

*This is a transcribed copy of a handwritten journal, written in a "University Notebook", dated and signed by Richard Ballantyne. It is available on microfilm at the following address:*

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*Footnotes for clarification and additional family history information have been added by the transcriber, M. Dee Humpherys. Some transcription was done by the staff of the Church History Library. Some minor editing for punctuation and spelling has been done. Bold face on text in the body of the manuscript indicates text underlined by Richard for emphasis.*

## **1895 Reminiscences of Richard Ballantyne [4<sup>th</sup> Account]**

Ogden City, Utah  
12 February 1895

Having only in the past written quite imperfectly regarding my biography, or ancestry, I now make a fresh attempt to revise and supplement past efforts: And hope my health, with the blessings of God, will enable me to compile, in order, the scraps I have formerly written, and will mark this tablet No. 1 of the Series. The journals I wrote while on a mission to India (or Hindustan) are quite full in detail, and I will consequently not rewrite them. But as they, on account of frequent sickness, do not contain some matters of much importance, I will include such omissions in this memoranda.

s/ Richard Ballantyne

### **Chapter 1**

Beginning with my ancestry I here state that my father's name was David Ballantyne. He was born in the year 1743 and died in 1829<sup>1</sup> being then 86 years of age. He died in Springhall on a farm 1½ miles north of Kelso, in Roxburghshire, Scotland: And was buried in Ednam Churchyard. I am inclined to believe that he was born in either the Parish of Mertoun or Earlston, as he owned an estate about 1½ miles to the north east of Earlston, named Shielfield<sup>2</sup>, and which was in one or other of these parishes, lying close to the border line between Berwickshire and Roxburghshire. And, no doubt, the names of his ancestry must have been recorded in one or other of these parishes, or partly in both. His father's name was William and this is all that I know of his ancestry.

My father, as I have already stated, owned an estate named Shielfield and he also owned five two story stone buildings in the town of Galashiels. The rent of these buildings, with the products of his farm, made a comfortable and independent living for himself and family. But through one of those inscrutable providences, which often happen in the affairs of men, he was reduced in a moment from affluence to absolute poverty; and that, too, when he was far advanced in life, he being at the time of this terrible calamity just 74 years of age.<sup>3</sup> He had married my mother, a young woman of nineteen when in his sixtieth year.<sup>4</sup> And now they, with their young family, were turned out of doors when he was no longer able to earn a living at common labor. But, notwithstanding his age he labored as a common farm hand for several years. He endured this great affliction with great fortitude and resignation, believing as he did, that the hand of God was in all the affairs of the children of men. And that He raiseth up and casteth down at His pleasure as will best subserve the interest of His creatures in bringing about their eternal Salvation, and thereby promoting His own glory.

I have often thought that this was done in the wisdom and goodness of God to prepare our minds for the reception of the gospel when His messengers or Apostles should visit our native land. Be that as it may, it is certain that about twelve years after my father's death, my mother and all of her children, save one, received the gospel when it was sent unto us; also father's two sons, William and Henry, and his daughter Margaret, by his first wife, Cecilia Wallace. My father was a good, devout and faithful follower of Christ and a great lover of divine truth. His Bible he cherished with great veneration, as the source of his greatest joy, and its precepts he practiced with the greatest care. Every morning and evening he called his family together to worship the Lord, his Maker, to hear a portion of His word read, and to sing a song to his Creator's praise. He regularly attended church with his whole family on the Sabbath, and required his children, after church services, to attend the Sabbath School.

I believe he must also have been faithful in attendance to secret prayer as he often retired to his barn for this purpose. And one evening (so my mother told me) having been absent longer than usual, she went to the barn and found it lighted up as with the glory of God. I believe he was an heir to the Holy Priesthood and one of those of whom it is said, in a revelation given to the Prophet Joseph, *whose lives were hid with God in Christ*. And, no doubt, had he lived he would have received the gospel with the rest of his family. Father died one year before the church of Christ was organized on the earth in this dispensation, consequently never heard the gospel preached. The night before he died an audible voice said to him *David, David, come away*. My mother heard this voice distinctly, and knew that the time of his departure was at hand. He was a large handsome man over six feet high and would weigh considerably over 200 lbs. It often grieved Mother, and also her children, to see how faithfully he toiled, when quite unable, to assist in providing for his somewhat helpless family. But notwithstanding all the misfortunes that had befallen them, my mother's wonderful perseverance and unceasing industry, with aid of every one of the children who could do anything, enabled her to provide a comfortable living. And with the aid of some of the gentry who were acquainted with Father's misfortunes, she was able to dress us all like little gentlemen and ladies. So much so that our poor neighbors believed that the family had some secret fund out of which Mother drew and that enabled her to keep up so respectable an appearance.

My mother was born in the highlands of Scotland in the County of Caithness<sup>5</sup>. Her father's name was Peter Bannerman and her mother's name: [blank]  
Names of her brothers and sisters: [blank]

Mother, like Father, was a devout woman and a true believer in the doctrines of Christ as restored through the Prophet Joseph. After gathering with her family to Nauvoo in 1843 she continued to be a faithful member of the church and cheerfully bore up under all the trials and privations connected with the expulsion of the Saints from Nauvoo, the severe trials connected therewith while traveling in the wilderness and settling a new country, and [she] finally passed away from the troubles of the present life in peace, and was buried in the Salt Lake City Cemetery in a part of President John Taylor's cemetery lot.

Her children's names and times of their births are as follows, viz:<sup>6</sup>

Ann:	7 Aug 1809	Died February 10, 1819
Peter:	15 Jun 1811	Died in Ogden City Sep 12, 1893
Jane:	11 Apr 1813	
Robert:	9 Dec 1815	Died in infancy
Richard:	26 Aug 1817	
Ann:	20 Sep 1819	
James:	Aug 1821	Died in 1833 (buried in Earlston Cemetery)

As already stated, my father's first wife's name was Cecilia Wallace. She had three children: William, the eldest, Henry and Margaret<sup>7</sup>. Henry and Margaret died in Edinburgh and William in Lauder, Berwickshire, Scotland. All three were married, and each had several children who, I understand all died in the places already named except the children of sister Margaret. I have not the names of any but of my sister just referred to and she had four children, viz: Alexander, who died in Edinburgh out of the church; and Cecilia who died in Kansas Territory in 1852, on her way to Zion; Margaret and Hannah reached Salt Lake City

the same year and both were married to a brother names Brewer. Margaret died in Richmond, Cache County, and Hannah<sup>8</sup>, at this writing still lives there. Sister Margaret's husband, John Thompson, was baptized by myself at Mormon Grove, while on his way to Utah in 1855, and died in the faith, in Richmond, Cache County, some years ago.

As regards my Mother's family whom I brought with me to Nauvoo; Sisters Jane and Annie were both sealed to Apostle John Taylor<sup>9</sup>. Annie was afterwards sealed to John Quayle having had no children. Sister Jane had three children whose names were Richard James, Annie and John.

## Notes

<sup>1</sup>Confusion exists about the death year of David Ballantyne. Richard, in his manuscripts, is consistent in stating his own age as 12 years when his father died, which would be 1829. This is consistent with his statement that David died one year before the church of Christ was organized on the earth. However, just months after this manuscript was written, Richard and his siblings, all but Annie, were sealed to their parents in the Salt Lake Temple, and gave 12 Dec 1831 as the death date for David. The first recorded death date for David in LDS temple ordinances was 12 Dec 1832, by Richard Alando Ballantyne, who was proxy for David's baptism. This date is obviously too late, considering Richard's description of events of that time. Note that Richard always used 1743, 5 years too early, for his father's birth year.

<sup>2</sup>Apparently Richard never knew the name of his father's farm. This is understandable because the expulsion from the farm was several years before Richard was born. The real farm name, Whitecleugh, was adjacent to Shielfield, situated to the Northeast toward the village of Fans, which, ironically, is where Richard started the Presbyterian Sunday School about 1840. Each time he walked from Earlston to Fans he would pass within a half mile of Whitecleugh. Sometime after the 1851 Census, Whitecleugh was absorbed into Shielfield.

<sup>3</sup>This would be Richard's birth year of 1817, using 1743 for David's birth year, as Richard thought. Family records entered on the back of the title page of a book of Psalms, owned by David Ballantyne, give the dates and places of birth of all his children by Ann Bannerman. They show that Jane, born April 1813, was the last child born in Earlston Parish, location of the family farm. The next child, Robert, was born December 1815 in Mertoun Parish, where Whitrigbog was located. This means that the expulsion of the family from the farmlands occurred between these two birthdates, or about 1814 when David would have been age 66, or age 71 using Richard's reckoning from 1743.

<sup>4</sup>David and Ann were married in 1808, so David was indeed 60 years old using his real birth year of 1848.

<sup>5</sup>Ann was born in Kildonan, Sutherlandshire, in the Highlands of Scotland; the daughter of Peter Bannerman and Anne Matheson.

<sup>6</sup>This family information probably comes from the Book of Psalms referred to in Reference 3 above. Only the births of Ann, 1809, and James, 1822, are recorded in the Parish Registers of Scotland.

<sup>7</sup>The oldest child was actually Margaret, born in 1800, followed by William and Henry. A fourth child, Cecelia, died at birth, probably about the same time that her mother, Cecelia, died.

<sup>8</sup>Richard's sister Margaret married John Thomson, or Thompson as he was known after emigrating. The fascinating emigration story of the Thompson family, and Richard's important part in it, is detailed by Hannah in her autobiography. Sisters Margaret and Hannah both married Arich Coates Brewer.

<sup>9</sup>Jane was sealed to John Taylor 25 Feb 1844 in Nauvoo. Annie was most likely sealed to him on the same date, but it was lost or never recorded. Four years before her death, on 29 Jun 1904, Annie was sealed to John again in the Salt Lake Temple.

## Chapter 2 Regarding my Early Training, Teaching, Labors, etc

I was baptized, when an infant, by sprinkling, by a minister of the Relief Presbyterian Church, and consequently was taught in the doctrines of that church and when about twenty-one I became an Elder, and shortly after I became “Ruling Elder”<sup>1</sup>. The duties of this office were, in part, to look after the finances of the church and to visit the members, with the minister, once a year. In the discharge of these duties I was greatly blessed of the Lord. Before being thus promoted, I had a vision of the glorious countenance of the Lord Jesus Christ. When this was given to me, I was not praying for, nor expecting any such gracious favor from God, but was walking out early in the morning, before day, when suddenly my eyes were opened to see and my heart to feel that ineffable bliss which can only be given by the power of the Holy Ghost. I received no special instruction, only it seemed as if the whole world was opened to my gaze and I saw that all men, from the highest to the beggar who sweeps the streets were all after their money from their quarter. The power of this vision made me so inexpressibly happy that I dreaded to come into contact with even my best friends, and for three days thereafter I sought communion with God in prayer and sought earnestly for a continuance of the power of that blessed spirit, whose favor seemed more to be desired and more precious than all earthly things. But, notwithstanding my prayers, the effect of the vision gradually departed from me and I began again to associate with my companions that I loved. I said nothing to anyone in regard to this, as I believed they would only scoff at and make light of such things. This was at a time when such things were believed to be done away. Nevertheless I knew that I had had a vision, and I believe this was given to me to prepare my mind to receive and to believe in the glorious revelations which already had been given to the Prophet Joseph, on the land of Zion, but the news of which had not yet reached the land of my birth. I certainly could not now believe, with the world, that the day of visions was past. On the contrary I soon thereafter learned that the Dispensation of the Fulness of Times had already been opened up, when

*God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now; Which our forefathers have awaited with anxious expectation to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fulness of their glory; A time to come in the which nothing shall be withheld, whether there be one God or many gods, they shall be manifest. All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ.*

*And also, if there be bounds set to the heavens or to the seas, or to the dry land, or to the sun, moon, or stars—All the times of their revolutions, all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed in the days of the dispensation of the fulness of times—According to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence and into his immortal rest.*

D&C 121: 26-32

Instead of the day of dreams, visions, ministering of angels, and revelations being past I soon learned as set forth the above quotation that we were already living in that glorious dispensation when nothing is to be withheld from the Saints of God, but when the very secrets of the Great God shall be made manifest for the benefit of those who endure faithfully and confess Christ in the world.

While engaged in the ministry with my pastor as above referred to, I was struck, in visiting a large farm village, with the destitute conditions of the people and their utter inability to either give their children secular or religious instructions, and my soul yearned over them; and I longed for an opportunity to make known to them the gospel of Christ as I then understood it. I at length made known to my minister, with whom I traveled, my thoughts and feelings in regard to these poor and destitute children. He seemed to appreciate my feelings and suggested that I open a Sabbath School for their instruction. Although timid and conscious of my inability, but believing that God could qualify me for the work, I assented to the undertaking, and immediately began making arrangements for a work in which I ever afterwards have taken great delight.

It was, while thus engaged, that I first heard of the true Gospel of Jesus Christ. I had been laboring in this school teaching some seventy-five or eighty scholars, aided and ably assisted by two excellent and highly educated young ladies (the daughters of the rich farmer who controlled the village). When my sister<sup>2</sup>, who lived in Edinburgh, Scotland, sent me a letter in which she declared that the fullness of the true gospel had been restored by angels; that God Himself had spoken and that a prophet had been raised up in the land of America; And that Apostles had been sent to preach the gospel and to warn the world of approaching judgments and terrible calamities.

I thought this all very strange, for though I had already believed that our own church was not right, and that possibly all the others might be partially wrong, yet I was not fully prepared to credit such startling intelligence; and wrote to her for further information regarding this strange thing. She soon answered my letter telling me of a Book of Mormon that had been hid in the earth for fourteen hundred years, and which had been taken out of the earth and given to this young prophet by an angel, to be translated by him into the English language. That this Book contained an account of the personal ministry of Christ to a branch of the house of Israel on the American continent, and that it contained the fullness of the gospel as taught to this people by the resurrected Savior; thus fulfilling what Christ said to his disciples in the land of Judea, that

*other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*

John 10: 16

But that they did not understand what He said. She also told me in her letter that the American Continent was the land of Zion, and the very land of which the Savior spoke, as He stood over against Jerusalem and told his disciples of the end of the world, and how this gospel of the kingdom should first be preached in all the world as a witness unto all men before the end came; and how, on another occasion, when He told them of two angels first gathering together his elect from one end of heaven to the other, and they asked him when these things should be. He answered, *it is not for you to know the times and the seasons which the Father hath kept in His own power, nor where the land will be unto which the elect will be gathered*, but, said He, *wherever the carcass is, there will the eagles be gathered together*, meaning that wherever the ministrations of the priesthood to feed the people would be established, there also would the elect be gathered.

But this was not all. She told me further that Christ would come personally to the earth in this generation, and that his coming would be the end of the world; and that the Jews and all Israel would first be gathered all to their own lands to meet their long looked for Messiah. That the whole Christian world was in a state of apostasy and that the true gospel had not been on the earth for many generations. Also that a millennium of a thousand years would soon begin to be established on the earth, when Christ would reign personally and be King of Kings and Lord of Lords; that the day of the coming of the Son of Man would make as complete a destruction of the ungodly as the flood did in the days of Noah. She also told me of many other strange things and warned me to beware lest I should treat this marvelous work and a wonder with indifference and thereby perish.

I now felt that these things of which she had told were of too serious and mighty import to not be carefully and prayerfully considered. I then thought also of such marvelous things and changes [that] were about to take place on the earth; that the ancient prophets and apostles must have known something of them, and that surely, a prophetic record of them would be found in the Old and New Testaments. I determined therefore to immediately give my whole heart to this investigation. I began with Genesis and ended my researches with the Book of Revelation. I continued for a whole year at these studies, and while at first my mind was clouded with great darkness, gradually the truth began to illuminate my understanding and I could see that not only the Old Testament prophets had testified of these things but that the apostles and prophets of the New had fully declared them. And I was astonished at the abundance of proof contained in the scriptures to prove everything of which my sister had written.

A short time after beginning these serious, and to me, awfully solemn investigations, I sent for a copy of the Book of Mormon, which was sometimes called the Mormon Bible. At first I objected to some things taught therein, and yet not so much to the things taught as to the peculiarity and plainness of the language.

The language, *A Bible! A Bible! We have got a Bible* was especially offensive. But, nevertheless, after humbling myself and asking God for His Spirit that I might understand the truth I found that no more appropriate language could have been used. For, though void of the elegance of style which the present generation is so fond of, yet it exactly represented the truth. How often do Christian people in speaking contemptuously of the Book of Mormon and of its claims as the very word of God haughtily and sneeringly and with feelings of disgust say *A Bible! A Bible!* And then add with self congratulation and pride, *We have got a Bible and there can not be any more Bible!* which simply meant that no more revelation from God could or would be given. I now began to see that this sentiment, and false faith, might have been the very rock which had shipwrecked the primitive church. No more revelation from God. No more Bible! The sentiment of a church which had its origin and foundation in Apostles and Prophets, Jesus Christ Himself being the Chief Cornerstone! A church that was founded on miracles! Cradled and built up by inspired men, now left without those divine miraculous powers and blessings which were to distinguish it from all mere human or earthly institutions. Such ideas I thought could never have entered into the heart of its Founder, who told his disciples that greater works there are which He had done they should do; and that, because as He said, I go to the Father. Expressing the same thought at a subsequent time when He commanded them to tarry in Jerusalem until they should be endued with power from on high. Knowing, as He did, that without these miraculous powers of the Holy Ghost that they would be utterly unfitted for the work He had given them to do.

I now realized more sensibly that ever before the importance of pursuing these investigations in which so much was involved regarding my future happiness in time and in eternity. And I realized very fully, that I was much in the same perplexing condition as an ancient mariner into whose mind had dawned the new idea that the earth is round, and not flat, as heretofore had been taught, but who knew that the truth or falsity of this new theory could only be demonstrated by actual experiment and research. Such experiment might cost him his life and all that he had. But if demonstrated to be true would revolutionize and change the commercial relations of the whole world. And so would Mormonism the religious world if demonstrated to be of God. But my conditions were in some aspects more favorable than that of the mariner, and in some aspects much alike. In this aspect we were much alike: The mariner cuts himself loose from all old moorings, and old paths and landmarks, by which to be guided; and launches out into new and mysterious oceans depending only on his compass and the aid of the sun, moon and stars. But these furnish him with no information concerning the coral reefs, the dangerous shoals, and unseen rocks that lie in his path. And so in regards to myself: I was cutting loose from the old moorings of the church in which I had found safety and happiness; had lost confidence in and forsaken the old signals, and landmarks, and teachings and was now at sea searching out new paths, and as yet uncertain as to whether I should escape the shoals and dangers that had proven fatal to many who had dared to venture out into new fields of religious inquiry.

But this I had in lieu of the mariner's compass and his other aids: My experience had thus far taught me that there is a God who heareth and answereth prayer, and who giveth freely to those who ask. I also had already found many precious prophecies and promises in the Old and New Testaments and that were as a light in a dark place, giving much light and good understanding in relation to many of those religious doctrines which were now taught by the apostles and advocates of this so called new dispensation. But at the time of which I now write I had just begun the study of the Scriptures, and while some of the new things taught had an air of truth about them there were many items of doctrine and prophecy which I did not yet understand.

But I had now lost confidence, as already said, in all religious instruction, [and] in all church organizations and ordinances and was beginning to question the right or authority of any living man to administer in any ordinance of the gospel. I, myself, had been baptized in infancy by sprinkling a few drops of water on my face by the priest, who did it in the name of the Father and of the Son and of the Holy Ghost. This I knew to be wrong, if not blasphemous; and that I never had yet been baptized lawfully into any church, and that if there was a true Church of Christ on the earth, I was yet outside its pale. As an appalling sense of these things grew stronger and stronger upon me, and as I had no earthly help to which I could look for aid, I continued my investigations day and night with increasing earnestness and attention, believing, and feeling, that I was being guided by an unseen power; and that truth after truth was being made more plain and clear to my understanding. It seemed that I was beginning to get that very Spirit of the Apostles and prophets

and that their prophecies in regard to the falling away and apostasy of the primitive church had in reality received their fulfillment.

The Old Testament prophecies and teachings, at the time, were almost entirely ignored in the teachings of the churches. Consequently I found that they seemed to be in profound ignorance regarding the covenants and promises of God to the whole House of Israel; especially those relating to their restoration. And as this new dispensation purported to have come forth to restore and gather Israel again to their lands of promise I found that inquiry into the things contained in the Old Testament scriptures, as well as the New [Testament] was absolutely essential to a comprehensive understanding of them.

And as regarded the land of Zion and the claims of the new church in relation thereto I found that the prophet Isaiah had spoken of a land resembling America and located to the westward of Jerusalem upon which an ensign was to be uplifted and to which all the inhabitants of the world and dwellers on the earth are commanded to look when he lifteth an ensign on the mountains; and when he bloweth a trumpet, they are commanded to hear. Many other similar passages in this book as well as much other corroborative evidence from the Sacred Sources was now leading me to the conclusion that not only the Zion of God and the gathering place of God's elect were to be established, in the last days, on that land, but that the ambassadors that were to be sent to gather and restore Israel were to be sent from thence. That there is to be a Zion established is also corroborated by Paul in his epistle to the Romans, eleventh chapter. He says when

*...the fulness of the Gentiles be come in, all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.*

Romans 11:25-27

See also Psalms 14: 7 and many other testimonies in the Psalms of the Prophets.

And now in regard to the Book, or Mormon Bible, as it is sometimes called. Such a book I found plainly referred to in the 29<sup>th</sup> chapter of Isaiah. The deaf, say the prophet, *shall hear the words of the book*, and this *when Lebanon shall be turned into a fruitful field*, and when God was to proceed to do a *marvelous work and a wonder* in the earth.

But as to the Book itself independent of any prophecy, I have this to say that as soon as I could entirely relieve myself of all prejudice against it I discovered that such a book never was, and never could be written by other than honest men. The internal evidence was plainly written on every page, and expressed in every sentiment of its theology.

But to properly understand this Book and its connections with the house of Israel and the covenants of God to Abraham and also, afterward, to Jacob, I had to go to the book of Genesis and to the book called Deuteronomy. In these two I found recorded the following: God, speaking to Abraham, after he had made an offering of son Isaac, said,

*By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.*

Genesis 22: 16-18

And again, as concerning Sarah,

*And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.*

Genesis 17: 15-16

Again, in the 48<sup>th</sup> chapter of Genesis was found an account of the blessing wherewith Jacob blessed his son Joseph:

*And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day. The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a **multitude** in the midst of the earth.*

Genesis 48: 15-16

After this was found where Jacob called unto his sons and said,

*Gather yourselves together, that I may tell you that which shall befall you in the **last days**. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.*

Blessing each one in their order he came to Joseph and said,

*Joseph is a fruitful bough, even a fruitful bough by a well; whose branches **run over the wall**: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the **shepherd**, the **stone** of Israel:) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.*

Genesis 49: 1-2, 22-26

Also, in the blessing of Moses, before he was taken, we have a similar blessing recorded in Deuteronomy 33<sup>rd</sup> chapter:

*And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, And for the chief things of the **ancient mountains**, and for the precious things of the **lasting hills**, And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the **ends of the earth**: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.*

Deuteronomy 33: 13-17

Now, from these blessings and prophecies, after much careful study and prayer, I was enabled to reach the following conclusions: First, that the seed of Abraham were to become as numerous as the sands of the seashore, or as the stars of the heaven for multitude. Second, that Sarah was to become a mother of **nations**, and that **kings of people** should be of her. Third, that in Abraham and his seed all the nations of the earth would be blessed. Fourth, that while Abraham was promised the land of Canaan, Jacob received a greater blessing extending to the utmost bounds of the everlasting hills. Fifth, that it was to be a distant land as thus expressed by Moses, *Blessed of the God be his land*. Sixth, that Jacob gave this land to his son Joseph. Seventh, that That Joseph's seed was to become a **multitude of nations**. Eighth, that a remarkable personage, called the Shepherd and Stone of Israel, was to spring from Joseph and that this personage was to appear in the last days. Ninth, that the seed of Joseph were to have the Melchisedec Priesthood.

What else could Moses mean when he spake of the glory of Joseph being *like the firstling of his bullock, and his horns like the horns of unicorns*, out of which he was to push the people together to a place which he speaks of as being at the ends of the earth. And did not Jacob speak of the same thing when he said, *from thence is the Shepherd, the Stone of Israel*.

After a careful consideration of all these great blessings and prophecies, and others even more specific, as found in the prophecies of Isaiah, Jeremiah, and Ezekiel, I was forced to the conclusion that possibly this Shepherd spoken of might be no other than Joseph Smith, the prophet who claimed to have the Book

referred to; and who also claimed to have a commission to gather together the scattered Israel. And might not this land of America be the choice land given to Jacob by God Almighty? And from Jacob, given to his son Joseph. And might not this Book be the sacred record of a people whose land was not only to be blessed above others with unusual fertility but whose people were to be blessed with the *goodwill of Him that dwelt in the Bush*, and also with the precious things of heaven? It might also be reasonable to infer that a people destined to inherit such great temporal blessings would not be cast off and left to perish without the word of God and the testimony of Jesus Christ. Yea, more. Jacob was not a man to be satisfied with mere earthly things. Above all else he sought the favor of *Him who dwelt in the Bush* as is promised to this favored branch of Joseph. And if they had prophets and other divinely inspired teachers would not these prophets and teachers follow the precedents of their fathers in recording the laws given them of God, as well as to show His general dealing with them as a people? In pursuing these inquiries still further and beyond the authorities from which the foregoing extracts have been taken I found in Isaiah, as already referred to, mention made of a Book to be had by a people among whom miracles were to be performed. For, says he,

*The deaf shall hear the words of the Book and the eyes of the blind shall see out of obscurity and out of darkness.*

Isaiah 29: 18

And going on he adds that the meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

*Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.*

Isaiah 29: 22-24

And this book was to be a sealed book of difficult interpretation so that it would not be read by either the learned or the unlearned.

*Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.*

Isaiah 29: 13-14

Was it not this book, then, that was to cause the meek to increase their joy in the Lord and to cause those who erred in spirit to come to learn doctrine? Or what was it? What more likely to produce these effects than the coming forth of a divine Record containing sound doctrine at a time when the fear of God was being taught by the precepts of men and with the eyes only was God honored, while their hearts were far from Him. Having, as Paul says of the apostate church, *a form of godliness, but denying the power*. How much in harmony with this supposition is the word of the Lord as given to Ezekiel the Prophet wherein he was instructed thus:

*Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.*

Ezekiel 37: 16-19

That is, in the hand of the Lord, after being united.

Now I understood that the teachers having in their hands both the Book of Mormon and the Bible, claimed that these two sticks, united in one, in the hands of Ephraim, and united in one in the hands of the Lord,

were to be the instruments employed in the hand of the Lord and His servants in putting down false doctrine and reestablishing truth in the earth. And that, in fact, as they alleged, the Book of Mormon was, itself or contained in itself, the new covenant that was to gather Israel and reestablish them again upon the lands of their fathers, while the book spoken of by Isaiah was to bring about substantially the same purpose:

*The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.*

Isaiah 29: 19

And that from that time forth Jacob should be no more ashamed, but would sanctify the Holy One of Israel and fear the God of Jacob:

*They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.*

Isaiah 29: 24

And certainly I thought this to be a very plausible view of the subject, for what would be more likely that a revelation from God to produce these happy results.

Then, again, in regard to the two united sticks; supposing them to represent the sacred record of Judah and the sacred record of the house of Joseph, and containing [in] both of them the Gospel of the Lord Jesus Christ, and both testifying of His personal ministry, the ministrations to the one people being before His death, and his ministrations to the other people being after His resurrection and ascension into heaven. What, I asked myself, would be more likely to convince the Jews and those of the House of Israel who rejected the Savior, than the united testimony of two sacred records? The one just come to light corroborating in every particular the testimony of the Jewish record itself, both as to the facts connected with His resurrection, and as to the truth and doctrine taught to both peoples for their eternal salvation.

And then, apparently as a sequence of the union of these two records, we find immediately connected therewith the following results, as related in these words:

*Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.*

Ezekiel 37:26

And where would God place this portion of the house of Israel, and where would He establish His sanctuary in their midst? Not, according to the testimony of the Lord to Ezekiel, in the land of Canaan that was given by God to Abraham, but in the land, the greater land, given by covenant to Jacob. These are the words as contained in Ezekiel's book:

*And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.*

Ezekiel 37:25

Now these Latter-day Saint people claimed that this very land of America, or as they called it, the very land of Zion to which the ten tribes of Israel will be gathered, and the very land upon which the cities of Zion are to be built, and that the American Indians are the seed of Joseph that were to become a multitude of nations in the midst of the earth; that the Book of Mormon was a sacred record of that people. And that it contained the fullness of Gospel of Jesus Christ as taught to them by Jesus Christ in person, claiming that this, His ministry, to this branch of the House of Israel was in fulfillment of His words to his disciples in the land of Jerusalem when He told them that:

*. . . other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*

John 10: 16

Of course I could not gainsay these things. They might be all true, or they might not be true. Certainly much of what I had heard that they taught savored much of the truth and was strongly supported by holy writ. With the Bible in our hands I was surprised that we had never heard of them before.

(I may here, incidentally, say that the definition of the word Zion is “the pure in heart”; that the cities in which the pure in heart dwell are called the cities of Zion; and that the land on which these cities are built is called the land of Zion. There was the hill of Zion in Jerusalem on which the temple was built and in which and towards which the Zion of God worship. There was also a Zion [in] the days of Enoch and there is to be a Zion in the last days, and to it is to come the first dominion. From it is to go forth the law, while the word of the Lord is to go forth from Jerusalem. Isaiah speaks of this Zion in his 4<sup>th</sup> chapter and of the people in it as being a polygamous people and says that the branch of the Lord shall then be beautiful and glorious and that all in Zion and in Jerusalem shall at that day be called holy).

But, to resume my subject; Even if all these things relating to the covenants of God to Abraham and the covenants of God to Jacob were true, there were many other subjects that still claimed investigation before I could receive the Mormon faith. Among these were the subjects of faith, repentance, baptism and the laying on of hands for the Gift of the Holy Ghost. As to faith I understand that as yet much more imperfectly than as taught by the new church. My faith was not a faith of miracles, for these were denied by the churches, but simply a belief. The faith, on the other hand, of this new church as claimed by its ministers, was a faith that not only believed in Christ, but that healed the sick, cast out devils, removed mountains, brought down the blessings of heaven to earth, that gave dreams and visions, opened the heavens and that revealed God and His Son Jesus Christ to the children of men. And not only this, but was a faith that raised the dead to life and all those same miracles, when needed, as are recorded in scripture as having been done by the ancient Saints. To them I could see that I was still in darkness on that subject and that I had yet much to learn as regards this great and glorious principle.

And as to repentance I could see that I not only had to forsake sin, which I then believed, but that I had to forsake Babylon with all its glory and pollutions and renounce allegiance to all her false and corrupt teachings which they said were not authorized of God. I had not much difficulty in understanding the scope of these two principles. But when I came to baptism by immersion for the remission of sins, I was totally in the dark, though this seems now the simplest of either. But upon this subject the scriptures seemed to have been robbed of their plainest teachings. Antichrist’s have used so much sophistry to blind the minds of the people regarding the form and virtue of this saving ordinance that I could not for a long time understand it. But when I read the Book of Mormon I got the key by which I was able to understand the meaning of Christ’s teaching to Nicodemus regarding the baptism of water; in other words, what was meant when he said ye must be **born** of water before ye can enter the Kingdom of Heaven. And what Paul meant when he taught baptism, as a **burial**. When I afterwards read of Christ’s going down into the river and of His being baptised of John **in** Jordan and of many other plain and simple references to this subject in the New Testament, I was amazed at my former stupidity. For now it seemed nothing else.

And now we come to the fourth principle of the Gospel. After having understood the first three I had but little difficulty in understanding this. The New Testament itself seemed to be sufficiently plain on this subject. I refer but to one passage contained in Acts 8<sup>th</sup> chapter beginning at the 14<sup>th</sup> verse and reads thus: *Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.*

Acts 8: 14-17

In regards to these four first principles of the Gospel I was now satisfied. But then came the question of authority.

Having taught that the whole Christian world was in a state of apostasy and that they had no authority from God, the question naturally arises, And from whence and how have you obtained this authority? I had now to enquire into this matter for this appeared to be the vital question of the whole controversy. If a new prophet has arisen and a new dispensation of the Gospel has been introduced from whom did this prophet get his authority? As this was a question to be settled largely by his own testimony, I was willing now to hear what he had to say in relation to so important a subject. As we were too far distant apart for a personal interview I had to depend upon what he had either written himself or testified of to others.

On page 56 of the Pearl of Great Price, published in Liverpool in 1882 we find this account as written by himself, which I carefully read, as published by others, before the publication of this work. And his statement is:

*Owing to the many reports which have been put in circulation by evil-disposed and designing persons, in relation to the rise and progress of the Church of Jesus Christ of Latter-day Saints, all of which have been designed by the authors thereof to militate against its character as a Church and its progress in the world—I have been induced to write this history, to disabuse the public mind, and put all inquirers after truth in possession of the facts, as they have transpired, in relation both to myself and the Church, so far as I have such facts in my possession.*

Joseph Smith – History: 1

Then comes an account of his birth, parentage, place of his birth, etc, and then he goes on and tells:

*Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country. Indeed, the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "Lo, here!" and others, "Lo, there!" Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist. For, notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased; yet when the converts began to file off, some to one party and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real; for a scene of great confusion and bad feeling ensued—priest contending against priest, and convert against convert; so that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions. I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother, Lucy; my brothers Hyrum and Samuel Harrison; and my sister Sophronia. During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong. My mind at times was greatly excited, the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all the powers of both reason and sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous in endeavoring to establish their own tenets and disprove all others. In the midst of this war of words and tumult of opinions, I often said to myself: What is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it? While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture. So, in accordance with this, my determination to ask of God, I retired to*

*the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally. After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him! My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong)—and which I should join. I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: "they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven. . .*

Joseph Smith – History 5-20

The foregoing extract which gives an account of this glorious vision of the Father and the Son I found to be only the first of a series of visions with which he claimed to have been favored. Three years thereafter he claims to have seen an angel, whose name was Moroni, who gave him much information concerning a Book of Mormon that was hid in the earth. [He] quoted many prophecies of ancient prophets who had spoken concerning the restoration of ancient Israel to their own lands, and to the favor of God, and of great judgments which were coming on the earth in this generation. [He] told him also of the speedy coming of the Son of Man upon the earth, but that first the gospel has to be restored and preached to gather together the elect, and that the fullness of this gospel was contained in this sacred Book, which, if faithful, he should be honored to bring forth, and translate. That this Book also contained a history of a branch of the house of Israel who once dwelt upon this land, of which the present Indians are a remnant. At this time the Angel, he said, showed him by vision the place where the records were hid and told him that he would again visit him on the same day and month of the year for four successive years. Which the prophet said he did; at the last visit giving the record into his hands with a solemn charge to be faithful, otherwise he should be destroyed.

Previous to the publication of the Book after being divinely translated the prophet claimed that John the Baptist appeared to him and Oliver Cowdery and conferred upon them the lesser priesthood in these words,

*Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; And this shall never be taken again from the earth, until the sons of Levi do offer again unto the Lord an offering in righteousness.*

D&C 13

He said this priesthood had not the power of the laying on of hands for the gift of the Holy Ghost, but this should be conferred upon us hereafter. This promise, shortly after, the prophet says, [was fulfilled when] the greater or Melchizedec Priesthood was given to him by Peter, James, and John with full power to preach the gospel and to give the Holy Ghost by the laying on of hands.

Now, if all these things were true how could I question the authority of this prophet, or his right to open up a new dispensation of the preaching of the gospel and the gathering together of the scattered Israel? Was not this “the Shepherd and Stone of Israel”, spoken of in Genesis 49: 25 who was to *push the people together to the ends of the earth*? If not, who else will it be? Surely such a personage must appear to do the work spoken of. And if ever commissioned, by whom? This prophet claims to have seen both God the Father and His Son Jesus Christ and to have received authority from them. Claims to have received the book spoken of by Isaiah and Ezekiel, and also by David who prophesied that,

*Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the LORD shall give that which is good; and our land shall yield her increase.*

Psalms 85: 11-12

[He] claims to have received both the priesthood of Aaron and the high Priesthood of Melchisedec; that angels appeared, placing their hands on his head and gave unto him both these priesthoods. The one to administer baptism for the remission of sins, and the other to lay on hands for the gift of the Holy Ghost. Also he claims to have a commission to gather Israel and build up Zion on the American Continent – the land of Joseph. Also claims a special mission to warn the world and gather God’s elect that they may escape the judgments of God and prepare to meet the Lord when He shall come in His glory. And further claims authority to build temples to fulfill that which was spoken by the Prophet Malachi that the Lord shall suddenly come to His temple, but if no temple is built then this prophecy cannot be fulfilled.

And how could I gainsay all these things? I have now examined the Book of Mormon and received a testimony from God of its truth. I found that it contains the Gospel of Jesus Christ in great plainness and it seemed that after all these testimonies if I did not obey the gospel that I would be damned.

The gospel had not come to me as it had to many others. I had, unassisted of man, to search for myself, and a long and tedious and careful search I made, God enlightening my mind. To some it comes directly from an authorised servant of God, who, being filled with the Holy Ghost, pours forth such a flood of light that the honest believer is at once converted and is ready to go into the waters of baptism. But with me it was far otherwise. I was like one waking up in midnight darkness looking out for the morning star and the first gleam of light on the eastern horizon. Patiently he waits for the coming day.

And so it was with me. I began to see the darkness I was in, and was looking for the light, when suddenly, and unexpectedly, intimation was given me of the approach of day. But I did not realize the dense darkness I was in till the light began to break forth and the more the light came, the more I could see and feel the intense darkness with which I was surrounded. Slowly truth after truth began to be unfolded to my mind until I really began to believe that the light of the morning had come, and then, O! how glorious the testimonies which I received! I went forth and was baptized for the remission of sins, and being first baptized with water, I received the baptism of fire and the Holy Ghost. Then persecution began but for this I was fully prepared. I had counted the cost, and from henceforth my life was consecrated to the service of God.

My Sunday School I had to forsake. I was severed from the Presbyterian Church. My friends forsook me and I was looked upon, even by them, as being possessed of a spirit and of an influence which was dangerous to approach. We were dreaded, (for my mother and sister Jane who lived with me were also baptized) as though affected with a loathsome and dangerous distemper. The ministers of the churches proclaimed against our doctrine and warned the people against it. We were now outcasts from society, not for any crime we had committed, but because they believed we had embraced a damnable delusion, and that we were heretics of the most dangerous kind. Such were now our changed conditions. Formerly we had been respected and loved. Now we were, if not hated, objects of pity and commiseration. They would gladly have received us back, but even their ministers, and our own, durst not come near us to show us our supposed error. They either must have believed that our arguments were too strong or that we were hopelessly irreclaimable. Our condition was far from being enviable, and we knew that our business would fail, and that we would soon have no means of support. We therefore determined to leave the country and go to Zion. But before doing this we sent for an elder to preach to them the gospel and warn them of the judgments of God that were coming in this generation. But after this Elder, whose name was James D.

Ross, had faithfully labored till no man would hear him, or be baptized, he discontinued his labors, and left the city. The name of this place was Earlston.

19 February 1895

Before leaving the subject of baptism and beginning a new chapter of a new life I will now refer back to the night of my baptism and express a few thoughts concerning my future life and its prospects. I was baptized by Elder Henry McCune, President of the Church in Edinburgh, in the waters of Leith, in the suburbs of Edinburgh, on a beautiful moonlit night. The spectators were a few brethren and sisters of the church who had come out to witness my baptism. The night was still but chilly, as it was in the month of December<sup>3</sup>. The waters also were still and calm and all nature seemed to be at peace. To look at the broad expanse of waters and contemplate the mysteries of the unfathomed deep, might well suggest the mysteries of that unknown and unfathomed future that now lay before me and what, if a picture of it had been unfolded, would I have seen? The opening scene through which I was just to pass would have been my cold and repulsive reception in Earlston on my return home, for the people had known for what purpose I had visited Edinburgh. My reception has already been partly described. The next scene would have shown me leaving my home, and, in company of my mother, an afflicted brother, and my two sisters, wending our way to a foreign land. Not to travel by land, but to cross a great and sometimes tempestuous ocean. Not ourselves alone, but in a company of two hundred and forty three Latter-day Saints, who were, like us, gathering to the land of Zion. Next we would have seen Nauvoo, the city of the Saints, with its martyred Prophet and Patriarch and the Saints in lamentation and deep mourning. Then, the Saints expelled from the country on a journey to the Rocky Mountains, the path being through a barren desert most of the way, and through herds of wild beasts and savage Indians, the only inhabitants. But before this I would have seen myself and four others fourteen days in the woods, and in the hands of a murderous mob, traveling us by night through thickets, while sick, faint, and weary, and with their bayonets pushing us forward, to increase our speed. Next, the journey of the Saints over thirteen hundred miles; being not yet completed I would have seen sickness, hunger, and death pervading their camps, many through sheer exhaustions, dying by the way and being left behind by their sorrowing friends in the graves of a lonely desert. After this a new scene in a new, apparently barren and hard looking country, and there the Saints warring with the elements and crickets for a scant existence, on half rations, and many not even having that; in the midst of all this I see myself, moved upon by the Spirit of God building a house, without money, or other help, in which the children of these destitute and afflicted people, might have the precious Gospel of Jesus Christ, for which we were suffering so much, taught unto them. In the early part of December this house finished and dedicated to God, and a Sunday School established therein, an institution that, under the fostering hand of God's kind providence, was to grow and increase, and spread out to branches till not only the children but the youth of Zion should be gathered into the folds of its outstretched and loving arms to be taught the gospel of Jesus Christ by the thousands and tens of thousands. Passing by the scenes of the reformation, a work begun and successfully prosecuted, for the revival and comfort of the Saints we come to a new and different scene on the picture, viz; the Armies of the United States. Amassing their strength to accomplish what their trials and sufferings had failed to achieve. We see the Saints, many thousands, leaving the homes, so dearly earned, and traveling South with their wagons, and so much of their effects as they could take with them, to escape the fury of a legalized mob, and to find an unknown resting place, none knowing where, or when. But a more encouraging scene is next presented. We see now the Saints returning to their homes, and peace and quiet partially restored. During all these severe trials and afflictions, we see the Elders of the church leaving their families, oftimes destitute, but never discouraged, to preach the Gospel of Christ in foreign lands, and warn the world, as they have been commanded. In connection with these, I see myself, leaving a loving wife, an afflicted brother, and three small children, also a kind mother and loving sisters, and friends, on a long journey which did not end, till I had made a voyage around the world, crossing many seas and oceans, encountering many perils in the tempestuous seas, and also on the rivers and lands, a journey of thirty eight thousand miles. And all this, with not a penny to start with, for we were commanded to go relying entirely on the Lord for all that we might need. I see this command faithfully obeyed and myself welcomed home again by wife and children, sisters and friends. Again I see myself and others called on a home mission to preach the gospel to the Saints, and labor among them, as I had in the world, without purse or scrip, for here again I was destitute of means to support myself and family. But I see also, what was more astonishing than any of the former scenes, a picture that possibly I could not then

have believed, and [if] believing, [it] might have appalled and discouraged me. Well, what was that? It was this: I would have seen myself standing at the head of a household of three wives, twenty two children, and nearly a hundred grandchildren with sons-in-law and daughters-in-law. We'd a common saying "that wonders never cease" and of all the wonders of my life, this would have then been the most incredible and even horrible to contemplate.

But this prospective vision of the future would not have ended here either as regarded myself or the church. After many years of comparative peace and prosperity, another terrible scene is unfolded. We see now a legal persecution begun, which did not end till hundreds of the Saints had been hounded by marshals and deputy marshals. Tortured with fearful apprehensions, then captured and with violence and abuse taken before inquisitorial and cruel judges, who, in the malice of their hearts, confiscated their property and cast them into the dungeons of the penitentiary, there to languish and suffer imprisonment, sometimes for an indefinite period of time.

A truthful picture of the foregoing would of course have many bright shades and silver linings, but in such times we are apt to lose sight of these and look only on the darkening clouds.

Note: I have written the foregoing to show how wise it is in God to keep the scenes of the future mostly hid from our view.

### Notes

<sup>1</sup>Richard moved to Earlston in 1839 after purchasing, for 5 pounds, the bakery of the deceased Mr. Gray, who had been his master some years before. This is where his activity in the Relief Presbyterian Church began. His vision occurred in 1837, at age twenty, while he was living in Kelso.

<sup>2</sup>This was Richard's half-sister, Margaret, daughter of David's first wife, Cecelia Wallace. She was the second person baptized in Edinburgh by Orson Pratt, on June 30, 1840. Henry, Richard's half-brother, was the first baptism by Elder Pratt, also on June 30. (See Edinburgh Branch Record of Members, 1840 – 1853; FHL Film # 0104151) Their immediate acceptance of the gospel message by Elder Pratt stands in stark contrast to the year long struggle Richard endured to see through the darkness to the light, as is described in this chapter.

<sup>3</sup>Edinburgh Branch records show the date as 30 October, 1842.

## Chapter [3]<sup>1</sup>

This chapter will touch briefly, on the events of the next three years, from the time we left Earlston, Berwickshire, Scotland, in Aug<sup>1</sup> 1843 till we left Nauvoo in 1846.

It was only about eight months from my baptism till we were ready to leave Scotland, the land of my birth. The Lord blessed us much in closing up our business. We were able to pay all our debts and had enough left to take us to Nauvoo, the place of our destination, but when we landed we had only twenty dollars in cash left. Consequently it was necessary that I find employment. My first employment was at Doyles Mill 36 miles east of Nauvoo. Another brother and I rented a flouring mill here but only run it a few months till the dam was washed out and then we went back to Nauvoo. At this place however, before leaving, Samuel H. Smith, the prophet's brother ordained me an Elder. It was while we were living at Doyles Mill that the prophet and his brother, the Patriarch of the church were massacred in Carthage jail. A few days after the murder, I went to Carthage to see Apostle John Taylor who was lying there in great distress. He and Willard Richards were in the jail when the prophet and Patriarch were murdered and four bullets were shot into his, John Taylor's, body while struggling in defence of himself and associates. I saw him in the Hamilton Hotel. The mob had not all left Carthage. In the room of the Nelson Hotel where I slept there was about 300 stand of rifles and shot-guns. The mob were going out and in all night, and, if I slept any, I was not aware of it. John Taylor's condition was at this time too critical to be taken to Nauvoo, but in a few days thereafter he was removed to Nauvoo.

At this time the whole country around Carthage and Nauvoo was in a state of feverish excitement and fear. Scattering families huddled together for mutual protection in one house. The powers of evil darkened the atmosphere and a feeling of commingled horror and fear filled the hearts of the enemies of the saints. They looked for retaliation and revenge but the Council of the Priesthood was resignation and peace. Great lamentation and mourning filled the hearts of the sorely afflicted and bereaved saints. Many felt that no one could ever make up for their loss. To lose father or mother is hard but to many, such loss would not compare with the loss of their spiritual head. All was now uncertainty for the future. Who will now be our leader, Prophet, Seer and Revelator, was the anxious question asked one of another, but no one seemed to be able to answer it.

The apostles were all abroad in the vineyard, save John Taylor and Wilard Richards, and his life was despaired of. Amid many conjectures the first who claimed the right to give an authoritative answer was Sidney Rigdon who claimed Guardianship of the Church, as he said it was not yet of age and consequently needed a guardian. But in the midst of his pretension and claims, and before he had presented them formally to the saints for acceptance or rejection, Brigham Young and others of the twelve apostles arrived from the east. After prompt consultation with those of the twelve who had returned a meeting was called, and a large concourse of the saints assembled in the open air. A temporary stand was provided and on it sat the Apostles, and other Authorities of the Church. After the opening exercises Apostle Brigham Young, President of the Twelve presented himself. Many were deeply and solemnly impressed with his appearance for both in stature, voice and gesture he seemed almost the prophet himself. The mantle of Joseph had fallen upon Brigham. At least so did almost every heart seem to feel. I was present and felt this, and the testimony of the Spirit to me was that he was our future Leader. And thousands had the same testimony. Thus the claims of Rigdon and others were ignored and their false hopes laid in the dust, For on a vote being taken Brigham Young was almost unanimously accepted as president of the Twelve and Leader of the Church. I was satisfied and never had any reason to change my views and positive convictions. The first man I met, as a teacher, when first I landed in Nauvoo was Brigham Young and before I knew who he was he passed me on the street the morning after our arrival, and I wondered who he could be, for as I passed him I felt such a power and influence and testimony that I knew he must be some man of God. And when he presented himself before the Saints on that ever memorable day, the testimony of the same Spirit rested upon me and convinced me beyond a doubt that he was a true servant of the Lord Jesus Christ. The same testimony and Spirit that I received, when, after baptism, the Holy Ghost, fell upon me. And thus was I confirmed and established in the truth, never more, I trust, to depart from it. For the longer I have lived the more fully, if possible, have I been convinced that this Church of Jesus Christ of Latter-Day Saints is none other than His, and that it is the only true and Living Church of God upon the

face of the whole earth with which He is well pleased. I have travelled by land and by sea bearing this testimony and still it grows brighter and brighter within me. And I know, if I abide therein, that I will be saved in the Celestial Kingdom of God. This was in 1844.

From the time I landed in Nauvoo on November 11<sup>th</sup> 1843 till the time I left for the Rocky Mountains in 1846, I had many new and strange experiences. That, that at first gave me the most concern was the Doctrine of Plural marriage<sup>2</sup> and the conditions of society growing out of it. It seemed as if every young woman was sealed as a wife or plural wife to some one. At that time all but the first wife were called Spiritual Wives, certainly a very honorable appellation, though, practically not much honor was attached thereto. For the first wives, as a rule, had a great aversion to them. However, the most of those faithful and pure hearted women, though living in obscurity and unacknowledged publicity by their husbands, and though suffering much, and often in great sorrow, remained faithful to their Covenants, and to the "Order of God" which was now beginning to be established on the earth preparatory to the time spoken of by Isaiah the Prophet, in his 4<sup>th</sup> chapter, when,

*seven women shall take hold of one man, and when all in Zion and Jerusalem shall be called Holy, Yea, every one, among the living in Jerusalem.*

For such is the testimony of the prophet. And who can gainsay it? The living testimony of many can vouch for the Divinity of this Order: And such is my testimony, for God revealed it to me.

There were some things however, at that time, that was not very encouraging to young men: And I had to content myself with comforting and helping to provide for some of these noble but afflicted creatures. I had no hope until times changed, of being able to get me a wife, but nevertheless I was quite contented for a season in helping others.

There was certainly something very remarkable in the endurance of these chaste and virtuous women, and I certainly did admire them for their constancy, and did not envy any man who was worthy because he was possessed of several. For the very next day after I first heard of it I retired to the woods, in great distress of mind, to enquire of the Lord that I might know whether the practice was right or wrong. And God gave me the testimony that it was right, and only designed for the faithful and virtuous. I did not for twelve years after this ever think that I was fit to enter into an order so pure and holy, though I tried faithfully to live a pure life.

Nauvoo, at this time, contained a population of some ten thousand people, mostly poor. When the Prophet was killed, the walls of the Temple had not reached the second story; but after his death, it rose with great rapidity, and in the fall of 1845, ordinances were administered in it. Many were baptized for their dead; and many, during that winter, received their Washings and Anointings; and many were adopted.<sup>3</sup> In the beginning of the winter, I received the holy ordinances, and was set apart in the Temple, and ordained one of the Seventy Apostles. About six weeks after this ordination, I was ordained a High Priest by Apostle John Taylor, assisted by Bishop Miller. President Joseph Young, of the First Presidency of the Seventies, ordained me one of the Seventy.

But this house of God, erected by the faithful under circumstances of great privation, sickness, death and other troubles, was soon to be vacated and left in the hands of the wicked, to be by them profaned.

Several times had the mob attempted to destroy the Saints here, or expatriate them, but this time they succeeded in their wicked purposes.

A large mob gathered in the suburbs of Nauvoo, armed with rifles and cannon, and compelled the authorities to sign an agreement to leave the temple and vacate the City in the next spring, "as soon as grass grew and water run."

On the 18<sup>th</sup> of Feby 1846, the first company crossed the Mississippi river with their teams and wagons, on the ice. The weather was extremely cold and stormy, and much suffering was inevitable. Snow also was on the ground. Company after company followed, till none but the poor, and a

few that were in charge and that had special business to transact, were left behind. I was one of them. My sister Jane had gone on with the first companies, and I with my mother and my sister Annie, and my afflicted brother, stayed till after the harvest.

During this summer, I was kidnapped by a mob of about 20 armed men. Phineas Young, his son Brigham H., and James Standing, were kidnapped with me.

The circumstances were these. Phineas Young, and his son Brigham, desired the use of my horse-team, including my wagon, to go to McQueen's Mill for some flour with which to go west. I consented to let them have it, and as my health was quite poor at the time, I concluded to go with them to improve my health, and was to be ready next morning. During the night, I had a dream which betokened trouble. I thought, in my dream, that myself and some others were rowing a boat up the middle of the great Mississippi river, when suddenly a dreadful flood of water was seen rolling down toward us. The flood seemed to be about 20 or 25 feet high, and I thought destruction was inevitable. However I thought we rowed with all our might to the shore, and as it was about to overwhelm us, I suddenly found myself, as if by some unseen power, with the rest of the company, walking softly upon the banks of the river. But this dream did not dissuade me from going. On the morrow, we started up the river, on the public road that lead to Pontousic [Pontoosuc, Illinois], and from their [there] reached McQueen's Mill, a distance of about twelve miles from Nauvoo. We obtained the flour, and next morning, (being Sunday) we took the homeward journey, and as we passed through Pontousac we saw, tied around the Public Square, a large number of horses, here and their tied to the fences. We wondered what this could mean, And, on reaching the edge of the town, a woman, probably a friend, standing on the porch of her house, cried, "For God's sake, be off, for the mob's in town". Not thinking that they had seen us, we travelled leisurely along about two miles further, and finding a convenient watering place, we unhitched our horses and watered them in the Mississippi. Just as we were harnessing them to the wagon, we became alarmed on hearing the sound of horses, as if rushing at full speed. Supposing this to be the mob, I seized my gun, but Phineas Young, fearing that the sight of this might endanger our lives, seized it, and threw it into a bush, not, however, soon enough to hide it from the mob, for in the very act, they came rushing upon us with cocked revolvers and ordered us to surrender, and with them to return to Pontousic. Having seen the gun, they took it, and one of them, on my asking by what authority all this was being done, presented his cocked revolver in my face, and said, with a terrible oath, "This is my authority". Finding it useless to resist, for there was some twenty of them, we turned our team and followed them back to Pontousic.<sup>4</sup>

On our arrival in Pontousac, our captors halted us in the Public Square, where we were immediately surrounded with many others of the mob who were extending congratulations to the victors, who seemed to be proud of their bloodless victory. It was now about ten o'clock in the morning, and we were kept on the square till sometime after noon. Then we were taken to the wharf, on the river, and lodged in a warehouse till it was growing dark. About a dozen mounted men, well armed with Rifles and Revolvers, now came and took us out of town, continuing till we came to a dense forest of timber. They led us into this over a dim and narrow track till we came to a lonely place having an opening large enough for a camp to tarry over night. We were here ordered to unhitch, and to fasten our horses, then we were ordered into our wagon. It was now quite dark, and their mysterious movements, and purposes, we could not understand as they had thus far made no explanation. But our situation was far from being comfortable. We spent a wakeful night, and were much chilled, having no bedding, and, although it was July, the night was quite cold.

Just as the first indications of morning appeared in the east, we were all aroused by the rumbling of wagons, and the sound of horsemen, and a few sharp reports from the firing of muskets, as well as a clamoring sound from the town of Pontousac. The truth was, the town had been taken by surprise! A body of well-armed men from Nauvoo had taken the place; before most of its inhabitants were out of bed.

The shots which had been fired were the result of a short skirmish between the Pontousac guard, and the pioneer horsemen of the Nauvoo troops. The object of our brethren was to take us out of the hands of the mob, without giving our captors time to mature their evil designs. Of course, the first demands made by our brethren were to know what had been done with us. The answer must have been evasive, as the mob had no design to surrender us into the hands of our friends. But I must now go back to our camp.

As soon as the sound of the tumult reached us, the guard ordered us into the centre of a circle of armed men. What their purpose was, we can best interpret by what afterwards occurred. But here we were in a state of alarm! As soon as we were placed in this position, "Old Wimp", for this was the leaders' name, said, "Hold on, till I go and see what causes this uproar."

In an instant, he rushed through the woods, and, after about half an hours' suspense, returned and said, in great excitement, "The Mormons are here!"

Seeing that this information infuriated our guard, and, fearing that we might be instantly massacred, Phineas Young sprang and caught "Old Wimp" by the arm, and plead for our lives. With a great oath, he said, "I will, if you'll follow me."

Phineas agreed. And no sooner was this said than the command was given, "follow me," when we had passed through the woods, we climbed a long hill, from the summit of which, we could hear more distinctly what was going on below. Here, sending out a spy, we halted, and, in a few minutes, he returned bringing news which caused a hasty march forward. We hurriedly travelled on till we came to a farm house owned by a man named Logan, at least this was the name given us. Here we were hid away in a house literally filled with wool. And here we rested until dark.

After we had left our nights' camping ground, (so we learned afterwards) the brethren from Nauvoo found the place, and secured my wagon and team with the flour, &c, &c, which they took with them back to Nauvoo. They also secured the horse and buggy of James Standing, but, of course, they did not find us.

We were now destined to be in the hands of this murderous guard for two weeks more; and not until the end of that time did we again hear from our friends; nor they from us. In the meantime, our lives were in daily peril. We were kept in the woods, and in secluded places, all the time. Every night at dark, we were on the march, travelling over any rugged untrodden path, where we would most likely be hidden from our brethren, their pursuers, who seemed occasionally to get information concerning our whereabouts, but who failed to find us. One morning, they were nearing our hiding place when the proceedings in our camp were suddenly stopped on sight of a man, who came along rushing at full speed, and who, when he reached us, caused great excitement and fear by yelling, "The Mormons are on you!"

Our captors had just completed arrangements to have each of us shot. The announcement of their murderous purpose had been made to us. The ground had been measured off, and the place was selected where we were to stand. "Old Wimp" had cleared the ground between the place, beside a large tree, where we were to stand, and the place where our executioners were to stand, a distance of 50 feet. A very large rank patch of tall weeds grew between the two points. These were stamped down. All seemed ready for the order to be given to place us in positions and to prepare their rifles, when, this mysterious messenger rushed upon us with his foaming horse!

Their purpose was now changed. Their own perilous condition dawned upon them. In the haste and alarm of the moment, they proposed to us: "If you will save us, we will save you!" to this we agreed! Then we were instantly started on a hurried march.

I ought to mention here, to the credit of our beloved brother Phineas Young, that as soon as we were notified of our fate, he offered himself as a substitute for his brethren to appease their captain's wrath, on the express condition that his brethren should be saved. But this offer the mobbers refused, saying, "Our lives are in peril in keeping you any longer!" This happened after we had been in their hands nearly a week.

About this time, (so we afterwards, learned) our brethren, numbering about two hundred, gave up the chase, as hopeless, and returned to their homes. In the meantime, all sorts of rumors reached Nauvoo, harrowing up the minds of our friends, and torturing their feelings. Sometimes, it was reported that we had been savagely tortured, and put to death; and sometimes, our deaths were reported to have been accomplished one way and then another until all hopes of ever seeing us again were abandoned.

I will now draw this sketch to a close, without further detail by stating that once they tried to kill us with poisoned whiskey, all but one refused to partake, and he was preserved by vomiting it up. At another time similar arrangements to those already narrated had been made to murder us, but miscarried also.

Last of all, on the morning of Saturday, just two weeks from the time we had left our homes, we demanded our liberty of the guard. We told them we were going home. If they chose to shoot us, they might, but we would stay no longer with prospects to be murdered in cold blood. The leader was at Carthage deliberating with the mob as to how we were finally to be disposed of, and we feared the worst results upon his return. They let us go, and aided us as far as Warsaw, and, lest the mob should overhaul us by land a few of them got two skiffs, and rowed us at midnight five miles up the middle of the Mississippi River, landing us at Keokuk, about 2 a. m., on the West side of the river, six miles below Nauvoo. Early on the Sabbath morning, we hired a cab which took us to Montrose, opposite Nauvoo, and from thence we crossed the river in a skiff and were safe among our friends.

The news of our safe arrival spread rapidly over the city and many were the joyful greetings we received. The most affecting scene of all, to me was the meeting with my distressed and broken-hearted Mother and beloved Sister who had really suffered more anguish and sorrow than I, myself, and to whom I appeared as one risen from the dead. The frequent reports of our having suffered a cruel death had left them without hope. But God, to whom be the glory for our deliverance, had ordered it otherwise. Our work was not yet done. The dream, foreshadowing our deliverance, was fulfilled.

At the time of our apprehension, July 1846, the large majority of the Saints had gone to the west. They were mostly the poor who remained, and who could not move without help. A part of the agreement entered into between the authorities of the Church and those who favored the removal of the Saints from the State, was, on the part of the latter, that they would assist in the removal by purchasing and using their influence with others, to purchase the property of the Saints, and the poor were to remain unmolested till they could be removed. But this agreement was not kept fully. True the saints who had property to sell had sold a large portion of it but at a very low price. Little, if any, liberality was manifested in these purchases. Of course there was much desirable property, and many purchases, but the interest of the purchaser was chiefly consulted, and, consequently, unless through competition among themselves, the property was sold at a great sacrifice, and in most cases almost given away. And thus were the saints distressed, and almost robbed of their possessions. But this was not the criminal violation of the contract. In the absence of all enterprise and business in the city, the poor, having no employment were destitute of the comforts of life. And being in this destitute condition many of them went to the country to find employment among their persecutors; and while here were assaulted, threatened, and in some cases, maltreated and whipped. Excitement and uneasiness was being manifested lest the poor might remain permanently in their midst. Mobs had already assembled in different places to discuss the situation and to adopt, if necessary, forcible measures to either exterminate or remove, this poor and afflicted remnant. It was during this state of public agitation and foment, that we were kidnapped, and in justification of their violent treatment of us they alleged that some of their own people had been arrested and were being confined in Nauvoo. Perhaps it was so, as many of our brethren had been taken while in the harvest field, and cruelly maltreated, and, perhaps, for these criminal violations of laws had been arrested and held for punishment. But lawful arrest for crime was no justification for such murderous outrages as they were guilty of in our arrest and detention.

After this, in August or beginning of September the mob spirit had so spread and increased, and the determination to get rid of the small remnant had been so strengthened that a large mob armed with rifle and cannon approached the suburbs of Nauvoo and commenced an assault upon the city. A good deal of cannon firing was done and skirmishing by the sharpshooter, and some were killed. Among the rest were Captain Anderson and his son during a fierce and determined attack.

While this fight was going on I had been requested to go onto the top a blacksmith's shop to reconnoiter the position of the enemy. I had just got down on the ground when a cannon ball took off that part of the roof on which I had stood. No doubt the aim had been directed at me. And when I realized my narrow escape from death, a cold chill passed over me, and I was thankful to the Lord that my life had been preserved. The day previous to this I had another narrow escape. With another brother, (I believe James Standing, who had been with me in the hands of the mob) I ventured out to a lone house to take observations, not

suspecting that a part of the mob was so near, when a volley of probably twenty muskets or riffles was fired and the bullets struck the ground around where I was standing and at the same time I saw a cannon ball approaching which I dodged and as speedily as possible got out of reach of those who had fired upon us from their ambush. Thus were we again marvelously preserved.

An armistice was now proclaimed. And the agreement already referred to consummated and the next day, prepared or unprepared, the Saints began to cross over the river, where in a state of suffering and want, many sickened and died. The Temple of God was now entered and profaned by the soldiery.

At this time I also left with my mother, sister and brother, and a hired man to drive one of my teams. For the Lord had blessed me with a comfortable outfit. Within a month we arrived at the Missouri river and camped on the east side, the main camp of the Saints being on the west side, in quite a large city that had been hastily created. The houses consisted mostly of logs and "Dugouts". Here the Saints had been compelled to stay in consequence of the takeover of five hundred able bodied men, by the United States Government, to serve as soldiers in the Mexican war. This had so crippled the westward movement to the mountains that no other alternative was left but to remain over the winter.

## Notes

<sup>1</sup>Richard did not number or title succeeding chapters, apparently because he planned to reorganize them when he finished the manuscript. His chapter on employment was written next, but I have taken the liberty of moving it to the end, so his chapters on migration to Zion would follow chronologically.

<sup>2</sup>In a previous journal, Richard gives more detail on his first introduction to polygamy. As reported by Conway Sonne in *Knight of the Kingdom*, pg 23-24, he wrote:

"In the spring of 1844 Apostle John Taylor had invited me to dine with him and his family. After dinner he invited me to go to the printing office. When there, we went upstairs and it seemed he had something to communicate, but did not know how to approach it, as he walked up and down the room several minutes before saying anything. At length, he came to my side and said, 'Do you know that the Church allows a man to have more than one wife?' Being horrified at the mention of such a thing, I promptly answered, 'No, I do not.' 'Well,' said he, 'it is so.' At this confirmation of the fact, I was so shocked and appalled that I felt I could have dropped through the floor, in utter disgust. I thought such a practice savored of such abominable lewdness that it could not be possible that God would countenance it. "After answering me that 'it was so' he said no more, neither said I anything to him, but he saw, no doubt, that I was greatly agitated and troubled.

"I said nothing to anyone regarding the matter; but next day being still greatly distressed, I repaired to the woods, on the high bluffs just below Nauvoo, and there I knelt before the Lord and asked him in the name of Jesus to show me whether this doctrine was true or false. My prayer was at once answered, and while still on my knees an open book was presented to the vision of my mind, and I read these words, contained in the prophecies of Isaiah:

*In that day seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name, to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be beautiful and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem.*

Isaiah 4: 1-3

"After reading thus far the book disappeared from my sight and I was satisfied. What especially impressed me was the declaration that all in Zion and Jerusalem should be 'called holy.' This was just the reverse of what I had supposed, and ever after I was more deeply concerned about myself, and how I could be accounted worthy to mingle in the society of such people as the prophet here describes."

<sup>3</sup>Note on the side of the page and crossed out: *I was adopted to John Taylor (Apostle)*

<sup>4</sup>Pontoosuc was a small town of perhaps two hundred people, and built on land immediately adjoining the Mississippi river, above Nauvoo, about ten miles.

## Chapter [4]

Covers a period of two years. From our arrival at Winterquarters, till we arrived in Salt Lake City.

As the winter was now approaching and material was plenty we immediately commenced the building of a double log house. As we built in the edge of the timber and on the east bank of the Missouri river facing Winterquarters which was on the west side, we had logs enough around the site we had selected, and consequently we soon had the house up and covered with what we called "Clap boards". The floor was made of "Puncheon" and the windows of thin white muslin. The "Clapboards" were about three feet long and eight inches wide while the "Puncheon" were at least six ft long and two inches wide. Both were split out of cottonwood logs and dressed with an ax or "drawing knife". Though rough, both served fairly well as a substitute for shingles and regular flooring.

On our arrival we found much destitution among the saints and much care on the Bishops to supply their wants. I had hardly rested over night then found this out by Bishop Joseph Knight calling on me and asking for assistance. I gave him about half the flour I had. Soon thereafter he chose me to be one of his councillors. I was set apart for the purpose and thereafter assisted him in bearing the burden. Next summer he left for the mountains and Bishop Mathew Peck took his place in the Ward and I also was counselor to him.

In consequence of much exposure, hardship, and both scant and poor diet, especially for the want of vegetables, many of the Saints suffered through sickness and were buried in the grave yard of "Winter Quarters." The most fatal malady, and most prevalent, was what was called "black leg", or "Scurvy". To keep up the desponding spirits of the Saints, and to prevent as many as possible from being discouraged President Young gave encouragement to dancing. As many did not know how, dancing schools were established. The cheering music and social pleasures found in this exhilarating exercise did much to comfort the Saints and to dispel their glum. This, I believe, was the beginning of that dancing, which ever since, has been one of the favorite past-times in the Church. At first these dances were opened with praise and prayer and interspersed with short and appropriate speeches and songs, and were meetings at which much of the Spirit of God was present. And it was the aim and purpose of the Authorities to so mix up devotional exercises with pleasure that no excesses or inproprieties should be indulged in but that all should be conducted to the praise and glory of God. And indeed these were scenes of devout pleasure and pure enjoyment long to be remembered.

Our house was opened for a dancing school and social parties. Here was where the Polygamy dance was first originated.

While here I regularly attended High council trials which were quite frequent, as in them I found great treasures of wisdom. I attended these solely as a spectator and student.

I fenced a farm here and raised one fair crop of Corn and potatoes.

Early in the spring of 1847 the Pioneers started west to find, and locate, a home for the Saints. And sometime in the summer, after they left, 800 waggons followed their trail.

It was in the spring of 1847, and on the 17<sup>th</sup> day of February, that I took to wife Huldah Meriah Clark, daughter of Gardner Clark and Delecta his wife whose maiden name was Delecta Farrer. We were sealed by President Heber C. Kimball in her fathers' house in Winterquarters, where an excellent marriage supper was prepared. After spending, with the Company Assembled, a delightful evening, we were escorted over the river, on the ice, to my home.

About a month previous to this I had an intimation of my marriage in a dream. It was very short and simple. I thought I was fishing in the Missouri river and threw out a fine large fish. I told it to my mother who said "I was going to get married". I had no thought of this at the time but her interpretation of the dream was soon verified.

During the Fall of 1847 Apostle Wilford Woodruff baptised my brother Peter, and confirmed him a member of the Church.

In May 1848 we left the Missouri River for the Great Salt Lake Valley, for this place had now been selected by the Pioneer Company of 1847. We joined President Young's Camp at the Elk Horn River. Here, on the First day of June, my wife gave birth to our first born son. He was sick with Canker when born, and thinking he might not live, he was blessed and named Richard Alando on the 4<sup>th</sup> day. I was much distressed lest he might die, and went to the woods to pray for him. I did so with many tears, but did not get prevailing faith till his mother and I covenanted in prayer that if God would spare his life we would raise and educate him for His service. It was several weeks however before he was cured of his Canker sores. And many days and nights did his loving mother afterwards watch over him. And many prayers with tears did his mother and I offer to the Lord in our encampments, and journeyings. His grandmother Clark aided us much in giving such medicines as he needed. But thanks be to the Lord that he was preserved.

In consequence of the sister that we had hired to nurse my wife in her sickness having broken her agreement and left just before the birth of our child, and not now being able to get any one else to do the cooking and to nurse and care for my wife who continued in a weakly state for several weeks, the sickness and care of the child keeping her back, so that she was confined to bed, I had much to do. As we had two teams and a man named Telemicus Rogers to drive one. In consequence of having no regular help, I had to do much of the cooking, and nursing of my sick wife and child. Had also to care for and drive my own team, stand guard all night, once, and sometimes twice a week I was taken very sick with mountain fever, and lock-jaw, so that I could only sip soup but could take no other nourishment for about two weeks. This sickness commenced when we were near the head waters of "Sweet River" [Sweetwater River] and about a month before reaching the end of our journey, and continued till we were about to enter the Salt Lake Valley.

Perhaps a dream that I had before starting had something to do in bringing on my sickness.

About the time that we began to make arrangements for our western journey, I had a dream that gave me much trouble of mind. It was this: It was shown me in my dream that Brigham Young would take my young wife from me on the journey, but before doing this would sacrifice my life. This dream troubled me and I told it to my wife in the morning as we sat at table taking breakfast. To my amazement and horror she told that the same dream had been given to her during the night. This double testimony alarmed and filled my soul with fearful forebodings. I pondered and pondered upon the matter day after day and at night it disturbed my sleep. Had I only had had the dream I might have thought it an error, but being given to us both the same night I concluded that it must be true. I said no more about it to my wife but the dream troubled me more and more untill I determined that come life or come death I would not leave the Church nor be deterred from going to the mountains and if it be the will of God that I perish I would not be found evading my fate. I knew the gospel to be true and I also knew that Brigham Young was an Apostle and servant of Jesus Christ and if it was the will of God that my wife be taken from me and I perish no consequence, the will of the Lord be done. When I reached this conclusion I was comforted in my heart, but the evil foreboding did not leave me. For at least six weeks after being on the journey these feelings depressed me but I was never forsaken of God. His good Spirit comforted my heart and while He was afflicting and trying me in one way He was sustaining me in another. So much so that I never flinched nor thought of returning nor regretted that I had started out. And preferred going in President Young's company and heard his teachings in our encampments. They were always sweet and refreshing to my soul for I knew that these teachings were given by the power of the Spirit of Christ.

In the tender mercy and compassion of God another dream was given me after we had been over six weeks on the way. It was a dream that removed all my fears and quenched all my sorrow. And was as follows. I was shown that my wife should yet bear me many children, both sons and daughters, and was shown the order in which they would come. My soul was now filled with joy and thanksgiving to God. For though He had afflicted me He was now my joy and strength. I will not enquire why these trials should so be. It is enough that God has said in a Revelation to this people that they should be tried in all things even unto death.

Job says in his address to God:

*Then thou scarest me with dreams, and terrifiest me through visions.*

Job 7: 14

This I have no doubt is one of the ways by which He sometimes tests the constancy, faith and integrity of His Saints. All this was just as real to me as it was to Abraham when he was commanded to go to the mount Moriah and offer his Son Issac as a sacrifice to God. The passage should read thus:

*Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the **land** of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.*

Genesis 22: 2

And the narrative continues,

*and Abraham rose up early in the morning, and saddled his Ass, And took two of his young men with him, and Isaac his Son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. &c. &c.*

Genesis 22: 3-4

We were about four months on the road, on account of our teams being very heavily loaded, for besides the necessary supplies of provision for the journey, we had to carry supplies enough to support the family for more than a year, till we could raise a crop in the Valley. It was nearly a thousand miles to the nearest place where supplies could be had. Then we had our bedding; household utensils; clothing, seed grain; farming implements &c to carry besides. On entering salt valley about the first of October we saw no city as up to this time the people were living in rudely constructed Forts for protection against the Indians, or uncivilized natives of the country. As near as I can remember, only one or two houses were built outside the Forts.

The grasshoppers and Crickets had made such ravages during the preceding summer on the grain crops and vegetables that those who had come the year before had barely enough to carry them through till the next harvest by living much of the time on half rations, and many did not have that much. Thus we can see what necessity there was for bringing our own supplies. But we were now here in safety and but few there were, if any, who did not feel to thank and praise the God of our fathers, who through His love and mercy had led us to a land where we could rest for a season from the fury of the oppressor. Where we could keep his laws and learn more fully to walk in His paths.

The journey upon the whole had been pleasant, notwithstanding its hardships; that which added most to our enjoyment was the Communion with Saints in their morning and evening devotions, the testimonies of His inspired Servants, and above all the Assurance in our own hearts that we were doing the will of God and that we had continually the assurance of His love and protecting care. Though those acquainted with the country and climate testified that we must perish, as grain could not be matured, there being frost as they said every month in the year. Probably, this had been so but God hath so tempered the elements that this land, through His blessing, has made a fertile and fruitful Country, yielding crops more than equal to the average crops of those lands where the climate has been the most favorable. And to God be all the glory for ever and ever. Amen.

### Testimonies of Joseph and Hyrum Smith about this land

During the winter of 1843 and 1844 I called to see Patriarch Hyrum Smith and had quite a lengthy conversation with him. Among other things the conversation turned upon the future prospects of the Saints and where they might have to locate in order to be preserved from the fury of their oppressors. Much to my surprise, he pointed to a place on the map which was hanging on the wall and said, *“there, beside that lake, the Saints will build a city.”* That spot to which he pointed was the identical spot upon which Salt Lake City is now built, and the lake was Great Salt Lake in the Rock[y] Mountains.

On Saturday Aug<sup>t</sup> 6, 1842, Joseph’s first marked prophecy, on record, concerning the removal of the Saints to the Rocky Mountains, says,

*“while the deputy Grand Master (Mason) was engaged in giving the requisite instructions to the master elect I had a conversation with a number of brethren, in the shade of the building, on the subject of our persecutions in Missouri, and the constant annoyance which has followed us since we were driven from that state. I prophesied that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains. Many would apostatise. Others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some would live to go and assist in making settlements and building cities and see the Saints become a mighty people in the midst of the Rocky Mountains”.*

Tullidge’s Life of Joseph the Prophet, pg. 398.

Thus it will be seen how perfect was the knowledge of the Prophet Joseph and his brother Hyrum respecting the future location of the Saints, and their greatness, as well as the sufferings they would pass through before attaining it.

## Chapter [5]

This chapter I will occupy with an account of the varied employments of my life.

When seven years of age I was employed in herding my mother's cows in the ditches and sides of the public roads from six in the morning till after six at night, being alone most of the time. I did this three or four years.

When ten I was employed by a rich gentleman to dig and take personal care of his garden, garden walls, and lawn. This I did, most of the time, part of the time working on a farm, till I was twelve; and from that time till fourteen I worked at farm work in the spring, summer, and fall, sometimes herding sheep, at other times hoeing potatoes or turnips, raking hay, and in time of harvest dragging a large rake to gather what grain was left by the reapers. From nine to fourteen I occasionally went to school, but this, mostly in winter.

At fourteen I was engaged as an apprentice three years, to learn how to bake bread. Before my time was up, at sixteen, I became foreman of the business. This promotion [came] because of aptness to learn and fidelity to my employer. My master's name was Gray. When my time was up he hired me another year, and paid me fair wages, as foreman. As his business was not large enough to pay big wages, and as I now thought I should have a larger salary, Mr. Gray very kindly found me a place, as foreman, in the town of Kelso, where I received the wages I desired. My employer's name was Riddle. Here I remained two or three years, and then my former master dying, I was offered his business, and paid his widow five pounds for it. Consequently I removed to Earlston and was then my own master, a position I always liked better than any other, but I never differed with a superior. I conducted this business in Earlston, successfully, for about five years, then left the baking business forever, for I never liked it.

I now moved to Nauvoo. My next business was in America, and after being a short time in Nauvoo, I, with a Peter Slater, hired a flouring mill thirty six miles east of Nauvoo on Crooked Creek. The place was sometimes called Doyle's Mill and sometimes Lamoine. Only about twelve houses in the place. This was an unfortunate engagement. The time was two years. Rent to be paid quarterly. We gave our notes in advance and Mr. Doyle sold them to another party that he owed and who of course collected the rent. But we had only had possession of the mill about three months when the dam was washed out and the mill left high and dry. Mr. Doyle failed to put in the dam, but the man who held our notes insisted upon their payment. We paid all we could, and had nothing left but a four hundred pound sack of flour, with which I moved my mother, two sisters, and my afflicted brother Peter, back to Nauvoo.

Here, I at once found employment as business manager and bookkeeper of the Nauvoo Coach and Carriage Manufacturing Association. This was organized by the Prophet Joseph Smith shortly before the martyrdom, and was designed by him to be the nucleus of other great enterprises designed to give employment to the Saints. Here many of the wagons and carriages were built by which the Saints were aided in their migration to the Rocky Mountains. During the time of the "move" I also settled up the affairs of John Taylor's printing establishment in 1846.

My next venture was farming on the east bank of the Missouri River. Here I built a double log house and fenced a farm, raised one crop of corn and potatoes, and then left for Salt Lake Valley in May 1848. I had been here, opposite Winter Quarters, about eighteen months.

Arriving in the fort, for there was yet no City of Salt Lake, I planned again to make a farm. I got twenty acres of saleratus [sodium or potassium bicarbonate] land (by lot) on Mill Creek. Lost my crop three years; then got five acres on Canyon Creek, put the whole of it in wheat, which grew and looked splendid till it was in the milk, than a terrific storm of hail destroyed every ear of it. And then I was sent to Hindustan, a distance of twelve thousand miles, to preach the gospel. I left Salt Lake on the 24<sup>th</sup> October, 1852 and arrived home on the 25<sup>th</sup> day of September, 1855. Immediately on my arrival President Young gave me a home mission to preach to the Saints. From this I was not released till May 1857. In this summer I took a contract to build a board fence, on a large tract of hay and pastureland, on the Jordan, south of Salt Lake City. In payment I got what my family needed and a good mule team, harness and wagon, with which,

making several trips, I moved my family to Nephi previous to the coming in of Johnston's United States Army. Here I remained one year and a half, raised two good crops of four hundred bushels of wheat each year, and then returned to Salt Lake City.

My next venture was as a merchant. I was offered \$3000 in dry goods and merchandise to take and sell in Ogden City, and after having the approval of President Young, I accepted the offer and opened a store in Ogden. In this I prospered exceedingly and it looked as though I might soon become very rich, but Providence ordered it otherwise. For I had only been in the business about fifteen months when I heard that President Young had preached in Provo and Salt Lake City and said that unless the Elders quit their merchandising, they would go to hell. I had noticed, before this, that almost every Mormon merchant had apostatized, and only quitting merchandising had saved the others. I did not care to go to hell. But before resolving what to do I saw the President in Salt Lake City, who told me "to do just as my judgment dictated." I could get no encouragement from the Lord to continue, and so in six months I was out of the business. In the meantime, however, the proceeds of my business, during the short time I was in it, had enabled me to build a good house for my two wives, Mary and Caroline, in Salt Lake City, a large dwelling house and store in Ogden and to buy and fence a farm in Ogden Valley 1/2 mile from Ogden. My next move was to this farm where I raised some large crops and had six successively eaten off by grasshoppers.

Having now a family of about twenty five persons to support, I found that these six years misfortune resulted in my getting heavily in debt, but out of this, after much prayer and thanksgiving for his many blessings, I was graciously and speedily delivered. I now went to railroading. Took a small job off Apostle John Taylor at Mountain Green on the Union Pacific then being built; found it paid well at 18 cents a yard, and then went East on the Central Pacific. [I]took first two miles at thirty seven cents a cubic yard; then six miles at the same price. As a railroader I was a success because the Lord blessed me therein. And I made money fast. Paid all my debts, got some good teams and wagons; built a good barn on my farm; supplied my family with many necessaries; was better able to educate our children, and got generally a fresh start. I was at this business less than a year.

I now had a call from Apostle Richards for assistance and advice in regard to three of Zion's Cooperative stores in Ogden who were fast going into bankruptcy. I advised consolidation of the three into one; which advice was taken by the stockholders, and I was chosen superintendent of the new organization, and afterwards president. But as we had to buy our goods from the parent institution of Zion's Stores, and had to pay from ten to thirty percent for wholesale purchases above cost, and selling next door, had to compete with ZCMI's retail department, and were not allowed to buy goods outside, I found it hard work, and that it involved much care and good management to pay a fair dividend to the stockholders. But notwithstanding these disadvantages at the end of one year we were able to pay a dividend of 20%. Our business was in fact so successful that our sales greatly advanced the sales of the parent house and the manager seemed to grow jealous at our prosperity and seemed to be studying how to cripple our business, and finally told me that no more credit would be given to our business. This would have been a blessing to us if we had been at liberty to buy elsewhere, but not having this liberty, and not having capital enough to pay cash down for all our goods, the directors, in disgust, determined to sell out. I bought the store in order to save the credit of one of Zion's stores and paid more than anyone else would have for the goods. The stockholders were well satisfied as they got full value for what they had paid in, and ten percent besides. I had only done this to wind up the business, but could have made money by continuing had I been allowed to buy goods in the East, but the rules of the Church forbade this. And so, in about six months the business was successfully closed up. This was in 1871. I then assumed farming again, and continued until 1877 when, the grasshoppers reappearing, I fallowed my land, and shortly after bought out the business of the "Ogden Junction Printing Company." I bid six thousand dollars for the entire plant and all its resources, and as no one bid as much, I got it. (The business had failed.)

I then published the "Daily Evening," and "Semi-weekly" newspapers for eighteen months, and was doing well as a publisher, when an agitation for a morning paper commenced, which seemed to be backed by public favor and I would have gone in with the new company, and was greatly desired to, but would not, as I believed a morning paper would not pay; and I also knew well that two papers could not be supported, so I accepted the new company's offer and sold out. I was doing well, making \$3000 a year, while to

stockholders of the company from which I bought had made nothing, but had been assessed and assessed till they would pay no more and in consequence determined to quit the business.

As I had now sold my farm in Ogden Valley and had my whole family now located comfortably in Ogden, and being out of business, an opportunity was offered to take a contract on the Oregon Short Line Railroad, which was now building. All my boys old enough went with me and continued grading during the summer, fall, and part of the next winter. Our contracts were then finished and we came home to Ogden. We made wages on this work and would have done well had not the engineers cheated us in the measurement and classification.

We now entered 480 acres of land under the "Desert Land Act", west of Riverdale, four miles from Ogden, but as it was dry land, it was of no use without water. So we engaged with others in constructing a large canal to get water for it from the Weber River. This was a heavy undertaking for us. The heaviest part of the burden rested on my family. Others went back on their promises, but the canal was finished after about four years. We then raised one good crop on the farm. Next year we had seventy five acres of wheat well started, but the canal breaking, we could get no water, and so the crop did not pay for harvesting. As water was still so uncertain, in consequence of frequent breaks in the canal, the boys got discouraged and we at length sold most of the land and water right for sixteen thousand dollars.

With part of this money we bought out the stock of lumber, hardware, doors and windows of Barnard White, Jr., and all his machinery, at some forty three thousand dollars. Now came a boom in Ogden City real estate, and then followed the building of stores, churches, banks and dwellings on a large scale. The result was that our business became immense, and as it nearly all was done on a credit basis, we were nearly ruined in consequence of our being utterly unable to make collections. And still, at this writing<sup>1</sup> we have on the books of the lumber company and in notes over twenty five thousand dollars, on which we can at present collect only a few dollars. The business, however, still exists in a languishing condition, as the great boom collapsed and was followed by a season of great depression and bankruptcy.

To add to my personal difficulties I had bought with my sons Zachariah, James, and one Robert Chambers, the "Jackson Brick Yard", with twenty four acres of land and all the machinery for twenty five thousand dollars. This, at the time, was considered a very great bargain. We were shortly after offered thirty five thousand dollars for the same property, but we refused to sell, as we thought that too small a price. We had platted about eighteen acres into city lots, which were selling at two hundred fifty dollars each and had 140 of them, enough, if sold, to have more than paid for the whole plant, and then we would have had the six acre embankments of brick clay, the large building, and machinery that had cost more than fifteen thousand dollars, left. But times suddenly changed<sup>3</sup>. The lots would not sell, and the brick yard which we had rented [out] for three thousand five hundred dollars a year, for two years, has since been lying idle. There being no demand for brick, we had already paid over fifteen thousand dollars on this property, but there still remained a balance unpaid. And as we could neither any more pay either principal or interest, the property was sold for nine thousand dollars, at Marshall's sale. And still there is several thousand dollars of the original purchase money, and accrued interest remaining unpaid. As money had been borrowed on our homes to pay for this property, and as the mortgages have matured, and I can pay neither principal nor interest, we are in constant jeopardy, not knowing how long we may be able to retain the homes in which we now dwell. Such is now our present financial condition. What the Lord will do for us I know not, nor when these financial troubles will all end. My sons, though in much distress themselves, are very kind, and have allowed me to draw from the business what has been needed for our support. Thanks to the Lord God Almighty that He has put a spirit of filial affection and generosity into their hearts.

#### Labors in the Ministry

During the last forty five years of this seventy<sup>2</sup>, I can truthfully say that the interests of the Kingdom of God have been my first care, and when either had to be neglected, my personal interests had to suffer. I have labored with constancy, both in the performance of the duties of the Aaronic and Melchisedec Priesthoods, and often times depressed with much weakness of body I have not considered duty a burden, but a pleasure. I have had some sickness, sometimes nigh unto death, but God has miraculously preserved my life for some wise purpose in Him.

I have labored faithfully, while performing many of the public services, in the interests of the young. My Sabbath School labors have been my chief delight. I was early called to this work, by the voice of the Spirit, and I have felt many times that I must have been ordained to this work before I was born. For nearly 60 years, even before I joined the Church, while yet a Presbyterian Elder, I was moved upon to work for the young. And surely no more joyful, nor profitable labor can be performed by an Elder. There is growth in the young. The seed sown in their hearts is more likely to bring forth fruit than when sown in the hearts of those who are more advanced in years.

<sup>1</sup>The date 20 Feb 1895 is inserted above.

<sup>2</sup>Apparently Richard copied this from a previous manuscript written in 1887.

<sup>4</sup>The “sudden change” he referred to was the nationwide depression of 1893.