that this fulfilled the promise of the Lord, "vengeance is mine; I will repay."31

They were also impressed with the great destruction that had come upon the land of Missouri, especially Jackson County.

... nearly every house on both sides of the Big Blue [River]--the very section of country where about two hundred houses belonging to the saints were burned in the beginning of 1834--were destroyed during the guerrilla and bushwhacker's campaign of terror in the time of the civil war. It was a war between neighbors and neighborhoods, and the whole section of country was laid waste, ... At several points there are still remnants to be found of the chimneys and foundations, but not a single house is known to be in existence.32

They also had the opportunity to visit a number of the descendants of the Whitmers and their relatives. They visited with John C. Whitmer, son of Jacob Whitmer; Mrs. Bisbee, a daughter of Jacob Whitmer; Philander Page, a son of Hiram Page; and David J. Whitmer, son of David Whitmer. They all gave some valuable information about the witnesses to the Book of Mormon and their testimony of its validity. John C. Whitmer's testimony was especially valuable since he heard the dying testimonies of Oliver Cowdery, Jacob Whitmer, John Whitmer, and David Whitmer all bearing witness to the truthfulness of the Book of Mormon.33

It was also John C. Whitmer that related the story of a twelfth witness to the Book of Mormon. This was his grandmother, Mary Musselman

31 Ibid. 32 Ibid. 33 Ibid., September 17, 1888.
Whitmer. He related her experience in the following words:

I have heard my grandmother . . . say on several occasions that she was shown the plates of the Book of Mormon by an holy angel, whom she always called Brother Nephri . . . . It was at the time, she said, when the translation was going on at the house of the elder Peter Whitmer, her husband.

He went on to relate how with all the many extra boarders that were at her house, because of the translation of the Book of Mormon, she was frequently overloaded with work that proved to be a great burden. One evening after she had finished her usual household chores, she went out to milk the cows. On the way out she met a stranger carrying what looked like a knapsack on his back,

At first she was a little afraid of him, but when he spoke to her in a kind, friendly tone and began to explain to her the nature of the work which was going on in her house, she was filled with unexpressible joy and satisfaction. He then untied his knapsack and showed her a bundle of plates, which in size and appearance corresponded with the description subsequently given by the witnesses of the Book of Mormon. This strange person turned the leaves of the book of plates over, leaf after leaf, and also showed her the engravings upon them; after which he told her to be patient and faithful in bearing her burden a little longer, promising that if she would do so, she should be blessed; and her reward would be sure, if she proved faithful to the end. The personage then suddenly vanished with the plates, and where he went, she could not tell. From that moment on my grandmother was enabled to perform her household duties with comparative ease, and she felt no more inclination to murmur because her lot was hard.34

They were thrilled as they received permission to examine the manuscript from which the Book of Mormon was printed. This was in the possession of David J. Whitmer, son of David Whitmer.

We satisfied ourselves beyond a doubt that it was the copy from which the book was printed--a copy of the original manuscript. . . . We noticed at least three different handwritings, the most of it, however, being written by Oliver Cowdery, . . . . It is supposed that Emma Smith and perhaps Christian and Peter Whitmer wrote the balance.

34Jenson, Historical Record, VII, 621.
The signatures of the witnesses were all written by the same scribe, which is another proof that this is not the original manuscript on which each witness signed his own name. There were 464 closely-written pages, each sheet being written on both sides.  

Following their visit to Richmond, Missouri, they made their way to Liberty Jail in Clay County. It was here that the Prophet Joseph Smith and a number of the brethren were incarcerated from November, 1838, to April, 1839. They were able to gain entrance into this dungeon. They were immediately struck with the foulness that penetrated the building.

The smell from the decaying timber and dead insects was something sickening, and a couple of minutes' stay there made us wish for the fresh air outside. How the Prophet and his fellow-prisoners could endure life in such a hole for upwards of five months is more than we can comprehend. Of course it was not so filthy then, but the openings for ventilation and light seem to have been so small that it cannot possibly have been a healthy abode for human beings at any time.

They also had an extensive interview with James H. Ford who had served as deputy sheriff of Clay County at the time that Joseph Smith and the others were there. He was directly charged with the care of the prisoners while they were there. He commented on the time that the prisoners tried to escape from prison, he fired his pistol, but hoped he did not injure anyone. He explained that on many occasions he had taken the prisoners for a walk one at a time around the town so they could get some fresh air and some better meals.

On these walks he had often had lengthy conversations with the Prophet, who to him appeared to be far above the average of man in intelligence, and seemed to be very deep and thoughtful, although good-natured and even jocular in his manners.

In Palmyra they met Major John H. Gilbert, the man who set the

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35 Deseret Evening News [Salt Lake City], September 17, 1888.  
36 Ibid., September 28, 1888.  
37 Ibid.
type for the 1830 edition of the Book of Mormon. They were especially interested in the manuscript from which he set the type. "His manners went to prove that it was the copy now in possession of the Whitmers in Richmond, Mo." 38 Mr. Gilbert explained that there was no delay in the printing of the Book of Mormon because of financial embarrassment as believed by some. He indicated that he had set in type about 500 pages of the 580 pages in the first edition. The printing of the book, "he remembered distinctly, was commenced in August, 1829, and finished in March, 1830." 39

While in Palmyra they visited the Smith home by "taking the road locally known as Stafford Street," which brought them to the old Smith home. They found the frame house still standing. The residents of the home explained some of the events they thought had occurred in the home.

The old lady, mother of the present owner, and her amiable daughter, took considerable pains in showing us the room where Joseph is supposed to have kept the plates after receiving them from the angel. In this, however, they may be mistaken. . . . 40

When they left the Smith home they "turned east to the Canandaigua road, when we, about 2½ miles south of Palmyra, passed the Armington school house." It was in this old school house that Joseph and some of his brothers and sisters were supposed to have attended school. 41

Their next visit was to Fayette, New York, in search of the Whitmer farmhouse where the Church was organized April 6, 1830. They

38 Ibid., October 11, 1888. 39 Ibid.

40 Ibid. For a later description of the Smith home see: Andrew Jenson, "Is This the Identical Room?" The Deseret News, Church News [Salt Lake City], October 5, 1935, p. 1.

41 Ibid.
were disappointed in their findings.

The old Whitmer house, in which the Church was organized and in which the first three general conferences of the Church were held and Joseph received a number of important revelations, was a one- and-a-half-story log house. It was torn down years ago, but the site on which it stood is well known and was pointed out to us.42

At Nauvoo, Illinois they met two very interesting men. The first was Major Lewis C. Bidamon, the second husband of Emma Smith. He explained to them at times with great emotion, the troubles the saints experienced in Nauvoo in 1846. He also gave them a description of the Prophet Joseph Smith.

In regard to Joseph Smith, candor compels me to say that he was a noble man, yes, a noble man, indeed. I never met his equal in all my life, and I only saw him once, but that occasion I shall never forget. A certain phrenologist had invited me to accompany him to Nauvoo to pay Joseph a visit, the professor desiring to make an examination of his head. We found Joseph walking in the garden; he received us kindly and soon invited us into the house, where I had a two hours' conversation with him. His manners, movements and whole deportment made a deep and lasting impression upon me, and convinced me that he was not the impostor and wicked man he had been represented by his enemies to be; to me he appeared to be a good, honest and noble-hearted man, and from all I have ever learned about him since, I have not had occasion to change my opinion about him.

As they asked Major Bidamon further concerning the Prophet Joseph Smith he described his physical appearance in the following manner:

[He was] a very good looking man, with light complexion and light brown hair. He was strongly built and well proportioned, was about six feet high and weighed 200 pounds.43

They next visited Thomas C. Sharp, "the once notorious editor of the Warsaw 'Signal' (who did, perhaps, as much as any other man to incite the populace to murder the Prophet Joseph and his brother Hyrum)." He was now editing the Carthage Gazette. They tried to visit him but they found him quite unresponsive. His son, William Sharp, treated

42Ibid. 43Ibid., October 20, 1888.
them very kindly. He did ask them one very important question:

'Do you think,' said he, 'that the Mormons would kill my father, if he were to visit Utah?' We replied that we were not a blood-thirsty people, and did not seek satisfaction in retaliation. The young man said that he believed his father was sincere in what he did.44

They were able to look over the bound volume of the **Warsaw Signal** for 1844. They read with interest the extra number issued in June, 1844 calling for the extermination of the Mormons. Bound with the **Signal** was also a copy of the Nauvoo Expositor published by the apostates in Nauvoo, June 7, 1844. It was the destruction of this newspaper office that led to the arrest and finally the death of Joseph and Hyrum Smith.

The three travelers completed their mission and arrived home October 15, 1888. They had been very successful in their mission. They had located many important Church history sites. But, they also interviewed a number of significant people who gave them some important information on Church history.45

After Andrew Jenson returned home he continued his publication of **The Historical Record**. Volumes seven and eight are especially valuable because of this new information that he had acquired on his recently completed mission. Andrew could now write authoritatively on the eight witnesses to the Book of Mormon, as well as on the important places in Missouri and Illinois. He was able to publish for the first time information that had not been known before. This was possible because of his personal visits and interviews.

In September, 1889, the last number of volume eight of **The Historical Record** was completed. He bound the four volumes, five through

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eight giving it the sub-title of *Church Encyclopedia, Book One*. He later added to this work volume nine, which consisted mainly of the beginning of a journal history of the Utah pioneers of 1847.  

Having completed four volumes of *The Historical Record* he again wrote to the First Presidency about a number of concerns:

Ever since I commenced my historical labors, about 13 years ago, I have been under the impression that my work ought to be performed under the immediate supervision of the Church Authorities, and that everything I publish pertaining to Church history should by them be subjected to the strictest criticism before being printed. Such was indeed the case as long as I published in the Danish language, Elder Erastus Snow being appointed by the late Pres. Brigham Young, and subsequently by the late Pres. John Taylor to supervise my labors. But since commencing the "Historical Record", four years ago, I have published on my own responsibility, no one having been appointed to supervise my work. This, I may say, has often grieved me. . . . I am under the impression now, more than ever, that my work ought to be published by authority, or not at all.

Andrew then offers his services to the Church with or without material compensation. Once again he offers *The Historical Record* to the Church "as a free-will donation". Finally, he reminds them that for the last year and a half he has received fifty dollars a month from the Church to assist him. He reports that by the end of the year he will be able to deliver to the Church "documents and information that will fully compensate for what I have received."

In February, 1890, Andrew received two letters from President Wilford Woodruff. The first indicated that because "of additional inimical legislation" against the Church it would not be wise at that time to add to the force of the Historian's Office. The second letter continues the allowance of fifty dollars a month "In consideration of

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47 Jenson's *Journal E*, pp. 197-198. 48 Ibid.
the proposal you make therein to continue your labors in gathering
historical data..."

On September 2, 1890, he wrote his valedictory for the last
issue of The Historical Record. He had found collecting from his sub-
scribers too difficult and time-consuming, and felt that people did
not seem to appreciate literature of a historical nature at that time.

Although this brought to an end The Historical Record, part of
it was to be reprinted at government expense.

... a congressman from Utah, a non-Mormon, wanted the infor-
mation and he acquired a copy of Volume 9 of the Historical Record,
carrying the day by day journey of the pioneers. And then he asked
before the hearing to have it extended in his remarks to finish the
section of Volume 9 of the Historical Record. So father inserted
this story and filled up the few pages. And so it was printed at
government expense and distributed by the thousands. At any rate
it had a very limited subscription [The Historical Record]31. The
government printed thousands of these and gave them away.

In 1927 Andrew re-published two volumes of The Historical Record.
These were volumes seven and eight.52

Although Andrew never completed all that he had set out to do in
his prospectus, he laid a foundation of some important works to follow.

49 Ibid., pp. 231, 234-235.
50 Jenson, Autobiography, pp. 189-190.
51 Parley P. Jenson, Excerpts of a sacrament meeting held
December 27, 1939 honoring Andrew Jenson, Jenson Papers.
CHAPTER V

CHURCH CHRONOLOGY

The Church Chronology undoubtedly received greater distribution than any other work of Andrew Jenson. This work had its beginning in November, 1882, when Andrew was asked by George Q. Cannon and Sons to work out a chronology which was later published in a booklet entitled "A Hand-Book of References."¹

This work was also published as part of a number of other works. It was published as a series in The Deseret News, beginning August 25, 1883. It was included in Kirkens Historie (Church History) which was a supplement to Jenson's Morgenstjernen.²

When The Historical Record replaced Morgenstjernen, Andrew announced that as a part of this "Mormon Encyclopedia" he would include:

A complete chronology giving the most important events in Church history, from 1805 to the present time. This will be published in such a shape, that it can be bound separately, when completed.³

In January, 1886, 5,000 copies of the first sixteen pages of Church Chronology were published, which accompanied the first number of The Historical Record. It was anticipated originally that for the next four years the thirty-two pages of The Historical Record would be

²Ibid., pp. 131, 133, 146.
³Deseret Evening News [Salt Lake City], November 12, 1885.
accompanied by sixteen pages of chronology. 4

In October, of that same year, the first copies of the Church Chronology were published as a separate work. This was a volume of 140 pages, with seventeen pages of index. 5

After being sustained as an Assistant Church Historian, Andrew felt the need for adequate and safe storage for the Church's historical records. He probably recognized the need for a new Historian's Office more than anyone else since he was forced to use a room in his own home as an office for the lack of space in the Historian's Office. Since he needed almost daily access to Church documents and papers, this was very inconvenient; however, financially the Church was unable to undertake such a program in 1898. This economic plight was the result of a number of factors:

The confiscation of Church property as part of the anti-polygamy campaign, the cost of completing the Salt Lake Temple, the rising cost of Church education, welfare expenditures incident to the depression of 1890's, and the efforts of the Church to promote new industry in Utah, all contributed to a staggering debt in 1898 of $1,250,000. Tithing income in that year was only $600,000, which was hardly enough to meet the current costs of Church administration. 6

Andrew, realizing the financial condition of the Church, had a proposal. He would give to the Church the copyrights to Church Chronology, under the agreement that a second edition of 25,000 copies be printed, and the profits be used in the erection of a new Historian's Office. Andrew was optimistic in his belief that this edition would be sold in one year and $10,000 in profits would result. Finally, he

4 Ibid., p. 140. 5 Ibid., p. 142.
was so confident of success that he provided the original money to initiate the project.7

One month later, on May 10, 1898, the First Presidency and Council of the Twelve favorably responded to Andrew's proposal.

You are, therefore, at liberty, to make the transfer of "Church Chronology" to the Church when the work is revised and brought up to date, and then to proceed to raise the proposed sum through its publication and sale.8

Andrew immediately began revising the *Church Chronology*, which took him several months to complete. To make certain that the work was accurate Franklin D. Richards, Church Historian, appointed a committee composed of Elder John Jaques and Charles W. Penrose, Assistant Church Historians, and A. Milton Musser, an associate in the Historian's Office.9

On July 18, 1898 the first part of the work was printed, and the work completed on January 18, 1899.

The work necessary to revise *Church Chronology* for a second edition was a great personal burden to Andrew.

When the 18th or last form of Church Chronology went to press, I felt relieved of a heavy burden which had nearly crushed me. Never in my life have I been subject to such mental strain as in the compiling of this work, and at times I felt as if I could not possibly complete it. I often worked till past midnight. God grant that the Chronology which has cost so much labor and anxiety, may be of

7 Jenson's Journal, G, pp. 26-28. This was not the first time Andrew had offered Church Chronology to the Church. In 1887 Andrew made a similar offer, when he thought the Church might be interested in purchasing it. President John Taylor indicated that with the "persecution that is now raging" this would be impossible. John Taylor to Andrew Jenson, February 20, 1887, President John Taylor's letter book, January 31-April 15, 1887, p. 196, LDS Church Historian's Office.


9 Andrew Jenson (comp.), *Church Chronology* (Salt Lake City: Deseret News, 1899), p. iv.
great benefit to the saints, be well received by them, and the financial outcome be of such a nature that a new Historian's Office may be the result. 10

Apparently there was another reason for this "mental strain" he felt so strongly.

Just before the edition went to press President George Q. Cannon took the position that the Church should be able to provide its own building and could not afford to put itself under obligation to any man in the way proposed, although Mr. Jensen's [sic] offer was highly appreciated. The work was issued, but the title page did not name the presidency as publishers, as had been intended, and the proceeds did not go to the historian's office fund. 11

This statement can only be partially correct since President Anthon H. Lund indicated that $3000 had been turned over to the Church by April 7, 1917. 12

The problem of the First Presidency not being listed as the publisher was not the only problem associated with Church Chronology. At times it appeared that even his faith would be tested over problems arising from Church Chronology. Andrew threw all of his energy behind the selling of this book. As soon as the first copies came from the bindery, he immediately began selling them in his home ward. The Church Historian's Office attempted to sell one copy for each ten members of the Church. Andrew himself traveled to various parts of the Church encouraging others to purchase the chronology.

It was also advertised by the First Presidency on a number of occasions. A few months after the book was released, President Joseph F. Smith, speaking at the Davis Stake Conference said:

10 Jenson, Autobiography, p. 394.
11 Salt Lake Herald, October 24, 1901, p. 3.
It [Church Chronology] is a valuable book of reference for those who desire to keep posted in relation to the history of the Church, and I think every family ought to be possessed of one or more copies of it. If they can afford it. . . . I therefore recommend that the Latter-day Saints become interested in this work, and avail themselves of the opportunity that soon will be afforded them of obtaining a copy for their own use and the use of the children.\(^{13}\)

On October 18, 1899, the entire First Presidency issued a statement encouraging the saints to support the erection of the new Historian's Office by purchasing Church Chronology.

We heartily recommend to the Saints the Church Chronology recently issued from the press. As a work of reference on matters pertaining to the History of the Church it is exceeding valuable. And since the proceeds accruing from the sales are to be used toward the erection of a new Historian's Office . . . Church Chronology ought to meet with favor throughout the entire community. We trust that presiding officers and leading men in all the settlements of the Saints will place the matter before the people and take such steps as may be proper towards obtaining the popular sales advocated in the printed circular previously forwarded.\(^{14}\)

Although many of the presiding officers in the wards and stakes urged the saints to purchase the book, "in many instances some fault was found because we seemingly pushed too hard for the sale of the work."\(^{15}\) Andrew felt it was because of these difficulties that only $3000 was raised towards building a Church Historian's Office instead of the $10,000 contemplated. One stake especially seemed upset over the way Church Chronology was being advertised. One day Elder James E. Talmage went to the Historian's Office and told Brother Jenson that the brethren in Box Elder Stake were disturbed because of the way Church Chronology was

\(^{13}\)Deseret Evening News [Salt Lake City], March 20, 1899, p. 15.

\(^{14}\)Lorenzo Snow and Joseph F. Smith to whom it may concern, October 18, 1899, Andrew Jenson's Scrapbook, C, 1899, p. 20. Located in the LDS Church Historian's Office, hereafter cited as Jenson's Scrapbook.

\(^{15}\)Jenson, Autobiography, p. 394.
being urged upon the saints. 16 The stake president wrote to Andrew Jenson concerning the matter:

Since receiving your letter I have either by phone or personal conversation spent several hours on this work. Now I have reached the limit of it, and do not propose to go further with it. . . . Some of the members of the Bishoprics did not feel themselves financially able to take the books, others did not have the inclination. Some made criticisms saying the items of interest in the organizations of their wards were not mentioned, etc. . . .

In relation to the question, "What was done at your last quarterly conference?" . . . There was nothing done at the conference. I have never undertaken any small thing, as I regard this, that has taken so much of my time, and been so annoying to me. I am sorry that we have not been more successful. Any further business you have to do in connection with any, or all of these books, please take it up with the Bishops direct, or else send osme [sic] one here to look after it.

Events at this time seemed to all turn against Andrew. At the October conference in 1900 Andrew was not sustained as an Assistant Church Historian. He was also informed that the new Historian's Office would probably not be built for some time. All that he had worked for the last number of years now seemed to be fading away. However, he still continued his work and started new projects. It appears he began to contemplate leaving the Church Historian's Office, for he began making plans to organize the Andrew Jenson History Company. 18

As time passed, he became more and more depressed because of the situation. What would he do? Where could he go? If the brethren would not recognize him in the position he felt he deserved, he would take his problems to the Lord. On August 11, 1901, Andrew took a "lonely" walk

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17 Oleen N. Stohk to Andrew Jenson, May 25, 1915, Jenson Papers.
18 Jenson's Journal, H, pp. 75, 79.
into the mountains behind Ensign Peak. There he stopped and engaged in "secret prayer and meditations" for some time. "I laid before my Creator the feelings of my heart sincerely and openly and awaited the inspiration of the Holy Spirit." Andrew did not walk away disappointed. He recorded the following manifestation that came to him:

My son, be of good cheer, thy prayers are heard and shall be answered upon thy head with the blessing thou so earnestly desirest. The Lord hath not rejected thee, but he hath permitted thee to pass through trials and afflictions in order to try thy faith and thy integrity; . . . the Lord will forgive thee thy past sins and prosper thee in thy labors. . . . Thou has not lost thy position in the Church as an historian, thy zeal and integrity in that capacity are known to God and are pleasing in his sight, and it is God who hath inspired thee to do the work which thou has already done. But thou hast been too ambitious and hast cared too much for the opinion of men, and this is the main cause of thy present disappointment. . . . those who have sought thy destruction and have endeavored to harm thee, shall be humbled and destroyed, unless they repent. . . . Let not thy domestic affairs trouble thee. . . . thou shalt then have mastery over thy household, and all the members of thy family shall yet bow to thy counsel and be obedient thereto.

Forgive thine enemies and do not prosecute them nor resurrect scenes of the past. Let them alone, bear thy losses like a man of God. . . . Fear not because of the affliction of thine eye; thou shalt never go blind. 19

Andrew remained in the mountains until after sundown. Lifted up by this revelation, Andrew made his way home "fully determined to take a new stand" and obey the words that had been revealed to him.

But the Lord had told him in this revelation to "be patient yet a little while," and he was. His patience was rewarded when at April conference, 1902, instead of going to the morning session he retired fasting to his room in the Historian's Office. Again he lifted his voice in earnest prayer. After prayer he took his Doctrine and Covenants and opening it at random, he came to Section 98 and read verses 23 to 32.

19 Jenson's Journal, II, pp. 54-55.
This section states if a person comes against you or your families once and you bear it patiently, you shall be rewarded and so on until after the third time. After three times if you spare your enemy you shall be rewarded unto the third and fourth generation, yet he is in your hands and you are justified if you reward him "according to his works." Andrew felt that this was a direct answer to his prayer. That afternoon he attended the closing session of conference where he was once again sustained as Assistant Church Historian along with Orson F. Whitney, A. Milton Musser and Brigham H. Roberts.

This I consider right and just. Since Bro. Lund was appointed Church Historian in 1900 no assistant historians have been sustained. This was according to the plan of the late President Lorenzo Snow, but was not in harmony with the feelings of Bro. Joseph F. Smith, who considered, as I now understand, that I, who was the only one of Bro. Richard's assistants left, was treated unjustly. This was also what I thought, and if there had not been a change, I should undoubtedly have withdrawn from the Historian's Office, having already commenced a private business and organized a History Company with that object in view; but now, after being acknowledged and sustained in the position I think I am entitled to, I shall once more throw my whole soul into the work at the Historian's Office and have no other object in view than to work for the benefit and in the interest of the historical work or general welfare of the Church.  

The darkest days were over and now he could put his entire efforts into the work of the Historian's Office.

As the years passed, Andrew continued to update his chronology until 1914 when he had another edition completed. There were about 8000 copies remaining of the edition in 1898, to this he added his supplement from 1898 to 1905 and another bringing it to 1913. Also, additional information was added on the General Authorities and the line of authority

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21 Jenson's Journal, H, pp. 119-120.
of each was traced back to Joseph Smith. This listing apparently made it possible for many bearers of the priesthood to trace their line of authority back to the Prophet Joseph Smith. 22

Of this work the First Presidency was very complimentary:

It is a very comprehensive and valuable work, bringing data concerning prominent persons and incidents in Church history down to present times. The utmost care has been taken to insure accuracy in everything recorded, rendering the volume practically indispensable to every library of importance in the Church. . . .

Although the work is the result of the earnest, arduous and continuous labor for years of Elder Andrew Jenson, it is not his personal property but is under the control and direction of the Church. It is desired that presidents of stakes, bishops of wards, superintendents of auxiliary societies, presidents of quorums and of missions and of other organizations throughout the Church, use their influence to place this useful volume in every library, public and private, for the diffusion of valuable information, for the benefit of the historian's office. No ward, or quorum or association or publication should be without this volume, and we recommend it to the Latter-day Saints everywhere as a reliable work of reference worthy of their support. 23

But as we have seen, many of the local leaders did not encourage its sale. Some apparently still felt it was for personal gain.

A year later the brethren were still trying to get greater financial support for Church Chronology. At a special priesthood meeting on April 7, 1915, President Smith asked Andrew to speak on Church Chronology, but Andrew suggested that someone else recommend the book, since he had spoken on it six months before. President Joseph F. Smith then asked Presidents Penrose and Lund to encourage the sale of Church Chronology. Both responded, and President Lund indicated that Andrew Jenson had already turned over $3000 to the Church as a result of the

22 Jenson, Autobiography, p. 517.

23 Deseret Evening News [Salt Lake City], June 30, 1914, p. 2.
profits from this edition. \textsuperscript{24} After that date, support for \textit{Church Chronology} was no longer publicized by the General Authorities in conference.

Just before his death Andrew was working on bringing \textit{Church Chronology} up to date through 1939, a task he left incomplete. However, \textit{Church Chronology} was not buried. It is still kept up to date in manuscript form at the Church Historian's Office. Many felt that this was one of Andrew Jenson's most monumental works. President Joseph Fielding Smith, who worked with him for many years in the Historian's Office, stated, "One of his important works was the compilation of 'Church Chronology' the value of which has never been properly appreciated." \textsuperscript{25}

\textsuperscript{24} Jenson's Journal, K, p. 193.

CHAPTER VI

BIOGRAPHICAL ENCYCLOPEDIA

While Andrew was working on The Historical Record, he began gathering material for a biographical encyclopedia of prominent leaders who resided in the Salt Lake Stake. These sketches were written mainly as they were dictated by the individuals. Andrew had just published in The Historical Record a history of Salt Lake County with a large part devoted to the Salt Lake Stake. He compiled about 300 biographical sketches he had written, arranged them alphabetically, and published them in a little booklet of ninety-six pages, as a supplement to The Historical Record.¹

Twelve years later it was suggested that this collection of sketches should be expanded into a major biographical encyclopedia containing information on the General Authorities and other faithful men and women who had taken an active part in Church affairs from the very beginning. During most of 1901 Andrew was busy writing sketches for his newly contemplated work. The first bound copies of volume one came off the press on May 12, 1902. Volume one consisted of 828 pages and contained 690 biographical sketches. It included most of the General Authorities up to 1902. It also contained a number of articles on prominent Latter-day Saint women. The rest of the sketches were

¹Deseret Evening News [Salt Lake City], May 28, 1888.
mainly stake and ward leaders. Some early Church leaders who left the Church were not included in *Biographical Encyclopedia*.

Since Andrew had been called on a special mission to Denmark to publish his new translation of the Book of Mormon, the job of distributing this edition of 2000 copies was left to his son Parley. The *Biographical Encyclopedia* was well received by *The Deseret News*:

One of the most useful books that has been published in these latter times has been issued from the press. . . . These biographies are of very great interest, and embody the principal incidents in the lives and labors of the subjects of the work. They are much more elaborate than might be expected, considering the number of persons thus represented. . . . The style of the writing is lucid and terse, and very readable and pleasing. Dry details are not indulged in, but the aim has been to present each subject in lifelike character.

This is the first book of the kind that has been published since the Church was organized. . . .

We confidently recommend this impressive work to the consideration of the Latter-day Saints everywhere as the beginning of a series of volumes which will become necessary as time rolls on and further information is obtained. . . .

This advertisement provides a good description of this work and its importance in Church history literature. *The Deseret News* correctly assessed Andrew's efforts to obtain accurate information:

Accuracy has been one of the chief aims of the author, and he has taken great pains, by personal communications and by extensive travel in foreign missionary fields as well as in the various Stakes of Zion, to obtain correct information, such as may be relied upon by his readers.

Undoubtedly no one in the Church had traveled so extensively in gathering Church history. In 1888 Andrew had been called on a special

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3 *The Deseret Evening News* [Salt Lake City], May 10, 1902, p. 4.

4 Ibid.
mission to visit most of the Church history sites in New York, Ohio, Missouri, Illinois, Iowa, and Nebraska. On this trip he had an opportunity to interview many people acquainted with early Church history. He had also visited every stake in the Church as well as all the settlements of the saints in the Rocky Mountains, Mexico, and Canada. In 1895 Andrew was called on a special mission to visit all the countries of the world where Latter-day Saint mission fields had been established. This travel gave him an opportunity to gather historical material that undoubtedly had not been given to any other man.5

While Andrew was uncertain as to his position in the Historian's Office, he had organized the Andrew Jenson History Company. The main object of this company was the publishing of the Biographical Encyclopedia, but with his position firmly established in the Historian's Office, in 1902, the company was disbanded.6

Undoubtedly, Andrew intended to publish other volumes of Biographical Encyclopedia very soon after the publication of his first volume. But, his time was not his own. He was called on two special missions immediately after publishing volume one. He was only home a short time when he was called as president of the Scandinavian Mission. As a result he did not begin work on volume two with any degree of effectiveness until 1913.7

In 1904, after the publication of volume one, he was called to

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6 Jenson's Journal, H, pp. 75, 79.
7 Jenson, Autobiography, pp. 512, 518.
Reed Smoot, as apostle of the Church, was elected to the Senate of the United States on January 20, 1903. His seat was challenged because he was a "self-perpetuating" body of fifteen men (The First Presidency, Twelve Apostles, and other general authorities and political control of the Church). The claim was repeated in 1903 when the committee on privileges and elections, including President Joseph F. Smith, finally, Smoot was allowed to retain his seat. The First Presidency, 1967, p. 18-19, and Richard O. Cowan, Mormonism in the Twentieth Century, Utah: Extension Publications, Brigham Young University, 1967, p. 428.

On February 27, 1904, Andrew left Salt Lake for Washington, D.C., In company with Joseph F. Smith, Francis M. Lyman, and Hyrum M. Smith, and Dr. Reed Smoot, and others. President Smith, of course, was the main witness and he was carefully examined for a number of days. The Lord gave me utterance, and I was able to answer the questions propounded without being confused. I was called to the witness stand and kept there during the whole session, subjected to a most vigorous cross-examination. The next day, in the afternoon session, Andrew was again called to testify. He stated that he held the position of Assistant Church Historian and was publisher of Biographical Encyclopedia and Church Chronology. He also stated that he had two children and was a faithful Church member.

The summons to the committee on privileges and election of the Senate of the United States on Tuesday, the first day of March, 1904, at 10 o'clock, D.C., at their committee room in the City of Washington, in the District of Columbia, and there to testify what you may know relative to the subject matters under consideration by said committee, hereof fail not, as will answer your self under the said committee.

8 The summons to the Reed Smoot hearings in Washington, D.C.,
A great deal of his testimony was directed at his published works. He was asked where he obtained the information on the First Presidency and the apostles that he published in *Biographical Encyclopedia*. Andrew Jenson replied:

About the early apostles I obtained my information from the public documents of the church; and as to the recent members I have copied some from Bishop Orson F. Whitney's sketches that he has prepared for the fourth volume of the history of Utah, and also from M. F. Cowley's History of the Lives of the Leaders.

Mr. Worthington: You made it up, then, from previous publications?

Mr. Jenson: Yes, sir; partly so. 11

Although some of the material on the First Presidency and the apostles was obtained this way, this was not how most of the sketches were written. Letters were sent to bishops, stake presidents and other Church leaders with instructions to complete the accompanying sketch forms which asked for various genealogical and ecclesiastical information as well as a short biographical sketch of their lives. To get maximum coverage of those who should be included in *Biographical Encyclopedia* a letter was also sent to bishops asking them for their assistance.

We are mailing you several letters, sketch blanks, subscription blanks and some press clippings. The letters are intended for former Bishops and Bishop's counselors and the clerks of your ward. In each instance where the individual is alive we would kindly ask you to give him the letter and in case he is dead kindly give it to one of his children or posterity who you think would be able and willing to render aid. Any old veterans in your ward are included in the invitation to send sketches. 12

Those sending in sketches were asked to send $12 to assist in


12 Andrew Jenson to bishops, May 13, 1907, Jenson Papers.
the printing, $6 for the sketch and $6 for the portrait if submitted. Apparently no sketches of non-General Authorities were published unless this money was paid.13

In 1913 Andrew again commenced publication of *Biographical Encyclopedia* with volume two. Seemingly with the purpose of encouraging the sale of this forthcoming volume being printed at the Deseret News Press, *The Deseret News* again wrote a very favorable endorsement:

This biographical work is of great historical value and deserves the support of the general public. . . . No library of Church members will be complete without this work.14

Although Andrew was busy with this volume of *Biographical Encyclopedia*, the year 1913 was eventful in other respects. At October conference, Andrew spoke at a special priesthood meeting. After he was through speaking, President Joseph F. Smith remarked, "Good boy, Andrew, good boy." During this talk, President Smith not only endorsed the talk by Andrew Jenson but he also expressed his gratitude that the Lord had inspired such men to do the work they did for the Church.15

13 A number of years ago the author received a telephone call from Elder Earl E. Olson, Assistant Church Historian, asking if he would like to inspect a box of biographical sketches that they had discovered in the Church Historian's Office. In examining these sketches he discovered a few biographies that had the following written across the top: "will do nothing" or "paid nothing." None of these sketches appear in *Biographical Encyclopedia*. The widow of Charles Smith responded to Andrew's request for a sketch of her husband, but stated she could not afford to send the money. Charles Smith was a high councilor in the St. George Stake. He had assisted Mary Fielding Smith, wife of Hyrum Smith, in leaving Nauvoo, Illinois. He drove a team for her to Winter Quarters. His sketch is not in *Biographical Encyclopedia*. Letter of Mrs. Charles Smith to Andrew Jenson, April 29, 1907, Located under the name of Charles Smith, LDS Church Historian's Office.

14 *Deseret Evening News [Salt Lake City]*, November 29, 1913, p. 4.

On November 24, 1913 the First Presidency again endorsed the 
Biographical Encyclopedia. They indicated that volume one was an excel-
lent work that was suitable for every library in the Church; and the 
Deseret News reported:

A second volume about to be published bringing the work up to
date. It will prove most valuable for general information and par-
ticularly in furnishing reliable data concerning the lives and
labors of prominent persons connected with the great latter-day dis-
pensation, suitable for reference by writers and reporters. . . .
We regard the labors upon them as evidence of the diligence, per-
serverance and accuracy of Elder Jenson, which we hope will be duly
appreciated by our people everywhere.  

Others in the Church were also beginning to express their appre-
ciation for the work that Andrew was doing with the publication of
Biographical Encyclopedia. Representative of these comments are:

What you have done for this people and this work will perhaps
never be appreciated during your life-time. But the students and
workers in a church capacity realize to some extent the value of
your indefatigable work to preserve and record the history of this
people.  

The faithful, energetic, and long-continued labors of Elder
Andrew Jenson, in gathering and preserving materials for Church
History, calls for general commendation and should be appreciated
by every Latter-day Saint and by the public at large. He is the
one man who has gone around the world for this laudable purpose.
He is to be commended also for putting into print the results of
his diligent and painstaking researches. His published works cannot
fail to be of great value to the Saints as sources of information.  

I trust that the work will have the wide distribution it deserves
and that you will find rich reward for your long-continued and effi-
cient labors in the compilation of these volumes in the assurance
that you have rendered a real and lasting service to both the Church
and the several states in which the subjects of your biographical

16 Deseret Evening News [Salt Lake City], November 29, 1913, p. 4.
17 Susan Young Gates to Andrew Jenson, February 7, 1914, Jenson
Papers.
18 Orson F. Whitney to Andrew Jenson, October 15, 1920, circular,
Jenson's Scrapbook, J, 1920, p. 54.
sketches reside. Very few, outside the circle of literary men can realize the taxing and unremitting labor of which the three volumes of the "Latter-day Saints Biographical Encyclopedia" are tangible results. 19

The culmination of the year came when on December 16, he and his wives, Emma and Bertha, received their second anointings in the Salt Lake Temple. His wife Emma also stood proxy for his departed wife, Mary, in receiving the same blessing.

I shall never forget the blessings bestowed upon us on this occasion, Pres. Anthon H. Lund officiating. After we were through with the ordinance, I repaired to the east room in the Temple and prayed earnestly to the Lord for a special blessing which I feel satisfied will be given me, if I am faithful. In the evening we had a pleasant social in our house. . . . 20

The final segment of Biographical Encyclopedia was printed January 26, 1915. How relieved Andrew was in completing volume two.

That volume had annoyed me more than any book I had so far published, and I had been at it so long that I had grown sincerely tired of the whole business. But as promises had been made and small amounts of money paid by subscribers in advance, I could not withdraw from the task. . . .

I had practically published two books within one year, the first one being Church Chronology which was issued from the press in July, 1914. 21

This second volume contained 1180 biographical sketches of prominent men and women in the Church. 22

On August 21, 1914, Andrew wrote a letter to the First Presidency asking if they would like to take over the publishing of volume three of Biographical Encyclopedia. They replied in the negative, but stated that they would "take pleasure" in recommending the book to the bishops

19 James E. Talmage to Andrew Jenson, Ibid.

20 Jenson, Autobiography, p. 517. The second anointing is a sacred ordinance performed in the Salt Lake Temple. Very little has been written on this subject.

21 Ibid., p. 519. 22 Ibid., p. 518.
and Church schools as an aid in promoting its sale. On September 30, 1916, and on October 10, 1918, Andrew again offered volume three to the Church. In response to this first request, Joseph F. Smith and his counselors indicated transfer of ownership could not be consistently done since it was "an individual enterprise entered into by you, which you yourself had better carry through, . . . which we hope will be done to your entire satisfaction financially and otherwise." In the later letter, President Heber J. Grant and his counselors also responded negatively to Andrew's request, but they did send him $1000 to assist him in publishing volume three. Andrew was elated.

Your magnificent gift of one thousand dollars to assist in the publication of Volume 3 of the Biographical Encyclopedia will enable me to do what I have desired to do from the beginning, namely, to write and publish biographies of worthy men and women—members of the Church—who have done things that the people generally are interested in without catering to people of means. In order to obtain money on individual accounts, that is, ask people to pay for their individual sketches to be printed. In publishing the first two volumes I did the best I could by publishing sketches of dead people who were worthy of note, but with your aid I shall be able to make Volume 3 an ideal volume that the public ought to appreciate.

Like the previous volume, volume three was delayed in its printing, due to World War I. It was also a great burden to Andrew to complete this volume because of the worry and anxiety. The biggest worry was the finances. This was partially resolved with the gracious gift of the First Presidency, but because only a part of the 1500 copies of volume three were by subscription, finances continued to be a great

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25. Ibid., p. 559.
To further assist Andrew in meeting his financial obligations, contracted by publishing volume three, the First Presidency again wrote a letter to all stake presidents recommending that every stake and ward in the Church purchase a set of the Biographical Encyclopedia.

We sincerely hope that your efforts to dispose of this work which has consumed so much diligent labor and time will be patronized in the way indicated in our letter as well as by individuals who may be able to possess it for their own private libraries.27

With all the financial trouble connected with volume three, Andrew once again wrote to the First Presidency suggesting that the work be continued, "But not by any private individual." He felt the work belonged to the Church and should be done under the "direction and responsibility of the authorities of the Church."28

Although the First Presidency still did not feel that the Biographical Encyclopedia should be a Church sponsored work, Andrew felt impelled to publish a fourth volume. It was published because a number of people finally began to understand the nature of the work.

For some time past in looking over the three volumes of the Biographical Encyclopedia I was reminded of the fact that a great many biographies of men and women which should have been inserted, had been left out of these volumes but through no fault of mine. As there was a small expense attached to the undertaking for printing and binding, quite a number of people who otherwise deserved mention in a work of that kind had turned it down, and would not contribute at all towards the publication, although the literary work from the beginning had been done gratis at the Historian's Office... And as later a number of people who had not understood this came forward and wanted their biographies printed, I

28 Ibid., p. 159.
conceived the idea of preparing another volume for publication...29

Thus was launched the fourth and final volume of Biographical Encyclopedia. Like two previous volumes, this too was delayed in its final printing because of the depression and the resulting lack of finances. In October, 1935, Andrew resumed his publication of volume four which was finally completed in 1937. The Salt Lake Tribune was impressed with this volume, as they stated: "Of invaluable worth to officers and members of the L. D. S. Church is Volume IV of the Latter-day Saint biographicalexyclopedia."30

A good summary of these volumes of Biographical Encyclopedia was written by the Inter-Mountain Republican.

...the whole work is of decided value as a part of the material absolutely essential in the mastery of the state's history. It is written in the spirit of partisanship for the subjects, all of whom, if living, are members of the Mormon church; but it is the partisanship of a friend, not too blunted to the necessary data which no history can safely omit... The book will be a thing to treasure in the families of the men mentioned—and it is said to be the aim to include all in the completed work; but it will also be useful as a reference volume at all times, and everywhere.31

With the completion of four volumes Andrew felt justly proud of his accomplishment.

These encyclopedias I wish to leave as a monument to myself which will live after I am gone, and as a token of service and gratitude to the Church.32

Although there were no further publications of additional volumes

29 Ibid., p. 593. Andrew had gathered enough material for 15,000 sketches.

30 The Salt Lake Tribune, April 25, 1937, p. 10 C.


32 The Salt Lake Telegram, December 16, 1919, p. 3.
of Biographical Encyclopedia the Church Historian's Office still continues to gather biographical sketches on Church leaders.
CHAPTER VII

HISTORIES OF STAKES AND MISSIONS

Andrew Jenson's work for the Church officially began on April 1, 1888 when he received his first compensation for historical work he was doing for the Church. He was to receive fifty dollars each month from the general tithing office. He felt that was evidence of the appreciation of the brethren for his historical work.¹

A few months after this he was asked to complete a special mission to the Church history sites in the East. This mission lasted from September to October 1888.²

In May, 1899 he began his first of many years of travel to the various stakes of the Church. Andrew accompanied Elders George Q. Cannon and Francis M. Lyman to a stake conference of the Wasatch Stake. While there he perused several private journals of some of the older settlers in order to obtain some local Church history. This was the pattern he would follow, traveling to an area, culling information from the private journals and original records, bringing the information home and arranging them into a history of the area.³

On September 20, 1889, he sent a report to the First Presidency reporting on how he had used the fifty dollars a month the Church had allotted to him:

During the last year and a half I have received from the Church fifty dollars a month in tithing orders, it being an allowance made in order to enable me to sustain my family while gathering historical information of the several stakes of Zion. Not having access to the documentary history of the Church, I have deemed it unwise to publish the information thus far gained; and I propose to deliver the manuscripts to the Church Historian, together with a complete index to the history of Joseph Smith as it has been published in the "Millennial Star." This index alone has cost me months of patient labor, and before I am through with my work this year I shall be able to deliver to the Church documents and information that will fully compensate for what I have received when the time (two years) of my allowance expires.  

Although this allowance was originally just for a two year period, the allowance was again renewed on February 21, 1890, by President Wilford Woodruff. Still Andrew was not to be attached to the Historian's Office even though he had requested it.  

In October, 1890, he was asked by Franklin D. Richards, Church Historian, to go to Sanpete County to gather Church history. Elder Richards sent a letter of introduction with Andrew Jenson explaining that he was being sent to compile a history of the Sanpete Stake. With the fifty dollars a month allowance Andrew was expected to sustain himself and his family. As a result, he often traveled under rather unpleasant conditions. On the journey to Sanpete County he went by Rio Grande Western railroad to the Thistle station. He was finally able to catch a ride from Thistle to Indianola on a flat car loaded with rails, sitting on a keg of railroad spikes. All the way there was a terrible wind and hail-storm and as a result he arrived in Indianola "alive, although cold and chilled through." He then walked a mile to a member's house. Staying there a short time he left for Milburn, riding on a lumber wagon.

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4 Jenson's Journal, E, p. 97.
5 Ibid., pp. 196-200, 206.  6 Ibid., p. 281.
and then walked two or three miles into town. Arriving at Milburn he wrote history and then walked five miles to Fairview. Completing his work in Fairview he traveled to Mt. Pleasant by his own conveyance. The bishop at Mt. Pleasant then was kind enough to give him a ride to Ephraim. 7

Andrew felt repayed for his visit to this area because of the number of original records he was able to locate and preserve.

[1] Found in the house of the late H. F. Peterson the documents, on loose scraps of papers and small note books, which would make a fair history of Ephraim if properly compiled. They were papers concerning the existence of which the authorities in Ephraim were entirely ignorant. I find that the ward clerks . . . are and have always been very slow in keeping their records. . . . After visiting several parties in Ephraim in order to obtain historical information, I rode by chance to the house of widow Olsen north of Manti; where I found some valuable records kept by the late Rasmus Olsen of Ephraim, deposited on the left of an old house where they served as feed for mice. I spent most of the afternoon sorting the Record. . . . 8

The foregoing is a sample of what he subsequently did in nearly all the other stakes of the Church.

No sooner did Andrew arrive home than he received another assignment from Franklin D. Richards to make another journey to Emery and San Juan stakes to gather information to compile a history of those stakes. Brother Richards wanted Andrew to make the journey at this time so when winter came and it might be too severe to travel, he could work up the materials he had gathered into a history of these stakes. Brother Richards then gave him important and interesting counsel:

I also desire that you will make it a point to enthuse into the presidents and Bishops with their counselors the importance of making up to date a correct and faithful history of their stakes and ward presidencies. . . . Then for each to keep a careful account

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7 Ibid., pp. 281-283. 8 Ibid., p. 283.
of that which transpires in their jurisdiction. . . . Please turn your mind on it and show up the importance of every stake having a recorder and that he do his duty in keeping a faithful record of all important transactions. Such a record would be of immense value in a few years to come. . . . Let the spirit supply the deficiencies with good earnest entreaty to have the work done well.  

The year 1891 burst upon the scene with bright prospects for the future for Andrew Jenson. It was also a time of great anticipation for many members of the Church.

This is the beginning of the year which many of the Saints have looked forward with much interest and to which they have attached a great deal of importance. Some expect that Christ will make his appearance this year, and that some extraordinary event will transpire.  Whether this will be so or not remains to be seen. But there is no doubt in my mind that the year will be an important one, and that all Latter-day Saints should be prepared for any event that may transpire. I look upon this year, so far as I am concerned, as the beginning of the second chapter of my usefulness in the Church. . . . I expect to travel most of the time in the interest of Church history, with or without any financial remuneration. I expect to devote the remainder of my days for the public good, and use what talent and ability the Lord has given me for the up-building of His kingdom on the earth.  

Although many of the saints were disappointed in not seeing the fulfillment of their dream, Andrew did not have to wait very long before he saw the fulfillment of his prediction for the future.


10 Apparently this feeling came from two statements by the Prophet Joseph Smith. On February 14, 1835 Joseph Smith in speaking of the Second Coming of Christ stated, "even 56 years should wind up the scene." Joseph Smith, History of The Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts (2d ed.; Salt Lake City: Deseret Book Co., 1946-50), II, p. 182. He was also told that if he lived to be eighty-five years old he would "see the face of the Son of Man." (Doctrine and Covenants 130:14-17) This would bring the date of the Second Coming to either December 23, 1890 or February 14, 1891. For an excellent treatise on this subject see Richard Lloyd Anderson, "Joseph Smith and the Millenarian Time Table," Brigham Young University Studies, III, Nos. 3 and 4 (Spring and Summer, 1961), pp. 55-66.

[I] Had an interview, with the First Presidency, who desired to engage me as an attaché to the Historian's Office and pay me $100 a month. I told the brethren, in answer to their question if I was satisfied with this and would accept of the position, that I had always kept myself in readiness to comply with any call that might be made upon me and that I would be satisfied with whatever they wanted to give me and whatever honorable work they want me to perform. Thus I am permanently engaged as a historian to labor in connection with the Church historians. 12

Many years later Andrew explained that this call came as a direct result of the history he had written of the Salt Lake Stake which was published in volume four of The Historical Record (August, 1887).

The attention of the authorities of the Church being called to these compilations, a special appointment followed, by which I was instructed to write similar histories of all the stakes of Zion with their wards. . . 13

Following this interview with the First Presidency, Andrew wrote to Franklin D. Richards telling him of his appointment. He stated that he had no voice in the amount of the remuneration, "the brethren having decided upon that before they told me." He asserted that he was ready to serve in any capacity that Elder Richards felt proper and to visit any stake he was assigned. 14

Two months later he received a telegram from Franklin D. Richards asking him to come to the Historian's Office. He presented to him two letters outlining his future assignment. Before he left he was blessed and set apart as a "historian in Zion" by Elder Richards. He was promised that he

12 Ibid., p. 316, Italics added.

13 The Deseret News [Salt Lake City], November 25, 1922, p. XII.

14 Andrew Jenson to Franklin D. Richards, February 13, 1891, Jenson Papers.
should be the means in the hands of the Lord and under the guidance of the holy spirit, to do a great work in the midst of the people. 

... And when way in the future the books should be opened to view, the importance of my labors should become apparent, and the good work done by me should bring its benefits and blessing to all Israel. I was also admonished to cultivate a spirit of humility and meekness, that I ... might gain the love, good will and confidence of the saints, and be able to make proper impressions upon them and thus benefit them and be the cause of an improved system of keeping records being introduced in the various Stakes of Zion.¹⁵

In the letter directed to him, Andrew Jenson was told that a meeting was held in the Assembly Hall April 7, 1891, for all stake presidents and bishops. At this meeting they were notified that Elder Jenson would soon be visiting them so that he could "prepare a correct and complete history of the stakes of Zion, and of the wards which compose them." The letter further explained some of the specific details that should be in these histories. "This information should include dates and particulars of the earliest and succeeding settlements of each location." Not only should a history of the settlements be written but also of every organization of the Church in that area, which would include the names of each officer sustained in the organization. Finally, it was recommended that in order to assure accuracy, a meeting should be held in connection with quarterly stake conference where the manuscript could be read to some of the early settlers for any possible corrections.¹⁶

The letter to the stake presidents and bishops explained the mission of Elder Jenson and indicated that he was not coming on a private venture but in behalf of the Church. To help solve some of the earlier problems he had with transportation and food, the stake presidents

and bishops were encouraged to "contribute to his personal comfort, and assist him with the proper conveyances," so he could visit the various places necessary to obtain the information he would need. Not only would he be working in the general Church interest but he would also assist the stake presidents in inspecting the stake and ward records. Additionally, he would "give such suggestions as will enable your clerks to keep their books in the most correct and competent manner—a labor and duty that has in many places been very sadly neglected. . . ." 17

Andrew now began a concerted program of visiting the various stakes of the Church. During the rest of 1891 he visited the saints in the Box Elder, Sevier, Panquitch, Summit, Morgan, Bear Lake and Cache stakes. 18 Although he found most of the Church records in a "deplorable condition," he felt that it would not be too long before a more perfect and systematic method of keeping Church records would be inaugurated. 19

On his visits to the various settlements of the saints he found the saints much more willing to assist him in his labors after the letter from the brethren.

On my whole trip I enjoyed the hospitality of the saints who treated me kindly, furnished me with gratis lodging and meals and arranged transportation for me from settlement to settlement. 20

As 1892 dawned upon Andrew Jenson he began two very important assignments. First, he went to the Utah Penitentiary to peruse the records of the warden concerning the brethren that had been incarcerated

17 Ibid., pp. 327-328. 18 Jenson, Autobiography, p. 197.

19 Andrew Jenson to Franklin D. Richards, July 13, 1891, Jenson Papers.

for plural marriage. Although there were only ten members of the Church incarcerated there in 1892, from the records, he discovered that from 1885 to 1892 there had been nearly one thousand Latter-day Saint men confined in the prison. Second, he was asked by President Woodruff on January 21, 1892, to fulfill a special assignment gathering all the information he could concerning the Mountain Meadows Massacre. Orson F. Whitney had been selected to write a history of Utah and the First Presidency was anxious to obtain all the details they could about the Mountain Meadows Massacre. The First Presidency sent with Andrew a letter explaining his mission to the people in Southern Utah.

Many facts have already been published concerning this affair; but there is an opinion prevailing that all the light that can be obtained has not been thrown upon it.

The First Presidency was also concerned that many people who had had a first hand knowledge of the affair were dying. The First Presidency was afraid that soon everyone would be dead who personally know the facts, "and ere long there will be no person alive who will know anything about it only as they learn it from what has been written." They were therefore sending Andrew Jenson to interview these people that had firsthand knowledge since:

We are anxious to learn all that we can upon this subject, not

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21 Ibid., pp. 192, 197.

22 The Mountain Meadows Massacre occurred September 11, 1857. A group of Arkansas and Missouri emigrants on their way to California were attacked by Indians and whites at Mountain Meadows, Utah. The "Missouri Wildcats" had boasted of many atrocities against the Mormons. The company had also irritated the Indians by various acts of vandalism. Only the smaller children were spared in the massacre. Juanita Brooks, The Mountain Meadows Massacre (Stanford: Stanford University Press, 1950).
necessarily for publication, but that the Church may have the details in its possession for the vindication of innocent parties, and that the world may know, when the time comes, the true facts connected with it.

They assured those concerned that Andrew could be trusted and information that was given to him as confidential would be treated as such, but much of the information would be published. 23

Andrew was able to locate many who could give him valuable information about the massacre which they imparted "freely." However, he found one individual who wanted to sell his information for fifty dollars. Apparently Andrew felt his information was worth the price. He therefore, sent a telegram to Abraham H. Cannon requesting the fifty dollars. The following day Andrew received the reply.

I received an answer to my telegram of yesterday to the effect that they would allow Wilden no money; but as he refused to give the information without, I agreed to pay him myself if neither the Church or Cannon and sons would. 24

Andrew spent all of the following day and the next morning at Elliott Wilden's home getting some valuable information on the massacre. Apparently, Andrew had previously felt that only Indians were involved in the attack upon the emigrant company, for he reveals in his journal that he was very distressed over some of the facts.

[1] have been successful in getting the desired information for the First Presidency, but it has been an unpleasant business. The information that I received made me suffer mentally and deprived me of my sleep at night; and I felt tired and fatigued, both mentally and physically when I returned home. 25

After returning home, Andrew began compiling and arranging the material he had obtained on this special mission. He then turned his

24 Ibid., p. 412. 25 Ibid.
notes over to the First Presidency. Andrew did not record much about the information he had received but he did state this:

As to the information I obtained I can only say this, that while some white people were implicated in the Mountain Meadows Massacre, besides the Indians, I learned nothing that in any shape or form could connect the general authorities of the Church with the affair. . . .

In fact, he felt that Brigham Young did everything in his power to stop the massacre, even "if it took all the militia of Iron County to do it." Andrew continued to receive information on the Mountain Meadows Massacre from those people he had interviewed. On September 18, 1919, John Chatterley wrote to Andrew Jenson stating that John D. Lee came to Harmony, Utah, prior to the attack upon the Arkansas emigrants all dressed up like a military officer. He lead a gang of forty or fifty Indians in a march around the Harmony Fort. John D. Lee called out several times, "all that wish success to Israel say Amen!" Few people in the fort responded.

Following the massacre John Chatterley maintains that the emigrants had considerable money and John D. Lee got a good portion of it. He took the money to Brigham Young "who swept it off the table, and would not have any of it." Chatterley states that Brigham Young gave John D. Lee a good scolding and said the action of massacring the

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26 The author has been totally unsuccessful in trying to locate these notes. The First Presidency's Office has no record of ever receiving them.

emigrants would put the Church back twenty-five years.\textsuperscript{28}

Andrew continued his travels to the various stakes in the interest of Church history. His next visits were to the stakes in Southern Utah. Prior to leaving he purchased a new buggy for his travels since he had already worn out his old one.\textsuperscript{19}

Having now visited about half of the stakes of the Church and their wards, he wrote a letter to the First Presidency informing them of his labors thus far.

He reported that during a thirteen month period he had traveled 4,684 miles, most of it by team, in gathering a history of the various stakes. He had gathered sufficient information to write a history of all the stakes and settlements he had visited. He explained how he did his research. He would first go to the stake presidency in each area and set up a regular schedule of visits. He then held evening meeting for the general public where he would give instructions. Then he called for a special meeting of all the old settlers, ward clerks, and secretaries of all the auxiliaries. They were to bring their records with them so they could give their information to Brother Jenson. These meetings would last from three to six hours. He then proceeded to the next settlement where the same procedure was followed. He gave this report on the condition of the records he found:

\begin{quotation}
\textsuperscript{28}John Chatterley to Andrew Jenson, September 18, 1919, Mountain Meadows Massacre Papers, Church Historian's Office. Chatterley had little regard for John D. Lee since he felt that Lee had cheated him out of his father's inheritance. When Chatterley's father died, Lee was made the administrator of the estate. This fact may taint the above remarks.

\textsuperscript{29}Jenson, \textit{Autobiography}, p. 198.
\end{quotation}
I have found the Church records in a very deplorable, neglected condition; in many instances no regular records are being kept at all, and those few which are kept are as a rule kept in the several wards and branches have long ago been lost, misplaced or destroyed and consequently about half the members of the Church are in perfect ignorance today as regards the dates of their blessings, baptisms, confirmations, ordinations, etc., as most of them have relied on the public records that are lost.

He further reported that as a result of his findings he had instructed the members to keep a record of their own baptisms, ordinations, blessings, etc. He also recommended that they keep a family record on all important matters pertaining to the family and each individual member of the family. The members generally responded in a very favorable manner. It seems they had never realized that such record keeping was required of them.

Andrew concluded this lengthy letter to the First Presidency with the following recommendations:

I take the liberty to suggest that a circular letter, issued by the First Presidency or the Church historian, or both, setting forth in plainness what is required of the stake, ward, and branch clerks, as well as heads of families and individual members in regard to keeping records, would have a deeper impression and leave a more lasting effect, besides being the means of introducing uniformity and system in record keeping throughout all the stakes of Zion.30

Because of the condition of Church records, Andrew frequently spoke on this subject in stake and general conferences.

The angels were keeping records, but they were not at present accessible to mortals, and we should keep records for ourselves. Those of early Church history were very valuable, and very scarce, and it was deplorable that so little was being written in the various wards and branches of the Church.31

Among our many other duties, brethren and sisters, let us

31 Deseret Evening News [Salt Lake City], August 6, 1887.
therefore remember this essential duty of record keeping. In the midst of our busy lives do not let us be too modest nor too negligent, to record some of the things the Lord has permitted us to do in connection with his great latter-day work.32

If it were not for records and historians we would have no Bible, Book of Mormon, Pearl of Great Price, History of Joseph Smith, etc. . . . . We have lived long enough and labored long enough to be convinced of this fact, that events which originally seemed trivial and unimportant at the time they happened have, as years rolled on, become matters of the greatest importance, owing to the great results that in many instances come from small beginnings.33

My advice to everybody would be this: Write something concerning your experiences in life and what you have seen and witnessed in connection with the Church of Christ--to bequeath to your posterity, so that it may be said of you like that which has been recorded of Abel of old, "Though dead, he yet speaketh."34

As a result of his concern and interest in record keeping he was appointed by the First Presidency as a member of a committee on Church records. This committee was organized December 14, 1899.35 The other members of the committee were Francis M. Lyman and Rudger Clawson. Later Anthon H. Lund replaced Francis M. Lyman as chairman of the committee. They prepared a report for the First Presidency and the Council of the Twelve suggesting some forms for ward records, recommends, etc. These had been prepared by Andrew Jenson and were later adopted for general use throughout the Church.36

This committee issued two formal statements on record keeping,

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32 Conference Report (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, October, 1917), p. 90.
33 Ibid., pp. 84, 86.
34 Ibid., April, 1916, pp. 118-119.
35 Deseret Evening News (Salt Lake City), April 7, 1906, p. 4.
to the members of the Church. As a result of their labors and recommendations, the First Presidency and Council of the Twelve announced a convention of all Church recorders to be held at the Assembly Hall Friday, April 6, 1906. This was the first meeting of its kind ever held in the history of the Church.

Andrew continued his trips to the various stakes of the Church until he had visited all the settlements of the Church in Utah (except San Juan Stake), Nevada, Idaho, and Wyoming. This left him only six stakes to visit according to his original assignment by the brethren.

On August 24, 1893, he was assigned by Franklin D. Richards to visit the World's Fair in Chicago. He also visited some of the sites associated with Church history during his journey. He stopped in Missouri on the way and visited offshoot groups of the Church, the Hedrickites and the Keorganites. When he arrived at Richmond, Missouri, he met David J. Whitmer and George Schweich who showed him a record book written by John Whitmer. Andrew felt that it was more than an accident that he was able to see this book. A few years later he expressed it this way: "I was prompted to go to a certain place in Missouri, where

37 Report of Committee on Records, February 5, 1901 and February 1, 1902, Jenson's Scrapbook, D, p. 3.

38 Deseret Evening News [Salt Lake City], March 19, 1906, p. 6.

39 Jenson, Autobiography, p. 207.

40 John Whitmer was appointed by revelation as Church Historian and Recorder to replace Oliver Cowdery, March 8, 1831. (Doctrine and Covenants 47:1-4) When he apostatized in 1838, he refused to give up the records of the Church in his possession. Andrew Jenson, Latter-day Saints Biographical Encyclopedia, (Salt Lake City: Andrew Jenson History Company, 1901), 1, 252.
I found the old Whitmer record.\textsuperscript{41} He then continued his journey to Chicago and the World's Fair. He accompanied B. H. Roberts to the World's Congress of Religions held in conjunction with the fair. He was quite impressed with many of their remarks.

I cannot deny that some lofty and excellent thoughts were made by these able speakers on religious points, but after all what do the wise men of the world know about God and true religion without new revelation?\textsuperscript{42}

Andrew left Chicago and went immediately to Richmond, Missouri, where he received permission to copy the Whitmer record.

I went to work immediately copying John Whitmer's old record, in the store of Geo. Schweich, who assisted me some in reading proof. Mr. Schweich did not think that the little old book with faded writing was the very book that I had been hunting for, but as I perused it, I came to the conclusion, without telling him so, that it contained all that John Whitmer ever wrote on Church history; hence I was anxious to copy every word contained in it. Mr. Schweich reluctantly allowed me to take it to my hotel where I spent all night copying, and in the morning returned the original to him.\textsuperscript{43}

Andrew explains in his journal that he "was very careful to copy verbatim everything which the record contained." He indicates that John Whitmer closed his history with chapter nineteen and then added three more chapters with a totally different spirit. John Whitmer also changed some of these last three chapters, as was evidenced from the erasures. He had cut out the part about his association with James J. Strang and added his association with David Whitmer.\textsuperscript{44}

Andrew Jenson was very pleased that he was able to obtain the history of John Whitmer, but was disappointed that "it contained only

\textsuperscript{41}Conference Report (October, 1917), p. 85.

\textsuperscript{42}Jenson, Autobiography, p. 209.

\textsuperscript{43}Ibid., p. 209. \textsuperscript{44}Jenson's Journal, E, p. 617.
a little of historical value. Yet John Whitmer recorded events which
are not recorded elsewhere."45

He then traveled to Lamoni, which was the headquarters of the
Reorganized Church at the time, and met Joseph Smith III. This was the
son of Joseph Smith, Jr., the founder of the Church. "Young Joseph"
cordially received him and invited Andrew to eat supper with him and
his Norwegian wife.46

As Andrew continued his journey back to Salt Lake he stopped at
Garden Grove, Mt. Pisgah, Council Bluffs, Iowa, and Florence, Nebraska.
At all of these places, he was successful in obtaining considerable
historical information which he desired for his histories.47

Andrew was very pleased with this special mission because of
all the historical information he was able to acquire. However, this
was a very strenuous mission for him.

I have during my absence lost several pounds of flesh, as I
have had my meals very irregular; and being short of means I also
went short sometimes of meals on this account, and subsisted on
cakes, crackers, etc. 48

But thanks to a number of the saints, he was able to obtain the
means necessary to travel. On his next visit to the settlements of the
saints in Southern Utah, a Bishop Nielsen from Bluff, Utah, surprised
him by giving him $11 which he had collected to assist Andrew in his
travels. This was the first time any presiding officer in any of the
settlements had taken steps to raise means to assist him in his travels.

God bless Bishop Nielsen and the saints in Bluff, for their
generosity. I really need the money, as I had not wherewith to

45Jenson, Autobiography, p. 209. 46Ibid.
bear my traveling expenses from Mancos to the San Luis Stake of Zion, where I had to go by rail.\(^{49}\)

Andrew now started on his visit to those settlements that he had not visited in Arizona, Mexico, California, and Canada. This would complete his assignment of visiting all the settlements of the saints in the Rocky Mountains, Canada, and Mexico. He found the saints in these settlements very appreciative of his visits. He made special note of his reception in the Snowflake, Arizona, Stake.

I was practically overwhelmed by the honor which was shown to me in appreciation of my labors and activities in gathering material for the history of the Snowflake Stake.\(^{50}\)

On November 19, 1894, Andrew attended a business meeting at the Historian's Office where the Genealogical Society of Utah was organized. Franklin D. Richards was chosen as president and Andrew was selected as one of the directors.\(^{51}\)

The year ended on a rather sad note with the death of his faithful horse, Tony. He had carried Andrew many thousands of miles. After all these miles Tony became sick and useless and had to be killed. "It seemed cruel to do away with him after he had rendered me such faithful service."\(^{52}\)

Andrew now received his biggest assignment. After "considerable deliberation" the Church authorities assigned him on a mission that would take him around the world. He was to travel to all the countries of the world where Latter-day Saint missionaries had been assigned. He was to

\(^{49}\) Jenson's Journal, E, pp. 632-633.

\(^{50}\) Jenson, Autobiography, p. 217.

\(^{51}\) Jenson's Journal, E, p. 752.

\(^{52}\) Ibid., p. 759.
gather material for Church history, the same as he had done for stakes of the Church.\textsuperscript{53}

On May 2, 1895, many of the General Authorities of the Church gathered at the Andrew Jenson home for an evening of dinner and entertainment. At the close of the evening, President George Q. Cannon blessed and set apart Andrew for his forthcoming mission.

I was told in the blessing that the Lord was pleased with my past labors, and that I had been inspired to do what I had accomplished so far in the historical line. The Lord was pleased with my motives, and would continue to prosper me in my labors in the interest of the Church, and that on my approaching mission I should be greatly blessed and have much joy and success in my labors... and return to my home laden with rich and valuable information to be used in the future history of the Church.\textsuperscript{54}

He then received a number of fine compliments from some of the leading brethren on his past historical labors. President Wilford Woodruff told him "prophetically" that he would be greatly blessed on this mission and accomplish much good. He also told him "it was the Lord's will that I should go on this mission and accomplish much good for the Church." So impressed with these blessings from the leading brethren in the Church, that although he had previously considered having his life insured, he had now changed his mind.\textsuperscript{55}

On May 9, 1895, the First Presidency issued him his missionary certificate. This explained that Andrew Jenson had been:

\ldots duly appointed to a Mission to the various nations of the earth where said church is established, to preach the Gospel ... and to collect information, by the examination of records, &c., essential or desirable for the writing and preservation of the correct history of the various missions of the church ... And we pray God, the Eternal Father, to bless Elder Jenson and

\textsuperscript{53}\textit{Jenson, Autobiography}, p. 228.

all who receive him, and minister to his comfort, with the blessings of Heaven and earth, for time and all eternity, in the name of Jesus Christ, Amen. 56

On Saturday, May 11, 1895, Andrew Jenson began his mission around the world. His first stop was Vancouver, B. C., and Vancouver Island. Vancouver Island is the island that was recommended to the Latter-day Saints when they were driven from Nauvoo, Illinois. 57 While in Vancouver, Canada, he was interviewed by the Daily World newspaper.

Mr. Jenson is a pleasant gentleman to meet and a veritable perambulating encyclopedia of information, giving dates and figures without a moment's hesitation. He has traveled a great deal in connection with his work and expects to be about two years on his present mission. He is full of enthusiasm for the work, and is undoubtedly a useful man. 58

The first mission of the Church that he visited was the Hawaiian Mission. He found the Church records there in the same condition that he had found in most of the wards back home. In fact, "It would require a strenuous effort to make a complete history with the material on hand so far as the Hawaiian Mission was concerned." 59

Andrew continued on his mission traveling to the islands of Fiji, Tonga, and Samoa. While at these islands, he gained valuable information to assist him in compiling a history of each of these missions. On October 9, 1895, Andrew arrived at Auckland, New Zealand. He also found problems with the Maori records in New Zealand.

56 Andrew Jenson's Missionary Certificate, May 9, 1895, Jenson Papers.
57 Andrew Jenson (ed.), The Historical Record (Salt Lake City: Andrew Jenson, 1889), VIII, 822.
58 Daily World (Vancouver, Canada), May 17, 1895, Jenson's Scrapbook, C, 1895, p. 7.
In culling from the records I experienced great difficulty in keeping trace of Maori names. The natives of New Zealand are in the habit of changing their names repeatedly in the course of a life time, and thus we often find that a native has been baptized in one name, ordained to some office in the priesthood in another, and perhaps set apart to preside over a branch in still another.  

A number of the Elders from the United States also caused problems by writing their names in "a half a dozen different ways, thus making it impossible to trace them without an interpreter."  

At a time when the newspapers in the United States were continuing their attack upon the Mormon Church, Andrew continued to receive some very favorable newspaper coverage on his special mission. The Wairaraspa Standard in New Zealand made this comment about Andrew's visit:  

We have had a very pleasant interview with Mr. Jenson ... He is also Mormon Historian and Chronologer, and a genial and earnest man, very ready to explain points of Mormon doctrine to those who want to know and to answer questions which might by a less genial man than he, be put down as impertinent ... we can assure those who may go to hear him that they listen to a very interesting speaker, an observant traveler, an up to date man of the world, and an earnest worker for the faith he professes.  

There was only one thing worse than the poor records the missions were keeping, and that was no record at all. As Andrew traveled to the Society Islands Mission, his first stop was at Papeete, Tahiti. He discovered that no mission records had been kept, and therefore, "it was no easy task to compile a history" of that mission. Andrew concluded his historical labors in the South Seas at Australia. Because of the

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60 Ibid., p. 271.  
61 Ibid.  
63 Jenson, Autobiography, p. 294.
condition of many of these mission histories Andrew could properly say a number of years later,

We have gone over some of these old records repeatedly and have also entered into the study of the records kept in various organizations and branches of the Church in its missionary fields, throughout the entire world, and in some instances we have had to lay the very foundation historically for some of our missions.64

On May 13, 1896, Andrew departed from Australia for Ceylon and Egypt. In Egypt Andrew was captivated with this ancient land like many other ordinary tourists.

... some time elapses before [one] is able to disentangle his confused impressions and realize each feature of the marvelous picture. After awhile one begins to understand that he is indeed in a purely oriental city. As he examines its bazaars and passes through its streets he seems carried back to the days of antiquity, 65 As Andrew took in the tourist sites, his dogged determination again came to the fore. He was told before he left the hotel that no white man could possibly climb to the top of the Great Pyramid without assistance. Andrew proved it could be done, "But though I found it quite possible, I shall never wish to repeat the exercise."66

He next visited Syria and Lebanon. He was impressed with the fact that this area seemed to have changed so little since the days of the apostles. In Damascus, he found the Jewish quarter was still located near the street called Straight. His guides showed him every spot of importance recorded in the Bible.

It appears that after the Christians began to hunt for places of historical interest, the Moslems concluded to go them "one better;" hence they seem "to know" the exact spot where everything has happened from the days of Adam down to the present time. They claim

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64 Conference Report (October, 1917), p. 86.  
66 Ibid., p. 319.
that many actually believe their statements.\textsuperscript{67}

When he arrived at Haifa, Palestine, he located a family that belonged to the Church. He discovered that there were now five members of the Church residing at Haifa. Since the mission was opened in Palestine in 1886, twenty-three people had been baptized into the Church. Most of them had since "gathered to Zion."\textsuperscript{68}

It was while he was with the members of the Church at Haifa that he had a rich spiritual experience. One Sunday, June 28, 1896, they held a sacrament meeting and bore their testimonies. Andrew states:

I addressed those present in a manner hitherto unknown in all my missionary experience; but I was understood, for the Spirit of God rested upon all, and caused our hearts to rejoice and our souls to be drawn together in the love of the Gospel of Jesus Christ.\textsuperscript{69}

His visit to cities made famous by Christ was interesting but also disappointing because of the many claims about which sites were authentic. He finally came to the conclusion that "nothing certain is known regarding most of the places or the exact spots pointed out as having been visited by Christ."\textsuperscript{70}

After leaving the Holy Land he traveled to Italy, France, and England. He then traveled to Denmark, Norway, Sweden, Germany, Switzerland, the Netherlands, Wales, Ireland, Scotland, and back to England. He was able to locate and preserve many historical records that would otherwise have been lost.

Elder Andrew Jenson commenced his historical research . . . and found some of the old records in a decaying state stored away in a dirty loft over the meeting hall. He at once had the records

\textsuperscript{67} Ibid., p. 326. \hfill \textsuperscript{68} Ibid., p. 328.

\textsuperscript{69} Ibid., p. 330. \hfill \textsuperscript{70} Ibid., p. 349.
cleaned and afterwards labeled and some of them made ready for shipment to the headquarters of the Church in Salt Lake, being assisted in his labors by other Elders.71

He had now been gone on this special mission to the mission fields of the world for two years. On May 13, 1897, two years and two days from the time he had left, he became concerned how much longer this mission should last. He was doing his historical labors at the conference house at South Shields of the British Missions. After the missionaries left, he engaged in secret prayer and asked the Lord to show him whether he should return home the next week or go to Norway. He strongly felt that the answer to his prayer was, "Go home." This caused him much joy and satisfaction. He had enjoyed an experience that few men had ever had but it was now time to go home; he arrived in New York on May 30, 1897. He had brought with him many Church records including approximately 490 books and was able to get these books through the custom house without much expense. Thus Andrew had completed a mission that had taken him about 53,820 miles.72

On July 3, 1897, he wrote a formal report to Franklin D. Richards of his historical labors since 1888, concentrating on his recently completed mission.

On my extensive travels I have collected a vast amount of historical information, by perusing the records and documents . . . And also by culling from private journals and interviewing many persons of note and long experience in the Church I have also sent and brought to the Historian's Office hundreds of records from foreign missionary fields, which were not needed abroad any more, and many more records which I packed for shipment in different

72 Jenson, Autobiography, p. 386.
places can be expected here soon with returning Elders. . . .
[My notes] constitute the foundation and outline for histories of
nearly every stake, ward, branch, quorum, association, etc., of
the Church, in its gathered state, and of every mission, conference,
branch, etc., abroad, from the organization of the Church to the
present time. . . .

I have also discovered that a great number of false and inaccur-
ate dates and statements are continually creeping into our writings
and records. In the absence of original records, or owing to care-
lessness in consulting these, many people attempt to give dates
and other technical matter from memory, which, in most instances,
when criticized, are found to be incorrect.73

His many efforts in the interest of Church history did not go
unnoticed by the General Authorities of the Church. On October 19, 1897,
at a meeting of the First Presidency, Andrew was selected as an Assistant
Church Historian.74

Andrew continued to travel to the various stakes and missions
of the Church, gathering additional historical information. But, much
of his time was spent in compiling a manuscript history of each ward,
branch, stake, and mission of the Church. With the close of the nine-
teenth century, Andrew was determined to bring these histories up to date.

For several years past I had spent much time in collecting mater-
ial for that purpose, and now I expected to be engaged for some
time in working my field notes into proper shape, so that the differ-
ent groups might be connected up from the beginning of the Church,
as well as the beginning of the wards, stakes, and missions and
brought to the end of 1900. I had visited all of the stakes and
missions of the Church for that purpose except the South African
Mission. I firmly believe that I had not mistaken by calling in
life, but that the work that had been nearest my heart these many
years was the work that the Lord wanted me to do. And so I put
forth my best efforts to discharge my duties in this respect and
trust to God for strength and ability to do so.75

73Jenson's Journal, F, pp. 742-745.
74Ibid., pp. 771-773. The steps leading to his call and his
subsequent call as an Assistant Church Historian will be discussed in
detail in the next chapter.
75Jenson, Autobiography, p. 402.
While he was on another special mission, this time to Scandinavia to publish a new and revised edition of Joseph Smith's {

levnetslah}, he accomplished a great deal of historical research again in Europe. He gathered important records which he sent back to Salt Lake, and culled from the ones he did not send back much historical information.76

After completing this mission he wrote an extensive report of his past historical labors to the First Presidency. This is an excellent summary of his work to this time. I will quote just a small portion pertaining to the histories of the stakes and missions.

... it is for you, brethren, to decide whether my efforts and labors have been satisfactory to you or not. I need not tell you that I have put my whole soul into the work. I have traveled about 250,000 miles in the interest of Church history; and besides cul-

ling from the thousands of written records in the different stakes and missionary fields, I have gathered to the Historian's Office about two thousand old records from different parts of the world; many of these records are, in my judgment, worth more than their weight in gold. ...

As a result of all these accumulations, the Church is now in a position to compile a complete Church history ...[but] I need more assistance. I made an estimate ...[that] I might finish one year's history, in all its branches and segregations, in about six months. This means 36 years of hard labor on my part to compile the contemplated history from 1830 to the close of 1900.77

This would mean that he would not complete the work that had been out-

lined until he was ninety-two years old. I suppose many men might have been discouraged by the sheer magnitude of this goal, but not Andrew. He was determined to push forward until as much as he could accomplish was completed. He felt that the stake and mission histories should be completed first since they would form the foundation for a general his-

tory of the Church.78

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76 Ibid., pp. 439, 441, 443.
77 Jenson's Journal, I, pp. 422-427. 78 Ibid.
Apparently, Andrew was not satisfied with the action taken as a result of his last letter. Approximately six years later he wrote another letter to Anthon H. Lund of the First Presidency, asking him to use his influence to have "something done right away, or I am afraid that it will be too late." He then reviewed what he thought should be done.

... we have at the office nearly two thousand valuable records brought in from the missionary fields and also that I have deposited in about two hundred paper boxes the notes and documents and letters that accumulated on my hands during the years I traveled in the various stakes of Zion, and the missionary fields throughout the world.\(^79\)

There were three major histories that he felt should be pushed immediately: a journal history of the Church from 1830 to 1900; a complete history of every stake and ward of the Church and all their various units; and a history of every mission of the Church along with the wards and conferences attached thereto.

Of the stake and mission histories, he had completed only a history of the British Mission from 1837 to 1900, but not the conferences and branches; and the Scandinavian Mission from 1850 to 1860. He had also written a history of about twenty wards in Salt Lake. "But it will be seen that the work thus far done is scarcely a commencement of what we have set out to accomplish." He felt that in order to do the work as it should be done, he would have to glean information from two thousand records on file in the Historian's Office; from all printed periodicals of the Church; from hundreds of private journals; from the many letters in the Historian's Office; and then work into proper shape the many notes which he had gathered in his extensive travels throughout the

\(^79\) Ibid., K, pp. 15-21.
world. He strongly felt that if he did not do the work, the history would never be properly done.

I claim that any man, in order to be efficient in collecting data and putting them into shape, must serve at least 25 years as an apprentice and travel around the world and visit in the stakes, the same as I have done. ... 80

Andrew felt thousands of dollars would be saved if he was permitted to do the work he had outlined, but it would take additional help in the Historian's Office. To insure accuracy of the history, as it was written, he should travel almost every Sunday somewhere in the Church to read the written history to the local people. Again, he expressed the concern that unless something was done right away, the histories would not be finished. He gave the following as justification for his statements:

The sources from which I gathered a great deal of my information are closed forever, as the parties that I interviewed in my travel are with us no more. A further delay, in my estimation, would be equal, so far as I am concerned, to destroying my life, at least in part, as no one can put my notes and the material so closely associated with them into shape which will resemble that contemplated by you and myself. 81

Apparently, Andrew still was not happy with what was done, for on September 30, 1916, he wrote to the First Presidency in the same vein. The First Presidency agreed with most of what he had said. They too felt that more than one person should be engaged in gathering and compiling Church history, but the additional help could not be furnished until the new Church Office Building was completed. However, the compilation was not their biggest concern:

... what we feel more concerned about now is the notes taken by

80 Ibid. 81 Ibid., Italics added.
you in your extensive travels . . . for that reason it is our desire that from now on the whole of your time be devoted to putting those notes into the form designed by you when you made them. And so anxious are we in regard to the matter that Pres. Lund, as the Church Historian has been asked to keep in close touch with you and report from time to time the progress made until all of the notes are written out and thus disposed of.82

Obediently, Andrew followed counsel. "Being obedient to council I think I did more real historical labor during the year 1916 than I had done in any other previous year."83

Ostensibly at this point, Andrew began to feel the brethren were not giving him the support he felt he needed. With the death of his good friend, Apostle Francis M. Lyman, on November 18, 1916, he expressed his concern:

Thus my truest and best friends were passing away one after another, and I sometimes dreaded the thought of being left in mortality to await the decision of other "Pharaohs who did not know Joseph."84

Periodically for the next few years he expressed his concern for the acceptance of his work. Many times he referred to having prayed about something that had depressed him. On Sunday, June 26, 1921, he spent most of the day in the Historian's Office engaged in prayer and meditation. The following day he had a long conversation with Joseph Fielding Smith, Church Historian, on Historian Office matters. He was still "depressed in feeling" on October 7, 1921.

Before going to sleep that night, I felt somewhat depressed in feelings, as it seemed that Pres. Grant takes no interest in my labors, and my independent nature asserted itself until I in my reflections, thought of easing up in my historical labors and if the Church thereby lost important data, I would not consider it any fault of mine. But in the night I dreamed that I, in going up to

82 Ibid., pp. 344-345.
83 Jenson, Autobiography, pp. 522-523. 84 Ibid.
a certain height, chose a road (a sort of cut-off) shorter than the one traveled generally; but just before reaching the top I was stopped, I thought, in a narrow stairway and could not extricate myself without calling upon friends for help. When I awoke the meaning of my dream came upon me like a flash to the effect that I had better remain in line, loyal and true as hitherto; if not, I might place myself in a position where I could not help myself. 85

Although there was much work yet to do, Andrew was proud of the work that he had accomplished thus far. He therefore made the following report to the Church in general conference:

... we have written the history of every settlement of the Saints in the Rocky Mountains country, extending as they do from Mexico on the south to Canada on the north. We have visited every nook and corner in the mountains and have gathered and written something in the shape of history of everything that has an existence within the meaning of Church organizations. I believe I can say truthfully that no organization dating back to the Nineteenth century has been entirely neglected. 86

In 1921, the First Presidency again called on him to fulfill another mission to gather Church history in all of the missions in the United States and Mexico. Once again he was able to procure a great deal of new information. In Texas he acquired considerable information on the careers of Lyman Wight and George Miller, who had lead an apostate group in Texas in 1846. In New Orleans he was able to gather a great deal of information on Church emigration from Europe from the early newspapers. In St. Louis, again from early newspapers, he amassed a great deal of data on the saints in that region. St. Louis had been connected with Church history since the beginning of 1831. 87

On January 5, 1923, Andrew entreated the First Presidency for

86 Conference Report (October 1917), p. 87.
87 Jenson, Autobiography, pp. 538-540.
permission to make a trip to Central and South America. Permission was
granted and Andrew was on the research trail once again. On his way to
South America he stopped off at California where he was able to find
some valuable information of the Latter-day settlement of New Hope.
This settlement was founded by the Latter-day Saints that had sailed from
New York on the ship "Brooklyn". The trip was interesting for Andrew
Jenson, since this was the only vacation he had ever had since he started
his historical labors for the Church. Although a vacation, Andrew did
considerable historical labors. After his return these documents were
arranged by Andrew so he could include them in Church history. 88

Still concerned that he might never finish the work that had
been assigned him, Andrew wrote to Joseph Fielding Smith, Church Histor-
ian:

There are yet the histories of 43 stakes, nearly 500 wards, some
200 conferences and more than a thousand branches of the Church to
finish for the 19th century. ... There are more than a thousand
written records that I have gathered from the missions, perhaps 500
private journals and tens of thousands of letters to read and cull
from, so that the "cream" or gist from them may be introduced into
history before the historical work assigned to me can be completed. 89

Although Andrew was afraid he might never complete the histories
of the stakes and missions, by July, 1921, he had completed the history
of the Scandinavian Mission to 1900. By the end of 1924 he had finished
the history of the Scandinavian Mission, with its respective conferences
and branches, from its beginning to 1924. This was a work of seventeen
volumes. Thus the mission that furnished the Church this historian was

88 Ibid., pp. 576, 581.
89 Andrew Jenson to Joseph Fielding Smith, May 24, 1926, Jenson
Papers.
the first mission history completed by him. This mission history was also unique since it was the only mission manuscript history ever published. On March 17, 1927, Andrew received permission from the First Presidency to publish the mission history in book form. He had already gathered, through agents, $1300 to publish the book. On December 15, 1927, the book was printed.\footnote{Jensen, Autobiography, pp. 583, 593.}

In the preface Andrew explained the reason for his desire to publish this particular mission history:

It is the author's tribute to his race—the stalwart sons and daughters of the North—and he fondly hopes that, after he shall have passed to the Great Beyond, he may still live in the memory of his fellow-men as one who, during his sojourn in mortality, endeavored to the best of his ability to tell the story of a God-fearing people, whose devotion, integrity and noble characteristics may serve as an inspiration to future generations.\footnote{Andrew Jenson, History of the Scandinavian Mission (Salt Lake City: Deseret News Press, 1927), p. iv.}

Andrew was now beginning to accomplish much on the mission histories. With the help of two stenographers, he had nearly finished the histories of all the missions in America from 1830 to 1840. He still was concerned that the work would not get done.

I do not expect to live long enough to finish my contemplated histories of every Church organization, both at home and abroad, for the 19th century, simply because I have not been given the necessary help, but I have done enough already to show the proper authorities what I had intended to do and could have done just as well as not, had I been given more assistance to help the work along.\footnote{Jenson, Autobiography, p. 583.}

With diligent work, Andrew and his associates were able to complete by 1930, 560 manuscript volumes. Since Andrew was able to live
to see the one hundredth anniversary of the Church, he decided to bring
his histories up to the year 1930 instead of 1900 as he had previously
planned. He, therefore, made a final trip to all the different stakes
to enable him to bring their history up to 1930.  

The first stake history that was completed to the year 1930 was
the Salt Lake Stake. This was completed April 14, 1930. This was the
stake Andrew had lived in most of his adult life.  

It was now decided to bring the histories to the end of the year
1930 instead of the contemplated April 6, 1930. This was necessary
because it was impossible to get the Church statistics until December 31,
1930. The brethren therefore granted permission for Andrew to attend
any stake conferences he wished in order to complete his historical
labors.  

He now spent nearly every Sunday at a different stake in order
to complete his stake histories. The work had progressed so well that
Andrew now decided to publish a Church encyclopedia which would be a
condensed version of these large manuscript histories. 

The work was now progressing with great rapidity. On April 1,
1932, Andrew sent to President Heber J. Grant a list of 133 volumes of
stake histories and 179 volumes of mission histories. He also met a
number of stake presidents at April conference and read to them the
history of their respective stakes.

93 Ibid., pp. 602, 605, 607.  
94 Ibid., p. 608.  
95 Ibid., pp. 619-620.  
96 Ibid., p. 622.  
97 Jenson's Journal, N, p. 97.
Although he had felt many times that the work would not be done, by 1938 he had completed the histories of stakes and missions, with their respective units, to the end of 1930. This represented a sizable amount of work. The stake histories with their wards and branches filled 150 large volumes. The history of missions, their conferences, and branches filled 250 volumes. The histories of stakes and missions are still being kept at the Church Historian's Office.
CHAPTER VIII

JOURNAL HISTORY

It is very difficult to determine the exact date the "Journal History of The Church of Jesus Christ of Latter-day Saints" was begun. In none of the journals of those who worked in the Historian's Office, is there a statement indicating that "this day the 'Journal History' of the Church was begun." The "Historian's Office Journal" sheds no light on this matter. Andrew Jenson indicated in the first volume of "Journal History" that it was begun in 1906. But let us examine more closely the genesis of the "Journal History."

On April 6, 1830, the Lord commanded that a record should be kept by the Latter-day Saints. (Doctrine and Covenants 21:1) Oliver Cowdery served as Church Historian and Recorder until March 8, 1831, when John Whitmer was called, by revelation, to that position. (Doctrine and Covenants 47:1) He commenced keeping a record of the Church, but when he was excommunicated in 1838, he refused to turn his history over to the Church.1 John Corrill was chosen as Church Historian April 6, 1838. After his excommunication in 1839, he refused to turn his historical record to the Church.2

On June 11, 1839, James Mulholland commenced writing a history

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1Andrew Jenson, Latter-day Saints Biographical Encyclopedia (Salt Lake City: Andrew Jenson History Co., 1901), 1, 252.

2Ibid., pp. 241-242.
of the Church under the dictation of Joseph Smith. Joseph Smith had commenced a history of the Church in 1838 and James Mulholland incorporated this history into the history he was writing for Joseph Smith.  

At the death of Joseph Smith the history of the Church was continued. This manuscript history became known as the "Documentary History of the Church." The history was taken from many sources. Much of the early part was taken from the life of Brigham Young. There are a number of other sources such as newspapers, journals, etc. The last entry in the bound volumes of "Documentary History of the Church" is April 30, 1880, which is an entry from Wilford Woodruff's private journal. 4 By this time the "Documentary History" was mainly just handwritten copies of newspaper articles.

It is not clear what happened to the "Documentary History of the Church" from this date on. It appears that the "Documentary History" took the form of being simply a scrapping of newspaper articles. On May 1, 1880, in the "Journal History" there are simply newspaper clippings, but at the top of the page it states "Documentary History." The pages of clippings are a different size than the previous pages of "Journal History." When Andrew Jenson began making "Journal History" he probably took what originally had been done and made it a part of his "Journal History." 5

3Dean C. Jessee, "The Early Accounts of Joseph Smith's First Vision," Brigham Young University Studies, IX, 3 (Spring, 1969), 275-277.

4"Documentary History of the Church of Jesus Christ of Latter-day Saints," April 30, 1880, p. 1285, LDS Church Historian's Office.

5Journal History of The Church of Jesus Christ of Latter-day Saints," May 1, 1880, LDS Church Historian's Office hereafter cited "Journal History."
It also appears that no further writing was done on Church history until 1896. The justification for this statement is the fact that the "Journal History" from May 1, 1880, to January 1, 1896, is exclusively newspaper clippings. 6

On December 16, 1895, Charles W. Penrose was given a special assignment by the First Presidency. The entry in his journal reads:

Received appointment and instructions from Presidents Wilford Woodruff, George Q. Cannon and Joseph F. Smith to work for the Church in compiling and writing Church history commencing at once, as they said "without any interregnum." Historian F. D. Richards not being in town meeting was postponed until Tuesday. The Presidency said they wanted a complete organization of help in the Historian's office and history written and compiled "scrap work" not being sufficient. 7

He was further told on January 8, 1896, that he should:

write up report of the books I had found connecting History from date of cessation of its publication to November 7, 1885, with the exception of a gap from March 1880 to January 1882. 8

Brothers Penrose and Richards were busy making decisions on how Church history should be kept and what work would need to be done. On January 10, 1896, they were ready to give their report to the First Presidency.

Talked with Bro. F. D. Richards on arrangements to compile history. Reported to him the number and kind of books available for the purpose. Went with him to see the First Presidency. Arranged for interview at 2 p.m. At that time met with them and read the written report I had prepared. After long conversation it was decided we should keep a daily journal of correct events and that Bro. G. F. Gibbs [secretary to the First Presidency] should furnish duplicates of his type-written minutes to be incorporated in historical journal.

6 Ibid., 1880-1896.
7 Charles W. Penrose Journal, December 16, 1895, Xerox copy of original journal, LDS Church Historians Office.
8 Ibid., January 8, 1896.
Bro. Richards arranged that for the present I should keep this journal and see how we could get things into shape for history.

Newspaper clippings were not to be eliminated in this new history, but they were to be expanded.

Historians F. D. Richards, John Jacques, C. W. Penrose, and A. M. Musser met in the Historian's Office and conferred about the work of collecting data for Church history. It was decided that Brother A. M. Musser would receive and mark newspapers and other publications for scraping, selection to be with a view to furnishing items for compilation. Brother John Jaques was instructed to prepare a list of the papers outside of Salt Lake City which would be needed for historical work with a request to them to forward copies regularly to this office. In order to keep a current history all the data collected is to be handed to Brother C. W. Penrose to be compiled.

It was on February 4, 1896, that Charles W. Penrose was set apart for this important assignment by the First Presidency.

Elder Charles W. Penrose, this being his 64th birthday was set apart by Presidents W. Woodruff and George Q. Cannon as compiler and writer of Church history, Prest. Cannon being mouth.

The spirit of revelation and prophecy, with discrimination and judgment, power to avoid bias and to select and write to the acceptance of God and the Church Authorities were sealed upon his head, with other blessings in the name of Jesus Christ.

Charles W. Penrose's work was given further importance when he was sustained as an Assistant Church Historian in April Conference, 1896. Brother Penrose only continued his work on Church history for a few years, until the turn of the century.

Ibid., January 10, 1896. Charles Penrose refers to this daily journal in his own journal as the "Historian's Office Journal." That this is not what is called the "Historian's Office Journal" today is very evident because of the slight and insignificant information that is contained in the "Historian's Office Journal."

"Journal History," January 28, 1896, p. 2. This is also recorded in the "Historian's Office Journal" under the same date. It should be noted that Andrew Jenson, on this date, was traveling around the world on a special Church history mission.

Ibid., February 4, 1896, p. 5.
Andrew Jenson had now been officially attached to the Historian's Office since February 9, 1891. He was sustained as an Assistant Church Historian on April 10, 1898. It is evident by this time that Andrew was beginning to lay a foundation for "Journal History." At the beginning of 1901, he stated he was working diligently in order to bring the "general history of the Church" up to December 31, 1900. He also felt that the work he had been engaged in, the gathering of materials, was the foundation upon which he would "erect an important historical structure." Undoubtedly part of this historical structure was "Journal History."

It is interesting to note that at this time Andrew Jenson had a promising young man assigned to him as a special assistant, Joseph Fielding Smith. On April 8, 1903, Andrew began working on a special committee that had been appointed to revise the history of Joseph Smith.

I commenced actual work again at the Historian's Office by reading Church history part of the time with President Lund, B. H. Roberts, and others. The History of Joseph Smith, as published in the "Millennial Star," was being revised and footnotes added in book form, but before sending the manuscript to the press, it was referred to a committee of which I had been chosen a member. This work was continued almost indefinitely. Usually there were present at these readings, Anthon H. Lund, B. H. Roberts, Joseph F. Smith, jun., and myself. It was decided that each forenoon, commencing with April 15th, should be devoted to this labor of revision.

The "Journal of History" was now beginning to take shape and was a part of Andrew's extensive plans to write a number of vast manuscript

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14 Ibid., p. 423. This work was published under the title, History of the Church of Jesus Christ of Latter-day Saints, edited by B. H. Roberts.
histories. As he began "Journal History" he explained his reason for
compiling such a history.

The work of compiling a journal history of the Church was com-
menced by the undersigned in the latter part of 1906. Up to that
time attempts had been made to incorporate every important event
connected with early Church history under the title of the History
of Joseph Smith but the work of the Lord, even in the days of the
Prophet Joseph Smith himself, grew to such dimensions and had so
many minor organizations, both in America and Europe, that it was
impossible to properly incorporate every event connected with the
Church in the Prophet's personal narrative if a profusion of foot
notes [sic] was introduced. Therefore the gigantic undertaking of
compiling a more complete Church documentary history by gathering
information from all possible sources, was inaugurated, and it was
decided to place every important event, that had transpired, under
its proper calendar date as far as possible. This made provisions
at once for elasticity and to add, later, new material, or new
 corroborative testimonies as might be obtained by the further dis-
covery and perusal of original documents, or of public and private
records that might be brought to light.  

We can trace some of the work being done by Andrew by his gener-
al conference talks. In October, 1917 conference, Andrew indicated
they had been very busy at the Historian's Office "pulling into shape
that which will form the basis of the authentic history of the Church."
He continued by giving some idea of the vastness of this work of several
hundred volumes.

We do not expect any one of you to ever read all of these lengthy
manuscripts histories, but they are all very important as works of
reference. These volumes and the many that hereafter will be added,
may consistently be termed the "fathers" of the new dispensation,
and be classed with the so-called "fathers" of the early Christian
Church. We have recorded nearly everything that has happened since
the organization of the Church in 1830, under proper date, and we
are still recording events as they occur daily, just as regular as
the sun rises and sets. . . . This compilation of historical events
is what we call the Journal History of the Church.  

15"Journal History," 1830, first page.

In October, 1919, conference he explained that a number of years ago he realized that much of the Church history in the Historian's Office, was fragmentary. It was quite disconnected and so the decision was made by the brethren that Andrew would travel extensively in order to fill in many of the gaps. From his many travels, having examined many state and county histories, he felt very proud of the work they were accomplishing at the Historian's Office.

I would like all the Saints to understand that this work is one of considerable magnitude. It represents, so far as I know, historical work of a nature which never before has been attempted in writing histories of any community in this or any other country. I do not believe that a better effort has ever been put forth anywhere in writing histories of any community in this or any other country.\(^{17}\)

The work on "Journal History" was not one that he assumed on his own. He indicated several times that: "Years ago I was given a special appointment to write a detailed history of everything in the Church up to the 31st of December, 1900."\(^{18}\)

The brethren had apparently asked Andrew to continue the work Charles Penrose was assigned to do a few years before. Elder Penrose did some extensive work from June, 1896 to 1900. As Andrew assembled the "Journal History" he took the work of Charles Penrose, cut it up and pasted it into "Journal History" along with newspaper clippings.\(^{19}\)

As we have seen in the previous chapter, his biggest concern was that he was not going to be able to finish the work that had been set out for him.\(^{20}\) But the work slowly moved forward. On March 29,

\(^{17}\)Ibid., (October, 1919), pp. 127, 129.

\(^{18}\)Jenson's Journal, I, p. 159.  

\(^{19}\)"Journal History," 1896-1900.

1913, he could report to President Anthon H. Lund that he had almost "single-handed, assisted only occasionally by a typist," completed "Journal History" from 1830 to 1852. In order to accomplish this work he had "perused and culled" up the year 1852 from all the early periodicals of the Church, hundreds of private journals, stacks of letters, and his notes which he had gathered while on his Church history missions. Still, his biggest concern was that they needed more help in the Historian's Office if they were going to complete the work. He wrote to President Anthon H. Lund requesting him to use his influence with the First Presidency to have something done right away about getting additional help at the Historian's Office or he was afraid that it would be too late.  

At last Andrew's plea for additional help at the Historian's Office was heeded. His son Harold Jensen began to assist his father in compiling "Journal History." On October 23, 1818 Harold commenced work on "Journal History" for 1875. By 1922 a good share of the work on "Journal History" had been completed. Andrew wrote this report to the Deseret News on his progress:

But the main work done at the historian's office during the past 35 years is the compiling and writing of what is now known under the title of "Journal History of the Church." It is practically the annals of the Church arranged in chronological order, commencing with the 6th of April, 1830, and continuing to the present time. For the nineteenth century alone about 520 large typewritten manuscript volumes have already been compiled and arranged in their proper

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order. These volumes will undoubtedly serve as the foundation or source of information for all future histories of the Church. In the journal history has been embodied everything written by the early Church historians, part of which has already been published; but as the Church has grown great it is but natural that the histories of the present day should attach more importance to details than the historians did in the early days of the Church, when the organizations were small. Many events which in the early days seemed to be insignificant, can now consistently be enlarged upon, as they in many cases, were the commencement of great things which followed.  

Andrew now began a concerted effort to make certain that the record of the saints coming to Salt Lake Valley were accurate. He traveled over the pioneer trail again. In 1923 he took an automobile over part of the pioneer trail. By 1924 he had written the history of the Utah pioneers of 1847 which he had culled primarily from the journals of Orson Pratt, Wilford Woodruff, Erastus Snow, William Clayton, Thomas Bullock, and Howard Egan. To insure accuracy, he had part of the journals of the pioneers published on different papers along the pioneer trail. He requested any of the old settlers to verify the location of the spots mentioned and submit other information they might have that would enable him to locate the original trail of the pioneers to the valley. This not only insured accuracy for his work, but the favorable publicity that was gained from these publications could not be estimated.

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23 This is undoubtedly too large a figure. In 1932, Andrew stated they had completed 726 volumes of manuscript history. This included 518 volumes "Journal History," 133 volumes stake histories, 178 volumes mission histories, and 30 miscellaneous volumes of history. This totals 859 volumes. It is more likely that "Journal History" represents 385 volumes of the total. In 1938 Andrew's secretary stated that he had completed approximately 400 volumes of "Journal History" by that date. Jenson, Autobiography, pp. 623, 673.

24 The Deseret News [Salt Lake City], November 25, 1922, p. 3.

Many newspapers along the trail devoted page after page and week after week to these accounts from the journals of the pioneers. Andrew also wanted photographs of the pioneer trail and so on July 5, 1926, in company with a photographer, Andrew began to retrace part of the original trail.

Others became interested in the work that Andrew was doing. Hyrum Jensen asked him to accompany him to visit many early Church history sites. Traveling was becoming much easier for Andrew than it had been before, for he and Hyrum Jensen made this trip by Pullman railroad car and Brother Jensen paid all the expenses for Andrew. This was certainly different from his earlier travels when he bore most of the expense himself traveling mainly by horse or foot. Brighter days were ahead for Andrew Jensen.

George Albert Smith and Andrew Jensen began making frequent trips together, especially over the pioneer trail. On one of these trips Andrew asked Elder Smith if he knew any where in Church history, or in any other writings, where Joseph Smith's prophecy of the saints coming to the Rocky Mountains was recorded. George Albert Smith replied in the negative. They arrived in Orangeville, Utah, where Elder Smith called on a few of the earlier settlers to bear their testimony. One of the old settlers arose and told how he had heard Joseph Smith make the prediction of the saints coming to the Rocky Mountains. Brother Smith then reported Andrew Jensen's reaction:

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27 Jenson, Autobiography, p. 588.
I think I shall never forget the expression on the face of Brother Jenson. Within a few hours after asking where a report of that incident might be found, this man who was unknown to me—a man who at one time had been excommunicated from the Church, and later complying with the rules of the Church, came back humbly into the Church, perhaps the only living man at that time who could bear witness of this remarkable event—stood up without knowing what was in the mind of our assistant Church Historian and gave the information at first hand. I have thought of that many times and seeing Brother Jenson here today brought it to my attention.  

By 1932 Andrew had completed 726 volumes of manuscript history. About 385 of these volumes were "Journal History." In spite of his many other labors, Andrew was making real progress in his assigned duties.  

By the time of his death Andrew had written "Journal History" from the organization of the Church, April 6, 1830, to the end of the century year of the Church, December 31, 1930. According to his secretary, Mrs. Mary Kelly Pye, this included 400 large volumes. She also wrote a good description of how "Journal History" was actually written.  

Andrew Jenson would glean important data from original sources, historical notes, minutes of meetings, correspondence, private journals, and his own field notes, all of which he arranged in chronological order. . . . Much of this information was gained from records perused by Bro. Jenson during his extensive travels, or from books sent back by him to the Historian's Office for safe keeping. Many items also were clipped from the "Deseret News," "Millennial Star," and other Church publications. . . . To each item a piece of paper was usually attached upon which Bro. Jenson or one of the head researchers wrote an introductory paragraph which was copied by stenographers before affixing the clippings. All the work was carefully proof-read and passed upon by Bro. Jenson before being bound in loose-leaf covers.  

That Andrew carefully proof-read the work is evidenced by the number  

29 The Deseret News [Salt Lake City], December 27, 1924, p. VI.  
30 Jenson's Journal, N, p. 97.  
31 Jenson, Autobiography, pp. 673-674.
of notes written in pen in the typewritten manuscript, in the handwriting of Andrew.

The Church Historian's Office has continued "Journal History" to the present time. However, it is simply a collection of newspaper clippings.
CHAPTER IX

THE CLOSING OF A FRUITFUL LIFE

After many years of disappointment and discouragement because he felt that his work was not being appreciated by the Church, Andrew began to realize that his work was appreciated far more than he had ever conceived. In 1921 the *Improvement Era* wrote a very complimentary article about his works.

... in his writing he had one notable end in view—that his data must be given correctly. This latter is the great asset to the real historian. History may not be rhetoric; rhetoric alone is not history. But Andrew Jenson's data and publications are history; they are as near accurate in statement of time, place and event, as human care, and inquiry can make them. No man has done more—if any has done so much—in the cause of abundant and correct data for the Church records.

Andrew appreciated this article very much and felt it was a fair evaluation of his type of work. Andrew explained the reason for his accuracy.

I have found from my experience that to rely upon memory alone is unsatisfactory, but one should rather rely upon documents such as daily journals in which the authors have recorded events on the identical day on which certain events took place.

The compliments came from many sources and places—in the Church and outside of the Church, from Church and political leaders. In July, 1924, the editor of the *Nebraska History* magazine visited the Historian's

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Office in Salt Lake City and was impressed with what he saw:  

The work done by these people is another Western wonder. . . . A group of very scholarly and able men and women are constantly at work compiling and publishing the history of the people of the Church of Jesus Christ of Latter Day Saints. Among the most active in this work is Andrew Jenson, a veteran scholar and speaker.  

The editors of many newspapers outside of Utah were deeply impressed with this "Mormon historian." He did as much, during his time, to spread good will among non-Mormons as any other person in the Church. Notable among these many newspaper articles was one in the Fremont Evening Tribune, Fremont, Nebraska.  

Professor Jenson has devoted his life to the study of Mormon history, and in his exhaustive research work through a period of more than forty years has come to be regarded as one of the foremost living authorities on that era of mid-century expansion that preceded and coincided with the Civil War period. Although he has devoted himself assiduously to the perpetuation of the vivid history of his particular faith, his work has gained him wide recognition beyond church circles.  

Senator William H. King from Utah also wrote him a very complimentary letter telling him how much he personally appreciated the "splendid work" he had done for the Church.  

You have given your life to its advancement and have been one of the effective workers in the great Cause. Your historical and other writings stand out as a most remarkable achievement and are of incalculable value to the entire membership of the Church.  

Andrew's work was becoming so well known and accepted that even the once anti-Mormon newspaper, The Salt Lake Tribune, began to show an interest in his work. Andrew indicated that for several years the  

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3 Nebraska History Magazine, Jenson's Scrapbook, I, 1924, p. 33.  
4 Fremont Evening Tribune, Ibid., M, 1925, p. 95.  
5 William H. King to Andrew Jenson, June 24, 1929, Jenson Papers, LDS Church Historian's Office.
Tribune began showing a very friendly attitude toward the Church. In April 1934, Andrew started writing a long series of articles for The Salt Lake Tribune, giving them "some original information" about the Utah Pioneers of 1847. This was a day by day account from the time they left Winter Quarters until the time they arrived in the Salt Lake Valley on July 24, 1847. Most of the information was taken from the daily journals of those that made the journey. Andrew's son, Harold Jenson, himself a fine newspaper writer for many years, maintains that the "publication of the 'Trek of the Pioneers of 1847 across the plains', published in the 'Salt Lake Tribune' gained thousands of subscribers for that newspaper."7

Not to be outdone, and perhaps also as an indication of the success of the articles in the Tribune, the Deseret News asked Andrew Jenson to write a series for them.

I agreed to furnish material for the "Deseret News," the Church organ, which naturally should show interest in the history of the saints more than any other periodical in the state. This led to a voluminous contribution on my part about the activities of the pioneers after their arrival in Great Salt Lake Valley and the founding of the settlements in Utah up to and including the year 1850. This was published under the caption "The Building of Utah and her Neighbors. . . ."8

This publication in the Deseret News led to the later publication of Encyclopedic History of the Church which ran for many years in the Deseret News.9

On May 31, 1932, Andrew Jenson was taken to the hospital after

6 The Salt Lake Tribune, April 5, 1934-July 24, 1934.
7 Jenson, Autobiography, p. 671.
8 Ibid., p. 632. 9 Ibid., p. 632.
having suffered for some time from urinal trouble. He spent three days in the hospital going through extensive examination which caused him "the most excruciating pain and suffering." For a man who seldom had a sick day in his life, this must have been an ordeal. After extensive examination, the doctors concluded that an operation would be necessary if he was going to regain his health. Within a few days Andrew had a long conversation with Presidents Heber J. Grant and Anthony W. Ivins who encouraged him not to have an operation without giving it a great deal of thought, as he was now eighty-two years old. Andrew decided to take their advice. 10

Andrew frequently carried with him a metal cracker box which contained some of the numerous historic relics he had gathered in his many miles ad years of travel. He took great delight in displaying these relics, especially to the young children. Significant among these relics was a "hatful" of small pieces of the original manuscript of the Book of Mormon. He had obtained these from Mr. Lewis C. Bidamon on his visit to Nauvoo in 1888. Andrew turned these fragments of the original manuscript of the Book of Mormon over to the Church Historian's Office on August 5, 1931. On December 10, 1932, Andrew Jenson opened his long contemplated Memorial Hall, which would house the many historical relics. The hall also contained a lecture room with a large map of the United States showing Andrew's approximately one million miles of travel. 11

In 1934 Andrew had one of the most thrilling experiences of his life. He was invited by United Air Lines to fly over the same route he had walked as an emigrant boy in 1866. For a man who had walked and

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10 Ibid., p. 624.  
11 Ibid., pp. 622, 626.
ridden in horse and buggy for much of his life, this must have been quite an experience. He traveled by railroad car to Omaha, Nebraska. Here he was greeted by newspaper men and United Air Line officials where, true to his calling, he explained the history of the Church in that area. He was then taken by car to the very spot where he commenced his journey across the plains in 1866. Andrew expressed his feeling about this experience in this manner, "I was deeply impressed with my day's experience and seemed able to bring some of my boyhood happenings back to a vivid recollection."  

On July 24, 1934, the anniversary of the arrival of the Mormon pioneers in the Salt Lake Valley, Andrew commenced his journey by airplane from Omaha to Salt Lake City. This journey would take him a thousand miles over the original pioneer trail. Andrew expressed his pleasure over the trip:

I thoroughly enjoyed the trip and was able to recognize the pioneer route over which I traveled as an emigrant boy in 1866, the course of the Platte River, in many cases, serving as my principal guide. . . . I was just seven hours on the trip, which I could not help contrasting with the journey of the original pioneers who spent 111 days traveling the same distance and with my own trip across the plains in 1866 which took us 62 days.  

To climax this eventful day he traveled to Ogden, Utah, where he spoke over radio at the Ogden Stadium in honor of the Utah pioneers.  

As the years were closing on Andrew Jenson, his life seemed to be opening to new and exciting experiences. His last days were truly his best. Early in 1935, the Daughters of the Utah Pioneers decided to send a pioneer covered wagon to Denmark. This had come as a request to

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12 Jenson's Journal, N, p. 262.
13 Ibid., p. 267.
14 Ibid., p. 268.
Governor Henry H. Blood of Utah from the secretary of the Rebuild
National Park in Denmark. Andrew volunteered to assist them in locating
a wagon. He immediately began to look for a suitable covered wagon.
After much disappointment it was decided to build a wagon from new
material. 15

On April 16, 1935, Andrew Jenson received the following appoint-
ment from Governor Blood:

This certifies that I have today appointed Andrew Jenson: . . .
as a representative of the State of Utah and as my personal repre-
sentative to convey to Denmark a covered wagon typical of the wagons
used by Danish emigrants who in the year 1853 crossed the plains of
western United States . . . to Salt Lake City. . . . The said
Andrew Jenson was himself an emigrant. . . . He has been an impor-
tant factor in the upbuilding of this state and is known far and
wide as a historian, author, and a contributor to magazines and
newspapers.16

As a result of this appointment, Andrew received many complimen-
tary letters and expressions from many people. President Grant expressed
his full-hearted approval of this special assignment. The editor of the
Manti-Messenger was especially complimentary:

I know of no man who can fill this assignment with greater digni-
ty and efficiency than you. Your profound knowledge of the Danish
language, customs and standards of life; your vast knowledge of pio-
oneer conditions were in America, and our church in general; your
love for the gospel, and your many other commendable traits combine
to make you an ideal choice for this important mission. 17

Before he left, Andrew received many letters of introduction
from prominent people in Utah. Some of these included: George H. Dern,

15 Kansas City Journal Post, Jenson's Scrapbooks, S, 1935,
p. 312.


17 William H. Peterson to Andrew Jenson, March 11, 1935, Jenson Papers.
Secretary of War; William H. King, Senator from Utah; Elbert D. Thomas, Senator from Utah; W. L. Payne, Chief of Police; and Mark E. Peterson, Managing Editor of the Deseret News. He also received a special blessing from President Heber J. Grant before he departed.

... I earnestly and sincerely pray to the Lord that he will strengthen you... and that he will fit and qualify you for this mission that has come to you to go to your native land, to meet with people who will celebrate the very wonderful pioneer journeys across the plains from the Missouri River to this Valley.

I rejoice in the knowledge you possess regarding the travels from the Missouri River to the Salt Lake Valley—perhaps as great, if not greater, than any other man in the Church who is now alive.

... I bless you dear Brother Jenson, for your untiring labors as a historian in the Church, working early and late, and with energy and a firm determination in your heart to accomplish all that it is possible for you to accomplish for the good of the people in preserving the history of the people and of individuals who have been prominent in the Church.19

On May 11, 1935, Andrew Jenson, in company with his wife Bertha and his daughter Eva Olson, who represented the Daughters of Utah Pioneers, left Salt Lake for Denmark. Across the United States they met with different Danish groups and were received with great honor. In New York, where they were well received, Andrew and his daughter Eva spoke to a large group of prominent Danish gentlemen. The New York Times and the New York Tribune photographers and reporters were present and gave coverage to the event. On June 2, they arrived in Copenhagen, Denmark, where they were greeted by the mayor of Copenhagen, and President Alma Petersen of the Danish Mission. From Denmark, Andrew and his family visited most of the other European countries. On July 4,

the celebration for which they had come began in Rebuild Park. Disappointedly, the day was stormy. This stormy weather cut down on the anticipated attendance of 40,000 people. As a result, only 15,000 were present for the observance. At 3 o'clock the radio broadcast was beamed from Denmark to the United States. A number of prominent individuals from Denmark spoke, including the Prime Minister of Denmark. Andrew Jenson also spoke on the same program. Two hours after Andrew had delivered his address over the radio from Denmark to the United States, he received a cablegram from his son, Leo, telling his father that he had just heard the program in the United States. It was one exciting event after another. That evening a banquet was given in Andrew Jenson's honor, where he sat next to the prime minister of Denmark. With the memory of the events of the day flooding into his mind, Andrew journalized, "This was certainly a remarkable day in the history of our lives—a day never to be forgotten."20

Andrew's visit to Denmark was further climaxed by a visit to the king of Denmark, King Christian X.

I was deeply impressed with the king's cordiality; he exhibited a natural smile and pleased countenance through the entire interview. "Mormon" Elders could not greet each other with more warmth of feeling than the King of Denmark exhibited when he shook hands and spoke freely to two "Mormon" Elders on the 15th of July, 1935, in the Christiansborg Castle.21

On July 30, 1935, they arrived in the United States. They were met by Andrew's daughter Eleonore Reynolds and her son Parley who took them to their home in New York. Andrew's wife, Bertha, was especially pleased to be on land again. Because of continual seasickness, she had

20 Ibid., p. 329.  
21 Ibid., pp. 375-376.
lost considerable weight. They arrived in Salt Lake on August 14. Andrew was overwhelmed with the honor and praise that had been given him on this trip to Denmark. He could not help but contrast this visit with the one he had received when he was Scandinavian Mission President.

In all the experiences of my life I never was in the newspaper limelight so much before. I had the opportunity of associating with some of the most prominent people of Denmark and to receive their praise and favorable comments. How different the situation 25 years earlier, when I presided over the Scandinavian Mission and was subject to severe attacks on the part of the Lutheran clergy and others and was scorned by newspaper men repeatedly because of my preaching the principles of the restored gospel. 22

He was further overwhelmed at a luncheon given in his honor by the Salt Lake Chamber of Commerce.

Tributes paid to Andrew Jenson, venerable historian of the Church of Latter-day Saints were such as few men or women ever hear of themselves. Seldom are they uttered until the object of affectionate attention has passed beyond the fluttering veil that hangs between here and hereafter.

"The governor of the state, the mayor of the city, the president of the commercial chamber, a distinguished apostle of the Church . . . George Albert Smith, united in praising the aged traveler, writer, historian and diplomat for his industry, perseverance, patience and painstaking interest in the ecclesiastical organization of which he is a valued member. . . .

The guest of honor at the luncheon is credited with having traveled 800,000 miles in the interest of his church. Such zeal, unabated by four score years and five, wins applause, not only from fellow religionists, but from all who appreciate the backing of faith by works. 23

In 1928 Andrew conceived the idea of writing an encyclopedic history of the Church. This would be a very condensed version of his manuscript histories. Andrew wrote to the First Presidency telling them of his desire to publish such a work.

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22 Ibid., p. 418. See also The Deseret News [Salt Lake City], August 14, 1935, p. 1.

If I am entitled to any place in the literary world, I would naturally belong to the group engaged in writing works of reference. As early as 1886 I commenced a magazine, called the Historical Record, which, as far as it went, aimed to be an [sic] encyclopedia of important events in Church history (Latter-day Saint Church history); and ever since that time my favorite dream, or ambition, has been to write a work of reference in encyclopedic form (alphabetically arranged), covering the geographical and biographical features of the Church since its first organization.

I would like to make this work the crowning and final effort of my life, and I sincerely trust that you will not turn it down.

Andrew had almost finished the literary work on his culminating book by the later part of 1931. He recommended that a reading committee be appointed by the First Presidency, or the Church Historian, to make the final revision. Andrew was convinced that this work would help answer many questions that arose in the Church.

Such a Church Encyclopedia in the field, used side by side with Church Chronology and the three volumes of L.D.S. Biographical Encyclopedia already published, would, as works of reference, so I explained to the Church leaders, contribute very much towards answering all questions of importance pertaining to the history of the Church, as the Encyclopedia to be published would contain articles on every stake, ward and mission, and also most of the conferences or districts in the Church, besides sketches of the temples and such organizations as Zion's Camp, the Mormon Battalion, and the Utah Pioneers of 1847.

A committee was appointed by the First Presidency on July 6, 1932, to judge the general arrangement and contents of the work before having it printed.

In 1932 Andrew became concerned that Encyclopedic History had not yet been approved for publication. He was anxious to have the work

24 Andrew Jenson to the First Presidency, June 1, 1928, Jenson Papers.


26 Andrew Jenson to Joseph Fielding Smith, July 6, 1932, Jenson Papers.
done before too much more time had elapsed.

I trust that the book will be published at once, as any further delay would seriously interfere with the distribution of the same. The historical trend in all instances is brought up to Dec. 31, 1930, and if the book is not published until many changes in the presiding officers in the stakes and mission fields throughout the world, have taken place, the book will not have the prestige that it has now, or, what would have been better still, that it had a year ago. It represents the essence of my life's work, and any delay in its publication would, from my standpoint, be very serious, at least to me personally, who have doted on the coming forth of this work for many years. I trust the brethren of the First Presidency will see the necessity of immediate action in this matter. 27

Having received this letter, Joseph Fielding Smith took up the matter with the reading committee, the Council of the Twelve, and the First Presidency. On December 8, 1932, he wrote Andrew that the decision of the committee with the approval by the First Presidency and the Twelve, was that the work would not be published in book form at that time because:

...the material prepared would fill two volumes, it would be a matter that the people outside of the Church and very few inside would want, and the cost and distribution would amount to thousands of dollars. The material can all be preserved in the Historian's Office for reference, but at this time of financial depression it would be unwise to publish it. 28

It was finally decided that the Deseret News Company would be permitted to publish the Encyclopedic History as daily installments in The Deseret News with the understanding that the work would ultimately be published in book form. This series of articles began in The Deseret News in 1935. In announcing its inclusion in the paper, The Deseret News indicated that the work would later be published in book form.

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27 Ibid., October 21, 1932.
28 Joseph Fielding Smith to Andrew Jenson, December 8, 1932, Jenson Papers.
They had some high praise for the forthcoming work:

Histories of the L.D.S. Church have been written and published before. You probably have one or several such invaluable works. But this is the first comprehensive encyclopedia history of the Church which has ever been attempted.

This CHURCH ENCYCLOPEDIA is a stupendous work . . . and amazing achievement . . . the life work of Andrew Jenson, widely known assistant Church-Historian. It will eclipse in scope and importance anything which he has heretofore published, for it is a veritable compendium of practically all of his important research.29

Finally, in 1941, the Encyclopedic History of The Church of Jesus Christ of Latter-day Saints was issued from the press. For many years Andrew had tried to get the Church to copyright some of his books. This goal was almost realized when Church Chronology was taken over by the Church, but it was still not copyrighted by the Church. It is therefore fitting that his final work would receive full Church support and appro-

val. Encyclopedic History was copyrighted by the Corporation of the President of the Church of Jesus Christ of Latter-day Saints in 1941. As most of his other works received many wonderful endorsements, so did Encyclopedic History. In the preface of Encyclopedic History, Joseph Fielding Smith and A. William Lund wrote this endorsement:

This historical information gathered by Elder Jenson during his many years as a Historian in the service of the Church form the foundation of this very valuable work, the Encyclopedic History of the Church. As associates of Elder Andrew Jenson, we heartily recommend this volume to the members of the Church and those interested in Church development and history.30

The Improvement Era indicated that this work was the "crowning achievement of his life" and a condensation from 850 volumes of

29 The Deseret News [Salt Lake City], March 15, 1935, p. 9.

manuscript histories.\textsuperscript{31}

A letter was sent by the Presiding Bishopric to all stake presidents and bishops encouraging wide distribution of this work.

The First Presidency is desirous of getting the book widely distributed among the wards of the Church and suggested that each ward should have one as a nucleus towards a possible ward library.\textsuperscript{32}

Andrew accomplished many unique things in his life. Not the least of these was that which he accomplished within his own family. It certainly must stand out as an unusual accomplishment when a man can celebrate two golden wedding anniversaries in one lifetime. Andrew Jenson celebrated his first golden wedding anniversary with his second wife, Emma Howell Jenson on December 10, 1936. His second golden wedding anniversary was celebrated with his third wife, Bertha Howell Jenson on July 18, 1938.\textsuperscript{33}

On September 4, 1941, at a meeting of the Andrew Jenson Memorial Association, with his life drawing to a close, Andrew expressed his reasons for constructing his Memorial Hall.

I desire the Building to become permanent and represent the life works of Andrew Jenson, hoping that future generations will be benefited by it and cause my name to be held in honorable remembrance on the part of descendants and the general public and especially to the Latter-day Saints. \textsuperscript{34}

In September and October of 1941, Andrew and his daughter Eva Olson were busy making a revision of the stake histories. On November 2,}

\textsuperscript{31} The Improvement Era, June, 1941, pp. 351, 364.

\textsuperscript{32} Deseret News, Church News [Salt Lake City], October 4, 1941, p. 8.

\textsuperscript{33} Jenson's Journal, 0, pp. 53, 198-199.

\textsuperscript{34} Ibid., September 4, 1941. There are no page numbers in Andrew Jenson's Journals for all of 1941.
he was asked to give a lecture in ward priesthood meeting. On November 15, 1941, Andrew recorded this event in his journal. "The destruction of the British warship 'Ark Royal' was made public." These are the last words that Andrew Jenson recorded in his journal or on earth.  

During the last few months of his life, Andrew told his daughter, Eva Olson, that she would have to finish his journal when he passed away. Therefore, the last few pages of Andrew Jenson's journal are in the handwriting of Eva. On Saturday, November 15, 1941, Andrew spent most of the morning going through his journal taking notes that could be inserted in the stake and ward histories. That afternoon he left the Church Historian's Office about 1 o'clock saying he was tired and would rest the remainder of the day and Sunday. He took a two-hour nap after his lunch and then sorted papers until 7 p.m. At 7 o'clock he was seized with a chill and grew steadily worse. The doctor was called and he indicated that Andrew had suffered a heart attack. Although he spent a restless night he seemed better the following day.

The following night, November 17, Andrew "talked incessantly, only part of his words being understood. He also sang a number of songs, his voice sounding very clear." The following day, November 18, he told his wife Bertha "he was going home today and when she said he was at home he said he was going to a home far away from here."

On the 18th Apostles Charles A. Callis and John A. Widstoe and A. William Lund administered to him. As they walked in Andrew seemed

35 Ibid., November 15, 1941.
36 Jenson's Journal, O, last written pages.
37 Salt Lake Telegram, November 18, 1941, p. 1.
to be in the act of writing something. Brother Lund reached as if he was taking a pencil from his hand, telling him to rest.

The family fed him some soup, "but after eating it he commenced reaching out his hands as tho he were picking some kind of fruit and eating it, and oh how good it seemed to taste as he smacked his lips and seemed so satisfied." At this time a decided change came over Andrew Jenson. He lapsed into a coma until 8:35 p.m., November 18, 1941, when he passed away.38

On November 20, 1941, the well known New York Times carried the announcement of Andrew Jenson's death, accompanied by his picture. In their factual article they stated:

Mr. Jenson, as assistant Historian of the Mormon Church since 1898 compiled and edited 850 manuscript volumes of the church's history, covering period 1830 to 1900, and histories of stakes, wards, and conferences of the church. . . .

Mr. Jenson traveled almost 1,000,000 miles on church business, twice circling the globe, collecting on the way much material for his comprehensive personal library on Mormon Church history.39

With the death of Andrew Jenson on November 18, 1941, the tributes began to flow in.

The death of Elder Jenson closes one of the most colorful careers in the history of the Church. His faithfulness in the discharge of his duties as an assistant Church historian had brought remarkable results and had added volumes of material to Church history that might not otherwise have been obtained.40

For forty years Elder Joseph Fielding Smith had labored with Andrew Jenson at the Historian's Office. He wrote this tribute to him.

Andrew Jenson was a natural historian, with a most remarkable.

38 Jenson's Journal, 0, last written pages.
39 The New York Times, November 20, 1941, located in Jenson's Journal, 0.
40 Deseret News [Salt Lake City], November 19, 1941, p. 1.
memory for dates and accuracy of events connected with Church history. He loved his work exceedingly and for more than 60 years was energetically engaged in the compiling and publishing of history, which became the great joy in his life. Through his untiring energy and devotion a great fund of valuable data has been collected, much of which would have been hopelessly lost without his thoughtful labor. ... I ... have learned to love him for his great ability, devotion, and loyalty in the faithful performance of his chosen calling which has occupied most of the days of his mortal life.41

The Salt Lake Tribune which had, during the time it was an anti-Mormon newspaper, rather viciously attacked Andrew Jenson, now was especially vocal in the praise of him and his work.42

Andrew Jenson was the possessor of certain attributes to be recommended in any person of any faith in any country. He had the will and the persistence to follow a line of abstemious conduct conducive to health and happiness; he had the inclination and determination to become a historian; his long and active career as an author of many historical works pertaining to the origin, vicissitudes, migrations and achievements of Latter-day Saints attest the perspicacity and tensility of the man. Intensely sincere without being intolerant; erudite but not pedantic; constantly busy yet always serene; this nonagenarian had seemed destined to reach the century mark with his faculties and energies unimpaired. ... Andrew Jenson won and retained the respect of his fellow citizens and of all who knew him.

The Salt Lake Tribune pays tribute to Andrew Jenson and offers sympathy to his bereaved relatives and friends.43

41 Ibid., p. 3.

42 On April 6, 1886 the Tribune wrote under the title of "All the Big Guns Being Absent at Provo, Two Howitzers are Fired," the following article about Andrew Jenson. "The big guns (no reference to Cannon intended) being absent, there were two pop-guns brought out and fired off to relieve the excessive monotony of the occasion. The first one to lead off was an ass by the name of Jensen [sic], who wore a pair of spectacles perched upon an insignificant nose, doubtless to give him a literary air, which failed because his hair came down so close to his eyebrows, that it only allowed about two inches of forehead. This Jensen [sic] prayed away for a little over an hour, in a labored, stupid effort to prove that Joseph Smith was a prophet. ... He talked, while the audience yawned until you could almost detect what they had eaten for dinner, and every one of them fervently prayed that he would finish right soon. All things have an end, fortunately, and the harangue finally came to a close."

The Daily Tribune (Salt Lake City), April 6, 1886, p. 4.

43 The Salt Lake Tribune, November 20, 1941, p. 16.
Dale Morgan, who was the Assistant State Supervisor for the Utah Writer's Project, wrote the following tribute to Andrew Jenson:

... his works had given him such immortality as we can expect of this life, that historians will turn again and again to his great pioneer labors, and exist in an indebtedness they will hardly be able to realize in its full dimensions.

I am sure that it will be a comfort to you now to remember the regard in which Andrew Jenson is and has been held by his associates and contemporaries, and to remember the splendid flowering permitted his life; few men are vouchsafed so much, and your sorrow at his loss must be tempered by pride in the accomplishments of his life. 44

On November 20, 1941, the Deseret News announced the plans for his funeral service, including a list of speakers: President David O. McKay of the First Presidency; Joseph Fielding Smith of the Council of the Twelve and Church Historian; A. William Lund, Assistant Church Historian; and Kate B. Carter, President of the Daughters of Utah Pioneers. These speakers at the funeral on November 22, 1941, were laudable in their praise for the work of Andrew Jenson.

Perhaps we can best sum up the work of Andrew Jenson by quoting the tribute that the First Presidency paid him at his death:

In the passing of Brother Andrew Jenson the Church has lost one of its unique characters and one who has rendered a great service. His devotion to historical research was of the highest character. He never wearied in finding facts and making a record of them. His testimony was perfect. The gospel was his whole concern, The Church will miss him. 45


45 Deseret News [Salt Lake City], November 19, 1941, p. 1. Italics added.
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