

# Alma Helaman Hale Jr. Journals And Writings

## First Journal

In order to establish a foundation upon which to build a short sketch of my life I will go back to my Grandparents, Jonathan and Olive (Boynton) Hale who became members of The Church of Jesus Christ of Latter-day Saints in the days of Joseph Smith, its founder. After the martyrdom of the Prophet Joseph and Hyrum, the Saints were driven from their home into the plains west of the Mississippi River. Under the leadership of President Brigham Young, they took up the march for the valleys of the mountains in fulfillment of a prophecy of the Prophet.

My grandparents were stricken with cholera and died as did two of their children, leaving three boys and one girl without parents to guide them. But on the long and tedious journey with ox teams continued and finally came to Salt Lake Valley in 1848.

Jedediah M. Grant made a scouting trip out west into Tooele Valley, where he located a desirable place to build a town on a stream which came out of the west range of mountains. The place was named Grantsville.

My Uncle Aroet and Father were among the first settlers, they had land adjoining and bought their farming tools and machinery together. For a few years they cut their hay with a scythe, and their grain with a cradle. When I was large enough I would rake the grain into bundles and bind them with a handful of wheat for a band. Then shock up the bundles heads up. When the grain had dried sufficiently it would be hauled and stacked.

Uncle Aroet built a barn with stalls for stock on one end and hay at the other with a space in the center which was floored with plank, and they used the floor to thrash out the grain using a flail as they called it, which was made by using a stick about the size of a pitchfork handle, about five feet long, then a piece about twelve feet long hung on one end with a strand of rawhide so it would swing loose. Two or three bundles of wheat would be laid on the floor, bands cut, and then pounded with the flail till all of the wheat was pounded out. The straw was removed and more wheat was laid down. When they could catch a nice breeze they would gather up the grain in a bucket and pour it gently from one to another so the wind would blow the chaff away. Then we would haul the wheat twelve miles to the grist mill and have it ground into flour. The miller would take out his toll for grinding and the owner would wait till it was ground and take his grist home.

In the early days most of the farmers would raise sugar cane. To squeeze out the juice they would hitch a horse to a lever which was attached to the rollers and go round and round in a circle which turned the rollers. The juice would be caught in buckets and poured into vats, then boiled into molasses. Father and Uncle Aroet had a water power mill, and used to grind for others, they also made their molasses.

They also bought a ranch in the mouth of the canyon on a stream which supplied the town with water. They had an orchard from which they had plenty of fruit. Among other things, they went into the sheep business on a small scale. I learned to shear sheep when I was only a young boy. When I grew to manhood, after our sheep were sheared, I went west out to Deep Creek with a few men and helped shear a large herd of sheep. We took our teams with us, loaded with wood and hauled it to market in Salt Lake City, making the trip quite profitable. I used to shear about forty in a day. One year a few of us took a job of shearing out east near Spencer White, where a man who was an expert came to our camp and offered to show us how to shear

faster, none of the boys seemed interested but me. He took a liking to me and helped me out so I was able to shear eighty instead of forty and still do as good work, so my check was nearly double that of the others and my work was just as acceptable. Thus my Father, Uncle, and I worked hard in all we could to handle the financial business.

It was in this town I was born 11 June 1857. My Mother was Sarah Elizabeth Walker. She was the daughter of John Beauchamp and Elizabeth (Brown) Walker, I was their first child and named for my Father, Alma Helaman Hale. Their second child was a girl. Her name was Elizabeth Olive. At the birth of their third child, a boy named Enos Eliphalet, Mother and the baby both died — within a few weeks from his birth.

An unusual occurrence happened prior to my birth. When Father was called to go back and meet some of the Saints and help them over the mountains into Salt Lake Valley. He [left] having got out a set of house-logs. My Mother and Grandmother Walker with a neighbor woman laid up the logs and had the house nearly built when he returned. It was in that house without windows, a makeshift door held in place and locked by a plank put across and laid in cleats, and with only a carefully sanded floor, where I was born.

The people got out logs and built a house for meetings and school, there being no planing mills. The floor was of rough lumber and the seats of rough plank laid on portable tressels so they could be moved for dances. The house was lighted with tallow candles set in brackets hung on the side walls.

I became much interested in my school work and studied hard to be at the head although it was hard for me to read. Each Friday they held a spelling contest, two students would be selected to choose up sides until all the higher grades were taken. The words would be put by the teacher and when a word was missed the student would sit down. The teacher's daughter and I were always the last ones to sit down. Some of my teachers were William Jefries, Silas Sabin, Eri Sabin, Joseph Ruse and Ormas Bates. Then they secured Joshua R. Clark for our teacher. He was a single man and lived in our home for two years. He took great interest in me. He married Miss Wooley, and they moved to themselves. I attended his school as long as he taught. He is the father of Joshua Ruben Clark now first councilor to President Heber J. Grant.

I attended the Deseret University in Salt Lake City for two winters. John R. Clark was Principal. While there I lived in the home of Dr. Seymour B. Young and did chores for my board. I also did what I could to make some pleasant hours for the little invalid daughter in their home. After which I taught a summer school.

Once in company with my cousin I went on horseback to visit my Uncle Solomon H. Hale, who lived in Gentile Valley. The next summer I took a band of mares on shares and went to Gentile Valley. There I lived with Uncle Sol, he being in the stock business, we helped each other. I worked hard till I bought a fine saddle and riding outfit. I braided rawhide ropes and bridle reins for my uncle and helped on the ranch to pay for my board and lodging.

While I was living with Uncle Sol, they cut the ward in two. Bear River was the dividing line. Uncle Sol was put in Bishop. I was called to be ward clerk, Sunday School Superintendent, M.I.A. President and Ward teacher. At this time all of Cache Valley and Idaho were in one stake, with headquarters at Logan. William B. Preston was President with Thomas E. Ricks and C. O. Card as councilors, Thomas E. Bassett Stake Clerk. At tithing settlement they hired Thomas E. Bassett and me to help so as to give us training in this work. I boarded with Aunt Tabitha Hendricks Ricks. They divided the Stake again at the Utah Idaho line. All of Idaho now was in one stake, William D. Hendricks Pres, Solomon H. Hale and George C. Parkinson councilors.

They wanted to put me in [as] Bishop to fill the vacancy occasioned by putting Uncle Sol in the Stake Presidency, but could not because I was not a married man. So they called John B. Thatcher and I as councilor for a short time. Then I was called to go to Oxford and be Stake Clerk.

I was invited to go on a trip in the north part of the Stake with Brother Preston and Uncle Sol. While at Chesterfield Brother Preston advised me to get married, and if [I] would go before the Lord and ask Him to show me a suitable companion, He would do so. I took his advice and that night I was shown a lady in a dream and was introduced to her and a voice said to me, "This is to be your wife." I could see her face before me all day. When we reached Oxford we held a meeting in the evening and after meeting I was invited to go home with William Whittle, a friend, which I did. His wife's sister was staying with them. I saw at once she was the girl in my dream. I began to keep company with her and we were married 1 October 1884. The day we were married was stormy, the roads were very muddy. Mother Hendricks was with us. We were three days on the trip, all across Poverty Flats, which is now Lewiston. The mud was up to the hubs of the buggy. At one place we pulled the tongue out of the buggy and had to help the ladies out and carry them to solid ground, pull the buggy out and repair it before continuing on. But we did reach Logan and were married in the Temple.

Again, the Stake was divided; Malad Valley was Malad Stake, and Oneida Stake all of Cache Valley, north of the Utah line with headquarters at Oxford. Solomon H. Hale and George C. Parkinson and Mathias F. Cowley, and Brother Cowley was called to preside over the M.I.A. I served as Stake clerk and councilor to him. Fred C. Parkinson was second councilor. These positions I held until I was called on a mission to the British Isles.

In those days tithing was "paid in kind," such as calves, colts, sheep, hay, grain and vegetables. I went to Malad and settled with the wards in that section, to Marsh Valley and settled with the wards there. I would make a total balance sheet for the Stake and a duplicate to send to the Presiding Bishop's Office in Salt Lake City, together with all the cash on hand, the time to do this work required about six weeks working steadily all day and evening.

I was also employed by a Mr. Fisher to clerk in his store in Oxford. 5 September 1885 our first child was born, a girl. She was born at her Grandfather Hendricks' place in Swan Lake, Idaho. We gave her Mother's name, Elizabeth Precinda. She was blessed by her step-great-grandfather, John Harvey Tippetts.

#### **Life and Travels of Elder Alma H. Hale Jr. while on his mission to Great Britain giving a brief sketch from Jan 1st, 1889 to the time of starting.**

I was employed in the Oxford Co-op from May 1st, 1888 up to March 1st, 1889. On the 4th of Jan 1889 I received notice from President Woodruff to be prepared to go to Great Britain on a mission to which I responded in the affirmative. I continued my labors until the first of March when I commenced to get ready to start on my mission. On the 15th of March I moved my family to Swan Lake where they were going to stop with my wife's folks till I returned and on the 20th of March, Wednesday at 1:15 A.M. my wife gave birth to a girl babe. On Wednesday following Brother Henry Hendricks and myself blessed our babe. Gave her the name Mabel Fidelia.

1 April 1889 — Myself and brother-in-law William Whittle, Husband of Dealie Hendricks, went to my home and packed away my furniture in one room of my house, having rented the other two to James Gordon.

2 April 1889 — Brother Whittle and I built a fence part of the way between me and William Fisher, and returned to Swan Lake where we found my Brother Ernest and Wife, who was on his way to Conference. He came that way to take me to Smithfield where my Father lived.

Wednesday 3 April 1889 — At about 11 A.M. we bid the folks good-bye and we started on our journey. Arrived at my Father's in the evening, found the folks all well.

Thursday 4 April 1889 — Father, Stepmother, Brother Ernest and wife and myself went through the Logan Temple in behalf of some of our dead, after which we sold one of my horses to get means enough to take me to my field of labor, my father having sold one a few days previous. We then returned to Smithfield.

Friday 5 April 1889 — Father, Ernest and myself took the train at Logan for Salt Lake where we arrived at 6 o'clock P.M. We found my Uncle Sol on the train and we enjoyed our ride very well.

Saturday 6 April 1889 — We all attended conference at 10 A.M. between meetings we visited some of our friends. There was 8 of the Apostles were present at the meetings. Brother Wilford Woodruff was sustained President of the Church of Jesus Christ of Latter-day Saints with George Q. Cannon and Joseph F. Smith as Counselors and Lorenzo Snow as President of the Twelve Apostles. I was set apart for my mission on the 7th of April, 1889 by Apostle John H. Smith at the Historian's office. Part of the company were instructed to start on the 9th and part on the 10th. I was among the latter. On the 9th Father and Ernest took the train for home. I went to the depot with them and the remainder of the day I spent in visiting my friends in the city.

Wednesday 10 April 1889 — I got aboard the Denver and Rio Grand at 9:30 A.M. when the train started. Brother George C. Parkinson and Uncle Sol accompanied me to the station. The train ran through several of the southern towns to Spanish Fork Canyon through which we traveled in the afternoon. The scenery in this canyon was magnificent, down which ran a beautiful stream of clear water, ledges reaching high in the air among which were small groves, shrubs, etc. making the journey a most pleasant one, until the darkness hid the scene from our gaze. When night came I and Brother J. F. Noyes from Provo spread ourselves out upon the seat upon which we sat and slept during the night the best we could.

Thursday 11 April 1889 — Morning found us in the Black Canyon. The beauty of the scenery had not ceased for it was grand. We soon crossed Green River and shortly after we began to ascend the Marshal Pass and the route which the road took was impressively wonderful, climbing at an average of 25 feet to a mile making very short curves and through very large snow sheds. The elevation at the top was 10,858 feet above the level of the sea, the highest elevation of any railroad in America. The track descended the eastern side in about the same winding route down through Grand Canyon which produced more of the most beautiful mountain scenery. We reached Pueblo at 3:30 P.M. where we remained until 6:20 got aboard train en route for Kansas City on

Santa Fe route. We soon were on the vast plain no mountains in sight, and night approaches. Our bed consisted of the car seats again - our sleep consisted of very short cat naps, as we often hear expressed.

Friday 12 April 1889 — Soon after we could see we came in sight of several towns. Reached Kansas City at 6:30 P.M. Did not stop but a few minutes. We took passage on the Chicago and Atlantic for Chicago. A moment or two from the depot we were upon the great bridge over the Missouri River. Did not see much of the country through Iowa as we put in the night in the usual night's sleep.

Saturday 13 April 1889 — On arousing in the morning we found ourselves upon the Bank of the Great Mississippi River over which we crossed about 6 o'clock a.m. Passed through the cities of South Bend and Rock Island. We reached Chicago at 1:10 p.m. Left at 2:25.

Sunday 14 April 1889 — Reached Jamestown next morning at 7:45 where we took the train for Buffalo. Arrived at 10:45. Changed cars again and went to Niagara Falls where we spent 3 hours of great interest. We hired a hack which took us around to the principal sights, such as the Park on Goat Island, the falls down the elevator, etc. After returning to the depot a few of us went up to the suspension Bridge over which we crossed into Canada. Looked around the town a short time. We took the train for Buffalo, which crossed the bridge, soon after arriving at Buffalo we took the train for New York. Another long and dreary night came on.

Monday 15 April 1889 — We arrived at New York at 7 am. Got a cab to take us to the Hotel, Smith and McNells, where we got breakfast. After which Elder George Farnes and I took a walk down to the wharf where I saw the first Ocean vessels in my life, also road over the great Suspension Bridge to Brooklyn, and walked back so that we could take more time in looking around. Upon the harbor were hundreds of vessels of every description. We also went and saw the (Wyoming) Steamer upon which the company were going to cross the Ocean. This boat had been used 19 years, was 384 feet long, 42 feet wide and would carry 2081 tons. We saw some other larger and nicer boats than it, as it was getting old, and others were improved. We went to bed and it seemed good, too.

Tuesday 16 April 1889 — After having a good nights rest Brother Farnes and I took another stroll. Went to the great National Park, or rather Castle Gardens where we spent a few hours to good advantage looking at the wild animals of every kind as well as birds, flowers, trees, and almost everything in the world which could be obtained. We then returned to the Hotel, got dinner and then took up our march to our Ocean home for a short time (the Boat). Brothers George Farnes, Richard Yates from Logan, William Gibbons from Laketown and myself took a berth together and at 5 o'clock she blew her whistle and we soon bade farewell to the American shore. I enjoyed myself on deck, we were engaged in singing until bed time. But as soon as I got in my berth I commenced clearing out my inside. As soon as I could I laid down and I slept most of the night.

Wednesday 17 April 1889 — But the first move in the morning I found that there was something else that wanted to get up through my mouth and I worked hard for a while to assist it but failed, in fact, I tried all day and still, I failed. I also failed to get anything down. I did not feel hungry

the least bit so I decided to fast that day. It was raining most all day and the sea was rough, at least I thought so.

Thursday 18 April 1889 — I still kept up the labors of yesterday, and was laboring under a very bad cold which did not help the matter much. About noon I forced down a little dried beef, which I brought from home and the Steward brought me a cup of chicken soup, and a piece of Plum Pudding which I crammed down and I managed to keep it down. I also ate a piece of bread and butter for supper.

Friday 19 April 1889 — I rested well and felt much better except my cold. It was still raining but the sea was more calm. Soon after dinner we met a ship — the first we had seen since we left New York.

Saturday 20 April 1889 — I felt a little better, it being quite mild most of the day. We enjoyed the deck during the day. We met four ships which was quite cheering to the crowd.

Sunday 21 April 1889 — I did not feel so well, my cold was severe and I had a terrible headache. I was lying down most all day. Stormed most of the day. In the afternoon several of the company met in the dining rooms to transact a little business, but we were opposed by one Mr. Kelley. So, we concluded, rather than make any disturbance we would postpone the business as there was one of the Elders lost or rather robbed of \$55.00 in New York. We got up a subscription and raised \$43.00 for him that he could continue his journey. On going to bed I took a good dose of Cayenne pepper.

Monday 22 April 1889 — I did not rest much during the night as it was foggy and the fog whistle was going every few minutes. I felt no better. Rained most all day.

Tuesday 23 April 1889 — I felt a little better. Foggy or raining all day. Captain reported at noon that we [were] 760 miles from Queenstown.

Wednesday 24 April 1889 — I felt quite miserable and soon after I got up I was sea sick again and commenced feeding the fishes of the sea. I was quite liberal with them. I gave them nearly all I had in me; and would have given them more if I could have got it up. Still stormy, so we could not go on deck.

Thursday 25 April 1889 — I was still sea sick, but at noon I managed to eat a little soup so I commenced to get better. About 2 p.m. we came in sight of Ireland. Well it was comforting to see land once more. Here were a large number of ships, most of which contained fishermen. We saw several porpoises in the water by the side of the boat. We reached Queenstown at 10 p.m.

Friday 26 April 1889 — I felt much better, could not eat much, force work. We came in sight of land again about 8 o'clock a.m. and at 10 a.m. we passed the great light house called Hollyhead. At 3 p.m. we neared the shore of England, but could not go farther until the tide came in, hence we were detained for about 3 hours. We arrived at Liverpool at 8 p.m. Brothers McAlister and

John Clarke met us at the dock, and took us to the Stewart Hotel, which was joining their office. Brother Farnes and I took a room together and I assure you I appreciated the good bed we had.

Saturday 27 April 1889 — I felt first rate except my lungs were very sore from continuous coughing. At the request of Brother McAlister the Elders met in the office at 10 a.m. and received our appointments and some good instructions. I was appointed to Ireland as also Brother J. F. Noyes from Provo. After meeting, most of the elders started for their fields of labor, but according to the request of Brother McAlister Elder Noyes and I remained over Sunday also a few others.

Sunday 28 April 1889 — At 11 am we all went to meeting. My lungs were still sore. I was called on to speak. I felt a good spirit in the house. There we[re] only saints there and all felt well. We, after meeting, took a walk down to the Princes Park and in the evening attended Meeting again, after which a few of us visited one of the meetings of some denomination who called themselves Young Mens Christian Association. This was a contrast with that which we just left.

Monday 29 April 1889 — Elder Noyes and I went to the museum which was a grand sight. Animals, birds, fishes and reptiles of every kind, stuffed and they looked almost as natural as life, as well as minerals, ancient relics, etc. of every description. After which we accompanied some of the Elders to the depot and saw them off to their fields. At 9:30 p.m. we started for the clearance dock where we got aboard the ship for Belfast, Ireland.

Tuesday 30 April 1889 — After passing a miserable night with drunken men, sick women and children we arrived at Belfast at 10 am. Here were met by Elder H. M. Payne (President of the Irish Mission) who made us welcome to Ireland. He took us to headquarters and got us some Breakfast. Here we found Elder Samuel Nelson from Smithfield sick. President Payne is Bishop of Aurora Sevier Co. N. J. The President rented a room and we bached it. After resting a while we took a walk up town.

Wednesday 1st May 1889 — We spent most of the day in looking around town. At 7:30 p.m. we went with Elder Payne to meeting at the house of Brother Gibson (President of the Branch) this being their regular meeting night for cottage meetings. Of course, we being new elders were asked to speak which we did wittingly, though for me it was hard work. However, we had a good meeting. Saints felt well.

Thursday 2 May 1889 — I was engaged in writing up my journal until evening when Elder Payne and I went about 3 miles to visit one of the Brethren. After having tea with them we returned home.

Friday 3 May 1889 — I spent the day in the house writing and reading. I felt much better, as for a few days I had been tormented with sore throat and the cold had not ceased yet. Stormy.

Saturday 4 May 1889 — I felt a little better, and as it rained most of the day, we stayed in the house all day reading and writing. I wrote a letter to my wife and Father.

Sunday 5 May 1889 — I felt considerable better. This being the usual fast day we ate no Breakfast and at 11:30 a.m. We all went to meeting. I spoke a few moments and bore testimony to the work of God. Elder Payne and I were invited to dinner by sister Welch, who made us welcome. Elders Nelson and Noyes went with sister Claborn after which we took a walk out in the Park, returned to Sister Welch's and took tea with them. And then at 6:30 went to Meeting, where I was called on to speak again. We returned home in a heavy rain.

Monday 6 May 1889 — This morning I felt better than I had since I left New York. Brothers Nelson and Noyes went out to Ballyclare to visit a family of saints out there. In the evening Brother Payne and I walked up town and visited Brother Simpson and family. Took tea with them. This was the most pleasant day I had seen since I got to Ireland.

Tuesday 7 May 1889 — After reading most of the day, Brother Payne and I took a walk down on the sea shore for a while for exercise before supper. Rained part of the day.

Wednesday 8 May 1889 — We studied till about 11 a.m., then started for Ballyclare and Edenvale to visit some saints. We met the other Elders on the way. Walked four miles, then took the steam train and rode about four miles, then walked four miles more. Stayed with Brother E. Stewart all night. Found them well. Were treated very kindly.

Thursday 9 May 1889 — Edenvale being about 12 miles Brother Stewart took us about 5 miles in his cart. We then walked the rest of the way. Stayed over night with Brother McIlvane who treated us with the best they had though they were very poor. Had a good visit.

Friday 10 May 1889 — We continued our visit until about 11 am when we bade them good-bye and we started for Brother Stewart's again. We walked all the way 12 miles and oh, how my feet did ache. I felt like I wanted to put them in my pocket. We stayed all night again.

Saturday 11 May 1889 — We got up and went and helped Brother Stewart set potatoes until about 11 o'clock, then got dinner. Brother Stewart took us on our way about six miles. Got us a ride in another cart, gave us money to pay our train fare home where we arrived in good season. Soon after our arrival Sister Sales sent for us to administer to her as she had been taken sick quite suddenly. After which we left her feeling better.

Sunday 12 May 1889 — We all went to Meeting at usual time. Brothers Gibson and Payne addressed the saints. Brother Nelson and I took dinner with Sister Welch. Went to Meeting again at 6:30 p.m. Elder Ranken occupied the whole time upon the first principles of the Gospel.

Monday 13 May 1889 — Brother Nelson felt worse and by his request we administered to him, after which he felt better. Was reading and writing till evening when we walked up town for exercise. I got my shoes half soled which cost 2s/6d.

Tuesday 14 May 1889 — I was up in town most all day, bought some testaments for the purpose of arranging subjects in my testament. I had a good bath in the evening. Brother William Hamilton and I went out visiting some of the saints as Teachers.

Wednesday 15 May 1889 — (My first outdoor meeting.) After Breakfast I took a walk up town for a while. Returned and put in the rest of the day in study. At 7 p.m. President Payne, Elder Noyes, Hamilton and myself went out and held a meeting in the street. The first of the season. And the first one of the kind I had ever attended in my life. If I were only able to describe my feelings at that time. It would be interesting. We walked out in the middle of a narrow street, took out our hymn books and sang hymn on page 22. After which I offered up a short prayer, during all this time I could imagine I could hear my knees chatter together. Brother Payne then read a portion of the 2nd chapter of James beginning with the 14th verse, then we sang hymn on Page 103. By this time we were surrounded by a crowd of children and a few men. There were quite a number sitting in the door steps. Brother Payne addressed them for about 40 minutes. Most of the people were quite attentive. We closed by singing "Lord dismiss us with thy blessings." Benediction by Elder Payne. One of the families invited us to come again, felt quite interested in the Gospel which was taught them in the meeting.

Thursday 16 May 1889 — I spent most of the day in the house studying for from my experience in the meeting I could realize my inability to its fullest extent to Preach the Gospel. I think I will be able to remember that occasion the remainder of life. We went to a menagerie in the evening at which we saw a child 6 years old (Minnie O'Brion) who weighed 172 lbs. Also a man and wife who were tattooed all over. There was about 400 different designs, mostly from ancient designs, among which was the Lord's supper, and the Crucifixion of Christ, and many other noted ancient pictures.

Friday 17 May 1889 — I studied most of the day, walked up in town for some shirts which I had ordered made. This being Elder Noyes 27th Birthday he got some candy, nuts and oranges and a few of the girls came and we spent the evening very pleasantly.

Saturday 18 May 1889 — I was at home writing my journal and reading most all day. Nothing important transpired. Before meeting Elder Payne and I walked down to the dock to meet Elder E. Sloan who was coming from Liverpool, but the boat did not arrive by meeting time, so at 11:30 we attended meeting. I spoke for a few moments, after which Brothers Gibson, Morton and myself went to cave hill and held meeting in the street. I was in a terrible worry all the way for fear of having to talk. On our way Brother Gibson told me that the Elders always presided over the open air meetings, so, I took the lead, announced the meeting and we sang a hymn. I then opened with a prayer, and I called on Brother Gibson to speak. He occupied sufficient time and we sang a hymn. Brother Morton offered the closing prayer, we then went to the evening meeting. Brother Sloan, occupied most of the time. Brother Payne made a few closing remarks.

Monday 20 May 1889 — I stayed in the house all day arranging subjects in my Testament. Elders Noyes and Sloan went to Ballyclare to see the fair — in the evening Brother Payne and I walked up in town to see the illumination as Prince Albert Victor came to visit Belfast. The streets, windows, towers and most important places were beautifully decorated with flowers, and lit up with gas. The streets were packed full of people, so that we could not get through. Trams, street cars, etc. were forced to stop. There was a party gotten up for his reception and these people were out to see the prince and in order for the guests and himself to get to the hall. Soldiers had to go

before and clear a track. It took about two hours for the teams to drive through the crowd to the Hall and unload. We returned home about 11 p.m. Tired out.

Tuesday 21 May 1889 — The above is an account of Tuesday instead of Monday.

Wednesday 22 May 1889 — After studying till 2 o'clock we all went to the Park where the Soldiers were to Parade and the Prince were to meet with them here. About 75 or 100 thousand people were gathered. The Brass Band played and the Soldiers marched for about two hours. The Prince was dressed in uniform. I also walked up in town in the evening. Thousands of people were in the streets, we went also to see the dead child of Brother Thos. Lindley which died about 9 o'clock that morning. The custom of the country was to have a wake at the death of their members of the family or friends, accordingly, they were having an Irish wake when we got there. These wakes consist of singing hymns appropriate for the occasion, and generally drinking and making merry, and occasionally ending with a drunken row.

Thursday 23 May 1889 — I was at home all day. Studying did not go out only for to get some bread, milk, etc. for our meals. In the evening Brother's Payne, Noyes and Sloan went to the second wake over the child as above mentioned.

Friday 24 May 1889 — I stayed at home all day again studying my Testament while the other Brethren except Brother Nelson went to the funeral of the child. It rained most of the day after having clear weather for a week.

Saturday 25 May 1889 — Most of the day I was in the house. Brother Nelson and I took a walk in the afternoon for exercise. He was no better.

Sunday 26 May 1889 — Went to meeting as usual at 11:30 am. After which President Payne, Brother Morton and I held meeting on the street. Elder Payne speaker, no opposition. Also went to regular meeting at 6:30 p.m., after which took a walk in the South part of town, returned at 11 p.m.

Monday 27 May 1889 — I was well and morning clear and lovely. After breakfast I shaved myself the first time for two months. I thought I would let my beard grow but concluded that it was too smoky and dirty and I looked too rough. In the evening we walked down to see the great ship in the graving dock. (The Teutonic) It was in the dock with all the water pumped out so we could get a full view of it from bottom to top. It is 582 feet long and will carry 10,000 tons and about 50 feet high. After which we all, having had an invitation to take supper with sister Sales, accordingly, went and after eating a good supper, we spent the evening in singing reciting, etc. had a jolly time.

Tuesday 28 May 1889 — I was in the house all day reading and arranging subjects in my Testament. In the evening Elder's Payne, Noyes and myself went to the Theatre. The title of which was "Man to Man."

Wednesday 29 May 1889 — (My first speech on the street.) I was studying most of the day in the afternoon. We all went out and held meeting on the street. Elder Sloan addressed the people for about 30 minutes after which, by the request of President Payne, I bore testimony and occupied a moment or two.

Thursday 30 May 1889 — (My first tracting. 50 tracts distributed.) Soon after breakfast elders Payne Noyes and myself walked on top of Cavehill a distance of about 5 miles where we spent most of the day viewing the country and debating with Brother Payne upon the principles of the Gospel. We also distributed 50 tracts each in our travels there and returning.

Friday 31 May 1889 — (First letter from home.) After breakfast we sang a few hymns and then studied my Testament for a while in the evening I received a letter from my wife which was the first since I left home.

Saturday 1 June 1889 — I spent most of the day in writing home to my wife and Bishop Lewis. The wind blew and it stormed in the evening. After writing I went to studying, as usual.

Sunday 2 June 1889 — We went to our regular Meetings at the usual hours. There was but few came as it rained nearly all day. Also after the forenoon meeting we held our regular Priesthood meeting, it being the first Sunday in the Month. We held no out door meetings on account of the storm.

Monday 3 June 1889 — After Breakfast Brother Nelson and I went and had a bath. After which I returned home and took up my usual study in the Testament. It was very windy all day.

Tuesday 4 June 1889 — I was reading until noon when Elder Payne and I started for Ballyclare where we arrived early in the evening, walked most of the way. Found all well and in good spirits. Stopped with Brother Stewart.

Wednesday 5 June 1889 — Brother and Sister Stewart took us out to Larue harbor on the train where we spent a pleasant afternoon on the sea shore, and visiting the paper mill and other places of interest, then returned.

Thursday 6 June 1889 — We visited with the folks till about 11 o'clock then Brother Stewart took us part of the way home in his cart and gave us 6 [a or d] to pay our tram fare part of the rest of the distance and walked the rest of the way. On returning we found that Elder Nelson was no better and had decided to go home. We went to the dock with him when at 8:15 he bid us farewell. Several of the Saints were there to bid farewell to their faithful laborer.

Friday 7 June 1889 — I received a letter from my wife last evening and this morning answered it and wrote up my journal.

Saturday 8 June 1889 — I was at home most of the day. Brother Sloan just arrived in the morning accompanied by his sister Maggie and Brother John Squires who came to visit a few days. Brother Squires received appointment to labor in Birmingham.

Sunday 9 June 1889 — Attended Meetings as usual. Between meetings we all walked up through town through the Cemetery and back. Spent the evening at Sister Sales in singing and amusing ourselves.

Monday 10 June 1889 — We all went out to Hellen's Harbour. Spent the afternoon along the shore, bathing, etc., then walked up through the glen called Croffordsburn glen which was most beautiful and we returned on the cars to Belfast.

Tuesday 11 June 1889 — My Birthday, 32 years old. Stayed in the house until evening when I and two more elders went out and distributed a few more tracts. I distributed 35. Nothing of note occurred. Bought me a razor.

Wednesday 12 June 1889 — Was home all day reading at eight o'clock we went to the boat with the Elder Squires who left for Liverpool from thence to his field of labor.

Thursday 13 June 1889 — I was at my usual theological studies until evening when we went out for the purpose of holding meetings, but a storm came up which prevented, so to make our trip profitable we distributed a few tracts and visited some of the saints and encouraged them in the Gospel, and to live their religion as saints.

Friday 14 June 1889 — I was at my studies all day. Storming in afternoon so that we could not hold meeting.

Saturday 15 June 1889 — Stayed at the office all day except for a few minutes walk up town for exercise.

Sunday 16 June 1889 — Attended meeting at 11:30 as usual and was invited to take dinner with Brother Gibson who also invited Elder Noyes. We were treated very kindly and had a good dinner, after which we went to the custom house steps and listened to preachers of four different denominations. From thence to a debate on Science and religion by the Infidels at which Brother Gibson spoke 10 minutes as the meeting was thrown open for remarks. And from there we went to our regular evening meeting where Elder Sloan delivered his farewell sermon as he was appointed to labor in London. This being his last Sunday in Ireland we spent the remainder of the evening with Sister Sales.

Monday 17 June 1889 — I was in the office all the forenoon. Received a letter from my wife. All well. In the evening we held meeting on the Street, had but few to listen. No opposition. After which we distributed a few tracts.

Tuesday 18 June 1889 — Was in the office all day at my usual studies.

Wednesday 19 June 1889 — Just as we got up Elders Ralph Maxwell and E.M. Perkins came in, having come from Scotland on a visit. After breakfast Elder Payne and I took the visitors through town to see the place. Had a good time. Spent the evening up to Sister Welch's. Had a good visit.

Thursday 20 June 1889 — After breakfast we went down to the town and in the afternoon we went through the Belfast rope works — the largest in the world. Here was made from the smallest fishing line to a two inch rope. 1500 hands were employed.

Friday 21 June 1889 — We all went to Bangor, had a good swim and spent an interesting day with Elders Maxwell and Perkins.

Saturday 22 June 1889 — (Poor House) After spending a portion of the forenoon in the Office, we all except Elder Payne went and visited the poor house, commonly known as the Belfast Workhouse, in which are 2600 inmates of all classes as follows. From the healthy working men and women to the bedfast invalid or those who are afflicted with the most contagious diseases. I will further describe its surroundings and buildings, and inmates as I traveled through. The enclosure covers 27 ½ acres of land, 11 of which are covered with extensive buildings, most of which are three story high. The enclosure is surrounded by a large stone wall. On entering the gate we applied to the manager for permission, informing him that we were gentlemen from America. Permission was willingly granted, and one of his subjects requested to escort us, who was a jolly good-natured fellow and took great interest in us. we were first escorted to the "Bodyhouse" where able men and women are compelled to work, such as come in for the night. This department is always open to any who have no place to stop and by working three hours are entitled to a night's lodging, supper and breakfast, we were informed by our escort that on many occasions the number of this class would exceed a thousand and after complying with rules would be permitted to leave, if they so desired. Thence into the department where prostitutes are kept to give birth to their children which contained about 200. Thence into the different departments which I will not attempt to describe consisting of the sick, diseased, insane, aged, deserted infants, and almost every kind that could possibly enter such a place and be justified.

Sunday 23 June 1889 — We attended our usual meetings. Between time we went out to Ballyhacamore to hold a meeting but as their Sunday School was in session we considered it unwise to do so and returned.

Monday 24 June 1889 — Elder Noyes and I went out to Ballyclare and stayed with Brother Stewart during the night.

Tuesday 25 June 1889 — We helped Brother Stewart rick hay and made them a good visit. We were treated very kindly.

Wednesday 26 June 1889 — Brother Stewart gave us money to pay our fare from there to Edenvale, where we were intending to go on foot, so we took the train, landed at 10 o'clock from the Station. Brother McIlvane about three miles we distributed tracts. Stopped with them all night, had a good long talk with them on the Gospel. The family were all kind and felt well in the faith.

Thursday 27 June 1889 — We returned on the train to Brother Stewarts where we took dinner. After which we returned home in Belfast. Took a bath and wrote a letter to my wife.

Friday 28 June 1889 — At 3 o'clock Elders Payne, Noyes and I got aboard the steamer for Glasgow to attend conference.

Saturday 29 June 1889 — Where we arrived at 10 P.M. Saturday. We went to Bannockburn Panorama which was a scene of the Battlefield and battle of Bannockburn was fought. Combat between the Scots and English this was a fine representation of a battle showing every thing in full life size. Stopped at Brother Dunn's.

Sunday 30 June 1889 — At 11 o'clock we met in conference. Apostle George Teasdale was present. However, we held a priesthood meeting Saturday evening at which Apostle Teasdale gave us some excellent counsel also at each of the meetings on Sunday and I enjoyed the three meetings held very much. It was a spiritual feast.

Monday 1st July 1889 — Most of the day was spent taking in the sights. 16 of the Elders who were present at the conference including Apostle Teasdale got their picture taken in a group in the evening Elder Noyes and myself went in company with Elder's E. Gowens of Tooele and John Jenkins to Edinburgh where we remained four days. Visited the St. Jiles Cathedral, Great Art and Science Museum, Surgeons Museum, Portrait gallery, House of Parliament, Edinburgh and Holyrood Castles, Waxworks or Gallery and Fourth Bridge and other things of interest. The Fourth Bridge is not yet complete. There are 300 men employed in its construction. It is 8098 feet in length, two of the spans are 1710 feet in each. From the time it started till the time anticipated its completion is 6 years and 8 months. There are 17 rock piers, 4 suspension spans, all of which is made of steel. All the steel and Iron used in the Bridge weighs 54,000 Tons, Masonry 252,000 Tons, 8 million rivets, 4 inches long, 20 acres surface to be painted, whole Bridge will cost £2,200,000 or \$10,560,000. We returned to Glasgow Friday evening, stopped at the conference house with President Whitaker.

Saturday 6th July 1889 — At 6:35 Elder Noyes and [I] took the train for Greenoch where we took the Steamer at 9 o'clock for Belfast where we arrived at 3 p.m. having had a pleasant voyage though a little rough for about 2 hours neither of us were sick. But there were plenty more who were during the rough time. On returning I found at the office a letter from my wife, which I read with comfort and answered.

Sunday 7th July 1889 — As usual we attended our regular meetings. Elder E.M. Perkins, having been appointed to labor in the Irish mission at the conference, was with us and addressed the Saints at each meeting. We held no outdoor meetings, this being a holiday week we thought it unwise on account of the excitement of the people, also that action was taken in the court to prohibit people from preaching on the streets.

Monday 8th July 1889 — Was in the office all day writing up my journal, reading and catching up with my business generally. Spent the evening at Mr. Hannah's in company with President Payne. We had a pleasant time talking some on Gospel.

Tuesday 9th July 1889 — I remained in the office all day, rained most of the time, wrote a long letter to L. S. Cantwell and studied a while. Stayed home all day.

Wednesday 10th July 1889 — Remained at the office all day. Nothing of importance occurred.

Thursday 11th July 1889 — I remained in the office most of the day. Walked out in the evening for exercise.

Friday 12th July 1889 — At 10 o'clock we all went up in town to see the great procession of the Orange men, this being a great holiday for the Protestants in remembrance of a particular event of King William.

The procession consisted of thousands of people with sashes of red and orange or green and orange and divided in lodges and districts. Each lodge is led by a Band either marshal, flute, Brass or pipers. The most amusing band, and which constituted the majority represented was The Thunder and Lightning Band, using my own version, which consisted of two large Bass drums and one flute: These drummers hammered their drums with such violence with their sticks till it almost produced the noise of thunder. But it was lightning to them when they made a misslick and knocked the hide off from their fingers and most of them got it for the drum heads were all covered with blood, for fear of dislocating a head of a drum they carried an extra one along.

In all there were 57 Bands present and it took one hour for the procession to pass by, and they walking at a distance of about 3 miles an hour. They went to a field arranged for the occasion, a distance of 7 miles, called Lambeg, and returned in the evening in the same order. After which I should suppose from the number, drunken, that most of them and many more got drunk.

Saturday 13th July 1889 — I remained at home all day except a short time when I walked up in town and took a bath.

Sunday 14th July 1889 — As usual we attended our regular meetings in the meanwhile we all went to a point designated on Linsey Street and held meeting. Brother Gibson addressed the five who would listen upon the first principals of the Gospel, after which by the request of President Payne I bore testimony to the truth of the Gospel.

Monday 15th July 1889 — I remained at the office studying all day, at about 3 o'clock Elders Perkins and Noyes started for Lisburn to labor, to which place they were assigned to their field of labor by President Payne, while he and I would continue our labors here in Belfast.

Tuesday 16th July 1889 — I and President Payne went to work and cleaned up the office, and in the afternoon we went out and distributed 100 Tracts, 50 each. I had 4 refusals.

Wednesday 17 July 1889 — I remained in the office writing my journal and reading until about 6 o'clock, when we took a few tracts and started out with the intention of holding meeting, but on account of bad weather we abandoned the meeting and distributed our tracts, 25 each, also visited Brother W. H. Morton. Took tea with him.

Thursday 18th July 1889 — Continued my studies until 3 o'clock when Elder Payne and I started for Lisburn, to see how our companions were getting along, found them comfortably situated and in prospect of gaining a few friends. We then, after taking dinner with them proceeded on our journey by train to Lurgan, where elder Payne had spent several months, I found that he had many friends and we were warmly received by them. We stayed all night with James and Robt. Boyce. They were old bachelors and had their sister an old maid keeping house for them. They could not do too much for us. We entertained them during the evening by singing hymns.

Friday 19th July 1889 — I arose in the morning about 8 o'clock. All well. After Breakfast Brother Payne and I called to assist Mr. Boyce in performing a surgical operation upon one of his cows. There was Mr. Boyce's Sister and niece who took part in the operation. We brought the cow around all right after about an hour's hard work. At 12 o'clock they got us a good dinner and then we started for Lisburn again visiting some more friends on the way after about an hour's conversation we left them and started on foot for Belfast, where we arrived at 9 o'clock got a lunch and then retired for the night.

Saturday 20th July 1889 — I remained at the office most of the day writing to my wife and Father, went to the Post Office and cashed an order for 7£ 12s. 4d., which my Father sent me which I received Thursday 18th 1889. Bought a Book Josephus, for 2 shillings. Rained nearly all day.

Sunday 21st July 1889 — I attended meeting at 11:30. Went to dinner with Brother Gibson and again to meeting at 6:30. After which walked around town in search of Brother Morton who went to Lisburn Saturday and had not returned. Found him in the evening at his work. Stormy.

Monday 22nd July 1889 — I remained in the office most of the day at my usual studies until evening. Elder Payne and I went to Brother Morton's. Stayed a short time then went to Mr. Hanna's where we spent the remainder of the evening. Rained most of the day.

Tuesday 23rd July 1889 — I stayed at the office until 5 p.m. Stormy. Then I went out and distributed 25 tracts down on the shore. Took tea with sister Sales.

Wednesday 24th July 1889 — I did not go out till 4 p.m. when Elder Payne and I distributed 50 tracts each. Stormy most all day.

Thursday 25th July 1889 — In the forenoon I was reading and at 2 o'clock Elder Payne and I went tracking distributed 75 each — got dinner at McNeily's restaurant. Also visited Brother Gibson.

Friday 26th July 1889 — I continued my theological studies during the forenoon. I had a good bath in the afternoon and in the evening held a meeting in First S L, I being the first speaker. This being my first attempt to speak on the first principles of the Gospel in the open air. Well I managed to stay on my feet 20 minutes, but it was hard work.

Saturday 27th July 1889 — I wrote a letter to President Parkinson and my wife, bought me a trunk, studied the rest of the day. Elder Payne went to Lisburn in the afternoon. Held meeting and returned in the evening.

Sunday 28th July 1889 — As usual we went to meeting at 11:30 only 12 in attendance though had a good meeting. At 3 we held a meeting at the end of Holmes Street at first had a fare attendance but soon disbursed.

Monday 29th July 1889 — During the forenoon I was occupied reading a letter from home and the papers and went to visit Brother Stewart and family at Ballyclare, found them well and in good spirits, stopped all night.

Tuesday 30th July 1889 — I, on motivation of Sister Stewart, accompanied her and her two nieces to Larne where we spent a pleasant, though quiet day. Went on Isle Mcghie, on a rowboat, where we stopped for a short time, ate our lunch, then returned. Then visited an old castle said to have been erected in 1600 A. D. Then returned.

Wednesday 31st July 1889 — I stopped with them all day. Helped them pull weeds out of their potatoes. In the evening talked until 12 o'clock with Miss Boyce, their niece upon the Gospel. We had quite a long discussion. I was assisted in my argument by Sister Stewart. This was my first opposition while in my field of labor.

Thursday 1st August 1889 — I continued my service pulling weeds until noon. Soon after dinner an old Gentleman by the name of Mcghie came along and began to warn Brother S. of the Mormons. Telling him they were deceivers, wolves in sheeps clothing and were the most rotten people on the face of the earth etc. To which I asked him if he knew what he was talking about and that he was making false statements and of course we soon entered into a warm discussion for a few minutes, but he would not reason with us at all and continued his abuse, until finally in conclusion, I told him if he continued in fighting against the work of God that I would appear against him as a witness at the bar of God and would there testify against him. At 3:30 p.m. I started for Belfast. Found a letter from my wife, containing news, that my two little girls had the whooping cough.

Friday 2nd August 1889 — Elder Payne, having received a telegram from Elder Brough that he would arrive this morning. We went to the dock to meet him. He arrived on 12 o'clock. And we accompanied him to the Office. Brother B. was appointed to succeed Elder Payne as President. After supper we took a walk up in town — in the evening Elders Perkins and Noyes came from Lisburn. Elder Noyes not feeling very well.

Saturday 3rd August 1889 — I remained in the office all day wrote a letter to my wife. Nothing special occurred.

Sunday 4th August 1889 — As usual we attended our regular meeting at 11:30 after which held our usual Priesthood meeting. No special business executed. At 3:30 we all met at Donigob Pass and held meeting. No interest was taken by the people. Elder Payne spoke for a short time. Closed. We then attended our regular meeting. Elder S. R. Brough occupied the whole time gave good instructions by exhorting the saints to be faithful and expressed a great desire to be one with them in righteousness. After which we held a meeting near the hall, at which Brother

Gibson spoke. With a fare hearing we met with some of those who sought to oppose us. One asked us if we could prove that the Apostles were all baptized, to which Brother Gibson asked if he could prove they were not baptized, followed by a few disputations by the opposing element. No reason, however, could be reached, so we left them.

Monday 5th August 1889 — Rained nearly all day, therefore we were compelled to remain at home all day. Elders Perkins and Noyes returned to Lisburn in the Evening. Felt better.

Tuesday 6th August 1889 — Still storming and I remained in the office all day. Elders Payne and Brough went to Ballyclare.

Wednesday 7th August 1889 — I continued my studies till 12 o'clock. I then went to Brother Morton's spent the afternoon with him and went to Mr. Hanna's and spent the evening, where I was joined by Elders Payne and Brough.

Thursday 8th August 1889 — I remained at the office all day at my usual studies. Rained most of the day.

Friday 9th August 1889 — After breakfast we all took a walk up in town and as we were expecting a visit from Apostle Teasdale Sunday we published in the Telegraph the hours of our meetings, etc.

Saturday 10th August 1889 — I stopped in the office most all day. Wrote a letter to my wife. Elder Perkins and Noyes came in from Lisburn. Walked out a little while in the afternoon. In the evening a goodly number of the young saints gathered at the office to a farewell visiting party in remembrance of President H. M. Payne. We opened by Prayer. After which we sang hymns, songs, recited recitations, ate candy, cakes, nuts, played Buzz, and had a general good time until 12 o'clock, when Elder Payne thanked all for their kindness to him while in their midst and implored the blessings of God upon the saints. Closed by singing a hymn and Prayer.

Sunday 11th August 1889 — The first thing was to clear up the mess made by the previous evening at the party. While President Payne, Elder Brough and Perkins went to meet President George Teasdale, whom we expected to come on the Boat, who arrived here at 9:30 am. At 10:30 we met in conference, being the first one held in Ireland. After opening services, I opened by Prayer, The Elders were called on to report their labors. After which President Teasdale spoke a few minutes.

2nd meeting at 2 p.m. was well attended by the saints and 3 or 4 strangers. Apostle Teasdale occupied most of the time, read statistical report presented the names of the General and local Authorities, who were unanimously sustained, and gave some excellent counsel and good advise to all. Elder Brough spoke a few minutes.

3rd meeting convened at 6:30 p.m. Brother Payne and Apostle Teasdale occupied the whole time giving good and timely advice. The occasion was a most joyful and profitable one and was a feast for all the saints and warning to sinners.

Monday 12 August 1889 — I remained in the office helping Elder Payne pack up while the other Elders in company with Apostle Teasdale and wife went to Crofardsburn and up through town and in the evening until 9:30 we sat in council with Apostle Teasdale after which we all accompanied him and wife and Elder Payne to the Boat and then at 10:30 we bid them farewell. There were most of the Saints also present. Feelings of emotion were manifested at the departure of President Payne who had been in the mission for nearly two years, and performed an honorable mission and his straightforward labors will ever be remembered by all who knew him.

Tuesday 13 August 1889 — I remained in the office all day reading. Spent the evening in Sister Sales residence with a few saints. Nothing special occurred.

Wednesday 14 August 1889 — I remained in the office all the forenoon. Elder Noyes having received a letter from his cousin informing that he was released to go home and desired to see him. He by permission of President Brough concluded to go and see him. In consequence of which President Brough appointed me to accompany Elder Perkins to Lisburn and continue our labors there. Accordingly we complied and at about 7 o'clock P.M. we arrived at our destination in Lisburn. We walked all the way 8 miles.

Thursday 15th August 1889 — The weather was pleasant, though somewhat cloudy. Elder Perkins and I having resolved to go forth and do all we could for the cause we went out and delivered 25 tracks in the eastern part of town. After which we came home, rested a few minutes then after humbling ourselves in supplication before God we went to a small village called Hillbough 3 miles from town and held meeting. Elder Perkins being the first speaker and I followed. We had a good quiet meeting with about 40 listeners. Held forth about an hour a good feeling prevailed and the spirit of God was with us after which we distributed some tracks. I distributed 40. We left the people feeling well.

Friday 16 August 1889 — On account storm we were unable to get out to do any work, but remained in the house and studied all day.

Saturday 17 August 1889 — Just as we were going to get up Elder Noyes came in and informed us that he was released from this field and appointed to labor in the London Conference, he got his things and left us at 12:42 P.M. for Belfast. Was intending to start for his new field that evening. In the afternoon I wrote to my wife and Uncle Solomon Hale. Stormed in the evening therefore did not hold meeting.

Sunday 18 August 1889 — At 12 we went to the No 1 Lisburn Presbyterian Church in the evening we held meeting in the eastern part of town. I being the leading speaker at first it was with much difficulty to speak being almost overpowered with fear but soon became more reconciled by the help of God.

Monday 19 August 1889 — I was unable to do any out door work on account of the storm which continued all day and night.

Tuesday 20th August 1889 — During the afternoon Elder Perkins and I went out in the eastern part of town and delivered a few tracks. I delivered 60. We then returned got our supper and 7 o'clock held a meeting in the south part of the town. At which we had about 100 people who listened very attentively. Elder Perkins spoke first and I followed. After meeting some of the listeners interrupted by saying that we misquoted one passage and in attempting to explain they would not be satisfied short of an argument so we distributed a few tracks among them, thanking them for their kind attention and left them.

Wednesday 21 August 1889 — On account of storm we were compelled to remain in the house all day. We put in our time in study.

Thursday 22 August 1889 — I remained in the house studying till about 1 P.M. when Elder Perkins and I went out through Wesley St. to a little Village and distributed tracks to the people. I distributed 50. We found a large percent of the people to be Catholics. And would not take our tracks; did not hold any meeting the weather being blustery and cold. After supper we walked out in the western part of town.

*August 22nd 1889 A Vision at Night*

I thought I had been preaching to the people in company with my companion Elder E. M. Perkins — after our meeting was dismissed there were some questions asked us and we answered them; but they feeling dissatisfied with our answers. They began to ridicule us, in a shameful manner and thinking they had the best of us. They said you know a drowning man will cling to a straw, I thought I says to them. I am going to speak to you as a Parable, and I began on this wise. You are of the world as upon the vast ocean wherein were thousands swimming and floating in the water. Splashing, shouting, and singing and seemed to enjoy themselves exceedingly well and all seeming to be headed about in the same course. When there sailed a large vessel in the midst of them sailing just in the opposite direction from the way they were headed. The ocean seemed to be calm, but the captain says to his sailors take your life boats and go to and bring them on board for there is a mighty tempest coming upon the ocean; and they will drown. And we have plenty of room for them all. To which they responded and let down their life boats and began to invite them to go on board. But they seemed to shout and sing the more and most of them refused saying, "We are able to swim to shore, and besides, your boat is going in the wrong direction." But I thought we pleaded with them, telling them there was a great tempest coming, and they would be all destroyed. Well there were only a few who would listen to us; and them we kept taking to the large vessel. Some of whom became sea sick and seeing the large number enjoying themselves, jumped overboard and joined in the enjoyment of the crowd. While those on board seemed to feel sorry to see them jump over. I thought I told them, you imagine you see the shore a short distance ahead but you will find your mistake soon. And to this I can testify for we have the Compass of the Holy Ghost to guide us to that beautiful shore. As we passed along through the crowd, the number who would receive our offer and come began to diminish until we could hardly get one to listen to us, until finally the captain gave the alarm for us to come on board for we would have to pursue our voyage to escape the tempest.

Friday 23 August 1889 — Elder Perkins and I went out a short time and delivered 100 tracks 50 each through Sloan Street. I had no refusals. It rained so that we could not hold a meeting in the evening.

Saturday 24 August 1889 — Still stormy. I wrote a letter to my wife. Elder Perkins received invitation to visit a family who had read our tracks and whom he had visited twice before, as they wished to investigate farther, accordingly he went, and they gave him a hearty reception. And he talked with them some time. Left the Voce of Warning with them. When he left them they wished him and I to come and visit them any time, said they believed the principles were true and desired the blessings of God in their behalf asked Elder Perkins to pray for them. And they felt interested in our message.

Sunday 25 August 1889 — We went to the Methodist Church in the morning and in the evening held meeting in the western part of town. Had a good hearing and a good spirit prevailed. After meeting a few questions were asked and answered. I distributed 40 tracks after the meeting.

Monday 26th August 1889 — We went out on the Belfast road to visit those whom we had visited and with whom we left tracks to see if they wished to investigate farther. Most of whom wishes nothing more to do with us, and only 3 or 4 would read any more tracks. We then visited a few who had not received tracks. I distributed 18.

*The following is a copy of an article inserted in the paper against Elder Perkins and myself, headed:*  
Mormon Crusade

To the editor of the Lisburn Standard

Sir: Will you kindly allow me, through your paper, call the attention of the people of Lisburn and surrounding district to the fact that for some time past we have Mormon Elders quietly prosecuting their pernicious work in this town, circulating tracks and speaking with the people, etc. I think the attention of our clergy and people should be given to this matter in earnest. Shall we sit and fold our hands and quietly look on while the disciples of Brigham Young and Joe Smith perambulate from door to door, speaking with our wives and daughters, and distributing their tracks under guise of the Gospel message. But with the aim of making converts and gaining recruits for the cursed system that alike sets at naught the laws of governments of man and God? Protestants of Lisburn, don't sit still under the insult, but give them such a reception when they visit your houses as shall make them give up the idea of proselytizing Protestant Lisburn to the faith of Brigham Young.

Truly Yours August 20th, 1889 Signed R.J.T.

Tuesday 27 August 1889 — On account of storm we were compelled to remain in the house all day. Still we pursued our usual studies.

Wednesday 28 August 1889 — Elder Perkins and I, having received a letter from President Brough, informing us of a farewell gathering of Mrs. Clayburn, previous to her departure to Utah, would be held that evening and that our presence was desired. Went to Belfast and participated in their enjoyment which consisted of games, songs, speeches, etc. Had a good time until one o'clock A.M.

Thursday 29 August 1889 — Elder Perkins and I took a ramble around town. I bought a pair of Pants cost 11s 9d and at 10:30 we went to the Boat and saw Sister Clayburn and family and Thomas Simson safely on board for Utah.

Friday 30th August 1889 — We returned to Lisburn on foot arrived safely, after getting supper, we walked out a short distance to see Brother Linley and wife. Found all well.

Saturday 31st August 1889 — I remained in the house writing letters, reading, etc. most of the day. Last Wednesday Brother Hugh Ireland replied to the piece above stated, headed "Mormon Crusade" and the following was the Editor's reply to Brother Ireland  
"H.I. We cannot afford space for your weak and silly defense of Mormonism, which we regard as a vile imposture. Your views on Polygamy are absurd and insulting to the common sense of a Christian people."

Sunday 1st September 1889 — A beautiful clear morning. Elder Perkins and I went to the Presbyterian Church in the afternoon and in the evening at 6:30 we held meeting on the street in the eastern part of town. Had a good quiet meeting, no opposition whatever, about 40 or 50 listened. I distributed 13 tracks after meeting.

*General Report of Outdoor Meeting and Distribution of tracks up to date for the past 4 months. Attended 13 open air meetings and distributed 576 tracks.*

Monday 2nd September 1889 — After reading a most part of the forenoon we went out in the western suburbs of town distributing tracks. I gave out 50. Had a good feast of Blackberries.

Tuesday 3 September 1889 — We remained at home at our usual studies until evening when we went out in the country to see a family by the name of Neagle who have been investigating the Gospel. We found them still deeply interested, and we spent a pleasant evening with them left the "Orson Pratt's Works" to read. When we left them they kindly invited us to come again.

Wednesday 4th September 1889 — We remained in the house until about 4 o'clock P.M. Then we walked out to Hillsborgh, 3 miles, the little village where we held meeting before, and tracked the whole village and held meeting. I distributed 50 tracks.

Thursday 5 September 1889 — We tracked Bachelor's walk and the street at the end on the west and held meeting on the latter. I distributed 50 tracks. We had a good attendance and a good quiet meeting. No opposition. We spent the evening with Brother Lindley.

Friday 6 September 1889 — We went to Dodd's grove and Lisnor and distributed a few tracks. I distributed 25 and in the evening held meeting just South of Sloan Street. Had a very good meeting. I gave out 25 more tracks at the houses, no opposition.

Saturday 7 September 1889 — I remained at home all day. Wrote a letter home. Put the remainder of the time in reading did not feel very well. In the afternoon having a severe headache.

Sunday 8 September 1889 — We took the first train for Belfast to attend meeting and get some more tracks. On arriving there we found Elder Jos. Laing President of London Conference there on a visit. We attended meeting in the morning and returned to Lisburn for the purpose of holding meeting accompanied by Sister Laing and a few of the female members, but on account of stormy weather and myself not being well we abandoned our meeting. Brother Cavanaugh went out with us. We then went back to Belfast with the company in the eve to have a little visit with Brother and Sister Laing before their return to London.

Monday 9 September 1889 — Elder Perkins and I went up to see Brother Cavanaugh's family. I took my shoes to get them half soled, when we returned to the office I was suffering so with my head that I was obliged to go and lie down and soon I was almost burning up with fever. In order to clear out my stomach I took some mustard and warm water but did not meet in complete success. Brother Brough, Brother Laing and wife went to the theatre. When they returned I got them to administer to me. The result of which through the mercy of God I received immediate relief and rested good the rest of the night.

Tuesday 10th September 1889 — I felt all right except a little sore throat In the afternoon Elder Perkins and I walked to Lisburn and I did not feel any more tired than usual in making 8 mile trip.

Wednesday 11th September 1889 — I felt pretty well though my throat was quite sore we did not do any work on account of storm. Rained all day.

Thursday 12 September 1889 — We remained in the house most of the day. About 4 o'clock Elder Brough came in. We soon got some supper and then went out on the square in the center of town held meetings, we had a large crowd who gave good attention. After which we distributed 125 tracks to the assembly. Elder Brough addressed them. And at 9:30 left for Belfast.

Friday 13th September 1889 — We remained in the house until after supper. Then we went to a certain place to hold meeting, but on arriving we found that a meeting was in session just opposite, so we had to postpone it and before we could get to another convenient place it was too late. I distributed 30 tracks.

Saturday 14 September 1889 — I remained in the house until 3 o'clock when I went to the station to meet Brother William Morton who came to assist us in hold meetings Sunday. In the evening we held meeting and distributed a few tracks. I gave out 25. There were but very few came to our meeting it being in a Catholic district.

Sunday 15th September 1889 — Elder Perkins, Brother Morton and my self went out to a small district to hold meeting in the fist place we concluded to crack the place and invite them out to our meeting. And on doing so we found that they were principally Catholics and would not take our tracks, and an abusive spirit existed among them so we deemed it unwise to hold a meeting there. so we came back got dinner and went up in town and held meeting on the square, quite a number listened. But many manifested a spirit of enmity, but no particular action of opposition

ensued. After which we distributed several tracks. I gave out 65 tracks during the day. Brother Morton returned in eve.

Monday 16 September 1889 — On starting out we were approached by a man who wished to know some thing about the gospel. We talked a few minutes, and told him we would call and see him when we came back we pursued our journey out in the country visited Mr. McGuiggen and family talked about 3/4 of an hour one of whom, a young girl, seemed quite interested. But the rest rather opposed, they invited us back, and informed us of a school house which they said they thought we could get to hold meeting in. We went to see the proprietor but he refused. Said he would be willing but thought the people would be dissatisfied. We talked with him a short time upon the Gospel, to which he listened with interest. Bore testimony to him and blest him his name was "Sinton". We gave out a few tracks on our way. I had a talk with another family for a while at Dodd's Grove, who seemed interested. I gave out 5 tracks.

Tuesday 17 September 1889 — We went out in the eastern part of the vicinity I gave out 20 tracks talked a little with two or three. One family gave me to understand they wanted no more to do with my doctrine. To whom I bore my testimony.

Wednesday 18 September 1889 — We went out through the Lone Stone road in the country where we distributed 25 tracks each. And in the evening we held meeting on same street after which I distributed 25 more tracks. We witness a strong opposing spirit and interruption was attempted but was quieted down soon.

Thursday 19 September 1889 — I did not go out to do any work. Stayed and read all day. Stormy and cold all day.

Friday 20 September 1889 — Elder Perkins and I went out in the country northwest of town tracking. I distributed 15 tracks. Visited Brother Linley in the evening. Nothing special occurred.

Saturday 21 September 1889 — We went down to Brother Linley's and wrote letters all day. It was too cold in the room without a fire where we were staying. In the evening we went and visited Mr. Neagle and family found them feeling well in their investigation. And manifested a spirit of embracing the Gospel soon. Spent a pleasant evening. Took tea with them and left with a hearty welcome to come again.

Sunday 22 September 1889 — We remained at home till after noon, it being too stormy to hold meeting on the street. We took the train for Belfast. Attended meeting at 6:30 which was attended well, and a few strangers were also present. Elder P. and myself spoke first after which Elder Brough spoke during which time the meeting was interrupted by a man who entered the room drunk. And in order to keep peace we quietly took him outside. No further trouble. I went with Sister McConnel after meeting to see Sister Sharp who was in a condition to need assistance we gave her 7 shilling which was raised among the Saints. She had a babe two weeks old.

Monday 23 September 1889 — We changed our clothes, got a bath and visited with Elder Brough and some of the Saints and in the Evening to the train for Lisburn, too Stormy to walk. Went around to Brother Linley's and put some protectors in our shoes.

Tuesday 24 September 1889 — Elder Perkins and I went out through Mayse and Hayse districts tracking. I distributed 21 tracks it being too stormy to hold meeting we walked out to Brother Lindley's for a while.

Wednesday 25 September 1889 — We finished tracking the haze district was accompanied by Brother Lindley. I distributed 31 tracks. Visited no houses.

Thursday 26 September 1889 — Stormed all day therefore we did not go out to do any tracking. Wednesday evening Miss Neagle and her cousin came to see us. Said their parents were turned against us and that we were not to come back anymore. Brought back the books which they had been reading. We talked a short time with them and Miss Neagle left crying. Said she left her sister crying at home on account of their parents turning against them.

Friday 27 September 1889 — Stormy all day so we remained in the house studying.

Saturday 28 September 1889 — I wrote a letter to my wife and one to the Oxford Sunday School. Spent the evening at Brother Lindley's.

Sunday 29 September 1889 — Soon after we got up and prepared for Sunday Services the two girls of the Neagle family came for the purpose of going to Belfast to our meeting, desiring that we should accompany them. To which we consented and we were soon on the train, on account of the trouble as above stated we were a little surprised. But on talking for a short time with them, we found that they had not ceased in their endeavors to find the truth. They also informed us that their minister had visited them and did all he could to discourage them but, on asking him to explain a few passages of the scripture he not being able to, soon became confused and left them as soon as possible. One remark they related to us, which the minister made, said he, these Mormon Elders have explained some of these things to you and now it will be hard for me to convince you different. For the first impressions are not easily eradicated. Answered by the girls, you have taught us and explained these things all our life, and when they the Elders, explained them to us in their true light your explanations were soon eradicated. Were yours not the first explanations? Minister turned the subject. We had a good long talk with the young ladies, took them to meeting after which they replied that, that was the first Gospel Sermon they ever heard. President Brough preached. We returned to Lisburn on the 2 o'clock train accompanied by Brother Gibson, at 6 o'clock we held meeting on the square in the centre of town. Brother Gibson spoke. I distributed 30 tracks in crowd. Not many constant listeners.

Monday 30 September 1889 — Elder Perkins and I went out on the Belfast road to visit two families on whom we had called before but found only our family at home. Elder P. had a long talk with them and sold the Voice of Warning to them. They were quite favorable and admitted they could see nothing wrong with our doctrine. We then went into a new district of country and

distributed a few tracts. I talked a few minutes with two families told them I would call again. I gave out 15 tracts.

*Report of September 1889. Held Eight Meetings. Distributed 532 Tracts.*

Tuesday 1st October 1889 — Remained in the house all day copying some pieces for the benefit of some of those who are investigating.

Wednesday 2nd October 1889 — We went out on the road leading to the right from Lone Stone Road delivering tracts. I gave out 15 tracts and in the evening went down to Mr. Neagle's. Spent a pleasant evening. The girls manifested a desire to become a member of the Church. Soon we left them the Book of Mormon and some other books to read. The Parents did not oppose us, but seemed to feel better. Took tea with them. Left them feeling well, with invitation to come again.

Thursday 3 October 1889 — We did not go out on account of storm. Went to the Mission Meeting in the evening. After which the Son of Mr. Neagle and his wife called on us and returned the Books which we had left at their father's house. Said he did not want us to go down there any more without his permission. We tried to explain our principles to them, but could not reason with them. However they invited us to their house, and could talk more about the Gospel. That they wanted to get to the bottom of this and would have a man there to talk with us who understood the scriptures better than they did. We agreed to meet them.

Friday 4 October 1889 — We remained in the house till 3 o'clock when we went to fill our appointment with Mr. Neagle. On arriving we were introduced to their Uncle, an old Gentleman who was to be our opponent in the debate. We gave him his first speech which was upon the subject of Faith and lasted about 1/2 hour. Then we ask the privilege of explaining a few points of our doctrine, which was granted. But as soon as we got started on baptism they got excited and would not let us make any points for interruption and confusion. We labored patiently for three hours, but could not reason with them. Till finally we bore our testimony to them and left them to fight it out themselves. This young Neagle remarked that he would rather shoot his sisters than to see them join such a damnable doctrine as Mormonism contained.

Saturday 5 October 1889 — After breakfast we went to see Mr. Neagle (the young man) again. He said he reported our discussion to his folks and was going to have his sisters talk with the old Man, who discussed with us and then he thought that would settle the matter. He still said Mormonism was the most damnable institution he ever heard of. We asked him if we could do any more for them. To which he replied No. He had enough of it. We then walked in to Belfast. Got a bath. And I bought me a coat and vest and that cost 2£ 7s 3d.

Sunday 6 October 1889 — We attended the regular meetings during the day. Also the Priesthood meeting in which we reported our labors during the month. Had good meetings and held an open air meeting in the evening. Few listened.

Monday 7 October 1889 — Stormed most all day, so we did not return to Lisburn. Went to the Theatre in the evening. It was an "Opera."

Tuesday 8 October 1889 — At 5 o'clock we went to meet Elder J. B. Jardine who had been appointed to labor in Ireland, came from Scotland. We visited with him till 2:30 P.M. then started for Lisburn. Arrived all well at 6:30.

Wednesday 9 October 1889 — We went out through Maze delivering the second tracts. I gave out 22. Had several refusals had a conversation with two men, but their aim was to ridicule the leaders of the Church.

Thursday 10 October 1889 — Wednesday we did not go out stormy all day so the labor reported for that day should be today.

Friday 11 October 1889 — Went out tracting for a short time I gave out 10. On our way we called on Mr. Neagle's family his daughter Jane met us and invited us in. Told us they were having a serious time with their Parents and friends as they were all opposed to them joining the Church. Her Mother soon came in the room, said we had better leave the house before her husband came for he was angry and might do us harm. We accordingly did so telling her we did not wish to make any feelings or call on any one when it was not agreeable. Jane told us she would not give up Mormonism yet but desired to embrace the Gospel as soon as an opportunity presented itself. Did not see Mr. Neagle or Eliza the other daughter.

Saturday 12 October 1889 — We remained in the house all day writing letters home. I wrote to my wife and Sister Lizzie. During our visit at Mr. Neagle's Elder Perkins forgot his umbrella. So this evening Mr. Neagle brought it to him, told him he did not want us to call on them any more, and not to speak to his Daughters should we meet them. For they had promised to give up Mormonism for one year. Elder Perkins told him he would not agree to any such thing and bore a strong testimony to him. Said he would see the day that he would sorrow from the bottom of his heart for the course he was taking.

Sunday 13 October 1889 — We got our breakfast. Then started out for a walk. Had not gone two blocks when we met the Neagle girls in the town, shook hands with them and just spoke a word or two to them, for there were too many people to watch them. In the afternoon we went out to hold meeting out from Sloan Street and to our surprise we met the girls again. And having a good opportunity counseled them to be faithful and trust in the Lord, and promised them if they desired to embrace the truth that the way should be opened up for them to do so. They desired to have us pray for them, too. We then held our meeting but with a slim attendance. One man interrupted our meeting for a few minutes but soon left. We continued for a few minutes till nearly all were gone then closed.

Monday 14 October 1889 — After breakfast we settled up with our landlady and she raised our rent to 7s 6d. Considering this more than we could afford we started for Belfast to refer the matter to President Brough. On our way we visited a family upon whom we had called once or twice found them still investigating. We arrived at Belfast at 4 P.M. Found all well. Talked over our business during the evening. President B. said he thought it best to try to get a cheaper place.

Tuesday 15 October 1889 — We started from Belfast about 11:30 A.M. Arrived at Lisburn at 4 P.M. After a few minutes rest we walked around town in search of cheaper lodgings. Found one place but did not get a decided answer. Said to come tomorrow and they would know.

Wednesday 16 October 1889 — After breakfast we started out in search of a house but did not succeed until evening when we found a place very suitable with two rooms, though unfurnished, for which we had to pay 1s 6d a week. This being the best we could do we decided to take them and furnish them ourselves. We purchased a bed and three chairs. Cost 1£ 3s 6d waited till we got ready to move before we do any more things.

Thursday 17 October 1889 — I remained in the house all day. Stormy wrote two letters to elders T.H. Clark and E.F. Noyes in England.

Friday 18 October 1889 — Still stormy. Wrote letters to my wife and brother Ernest.

Saturday 19 October 1889 — Elder Perkins and I took the train for Belfast. It being too stormy to walk. Got a bath. Found all well.

Sunday 20 October 1889 — Attended meeting at 11:30. Elders Perkins, Jardine and Brough addressed the saints on the first principles of the Gospel and at 6:30 P.M. we again went to meeting. I was called on to speak. There being one or two strangers in I also spoke on the first principles for a short time, followed by Brother Gibson who continued the subject a little farther. Spent the evening at Sister Sales until 10 o'clock.

Monday 21 October 1889 — Elder Brough imparted unto us some good counsel regarding our labors. Appointed Elder Jardine to labor in Portadown and desired that I should accompany him for a week or two until Elder Thom (who had been appointed to labor in Ireland) came from Liverpool. In the afternoon Elder Perkins, Jardine and I took the train for Lisburn. We arrived at 6 P.M. Remained all night at our new lodging place, bought such dishes and cooking utensils that we needed 13s worth in all.

Tuesday 22 October 1889 — After breakfast Elder Jardine and I started out for Lurgan, on our way to Portadown, on foot. Arrived at Mr. James Boyce's at 6:30 P.M. He being a kind friend to the Elders, very kindly received us and provided for us for the night and made us welcome.

Wednesday 23 October 1889 — Feeling tired and foot sore we rested all day.

Thursday 24 October 1889 — We went to Portadown to find a lodging for the winter, found a place where they could accommodate in a few days. Wished us to come Monday and they would let us know certain.

Friday 25 October 1889 — We having arranged to hold meeting in Mr. Boyce's house, went and notified the neighbors and in the evening about 60 gathered and we had a very good meeting. A good Spirit prevailed. I spoke for one hour, but thought I had been talking about 25 minutes. Distributed 45 tracts, found many warm friends in this neighborhood.

Saturday 26 October 1889 — Elder Jardine helped Mr. Boyce gather apples.

Sunday 27 October 1889 — We went to the Presbyterian Church at Portadown in the morning and stayed in the house singing hymns for folks had a good time.

Monday 28 October 1889 — Elder Jardine and I went to Portadown in search of a lodging place. Found a furnished room with Mrs. Rowin in Mandeville Street for 4s 6d and returned to Mr. Boyce's. After dinner we went to Mr. Robinson's where we spent a very pleasant evening. Singing hymns with the folks both from their book and ours. They are a lively family.

Tuesday 29 October 1889 — We went out in the field and helped the boys dig potatoes, haul hay, etc. most all day.

Wednesday 30 October 1889 — Stormed most all day so we remained in the house all day reading.

Thursday 31 October 1889 — Elder Jardine and I took up our journey for Lurgan early in the morning. Stopped for a short time with Sister Montgomery, was pleased to see us and desired that we should pray with her and consecrate some oil for her, which we did. Left her feeling well. Took the train for Lisburn, at 12:15 arrived at 1 P.M. found Elder Perkins well. We concluded to stay all night and go to Belfast on the following day.

*Monthly Report - Distributed 92 tracts; held 2 meetings and visited 3 families.*

Friday 1st November 1889 — Elders Perkins, Jardine and myself started on foot for Belfast, distributing tracts on the way. I gave out 26. On our way to 90 Thorndye Street we called at the Bathhouse and had a good bath, then proceed. Found President Brough well, and two letters from home. All were well.

Saturday 2nd November 1889 — Stopped in the house most of the day writing. In the evening we had a splendid time at the residence of Sister Sales. Celebration of "Halloween" There were gathered in all about 40 had a good supper, and amused ourselves by singing, reciting etc. Everything went off lively and satisfactory.

Sunday 3rd November 1889 — We all went to meeting at 11:30, it being our usual testimony most of those present spoke briefly bearing testimony to the work of God after which Elder Perkins and I took train for Lisburn to fill an appointment to meet the Neagle Girls at the appointed time we found them feeling well in the Gospel. Though opposition was still against them and they could not join, but said it was their desire and would as soon as the way was opened for them. We encouraged them to be faithful and prayerful. Returned to Belfast by train.

Monday 4th November 1889 — We remained in the office all day receiving instructions from President Brough regarding our labors. He concluded to send me with Elder Jardine to Portadown again until someone else came to take my place. In the evening we run around town.

Tuesday 5th November 1889 — Elder Perkins and I started for Lisburn on foot and Elder Jardine took the train having a large satchel to take with him could not walk and carry it so far. Arrived at 1:30 P.M. and at 2 Elder Perkins, met with Miss M. Hines who desired to learn something more about the Gospel, she having read several of our tracts and the voice of warning. She seemed very favorable. At 5 o'clock Elder Jardine and I took the train for Portadown. Arrived at 6 P.M. Took up our abode with Mrs. Rowan seeming a very nice lady. Good and kind.

Wednesday 6th November 1889 — We went out to see Mr. Boyce and family and some other friends. Found all well and still friendly.

Thursday 7 November 1889 — Elder Jardine and I started out in the western part of Portadown, for the first day of tracting, met with good success. I gave out 34 tracts, had 3 refusals. Looked like storm all day, though but little rain, cold, being our usual fast day, we did not eat any breakfast. Had supper about 4 P.M.

Friday 8th November 1889 — We made inquiries to obtain a hall to hold meetings in during the forenoon. Mrs. Rowan said she could accommodate us with a room so we referred the matter to President Brough. Spent the remainder of the day reading.

Saturday 9 November 1889 — I remained in the house all day writing letters home and reading. Except a few minutes for exercise out in the market. Consisted of vegetables, fruit, chickens, eggs, butter and other articles.

Sunday 10 November 1889 — We attended church in the morning and in the afternoon visited our friends in the country. Attended a district meeting with them.

Monday 11 November 1889 — Elder Jardine and I distributed 50 tracts each out on the Dungammon road. Also went through the turf beds which is used for fuel and where large trees are uncovered which are supposed to have been buried during the flood and laid undecayed ever since.

Tuesday 12 November 1889 — We went out in the country west of town distributing tracts gave out 50 each. Met with quite a number of refusals. One man "a Mr. Wilson," called at the house to see us. Told Mrs. Rowan he did not want us out in the country about his place with our tracts again.

Wednesday 13 November 1889 — Mrs. Rowan having decided to give us another room, we assisted her in the forenoon to move the carpet, bed, etc. And in the afternoon we went to visit our friends Mr. Boyce, Robinson and Best. On leaving Mr. Robinsons they presented us with a nice currant cake to take home for our breakfast. Had a pleasant visit.

Thursday 14 November 1889 — Remained in the office all day reading and writing letters to Elders Brough and Perkins.

Friday 15 November 1889 — Elder Jardine and I distributed 100 tracts on the Armaugh road. Met with good success. I gave out 50.

Saturday 16 November 1889 — Spent a portion of the day visiting the cattle fare which was a most interesting sight to see the custom of buying and selling stock. Saw calves sold from \$15.00 to \$30.00. Cows from \$20.00 to \$100.00 and as high as \$60.00 for two year old heifer. Most of the stock were just average stock cattle. The remainder of the day was devoted to writing letters to my family and Father.

Sunday 17 November 1889 — The forenoon was devoted to reading and conversing with Elder Jardine. Spent the afternoon out in the country with Mr. Boyce and Robinson families. Returned in the evening.

Monday 18 November 1889 — Having appointed a meeting for this evening Elder Jardine and I run around notifying the people a good part of the day. And according to promise Elders Brough and Perkins arrived here about 5 o'clock P.M. At 7:30 we went to our meeting room, but two came. We waited till 8 when there were 6 came in. So we opened our meeting Elder Perkins spoke first, followed by President Brough, who occupied the remainder of the time, treating in a very able manner upon the first principles of the Gospel. After meeting was closed a gentleman asked a few questions which President Brough endeavored to answer, but was not permitted to give satisfactory explanation for unreasonably interruptions from said gentleman, who threw out many uncalled for insults. Finally left the room.

Tuesday 19 November 1889 — President Brough, Elders Jardine, Perkins and myself walked out about four miles to the Peat Beds where we spent about two hours of great interest, seeing the many curious formations consisting of leaves, roots, grass and rubbish of various kinds. Under which numerous trees of Fir and Oak are also discovered and dug out. These beds are invariably found in the low grounds, where from all appearance in some age of the world, grew dense forests of timber, supposed to have existed prior to the flood in the days of Noah. During which terrific storms and through fires these forest trees have been uprooted, broken and hurled from the stumps and laid upon the ground, and being in low places, buried by this floating rubbish at a depth of from 5 to 30 feet by the waters of the flood. Many of the large trees are still as sound and undecayed as ever. We each obtained a peice of the Oak for the purpose of getting it made into a cane in remembrance of these peat beds in Old Ireland.

We then went out to fill an appointment for meeting at Mr. Boyce's. At the appointed time the house was crowded so full that any more could not have obtained entrance. Elder Jardine opened the meeting by prayer. Elder Perkins and President Brough addressed the people, who listened with strict attention. A good spirit prevailed and the principles of the Gospel were very clear and plain and by the power and influence of the Holy Ghost. President Brough and Elder Perkins remained all night with Mr. Boyce, while Elder Jardine and I returned to our abode in Portadown. We all, however, on invitation of Mr. Boyce, took supper with him before leaving. We had an enjoyable time during the day.

Wednesday 20 November 1889 — Elder Jardine and I remained in house until President Brough and Elder Perkins came in from the country. When we met for a short time in counsel as

pertaining to our labors and at 4 P.M. President Brough took the train for Belfast. Elder Perkins remained with us all night.

Thursday 21 November 1889 — We accompanied Elder Perkins on his way to Lisburn, as far as Lurgan. Visited Sister Mountgumery a short time. She being a poor, old, faithful lady who joined the Church about 23 years ago. Found her quite feeble and destitute we gave her 4 shillings which had been sent by us to her from President of Belfast Branch out of the Poor fund. Attended prayer with her and left her feeling some better. Elder Perkins then proceeded on his journey and elder Jardine and I returned to Portadown. We stopped however a short time with Mr. I. Best on our way.

Friday 22 November 1889 — Rained all the morning so we were compelled to remain in the house. We devoted our time to reading the scriptures.

Saturday 23 November 1889 — We went out for a short time distributing tracts in Edgerstown, Sarah St. I gave out 40 tracts. We spent the remainder of the day writing to our families.

Sunday 24 November 1889 — While taking our breakfast, to our surprise, the following Brethren from Belfast came in. viz: Cavanaugh, Robt. and Edward Simson and Leget. the latter a native of Scotland who recently came over on business. As soon as we had finished our breakfast we all took a walk out to Mr. Boyce's who were very pleased to see us and made welcome, and treated us with great kindness. Prepared dinner for us of which we partook heartily. Having appointed a meeting in Portadown for 5 o'clock we accordingly made effort to fill it. Although raining quite heavily, we started out accompanied by Mr. Boyce and Brother and 3 of the Robinson family and followed by a few more of our friends. We arrived at our meeting room about 5 minutes before time, and at the appointed time we commenced as usual by singing and prayer. Brother Leget occupied most of the time. Brother Cavanaugh the remainder. Had a good meeting about 30 present. After meeting we were opposed by a critic for a few minutes but like all others who try to refute truth with error soon got satisfied and left. The Brethren left us to return to Belfast.

Monday 25 November 1889 — It being a cold stormy and disagreeable day we remained in the house all day. As usual devoted our time to studying the scriptures. Received letters from my wife, Elders Perkins, Noyes and J. H. Clarke.

Tuesday 26 November 1889 — We went out on Dunganon road tracting. Very cold. Had a very interesting conversation with a gentleman for about 1/2 hour on the Gospel. Distributed 22 tracts.

Wednesday 27 November 1889 — Ground was covered with snow and still falling continued at intervals all day. We therefore remained in the house all day.

Thursday 28 November 1889 — Very cold and disagreeable. Snow still covered the ground. Stayed in the house all day. At 8 o'clock P.M. held meeting. Had a fair attendance. No confusion.

Friday 29 November 1889 — Made out our monthly report. Then went out to visit our friends in the country. Found all well. Had a pleasant visit. Conversed some upon the Gospel and persecution of the Saints.

Saturday 30 November 1889 — Remained in the house all day writing and reading the scriptures. Market day. Streets crowded.

*Report December 1<sup>st</sup> - Distributed 272 tracts, 4 meetings held, sold 1 Book of Mormon.*

Sunday 1<sup>st</sup> December 1889 — At 11:30 we went to attend the Catholic church but after entering the house we were invited out by the deacon who informed us that we could not remain in the house except we would bow down according to the rules of the church. Being ignorant of the rules of their church and desiring not to bow with them we retired and went to the Methodist. At 5 o'clock held our meeting. Had a fair attendance and a good quiet meeting. Good spirit prevailed.

Monday 2<sup>nd</sup> December 1889 — Having had some business to attend to we did not go out tracting. Got our hair cut. Had a little conversation with the Barber (Mr. Banks) who also came to see us last evening with whom we had a very pleasant interview. The topic of our conversation was on the Gospel. Gave him some tracts. He seemed quite interested in the doctrine we taught.

Tuesday 3<sup>rd</sup> December 1889 — Went out tracting. Met fare success gave out 26 tracts had occasion to talk with some of the people and explain the Gospel to them.

Wednesday 4 December 1889 — Went out tracting on the Armagh road. I gave out 9 second tracts. Witnessed a rabbit hunt. There were about 20 horsemen with about 50 hounds. They traversed the fields, over hedges ditches in search of their prey. Scared out one after a long continued hunt, which made its escape somehow. When we left the hounds were still on its tracts. This was an amusing scene.

Thursday 5 December 1889 — Being an exceeding cold day we did not go out. Remained in and wrote some letters and studied the scriptures. Held meeting in the eve.

Friday 6 December 1889 — Having had an invitation we according spent the day with Mr. William Robinson's who treated us with all kindness. Got us a nice dinner and supper. We also accompanied them to a concert in the evening, which was a very pleasant entertainment. After which we could not get away without taking tea with them. Rained all the evening. We returned home while it was still stormy. Elder Jardine was 29 years old this 6<sup>th</sup> Dec. 1889.

Saturday 7 December 1889 — Remained in the house all day writing letters.

Sunday 8 December 1889 — Rained nearly all day. Therefore we remained in the house. Held our meeting as usual at 5 P.M. House was filled. Many were compelled to stand in the hallway. Could not gain an entrance. Had an editor of a paper and reporter present. Meeting continued in perfect peace. After which, a young man wished to ask a few questions. The privilege was

granted. He then proceeded by reiterating all the old stories against the L. D. Saints and asked if they were true. That if they were we most certainly are the worst people he ever heard of. To which we replied that they were false. Gave some explanation, but for want of time could not give a full explanation. A challenge was then made for discussion through the Portadown News and accepted providing they would publish our reply.

Monday 9 December 1889 — Rained most of the day. We called on the Editor of the News. Asked if he would grant us space in his paper to reply to any attack made on us. The privilege was kindly granted, and said he would see that we had fair play. Also asked if he would publish the articles of our faith. Said he would for a very reasonable price.

Tuesday 10 December 1889 — Devoted the forenoon to reading. Looked stormy in the afternoon. We went out to the country visiting our friends on the way to the place appointed for holding meeting. Mr. Boyce's meeting convened at 7 P.M. with about 40 in attendance. Had a good quiet meeting. Distributed 25 tracts. Got supper there returned home at Portadown at 11:30 P.M.

Wednesday 11 December 1889 — Stayed in the house most all day reading and writing. Elder Jardine did not feel well. Caught cold.

Thursday 12 December 1889 — The weather was very cold. Elder Jardine and I went out in Edgerstown and distributed a few tracts. I gave out 22. In the evening we held our regular meeting. A goodly number came to our meeting. Some of whom for the purpose criticism and interrupting us which purpose they carried into effect, as it soon became unbearable. The roughs using for their tool a drunken man who interrupted several times. Till finally we told him he would have to leave or keep still. But he kept on. I took hold of his collar and made an attempt to take him out; but, some took hold of him and held him back. While others caught hold of me and released my hand from him. It finally got so noisy we dismissed. After which we were asked some questions. Which ensued in a long discussion, which, as usually is the case resulted in no good.

Friday 13 December 1889 — We returned from breakfast about 9:30 to our room and put in the whole day in study. Mrs. Rowan made us some nice apple dumplings for our supper and made us a present of a pair Socks, and in the evening Miss Sarah Robinson called on us for a short time and presented us with a nice cravat each. Seems to be a lucky day for us.

Saturday 14 December 1889 — I remained in the house all day writing and reading. We were joined by President Brough in the afternoon, who gave us much good counsel and advice. Decided to remain with us for a few days until the excitement abated.

Sunday 15 December 1889 — President Brough, Elder Jardine and I went out and spent two or three hours with Mr. Robinson who gave us a nice dinner, who also said we would be welcome any time to call on them. We also called on Mr. Boyce and family. We took tea with them before returning for our meeting. At 5 o'clock we commenced our meeting. The house was packed full to overflowing. President Brough addressed the people upon the principles of the Gospel. During his remarks he was interrupted several times by several of the truth opposers, and at each of the

remarks, of an insulting, slurring nature, they were followed by shouts and slanders from a good portion of crowd. Efforts were made by us and some of the respectable people present to quiet them down but all to no effect. The time having arrived we closed our meeting. After which several questions were asked and answered. But not to the satisfaction of the crowd though from the Bible. We also talked for some time with Mr. Banks upon the proposed discussion who agreed to write on infant baptism and give us a chance to reply.

Monday 16 December 1889 — We run around town for a short time in search of a hall in which to hold meetings as the room we had would not accommodate the people. Spent the evening at Mr. Boyce's.

Tuesday 17 December 1889 — We continued our search for a hall but failed to get one at present. We spent portion of the time studying. Quite stormy most of the day.

Wednesday 18 December 1889 — Still Stormy. We made a reply to the challenge to discuss Polygamy after having received instruction from President Teasdale not to enter into discussion upon the subject.

Thursday 19 December 1889 — Elder Jardine and I went out for a short time distributing tracts. I got into conversation with a blind woman who wished me to heal her eyes. I asked her if she was a true believer in the Gospel. At first she said she was, but on questioning her some little found that she was not. In the evening we held our regular meeting at which there was a large crowd. The room and hallway was jammed full. I, by request of President Brough, spoke for a short time, about 20 minutes, upon Faith and repentance. After which he occupied the remainder of the time upon baptism, laying on of hands, and restoration of the Gospel. Meeting was a little noisy at times but we got along pretty well. After the close a few questions were asked and answered.

Friday 20 December 1889 — After breakfast President Brough and I accompanied Elder Jardine to the Station, who took train for Belfast, on his way to Scotland to spend Christmas. We then returned, got some tracts, and distributed them out on the Armah road. Met with fair success. 25 tracts.

Saturday 21 December 1889 — The principle part of the day was spent in writing though President Brough and I took a walk through the cattle fare and market, a scene which was most interesting.

Sunday 22 December 1889 — We devoted a good portion of the day to study. In the afternoon we administered to each other the Sacrament. And in the evening prepared for meeting, but on account of the misfortune of our next door neighbor, having his bakery take fire, creating great excitement, we postponed our meeting till Monday Night.

Monday 23 December 1889 — After breakfast we went to search for a hall, but failed to find the proprietors. So we retired to our room and copied an article written by Elder B. H. Roberts for the Editor to publish in his paper on Mormonism. In the evening we again went to see about the hall. Saw the proprietor but could not give us an answer till the following day. At the appointed time

we commenced our meeting, which was largely attended. President Brough addressed the assembly, during which time he was interrupted several times by several of the crowd, by asking questions. During the remarks of President Brough he informed the people of the delusion to which they had become subject. And the whole world lieth in darkness etc. one of the crowd arose and asked if he considered that the Mormons were the only ones who were right. To which President B. responded. "Yes." This aroused the hostile feelings of the majority of the crowd, and they uttered many threats, called us all kinds of harsh names, such as, liars, whoremongers, adulterers, imposters, etc. hooting and shouting run them out of town, away with them. We announced our meeting for Thursday evening. To which some exclaimed that we should not, that we were not entitled to have any more meetings, and as they were leaving the room someone from the street threw a stone through the window breaking two panes, which cost us 4 shillings to have them repaired. The noise soon subsided and we were allowed to retire in peace.

Tuesday 24 December 1889 — We continued our search for a hall, but was refused for any price. We called on the head constable for police protection, who said we should have peace from this time on. We also called on the Editor who said he would publish a synopsis of the meeting.

Wednesday 25 December 1889 — On invitation of Mr. James Boyce, we spent the day with him. Had a very pleasant time and were treated with all the kindness we could desire. The Robinson Girls and some other of the neighbors came in and spent the evening also with. Which was done by singing, hymns, songs and eating. We returned at our lodgings at 10 o'clock. The following are a few extracts clipped from the news giving an account of two of our meetings as reported by the Editor, which is a pretty fair account, though not exactly as some of his statements are a little exaggerated, and as was intended.

*The Mormons in Portadown*

*Is Polygamy in Accordance with the Divine Law?*

A couple of members of the Mormon Church have arrived in Portadown and brought 'tidings of great joy' to the inhabitants. These 'latter day saints' as they style themselves are at present conducting services in a Mrs. Rowan's in Mandeville Street, and informing their audiences of the 'restoration of the Everlasting Gospel and Holy Priesthood' which is said to have been revealed to a certain Joseph Smith by an angel who paid that gentleman a visit one day. Polygamy is one of the principles of this gospel and at the service on Sunday night last the question of whether it was in accordance with the Divine Law to have a plurality of wives was asked, and answered in the affirmative by the Mormons.

The gentleman who asked the question was Mr. W. P. Banks, who said that the doctrine preached by the Mormons was so different from what the people in this quarter of the globe had been taught to believe that he and a number of others present would be glad if they would explain certain portions which they did not understand. The followers of Joe Smith expressed their willingness to give any information they possibly could regarding the doctrine of their church. Mr. Banks, who said he had read the history of the Mormons during the previous week, repeated from memory a considerable portion of that huge volume, and was informed by the 'latter day saints' that the history which he had read was a false one, written by men who had been excommunicated from the church of the latter day saints and who, being conversant with the gospel preached by that church, knew the points to refer to in order to injure it, the same as a

person skilled in anatomy would know better how to cut the heart out of a human being than one unskilled in the art. Polygamy, they maintained, was sanctioned by the Scriptures. Mr. Banks referred to the 23rd verse of the 2nd chapter of the book of Mormon which states that David and Solomon had a number of wives and concubines, which was displeasing in the sight of the Lord. The 'latter day saint' said that in the days of Solomon and David the people were an idolatrous people and entered into a polygamic state to satisfy their own lusts, but if entered into with pure motives — Mr. Banks broke the sentence by asking what pure motive Brigham Young, the chief of the Mormon Church could have had in marrying 23 wives and keeping an equal number of concubines. He said he could prove that polygamy was contrary to Divine Law and challenged the Mormons to open a correspondence on the subject in the columns of the local paper and allow the public to give their decision on the matter. The Mormons said that the doctrine of their church had been preached for sixty years and during that period it had been criticized by the ablest writers of the age, whose attempts to injure it had proved futile.

At the conclusion of Thursday night's service Mr. T. Allen informed the Mormons that they had said a good deal about baptism, and he wished to know if they believed that a person who died a sinner could obtain pardon after death. They replied that they did, but they wanted no controversy on the subject. Mr. Allen asked several other questions which the 'saints' refused to answer. They informed those present that they would shortly proceed to Glasgow to take part in their annual conference, and would return again and continue their services.

#### *A Challenge*

To the Editor.

Dear Sir — At a meeting held last Sunday in the house of Mrs. Rowan, Mandeville Street, two elders of the Latter-day Saints Church said, in reply to the question put by me, that Polygamy was a part of their "Gospel," also that the Scriptures sanction and teach it.

Challenges to a discussion on this subject were discussed between us. It was decided to discuss the subject in the form of a correspondence in the columns of your paper, should you grant permission. I now beg most respectfully to call upon either or both of these gentlemen to bring forward their proofs so that the intelligent public may judge for themselves. Thanking you for your space and anxiously awaiting a reply in next week's issue, I subscribe myself, yours respectfully,

W. P. Banks.

Portadown, December 11, 1889

#### *[Advertisement]*

Elders of The Church of Jesus Christ of Latter-day Saints

Hold meetings at No 3 Mandeville Street, on Thursday, and Sunday evenings, commencing at 8 o'clock. They are preaching the Gospel of Jesus Christ and representing themselves. Searches after truth are respectfully invited.

#### ARTICLES OF FAITH

Of The Church of Jesus Christ of Latter-day Saints

1. — We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

Separate Personalities. — Gen. xviii; Luke, iii, 22 ; John xv, xvi, xvii.

2. — We believe that men will be punished for their own sins, and not for Adam's transgression.

Jer xvii, 10; Matt. xii, 36, 37 ; xvi, 27 ; 2 Cor. v, 10 ; Rev. xx. 12-15

3.—We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

Isaiah liii ; Acts iv, 12 ; Romans v, 12-19 ; 1 John I, 7-10

4.—We believe that these ordinances are: First, Faith in the Lord Jesus Christ; second, Repentance; third Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

Heb. xi ; Matt. iii ; Mark xvi, 15, 16 ; Acts ii, 37-41 ; viii, 14-17 ; xix, 1-6 ; 2 Cor. vii 9, 10 ; Rom. I, 16, 17 ; x, 14, 15 ; Isa.

5.—We believe that a man must be called of God by prophecy and by the laying on of hands by those who are in authority to preach the Gospel and administer in the ordinances thereof.

Acts xiii, 1-4 ; Heb. v, 4-10 ; Romans x, 14, 15 ; John xv. 16.

6.—We believe in the same organization that existed in the primitive church, viz : apostles, prophets, pastors, teachers, evangelists, etc.

1 Cor. xii ; Eph ii, 19-22 ; iv ; 1 Peter v, 1-3 ; Phil I, 1.

7.—We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.

Mark xvi, 15-20 ; Acts ii, 17, 18 ; 1 Cor. xii ; James v, 14, 15.

8.—We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

Isaiah xxix, 4, 9-24 ; Ezekiel, xxxvii, 15-38 ; Hosia viii, 12 ; John x, 16.

9.—We believe all that God has revealed, all that He does now reveal, and we believe He will yet reveal many great and important things pertaining to the kingdom of God.

Amos iii, 7 ; Malachi iii, 1-4 ; James I, 5, 6 ; Rev. xiv, 6.

10.—We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; That Zion will be built upon this [the American] continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

Psalms 1, 5 ; Isaiah ii, 2, 3 ; xi, 11-16 Matt. ; xxiv, 31 ; Eph. I, 10 ; Rev. xviii, 4.

11.—We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12.—We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

13.—We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things." If there is any thing virtuous, lovely or of good report or praiseworthy, we seek after these things.

-Joseph Smith

*Portadown and Lurgan News Saturday Dec 21*

*The Mormons in Portadown - A Noisy Meeting*

*Is Baptism Essential to Salvation? Preaching an Erroneous Doctrine.*

The elders of the Mormon Church who are at present preaching "the restored gospel" in our midst are having a pretty lively time of it. The meeting conducted by them on Sunday night was of an exceedingly noisy and disorderly character. The audience became so excited during the service that it was considered advisable to call in the police and preserve order. The attendance

was larger than at any previous meeting and included a number of the fair sex. Mr. William Hunter, who entered the room when one of the elders was referring to the subject of baptism, said that they should be drummed out of the town, a statement which was received with cheers by a considerable number of those present. Mr. Dennison requested Mr. Hunter to allow the service to proceed quietly and if any statement were made which was not correct he would have an opportunity of refuting it afterwards. Mr. Hunter said they were not entitled to receive a hearing. They had come to Portadown, he added, to delude the people and to preach Mormonism — a doctrine that they would not be allowed to preach in their own country, and he said that it would be a disgrace to the town to allow them to remain in it. Mr. Dennison again appealed to Mr. Hunter not to interrupt the gentleman who was conducting the service. He was quoting passages of scripture, and had not up to the present touched on the subject of Mormonism. That was the first occasion on which he had attended their services; he knew nothing about their doctrine, and wished to hear what they had got to say. Mr. Hunter said he knew perfectly well the doctrine they preached. He had read their history and from it he had learned that old Joe Smith and all his followers were a lot of fornicators and idolators. At this stage of the proceedings the excitement became so intense that the Mormons reminded those present that they were subjects of the Queen; that they honoured, obeyed and maintained her law, and if necessary they would have her protection. They were sent here, they said, to preach the gospel to the people, and they would leave the town when they were ordered to do so by the same authority but not till then. They preached nothing but what they could substantiate by the scriptures — nothing but what they could give chapter and verse for. Mr. Hunter challenged them to point out a portion of scripture which sanctioned Mormonism, and one of the audience asked how many wives Joe Smith had. "As many as kept him from interfering with other men's wives and daughters" was the response. Order having been somewhat restored the Mormons proceeded with the subject of baptism and of "laying on of hands," and were again interrupted by Mr. Hunter who said the water was good for nothing but to wash away dirt — and that nothing but "the blood of Jesus could cleanse from sin." Mr. Dennison then asked if they believed that baptism was essential to salvation, and they replied that they did. "Suppose then," said Mr. Dennison, "that I was born on the Himalay Mountains and had no opportunity of being baptized, do you believe that I would be shut out of heaven if converted?" "I do," answered the Mormon. "Then," answered Mr. Dennison, "your doctrine is erroneous, and I would not listen to it, and I advise all present not to listen to it." So saying he retired and was followed by the audience.

*Run 'Em out of Town - How They Dealt with the Mormons in Birmingham, Alabama*

*The following is from "The National Police Gazette," (N.Y.), of the 30th November:—*

"What appeared to be a young woman, accompanied by two Mormons, has for some time past been preaching Mormonism in Birmingham, Ala. A few days ago it was discovered that the eloquent preacher who was teaching Mormonism was not a woman, but a young man disguised in female attire. This discovery caused great excitement amongst the country people, especially those who had entertained the disguised preacher at their homes. On Tuesday night a committee of citizens waited on the three elders, and some wanted to lynch them on the spot; others proposed a coat of tar and feathers. Cooler heads finally ruled the angry mob and the elders were allowed to depart on their promise to leave the country within twenty-four hours, never to return.

*\*Melinda's Note: At the top of "Run 'em out of town" in Alma's hand is written "False."*

*Reply to Mr. Banks*

To the Editor.

Dear Sir — In your issue of last week there appeared a challenge by W. P. Banks, to us Latter-day Saint Elders, to discuss the subject of Polygamy, through the columns of your paper. Rather than leave the public in suspense on the matter we here say, the subject has been duly considered, and advice solicited, and we fail to see that good would result from such a discussion, but we by no means wish to prohibit Mr. Banks from expressing his views on the matter, — Respectfully,

A. H. Hale,

J. B. Jardine.

Thursday 26 December 1889 — President Brough and I devoted a good portion of the day inquiring where we could obtain a hall but was refused in every case. The evening being our regular meeting, we according to promise commenced our meeting at 8 o'clock. By request of President Brough I occupied a portion of the time, was interrupted toward the latter part of my remarks. President Brough then attempted to continue the subject which I had begun; but was interrupted several times and finally become so noisy that we closed our meeting. While the crowd were retiring from the room considerable pushing and jostling each other around proceeded for about 15 minutes before the room was cleared. On three different occasions I stepped out and asked the police to come and remove some of the roughs from the room; but they seemed as though they did not wish to take action against any of them. I presume for fear of causing serious trouble, and no doubt would have done for the element was of that class.

Friday 27 December 1889 — We tried again for a hall but was refused, having tried every one in town we had to give it up. We then solicited advice from the police what course to pursue in order to procure peace in our meetings. They informed us that if any one disturbed our meetings we should summons the unruly party and place them in the hands of the officers and let the law handle them. We then saw the Magistrate who gave us similar advice. We then procured some of the papers giving an account of our meeting Sunday Evening also an article which we got the editor to publish for us, written by B. H. Roberts.

*[Handbills]*

Mormons in Portadown

Another Lively Meeting.

Stories from America

Mormon Infamies.

Shocking Revelations of Crime and Fraud

The Penalties of Treason to the Church.

A Blood-Curdling Story from Salt Lake City.

See this Week's Portadown News

The Mormons in Portadown

Another Lively Meeting.

Miracles Performed by the Latter Day Saints

Mr. John Eccles attended the service conducted by the Mormon elders in Mrs. Rowan's on Monday night last. Before the opening of the meeting he referred to a report which appeared in the last issue of the Portadown and Lurgan News which stated that the police had to be called in to preserve order. He was sure that what he had read was a fact or else it would not have been reported in the columns of the local paper. Although he differed with the doctrine advocated by them he held that it was perfectly unfair for any person to disturb their meeting. If they paid for that room they had power to use the necessary force to exclude any person who disturbed their meeting. That was the law of this country. He held that if any person went into the Roman Catholic Church and created disturbance that they would soon find themselves in the police barrack, but no Protestant who knew anything of the principles of civil and religious liberty would go into a Roman Catholic Church and create disturbance. It was illegal for any person to interrupt a service in any church, and he hoped that for the sake of freedom and all that the Protestants of the North of Ireland held dear — civil and religious liberty — that they would not attempt to put any man out of a room that he was paying for. He had read their articles as published in the local journal, and noticed that none of them referred to the subject of Polygamy. The Mormon — The Church of Jesus Christ of Latter Day Saints believe in the patriarchal order of marriage, but it is no way compulsory.

Mr. Eccles — Common sense tells us that it is not compulsory without your statement. how could you compel a man or woman to marry against their will?

The Mormon — That is the report that has been circulated concerning us.

Mr. Eccles — I never read of compulsion.

The Mormon — We are called as servants of God to preach the gospel of Jesus Christ to people; and not polygamy, and we don't preach it.

Mr. Eccles — Do you permit it?

The Mormon — Yes we do.

Mr. Eccles — Well, then give us a text of scripture in support of it.

The Mormon — We don't preach that doctrine. (Laughter).

Mr. Eccles — But you permit it, and I ask you to refer to any passage of scripture that authorizes you to do so. (Hear, hear).

The Mormon — I will if you wish to reason on the matter for your own benefit, but we have no authority to preach it in our religious services, for it would be considered treason.

Mr. Eccles — Except it was for the good of the public at large.

The Mormon — I have no more to say on that point. We are called and authorized to preach repentance to the people of this generation, and when you repent and obey the gospel —

Mr. Eccles — Would it not be consistent for you to explain why you permit polygamy?

The Mormon — It is a law of God and of the apostles?

Mr. Eccles said that he had read the apostles and could find nothing in them in support of polygamy.

The Mormon — The time for our meeting has now arrived. We wish it understood that we don't run away from the principle of polygamy, but we don't advocate it. There is plenty of scriptural evidence in the revelations of God to substantiate and we don't wish to "back water" on any principle that God has revealed through Joseph Smith. We have been called to warn you to turn from your wicked ways and obey the gospel, and then you will be able to understand the law of God and understand this principle about which you are so much troubled. We are here to preach the first principles of the gospel of Jesus Christ and to call the people to repentance, and when

they come to him with a broken heart and contrite spirit they will be able to understand His laws. All we want is a fair hearing and the privilege which the laws of your country promise us. If we transgress the law in any way we are quite willing to be dealt with in accordance with the law, but we don't wish to be deprived of our rights until we transgress this law. The Latter Day Saints are law abiding people in any nation or empire and we wish to be law abiding in Portadown, and when we prove to be otherwise then it will be time for you to turn us out of town. But even if we transgress the law we propose that the officers of the law should handle us and not every Tom, Dick, and Harry running the streets. We are subject to persecution. We are preaching the same gospel that brought persecution upon the Lord Jesus Christ and upon His Apostles. This is what we expected. We have got the truth and Satan knows it as well as we do and he is fighting us. We are preaching an unpopular doctrine and we knew the way we would be treated before we enlisted into the cause and before we accepted the call to come forth and preach this doctrine which crucified the Lord Jesus Christ. We knew that many had lost their life's blood by preaching this doctrine; that many of the elders of the Church of Latter Day Saints had suffered martyrdom and that many had been shot down in cold blood like a dog for preaching this doctrine. many have been tied up and whipped like a dog for preaching the truth. We wish it distinctly understood that all we want is our rights and we will contend for them. If there is any driving to be done we want the officers of the law to do it, and not every little whiffet that runs the streets. We are your friends, and we are here to do you good, to tell you the truth, and when you prove us in error then it will be time enough to call us deceivers. What we have been called forth to preach is repentance for sin, baptism for the remission of sin, and the laying on of hands for the reception of the Holy Ghost. Our message to you is that God has spoken from heaven in this day and age in which you live. Do you know that the world is in a great Babel of confusion upon these matters? The ministers of the several denominations acknowledge each other as preachers of religion and as men that enjoy the fellowship of the Holy Ghost. You can go into a chapel on the right and listen to a minister teach some part of doctrine, and he will advocate it as being the plan of salvation. Go into a chapel on the left and you will find another minister preach a different doctrine, and he will tell you that he has got the truth. Then go a little further and listen to a third minister and he will do away with the other two in like manner, and say that they are both in error, and that he only has got the truth. What are we going to do? Can it be acknowledged that all these men whose doctrines differ so much are teaching the truth? What are we going to do with the Babel of confusion that poor, miserable, suffering humanity has brought about? The several hundred denominations that exist will agree with each other, although they differ in doctrine, but when it comes to the Latter Day Saints they will all swarm together like a hive of bees and persecute them. Why so? Because they know that the Latter Day Saints have got the truth. If you ask the ministers of the various denominations how it is that they don't enjoy the blessings and power of the Holy Ghost that was enjoyed by the saints, they will tell you that they are not to be enjoyed today; that such a thing as speaking in unknown tongues is not to be enjoyed, that the power of laying on of hands, and the spirit of prophecy is not enjoyed by this generation, and that such a thing as the visitation of angels and revelation of God is nothing but delusion. Don't the Latter Day Saints bear testimony that God has spoken from the heavens and revealed the truth, and that these blessings are enjoyed in their church now as they were anciently? These blessings have been enjoyed by them since the church was founded by Joseph Smith and six members. Hundreds and thousands of miracles have been performed, in the name of the Lord have cast out devils, in the name of the Lord they have healed the sick and made the

blind to see. Where are they that dare do that today unless they had God on their side? This doctrine has been preached for sixty years, and these blessings have been enjoyed by hundreds and thousands of people and are being enjoyed today. Yet you deny us and turn us away without testing our doctrine and call us imposters. I think you have a great right to call the various ministers of the day imposters and deceivers, when they claim to be preaching the Gospel of Jesus Christ and will not promise you the blessings, and who say that these blessings will not follow their labours. The blessing of the Lord has followed my labours, and I tell you that I have enjoyed these blessings ; that I have seen one man speak in unknown tongues, and another interpret it, and that I have heard men speak by the spirit of prophecy and predict things pertaining to God for the welfare of the people. I have taken part in that and God has acknowledged my labours. While I have been here in your own nation I have seen men raised from beds of suffering. One member of our church was so seriously afflicted in his back that he could not dress himself. I and my fellow labourers went and anointed the afflicted part with oil and administered unto him and he got up and he dressed himself. That is only one case out of a number that I have witnessed. I have taken part in healing on many occasions. God has given me power to cure disease and to rebuke evil spirits. (Laughter.) I am stating what I have seen and what I have heard.

Mr. Eccles said the ministers of the various denominations condemned the principle of polygamy. (Hear, hear).

The Mormon — Let me tell you one fact my friend. It is known to the world that the Latter day Saints were persecuted just as bad before that principle was revealed, and that too by professors of religion.

Mr. Eccles — With reference to healing sickness you will get plenty of it to do in this town — (laughter) and my back is affected now. (Laughter).

The Mormon — If you will repent and obey the Gospel then you can receive the blessing of the Holy Ghost. (Renewed laughter).

Mr. Eccles — What condition will you require to heal those suffering from disease?

The Mormon — Do you believe that I can heal you?

Mr. Eccles — No; indeed I do not. (Laughter and cheers).

The Mormon — Did Jesus Christ ever heal a person who told Him that He could not heal him?

Mr. Eccles — He gave power to his disciples to heal, but I don't believe that that power has been conferred on any one on this earth.

Mr. Allen referred to several passages of Scripture condemning polygamy.

The Mormon said there was nothing against that principle in the New Testament, and in the Old there was a good deal in support of it.

Mr. Allen — I beg your pardon. If you look at the passages I have referred to you will see.

The Mormon — We are not here to —

Mr. Allen — We have a right to investigate the doctrine you are preaching.

The Mormon — If you have come to investigate the principles we are teaching —

Mr. Allen — We have investigated them, and we have come to the conclusion that they are untenable and they cannot be substantiated by scripture.

The Mormon — What principles have we taught that cannot?

Mr. Allen — Polygamy is one, and I say you can't prove it to be in accordance with the divine law.

The Mormon — Have we taught it?

Mr. Allen — You permit it. (Cheers.)

The Mormon — Have we not a right to be heard on the principles we advocate?

Mr. Allen — Certainly.

The Mormon — If you don't agree with our doctrine you should not come here. We have not paid you anything for coming to this room.

Mr. Allen — With reference to the miracles you speak of we have no positive proof that they were performed. If they had it would have been made known to the world. (Hear, hear.)

The Mormon — And isn't it published to the world? (Cries of "No, no.") It is known in Belfast.

Several Voices — It is not known here.

The Mormon — That is because you don't read. ("No.")

Mr. William Hall — According to your statement all the churches are wrong.

The Mormon — I have given you the Bible for it. Either the churches are wrong or the Bible is wrong.

A Voice — And the Latter Day Saints are right?

The Mormon — That is what they are. They teach the principles that the Bible teaches.

Mr. Dennison — And do you mean to tell us that all the Protestant denominations are going down to perdition and that none of them have got the truth but the Latter Day Saints? (Cheers.)

You say that we have no right to interrupt you. I say that this is a Protestant community and we have a right to interrupt you. (Loud cheers, cries of "away with them," "run them out" and confusion). I have been pained listening to you for the last hour.

The excitement having somewhat subsided, The Mormon, (addressing Mr. Dennison) said — I will get some one to take care of you tomorrow my friend. The police are at our disposal and we can report you tomorrow. (Cries of "Don't mention their names," and "put them out.") We thought that if we gave you a chance of asking questions that you would have been fair enough to listen for an answer.

A Voice — And so we have.

The Mormon — I think you have been quite disorderly. ("No.")

Mr. Dennison — There are so many errors in the doctrine you preach that we could not listen to it at all. (Cheers.)

The Mormon — If you don't believe it, don't come to our services.

After some further argument, the meeting broke up in confusion.

Alma writes: The above is a discussion by Elder Brough and those above names.

*Portadown and Lurgan News, Saturday, Dec. 28*

Mormonism.

To the Editor.

Sir — The interest manifested on the subject of Mormonism in Portadown of late will, I think, justify you in publishing a statement of what Mormonism really is by its representatives in this land. In this way you will present your readers with correct information on a subject that has been agitated in your community and which will most likely occupy to some extent the attention of your people in the future. Besides it is but fair that a people subject to the misrepresentation that the Latter day Saints are, should be allowed to speak for themselves.

First then as to the term "Mormonism." It is not accepted by the Latter Day Saints as the proper name of their faith. To them their faith is the Gospel of the Jesus Christ, and their church is the Church of Jesus Christ. The term "Mormonism" originated in this way. In the year 1827 Joseph

Smith came into possession of a record of the ancient inhabitants of America, which had been abridged from more extensive records kept by those people, by a prophet who lived among them toward the close of the fourth century A.D. named — Mormon and to this abridgment he gave the name. The Book of Mormon, which Joseph Smith translated by the gift of God into the English language, and since the Latter Day Saints believe that book and hold it to be as much the fruit of inspiration as Jewish scriptures, they are called "Mormons." This book of Mormon gives a brief account of the rise and fall of cities, kingdoms, and empires on the American continent together with a history of the growth and development of their civilization. But what is of most importance it describes the visit of the Lord Jesus Christ after his resurrection to the people of that land and how He organized His church among them just as he did in Palestine delivering to them the same form of doctrine, the same principles of morality, the same ordinances of salvation, the same church organization. This book does not conflict with the doctrines or historical facts of the New Testament. It confirms them. It is a new witness for God in this unbelieving generation. It is the testimony of an entire continent speaking from the silence of ages, testifying, that the Lord is God, that Jesus is the Redeemer, and that the Gospel is the power of God unto salvation to those who believe and obey it.

Here I shall take the advantage of telling what a thing is by telling what it is not. Mormonism then is no new faith. It introduces no new God, for the worship or adoration of mankind. It does not require man to worship the sun, moon, stars nor any image nor the likeness of anything that the cunning of his own hand has shaped from wood or stone or other substance, but it teaches him to worship the true and living God, the creator of the heavens and the earth. Nor does Mormonism bid us look to any other personage than Jesus Christ for redemption. The Latter Day Saints most firmly believe there is no other name given among men whereby we must be saved but the name of Jesus. Many of your readers may be surprised at their statement since it is untruthfully reported that the Mormons worship Joseph Smith as God, and that they look to him for salvation, that which nothing can be more untrue. In the estimation of the saints Joseph Smith is nothing more than a servant in his master's house just as Peter, Paul, Timothy and thousands of other faithful men have been. But he was faithful to his God, devoted to his brethren, true to every trust imposed in him whether by God or man, courageous in the presence of danger, patient in affliction and poverty, and these qualities bound him to his people in bonds stronger than steel, but greatly as he is revered by his people. There stands one still higher in their estimation by whose stripes they are to be healed, by whose death and sufferings eternal life has been brought within their reach — the Lord Jesus Christ.

As Mormonism introduces no new God, nor a new Redeemer, neither does it introduce a gospel. It teaches the same principles, ordinances, and church government that existed in the primitive church organized by Jesus and his apostles. It teaches faith in God, in his Son Jesus Christ and in the Holy Ghost. It teaches repentance — insisting upon the fact that true repentance does not consist merely in sorrow for sins, but means forsaking them as well. It teaches baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, a possession of which is to result in the gift and graces enjoyed by the Saints in the days of Jesus and the Apostles — comprising the gift of knowledge, faith, wisdom, healing the sick, discerning of spirits, prophecy, revelation, etc., etc. The church is organized with Apostles, Prophets, Seventies, Elders, Bishops, Evangelists, Pastors, Deacons, etc., as its officers — indeed, the organization of the church is a facsimile of that described in the New Testament, and the world will yet learn that Mormonism is nothing more than the Son of God restored to the earth with all its gifts, powers and excellence.

In fulfillment of numerous prophecies, both in the Old and the New Testament, a few generations after the introduction of the Gospel by the Son of God and his Apostles, men corrupted it by introducing false doctrines, foreign to its spirit and genius, in short they transgressed its laws, changed its ordinances and broke the everlasting covenant. Hence it became necessary for it to be brought again from Heaven; an event predicted by the Apostle John, (Rev. xiv — 6-7). Nor are the Latter-Day Saints the only ones who testify to this apostasy from the order of things established by the Son of God. John Wesley said the reason why the extraordinary gifts of the Holy Ghost are no longer in the church was because the love of many waxed cold, the Christians had turned heathens again and only had a dead form left. (Sermons of J. Wesley vol. 1., sermon 94). And the Church of England in the Homily entitled Perils of Idolatry (Page 3) says Laity and Clergy, learned and unlearned, of all ages, sects and degrees have been drowned in abominable idolatry most detestable to God and damnable to man for eight hundred years and more. The gospel then being taken from the earth, together with the authority to administer in its ordinances, had to be restored through the revelation of God — Mormonism is that gospel revealed from the Heavens. Mormonism, in brief, contemplated gathering together of all the tribes of Israel and the return of the Jews to Jerusalem, the building of a glorious city in America called Zion; the resurrection of the worthy saints of God of all ages; and the glorious advent of the Messiah to reign in righteousness over the earth, with all the ancient saints and those of modern days who are worthy, which grand era of peace, righteousness and liberty the Latter-day Saints are preparing. Mormonism, moreover contemplates the final redemption and purification of the earth; and teaches that it will become a celestial sphere, the abode of resurrected celestial beings for ever. Mormonism accepts and includes within its boundary lines all truth. Within its scope for the activity of all the intelligence that shall flow into it. In its atmosphere there is room for every intellectual wing. It does not, as some have supposed, thrive best where ignorance is most profound, nor does it depend upon the superstition for its existence or perpetuity; but possess within itself principles of native strength that will enable it to weather every storm, outlive all hatred born of ignorance and prejudice, and will yet prove itself to be what indeed it is, the power of God unto Salvation to all those who believe and obey it — the gospel of the Son of God.

Respectfully,  
B. H. Roberts

Saturday 28 December 1889 — President Brough and I walked down to Lurgan and spent about three hours with a good faithful old lady, Sister Montgomery. Took a nice loaf of bread with us and we ate dinner with her. Consecrated a bottle of oil and gave her. Also engaged in prayer, administered the Sacrament and anointed her with oil and administered to her for she was not feeling well. But when we left she said she felt considerable better. On our return we met Miss Sarah Robinson with whom we had a few minutes conversation. Arrived at 5 o'clock P.M. Spent the evening writing.

Sunday 29 December 1889 — At 11:30 we went to the 1st Presbyterian Church in company with Robert Boyce. After which we went home with him for dinner. Stopped until 6 P.M. then returned to fill our appointment at our regular meeting. A goodly number came. I kept the door and prohibited the rough boys from entering, and after so much disturbance in our past

meetings, we through the influence of the police we were allowed to have another meeting in peace. Some of our friends from the country were also in attendance.

Monday 30 December 1889 — President Brough and I went out to Mr. Boyce's to hold meeting in the evening. Called a short time at Mr. Robinson's, who informed us that on their way home from our meeting Sunday evening in Portadown, they and Mr. Boyce his Sister and Niece, were followed through the town by about a hundred men and boys, shouting and throwing mud upon some of them. Finally surrounded Mr. Boyce and Sister and Niece and abused them in a rough manner for a few minutes until they were rescued by two officers. When we arrived at Mr. Boyce's, we found that no serious injury had taken place; but, their hats were jammed and covered with mud, umbrella broken, also Mr. Boyce's cane and Miss Boyce received a cut under the eye supposed to have been done by a stone and the Niece received slight injuries about the back from being crushed against the wall. We commenced our meeting at 7 o'clock. There was about 40 present by request of President Brough. I occupied a portion of the time. He occupied the rest of the time in a very able manner. After the meeting was closed, they gave us some supper. We then walked to Lurgan where we took the train for Belfast. Arrived at 90 Thorndyke at 12 o'clock. Elders Jardine, Perkins, Hunt and Criddle had gone to Glasgow to attend conference.

Tuesday 31 December 1889 — I spent the afternoon with sister Sales, found the folks well and glad to see me.

*December Report - Assisted in holding 11 meetings. Distributed 119 tracts.*

*Yearly Report - Assisted in holding 38 meetings in open air and in houses with the outside world. Distributed 1591 tracts. Visited 3 families. Sold 2 Books of Mormon. 1 Voice of Warning.*

January 1st 1890 - After breakfast I went and had a good bath, then visited Brother William Morton in the afternoon. Found the folks well. Spent the evening writing letters and attended meeting at Brother Cavanaugh's.

Thursday 2nd January 1890 — I devoted the whole day to reading and writing.

Friday 3rd January 1890 — The elders returned from Scotland. In the afternoon we attended the funeral of Mrs. Sinnamon, a Sister of Sister Teer. We were furnished with a cab to ride in. At the grave Elder Brough offered a prayer.

Saturday 4th January 1890 — Remained in the office in the forenoon visiting with the Elders. In the afternoon Elder Perkins and I went to see if we could get the use of baths for baptismal purposes. At 4 o'clock we met Miss Mary Jane McConnel at the depot and accompanied her to Lisburn to visit the Neagle family. Miss Jane Neagle met us at the Station and we all went to Mr. Neagle's residence and were kindly received by all. We spent a very pleasant evening and were invited to come back anytime we wished. Mr. and Mrs. Neagle forbid us coming to their place about three months ago, but have since repented, and to see the great change, we could not help feeling grateful and happy. Before we left, Eliza and Jane made application for baptism, on the

following day. Arrangements were made to meet them at Belfast Station and proceed from there to the baths. We laid the matter before their parents, and asked if they were willing that they should be baptized; to which they replied they were perfectly willing that they should do just as they felt, for they were of age and knew what they were doing. We left them feeling well and quite favorable to the Gospel. I remarked, I hope some day to see them come along, and embrace the Gospel, to which they replied, they would not say no, for they might.

Sunday 5th January 1890 — At 10:30 A.M. President Brough, Elder Perkins and Myself met the girls. (Eliza and Jane Neagle) at the Station according to arrangement and escorted them to the bath house. After counsel was given by President Brough in regard to the object of baptism, Elder Perkins officiated in the ordinance. Eliza first then Jane. We then proceeded to meeting where they were confirmed and received the ordinance of laying on of hands for the reception of the Holy Ghost under the hands of President Brough, President Gibson, and counselors (William Hamilton and Hugh Ireland), Elders Perkins, Hunt, Criddle and Myself. Elder Hunt, mouth in the confirmation of Eliza and Myself in the confirmation of Jane. Many good testimonies were borne during the meeting and much good advice and counsel given. Mrs. Sharp made public confession of the crime of adultery and was universally forgiven with the understanding that she would renew her covenants by baptism. After meeting the Priesthood was called in a meeting where the condition of the mission was reported by the elders and teachers, according to which, the mission was in fair condition, with but few exceptions.

The Neagle girls, Sisters Stewart, McConnel, McMaster took dinner with us at the office. At 4 o'clock Elders Perkins, Hunt and myself and the Neagle girls started for the station, the girls bound for home and we elders for Portadown. Having a misunderstanding about the trains we were delayed until 7 o'clock. The girls got off at Lisburn, we continued our journey to Portadown, where we arrived at 8:10 P.M. 10 minutes of the appointed time for our meeting.

We found the room jammed full of people waiting for us, most of whom were of a rough and noisy and unthinking class come for the purpose of disturbance. We made an effort to call them to order, but they continued the confusion for a few minutes. When they quieted down a little and I opened the meeting with prayer. Before I got through however they shouted and hollered in a ridiculous manner which continued unceasingly, not giving us a chance to speak at all. They finally commenced pushing each other around, mashing down the seats, spitting in our faces, ridiculing and calling us unchristian like names. Then to wind up the scene one young man knocked the lamp down and broke it, spilling the oil on the stand and the floor then tried to set fire to it by throwing lighted matches in it. Failing to do so he rushed to the fire and kicked it out into the oil which of course set the stand and floor in flames in an instant. By a few minutes lively exertion we extinguished the fire. By this time most of the crowd disbursed, but some reentered and made strong efforts to get us into the street. They succeeded in getting me as far as the door, but I caught the door and closed it. One of the police came and ordered them out. During the struggles I received a few light blows from some of their iron clad boots and one or two from their fists. Elder Perkins also received two or three kicks. We soon got the room clear and the police scattered the crowd.

*The following is an article written by Mr. Banks in the Portadown and Lurgan News of Saturday, January 4th, 1890.*

## Mormonism and Polygamy

To the Editor of the Portadown and Lurgan News.

Dear Sir, — Your readers, I have no doubt, read with interest the reply of the Mormon Saints to my challenge in your issue of the 21st December. It is not necessary for me to thank these gentlemen for their anti-prohibition principles expressed in their last sentence. It is with pleasure I now take up the pen to inform those of your readers, who have not as yet learned what the two words above mean, and what the doctrines are which are taught and practiced by these people. On the 12th July, 1843, Joseph Smith, the first prophet and the founder of Mormonism, professed to have received the revelation, in which the Almighty is said to have explained why David and Solomon were justified in having 'many wives and concubines.' The revelation which is said to have been given at Nauvoo, Illinois, contained in the words of Joseph Smith 'A new and everlasting covenant, and if ye abide not that covenant, then are ye damned, for no one can reject this covenant and be permitted to enter into My glory, for thus saith the Lord,' etc., etc. The eighth section of this gives full and explicit instructions to Emma, wife of Joseph Smith, how to conduct herself under the new dispensation; that she 'receive all those that have been given unto My servant Joseph; who are virtuous and pure before Me,' and threatening her with destruction if she do not. The tenth section of the revelation contains the following: — 'And again, as pertaining to the law of the priesthood: if any man espouse a virgin and desires to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that which belongeth unto him and to none else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong unto him and are given to him; therefore is he justified. They are given unto him to multiply and replenish the earth, according to My commandment, and to fulfill the promise which was given by My Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men, for herein is the work of My Father continued, that He may be glorified.' The eleventh section of the revelation threatens heavy punishment to all women who refuse, without good cause, to give their husbands plural wives; concluding as follows: — 'And now, as pertaining unto the law, verily, verily, I say unto you, I will reveal more unto you, hereafter, therefore let this suffice for the present. Behold I am Alpha and Omega. Amen.' These are extracts from the revelation purported to have been given by the Almighty and which appeared for its first time in the 'Deseret News' (extra) of September 14th, 1852, nine years and two months after the time when it is said to have been given. It appeared full in the April number of the 'Millennial Star,' Liverpool, England, and is also contained in Burton's 'City of the Saints'. It is on this revelation and this only that the doctrine of Polygamy hangs. A license to licentiousness, wicked and unlawful connection, corruption, abomination and every kind of confusion. The prophet said: he 'enquired of the Lord concerning this matter,' and many Mormon ladies have expressed a pious regret that he ever did so, believing that without the enquiry the revelation would never have been given. In the Mormon Archives are a set of chronological charts of the various Mormon leaders of Nauvoo, taken by a prominent professor. In the chart of Joseph Smith's head, in a scale running from one to twelve, 'amativeness' is recorded at eleven; while that of Bennett, 'his right-hand man,' is set down at 'ten — very full.' Is not this more like the real origin of Polygamy. The sworn testimony of the best men who have seceded from the Church shows that Joseph Smith's continuous unauthorized promiscuous intercourse and his triumph over the virtue of his female devotees involved the church in constant trouble, both in Kirtland and

Missouri, many years before he enquired of the Lord respecting Polygamy. The Mormons say their prophet died a martyr to the gospel. History says he died a martyr to his own lustful passions. His death was brought about through the instrumentality of one William Law, for many years a prominent member of the Sect, but who apostatized because Joseph Smith first seduced his wife, and because he, Law, would not give her up completely to him to be one of his concubines, destroyed all his property and hunted him to kill him, but he made good his escape, and going to Carthage, entered a complaint and suit against him before Lord Governor of Illinois. Being compelled to surrender, Joseph Smith and his brother Hiram were incarcerated in Carthage jail, where he was lynched by a party of Warsaw Militia. We will now consider the various doctrines advanced by the Mormons relating to marriage. The Mormons, it is to be remembered, frequently change in their doctrines; and according to Joseph Smith and others of the Mormon Church, even the Almighty changes — for example — Joseph Smith had a revelation in Mach 1831, in which these words occur: — 'I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh and all this, that the earth might answer the end of its creation.' This revelation speaks of one wife and of the twain being one flesh, but no Polygamy; the reverse. In March 1831, the almighty, according to Joe Smith, taught monogamy; but in July, 1843, He commands Polygamy. Shortly after the settlement of Nauvoo, Sidney Rigdon, one of the Mormon Chiefs, advanced his 'spiritual wife' doctrine, which showed that in the preexistent state souls are mated, male and female, but in the jumble of contradictions attending man in this life many mistakes are being made — for instance A has got the woman intended for B, the latter has got C's mate, and so on, to use Sidney's words — 'utterly defeating the counsel of the gods in the pre-marriage of the Saints. But the time has come to set all those things right, and though they might not put aside their present wives, which would throw society somewhat out of gear; yet they might in addition exercise the privileges of husband towards B's wife and vice-versa. This theory was afterwards changes and now we find them (the Mormons) teaching that men are exalted to the dignity of gods, according to the number of their wives and families. The wives are exalted according to the exaltation of their husbands, but those who die unmarried become merely angels, not gods, ministering to and being subject to those who have deserved higher exaltation. Marriage for eternity, and marriages for time are expressions often found in Mormon verbosity. Here is the explanation of the terms. A might like his wife well enough for time, but would prefer B's wife in eternity, when B holds the same opinions with regard to his own and A's wife. There are distinct marriage ceremonies for each. Marriage by proxy is another doctrine of these people, in conjunction with the marriage for the dead. An example will explain what is meant by these terms. A widow may prefer her first husband for eternity, but may take another for time; she is married to the second. The marriage ceremony being marriage for time, the second husband is 'raising up seed to his dead brother.' The first brother being exalted in eternity according to the number of children his widow on earth bears to her second husband. Miss Eliza Roxy Snow, the Mormon poetess, was one of Brigham Young's spiritual wives, married to him 'by proxy' for Joseph Smith, of whom she claimed to have been the first spiritual wife. Perhaps I have written nearly enough about the Mormon theories of Matrimony and Polygamy. It is no wonder to me that the Mormon elders now holding forth in this town say it is too strong meat for the people of this country. It is no wonder they wrote in reply to my challenge in these words "we fail to see what good would result in such a discussion," T P Stenhouse in his work on "The Rocky Mountain Saints" records that on one

occasion in the Social Hall, Salt Lake City, at a meeting which was largely attended by the priesthood, male members only, Brigham Young when addressing the meeting, said, "All who have been guilty of committing adultery stand up," To the astonishment of Brigham himself three fourths of the congregation rose to their feet, he ordered them to be re-baptized, after which he said, "As the ordinance has washed away your sins you can say you were not guilty of adultery." The Deseret News, in defending Polygamy says, "The system demands the highest degree of morality and purity of conduct." Many instances have been known when men have married mother, daughter and the daughter's grandmother. Men have married whole families of sisters, and in some cases fathers have married their own daughters. Incest is quite unknown among the Mormons. In defense of men marrying their own sisters they quote the example of Cain and Seth, who they say had sisters as their wives, and as law in defense of men marrying their own daughters they cite the example of Lot's daughters. I have often heard the question asked why do women become plural wives? The reason is obvious. Their spiritual advisers teach them that a man's or woman's glory in eternity is to depend upon the size of the family. For a woman to remain childless is a calamity, and she cannot secure exaltation. Her husband's exaltation in eternity greatly depends on the number of his wives. And she will share in that glory whatever that may be. I will conclude this subject with "Sealing for eternity," which means if any woman is married to any man of whose final exaltation she is in doubts she may be sealed for eternity to some prominent Mormon, who will raise her and make her part of his final kingdom. And he will then be to her, her "pseudo—eternal husband." The most monstrous of their doctrines is that of "blood atonement," a doctrine not preached by the missionaries or traveling elders in Europe, but taught in Utah. An extract from one of Brigham's sermon[s] will explain this abomination. In the Utah Tabernacle, on the 8th February, 1857, he said when preaching from the words of our blessed Lord, "Love thy neighbor as thyself." This love can be manifested by killing your neighbor who intends apostasy. I would refer you to plenty of instances where men have been righteously slain in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance if their lives had been taken, and their blood spilled upon the ground as a smoking incense to the Almighty. There are certain sins which the blood of Christ cannot do away, but where a man's own blood is shed and the smoke thereof ascends as sweet incense to heaven, then are his sins remitted. I have known a great many men who have left this church for whom there is no chance whatever for exaltation, but if that blood had been spilled it would have been better for them. This is loving our neighbors as ourselves, if he needs help, help him; if he wants salvation and it is necessary to spill his blood upon the earth in order that he may be saved, spill it." In the tabernacle, Sept. 21st, 1856, this angelic apostle said: — "There are sins that can be atoned for by an offering upon an altar as in ancient days, and there are sins that a lamb, or a calf, or a turtle dove cannot remit, but they must be atoned for by the blood of the man." On the same occasion Jedediah M. Grant, in order that there might be no mistake as to what was intended, said, — "I say there are men and women here that I would advise to go to the president immediately and ask him to appoint a committee to attend to their case and then let a place be selected, and let that committee shed their blood," he added, "I wish we were in a situation to obey the laws of God in this thing without hindrance." It is a true saying "there are more lunatics outside the asylums than in them," yet this doctrine was not repudiated as the ravings of maniacs, but by the people was received, adopted, and practiced. I have now lying before me a record of one instance where a Polygamic woman was unfaithful. She believed she was doomed to lose her claim to motherhood over her children, that she would be cast aside in

eternity by her husband, and that she would not be permitted to take her place among the gods and goddesses, unless her blood was shed. She consented to be "killed in order to be saved." She sat upon the knee of her husband, and while lovingly clinging to and embracing him, while her warm kisses lingered upon his lips, the hideous fanatic drew a knife across her throat and sent her spirit to the keeping of "the Gods." All along the track of this great Mormon fraud is to be seen the marks of blood, deceit, immorality and cruelty. Never in this world will the dark and bloody deeds of Mormonism be brought to light. The wailings of poor silly dupes of European women who have been decoyed across to a living death in Utah, combine with the silent cries of the dust turned corpses of other victims, and of the one hundred and twenty Arkansas emigrants slain on the Mountain meadows by Mormons disguised as Indians, to our God who has said "Vengeance is mine I will repay." — Thanking you for so much of your valuable space, I remain respectfully yours,

W. P. Banks

Edward Street, Portadown.

December 30th 1889.

*Another article in the local news-*

The Mormons in Portadown

The Divine Calling of Joe Smith

The Book of Mormon Simpler Than the Bible?

The Jews Returning to Jerusalem.

Sunday night's meeting of the Mormon elders was not as lively as its predecessors. A number of the local police force was on duty outside the building from the commencement until the conclusion of the service and the door was in charge of an officer in plain clothes. This individual, who was armed with a blackthorn stick, seemed to know as much about the duties of a door keeper as the writer of this report knows about the Timbuctoo Water Commissioners. Persons wishing to enter the meeting were compelled to rap the door several times — to the great annoyance of those inside — before Detective Boyce thought worth his while to open, and when the knocking was continued until he was compelled to do so he unceremoniously shoved away the person seeking admission and brandished the "Tipperary rifle" in his face. If this gentleman be placed in charge of the door at No. 3 Mandeville Street on any future occasion he had better "mend his manners," and the sooner he learns that he cannot assault people entering the meeting the better for himself.

Elder S. Brough, who conducted the service, took as his text Amos iii., 7 — "Surely the Lord God will do nothing, but He revealeth His secrets unto His servants the prophets." He said the verse which he had read showed that God, if he were doing anything upon earth at present, was working through a prophet. He referred to the various dispensations from Adam down to Christ and stated that God had a prophet to lead and direct the people by the spirit of revelation through these several dispensations. Since that time God has not had a prophet upon earth until the present dispensation when he raised up to Himself Joseph Smith, to make known His secrets to His children in this dispensation. John when banished on the Isle of Patmos beheld an holy angel flying through the midst of the heavens and having the everlasting gospel to preach to them that dwelt upon the earth in every nation, kindred, tongue and people, crying with a loud voice "fear God and give ear to Him and worship Him who is the maker of Heaven and earth and the fountains of living water." Elder Brough told his hearers that that angel had come and stated that

the prophet had brought forth a book which was written by a succession of prophets on the American continent, which were the descendants of Joseph who was sold into Egypt. That book, he said, contained the everlasting gospel, and that was, therefore, a literal fulfillment of that prophecy. The book in no way conflicted with the doctrine of the Bible but confirmed it, and it also gave an account of the visit of the Lord Jesus Christ to the people of the western hemisphere after leaving His Jewish disciples. He brought forth evidence as to the divinity of the publication referred to — viz, the book of Mormon — and mentioned 12 witnesses including Joseph Smith who had certified as to the truth of the record which it contained. He described it as a history of the house of Joseph, and said that the Bible was a record of the house of Judah. Here, said the speaker, is Joseph Smith's own statement regarding the visitation of the angel. "I discovered," said the prophet "a light appearing in the room, which appeared to increase until the room was lighter than at noonday when a personage appeared at my bedside standing in the air, for his feet did not touch the floor, not only was his robe white but his whole person was glowing beyond description and his countenance truly like lightning. He called me by my name and said unto me that he was a messenger sent from the presence of God and that his name was Mormon; and that God had a work for me to do and that my name should be had for good or evil among all nations, kindred and tongues. He said there was a book deposited in the earth written upon gold plates giving an account of the former inhabitants of the American continent. He also said, and that the fullness of the everlasting gospel was also contained in it as delivered by the Saviour of the ancient inhabitants of America and that God had prepared me for the purpose of translating the book" Now, continued elder Brough, if the world will not receive this record known as the book of Mormon, and acknowledge it to be the history of the Western hemisphere where is the history of that portion of the globe to be found? If they would not acknowledge it to be what the Latter Day Saints declare it to be they must acknowledge that a book containing a similar record has yet to come forth in a similar manner or deny the prophecies of the ancient apostles. Isaiah said to Israel "thou shalt be brought down, and shall speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust." Mr. Smith was an instrument in the hands of God of fulfilling that prediction to the very letter. he had taken out of the ground the ancient history of one half of the globe — the sacred records of a great nation; the writings of a remnant of the tribe of Joseph who once flourished as a great and powerful nation in the western hemisphere. The Bible is only a history of one half of the world — the Eastern hemisphere. The book of Mormon is the history of the Western hemisphere. It differed in no respect to the Bible. It contained the same amount of reading matter as the Old Testament but was plainer and not so difficult to understand. They could take the book and get salvation if they could get it in the Bible. They wished it to be understood that Latter Day Saints did not look to Joseph Smith for salvation, for they believed that there was only one way whereby a man could obtain salvation, and that was the atoning blood of the Lord Jesus Christ. After the restoration of this gospel the Jews commenced to return home to Jerusalem; they had been gathering for the last 40 years and are still gathering. They had a great deal more evidence to bring forth to prove that Joseph Smith was a fulfiller of Bible prophecy and also that he was a fulfiller of his own prophecy. And they would be pleased to narrate on a previous occasion the source through which he received the holy priesthood and under what circumstance. It was the power of God whether in the heaven or upon the earth and was the source by which he had operated through all ages of the world. It

was through this means that the Latter Day Saints received and enjoyed the blessings of the gospel now as did the former saints.

Monday 6th January 1890 — I wrote a letter to President Brough and we got some papers and mailed them to elder Brough. The remainder of the day we wrote some letters and I wrote up my journal.

Tuesday 7 January 1890 — We helped Mrs. Rowan repair the broken forms and stand which was broken at our meeting on Sunday evening, the remainder of the day and the evening I finished writing up my journal up to date and did some other writing.

Wednesday 8 January 1890 — I remained in the house most of the day reading waiting for a reply from President Brough to the article written by Mr. Banks. In the evening we went out to Mr. Boyce's where we stopped all night.

Thursday 9 January 1890 — We visited Mr. Robinson's family for a short time then returned to Portadown. Went and informed the police of our meeting, and solicited their protection. At 7:30 p.m. we opened the door for our meeting, Elders Perkins, Hunt and myself stood at the door, and as soon as it was opened the crowd made a rush to crowd in but we stopped most of the roughs. Several times we made an effort to let in the respectable class, and managed to let a few of them in, and closed the door. We held a short meeting which was pretty quiet, but as soon as the door was opened to let the people out, we found that a large crowd had gathered around the door who immediately crowded in the house and commenced tearing up the seats, hollering, shooting firecrackers, some of them threw stones at us, one of which hit Mrs. Rowan in the face. Someone threw an egg and hit Elder Perkins a glancing lick on the chin and passed in the room. Mrs. Rowan became very much excited. After a few minutes the Police came to the door and ordered them out. Not much damage was done and none of us hurt, though considerably annoyed by the conduct of professed Christians.

Friday 10 January 1890 — I wrote a letter to President Brough in the forenoon stating the condition of affairs in Portadown. Spent the afternoon reading and writing.

Saturday 11 January 1890 — Received a card informing us that President Brough would come today so waited his arrival, which was at 3 P.M. The remainder of the day and evening was devoted to counseling with each other as to the course to pursue in the future regarding our meetings. President Brough and I went and informed the police of our meeting to be held Sunday evening, and again solicited his protection, as they had done before. They made us favorable promises.

Sunday 12 January 1890 — We devoted most of the day to study. Meanwhile we partook of the Sacrament and made it a day of fasting and prayer for protection from God and desiring his assistance in our meeting that we might succeed in getting our testimony before the people. Our prayers were answered and we were greatly blessed. The police turned out and did their duty, and we were able to carry on our meeting, to some extent in peace, though with some interruptions, bearing faithful testimonies to the restoration of the Gospel. Meeting closed and

the crowd was ordered out by the police, and, although the spirit was manifested, they did no damage as before. The Lord ruled them to their own astonishment and disappointment. Having fasted all day we took supper. After meeting 10 P.M. we announced that we would discontinue our meetings for the present.

Monday 13 January 1890 — President Brough and Elder Perkins having to return to their fields, Elder Hunt and I accompanied them as far as Mr. Boyce's where we stopped for a short time. Took dinner with them and called on Mr. Robinson for a few minutes when they (the Elders) left us to proceed to their fields. Elder Hunt and I remained for a while with the folks. After having a pleasant visit we returned to Portadown.

Tuesday 14 January 1890 — Stormed all day therefore we remained in the house all day writing and reading.

Wednesday 15 January 1890 — Elder Hunt and I went out tracting, and collecting in tracts which had been distributed. I gave out 7 and we conversed with several people. I met with one family who received 3 of our tracts and I lent him a Voice of Warning, and he invited us back again.

Thursday 16 January 1890 — We received notice from President Brough that Brother Robert Simpson's baby was dangerously ill and wished us to join them in fasting and prayer for its recovery which we did having some little business to attend in town we did not go out in the country tracting. Went to see the editor about publishing an article for us in defense of our religion.

Friday 17 January 1890 — Elder Hunt and I went out tracting, and collecting in those which we had distributed. Met with a good many refusals and but little encouragement. Found no investigators.

*Official Declaration*

The Mormon Elders at present residing in Portadown, have requested us to publish the following, as a reply to Mr. Bank's letter which appeared in our issue of the 4th inst. —

Salt Lake City,  
December 12th, 1889.

To Whom it May Concern:

In consequence of gross misrepresentations of the doctrines, aims and practices of the Church of Jesus Christ of Latter-day Saints, commonly called the "Mormon" Church, which have been promulgated for years, and have recently been revived for political purposes and to prevent all aliens, otherwise qualified, who are members of the "Mormon" Church from acquiring citizenship, we deem it proper on behalf of said Church to publicly deny these calumnies and enter our protest against them.

We solemnly make the following declarations, viz.:

That this Church views the shedding of human blood with the utmost abhorrence. That we regard the killing of a human being, except in conformity with the civil law, as a capital crime

which should be punished by shedding the blood of the criminal, after a public trial before a legally constituted court of the land.

Notwithstanding all the stories told about the killing of apostates, no case of this kind has ever occurred, and of course has never been established against the Church we represent. Hundreds of seceders from the Church have continuously resided and now live in this Territory, many of whom have amassed considerable wealth, though bitterly hostile to the "Mormon" faith and people. even those who have made it their business to fabricate the vilest falsehoods, and to render them plausible by culling isolated passages from old sermons without the explanatory context, and have suffered no opportunity to escape them of vilifying and blackening the characters of the people, have remained among those whom they have thus persistently calumniated until the present, without receiving the slightest personal injury.

We denounce as entirely untrue the allegation which has been made, that our Church favors or believes in the killing of persons who leave the Church or apostatize from its doctrines. We would view a punishment of this character for such an act with the utmost horror; it is abhorrent to us and is in direct opposition to the fundamental principles of our creed.

The revelations of God to this Church make death the penalty for capital crime, and require that offenders against life and property shall be delivered up to and tried by the laws of the land.

We declare that no Bishop's or other court in this Church claims or exercises civil or judicial functions, or the right to supersede, annul or modify a judgment of any civil court. Such courts, while established to regulate Christian conduct, are purely ecclesiastical, and their punitive powers go no further than the suspension or excommunication of members from Church fellowship.

That this Church, while offering advice for the welfare of its members in all conditions of life, does not claim or exercise the right to interfere with citizens in the free exercise of social or political rights and privileges. The ballot in this Territory is absolutely untrammelled and secret. No man's business or other secular affairs are invaded by the Church or any of its officers. Free agency and direct individual accountability to God are among the essentials of our Church doctrine. All things in the Church must be done by common consent, and no officer is appointed without the vote of the body.

We declare that there is nothing in the ceremony of the endowment, or in any doctrine, tenet, obligation or injunction of this Church, either private or public, which is hostile or intended to be hostile to the Government of the United States. On the contrary, its members are under divine commandment to revere the Constitution as a heaven-inspired instrument and obey as supreme all laws made in pursuance of its provisions.

Utterances of prominent men in the Church at a time of great excitement have been selected and grouped, to convey the impression that present members are seditious. Those expressions were made more than thirty years ago, when through the falsehoods of recreant officials, afterwards demonstrated to be baseless, troops were sent to this Territory and were viewed by the people, in their isolated condition, fifteen hundred miles from railroads, as an armed mob coming to renew the bloody persecutions of years before.

At that time excitement prevailed and strong language was used; but no words of disloyalty against the Government or its institutions were uttered; public speakers confined their remarks to denouncing traitorous officials who were prostituting the powers of their positions to accomplish nefarious ends. Criticism of the acts of United States officials was not considered then, neither is it now, as treason against the nation nor as hostility to the Government. In this connection we

may say that the members of our Church have never offered or intended to offer any insult to the flag of our country; but have always honored it as the ensign of laws and liberty.

We also declare that this Church does not claim to be an independent, temporal kingdom of God, or to be an "imperium in imperio" aiming to overthrow the United States or any other civil government. It has been organized by divine revelation preparatory to the second advent of the Redeemer. It proclaims that "the kingdom of heaven is at hand," Its members are commanded of God to be subject unto the powers that be until Christ comes, whose right it is to reign. Church government and civil government are distinct and separate in our theory and practice, and we regard it as part of our destiny to aid in the maintenance and perpetuity of the institutions of our country.

We claim no religious liberty that we are unwilling to accord to others.

We ask for no civil or political right which are not granted and guaranteed to citizens in general. We desire to be in harmony with the Government and people of the United States as an integral part of the nation.

We regard all attempts to exclude aliens from naturalization, and citizens from the exercise of the elective franchise, solely because they are members of the "Mormon" Church, as impolitic, unrepugnant and dangerous encroachments upon civil and religious liberty.

Notwithstanding the wrongs we consider we have suffered through the improper execution of national laws, we regard those wrongs as the acts of men and not of the Government; and we intend, by the help of Omnipotent, to remain firm in our fealty and steadfast in the maintenance of constitutional principles and the integrity of this Republic.

We earnestly appeal to the American press and people not to condemn the Latter-day Saints unheard. Must we always be judged by the misrepresentations of our enemies, and never be accorded a fair opportunity of representing ourselves?

In the name of justice, reason and humanity, we ask for a suspension of national and popular judgment until a full investigation can be had and all the facts connected with what is called the "Mormon" question can be known. And we appeal to the Eternal Judge of all men and nations to aid us in the vindication of our righteous cause.

Wilford Woodruff,  
George Q. Cannon,  
Joseph F. Smith,

Presidency of The Church of Jesus Christ of Latter-day Saints

Lorenzo Snow  
Franklin D. Richards  
Brigham Young  
Moses Thatcher  
Francis M. Lyman  
John Henry Smith  
George Teasdale  
Heber J. Grant

John W. Taylor  
M. W. Merrill  
A. H. Lund  
Abraham H. Cannon  
Members of the Council of the Apostles  
John W. Young  
Daniel H. Wells  
Counselors

Saturday 18th January 1890 — It being market day and unfavorable for traveling stayed at home. Did some corresponding, received instruction from President Brough to discontinue our

meetings and relinquish the rooms which was according to instructions from President Teasdale and if we could not find some investigators to remove to another town, or village.

Sunday 19 January 1890 — After cleaning ourselves up, we walked out to Mr. Robinson, where we spent the day. Had a lengthy conversation with a Mr. Best. In the evening we went up to Mr. Boyce's where we remained all night.

Monday 20 January 1890 — We stayed until afternoon, then called on Mr. Robinson again for a short time. Both families treated us with great kindness, arranged to hold meeting Tuesday week January 28th.

Tuesday 21 January 1890 — Elder Hunt and I went out in the country and visited a man by the name of Patterson, with whom we conversed the week previous. Had a long talk with him. Left him feeling quite interested. On our return we met a Mr. Johnson, with whom I had a few moments conversation a few weeks back. He seemed quite favorable to us, and manifested a desire to learn more about our doctrine. Continuing on our journey we met another man, with whom we talked for a short time, but he manifested a bitter feeling, said he wished to have nothing to do with our doctrine.

Wednesday 22 January 1890 — We went out tracting, after going some distance we were invited in a house where we remained all the afternoon conversing with the family and a lady captain of the Salvation Army who happened to be present and who took a leading part in the discussion, which was of a very pleasant nature. We bore our testimony. Left them some tracts which they said they would carefully read. I distributed 12 tracts.

Thursday 23 January 1890 — We went out tracting. Met with fair success. I distributed 39 tracts. Elder Hunt had a short conversation with one family. One man gave him some rough talk in another place, said we would get a quick dispatch out of town one of these nights.

Friday 24 January 1890 — We gathered up some of our tracts out on the Dungamon Road, and according to appointment we again visited Mr. Patterson, however on our way, I called at one place for our tract. I was invited in and we reasoned upon the principles of the Gospel for about 2 1/2 hours. He got so confused that before leaving he would not talk any longer and went off and left me sitting in the room. Elder Hunt proceeded, while I was engaged, to Mr. Patterson's. While there another man came in and he talked with them till I came. We sold Mr. Patterson a Voice of Warning and loaned him a Book of Mormon. They were much interested. We returned home in a heavy rain storm. After supper we went to the Printing office and bought seven papers containing the testimonies of the Latter-day Saint Elders of the Irish Mission and an article written by one Mr. W. P. Banks against our doctrine which like many other articles written by truth hating men, is false, and without foundation.

#### *Mormonism and Polygamy*

To the Editor of the Portadown and Lurgan News

Dear Sir,— The reading of the 'Official Declaration' in your issue of last week as a reply to my letter on the above subject affords me much amusement or rather surprise, inasmuch as three-

fourths of my letter treated of Polygamy and the remaining fourth of Blood Atonement. On carefully reading the declaration I find it is written more particularly for the American people outside the Utah territory, and calls out for something between justice and mercy. It is a plea of 'not guilty to the charge of killing of Mormon apostates. Neither polygamy nor blood atonement is mentioned. So the silence of the Mormon elders on those two subject may be accepted by the readers of your paper as an admission of the truth of all the gigantic abominations mentioned in my letter which appeared in your issue of the 4th inst.

In this 'official declaration' these words occur — 'hundreds of seceders from the church have continuously resided and now live in this territory, many of whom have amassed considerable wealth, though bitterly hostile to the Mormon faith and people.' A little farther down we also read — 'we denounce as entirely untrue the allegation which has been made, that our church favours or believes in the killing of persons who leave the church or apostatize from its doctrines.' We admit many anti-mormons are living in the territory now. I had the pleasure of conversing a few days ago with a gentleman who is about eight weeks out of the territory. He never was a Mormon. Other denominations are raising up fine buildings — churches, chapels, meeting-houses and Sabbath schools in the very centre of Salt Lake City. This state of affairs is due to the fact that the United States Government became alive to the fact that a small absolute monarchy was rising in the very heart of the great civilized Republic. All the Government positions in the territory were wrested from the hands of rebellious Mormons and from the Governor of the territory down to the Sheriff's officers the officials were imported from other states. The houses of congress and senate during the past twenty-five years or so have been passing measures to repress Mormon crimes. Previous to that time, however, the Mormon prophet was governor of the territory and Indian agent, and every official, civil and military were avowed Mormons who had bound themselves by the Endowment House oaths to avenge the deaths of Joseph and Hyram Smith on the government and the people of the gentile world. I will here give an extract from one of Brigham Young's sermons, preached at Salt Lake City, March 27th, 1853, and published in the Journal of Discourses,' vol 1., page 82. By way of introduction let me state that at that time a recusant sect of Mormons known as 'gladdenites' had a mission in Salt Lake City headed by Albert Smith of St. Louis, Illinois. Brigham held forth thus: — 'I will ask, what has produced your persecutions and sorrow? What has been the starting point of all your afflictions? They began with apostates in your midst; those disaffected spirits caused others to come in, worse than they, who would run out and bring in all the devils they possibly could. That has been the starting point and grand cause of all our difficulties, every time we were driven. I am coming to this place, — I am coming nearer home. Do we see apostates among us now? We do. When a man comes right out like an independent devil and says — 'damn Mormonism and all the Mormons,' and is off with himself to California, I say he is a gentleman by the side of a nasty, sneaking apostate, who is opposed to nothing but Christianity. I say to the former, 'go in peace, sir, and prosper if you can.' But we have a set of spirits here, worse than such a character. I want to know if any of you has got the spirit of Mormonism in you, the spirit that Joseph and Hyram had, or that we have here would say — 'let us hear both sides of the question; let us listen and prove all things.' What do you want to prove? Do you want to prove that an old apostate, who has been cut off from the church thirteen times for lying, is anything worthy of notice? We want such men to go to California or anywhere they choose. I say to those persons, you must not court persecution here, lest you get so much of it you will not know what to do with it. Do not court persecution. We have known Bishop Gladden for more than twenty

years, and know him to be a poor, dirty curse. Here is sister Violet Kimball, brother Heber's wife, has bone more from that man than any other woman on earth could bear; but she wouldn't bear it again. I say again, you gladdenites, do not court persecution, or you will get more than you want, and it will come quicker to you than you want it. I say to you, bishops, do not let them preach in your wards who broke the roads to these valleys. Did this little nasty Smith and his wife? No. they stayed in St. Louis while we did it, peddling ribbons and kissing the gentiles. (Voices, That's True) We broke the roads to this country. Now, you gladdenites, keep your tongues still lest sudden destruction come upon you. I say, rather than that apostates should flourish here, I will unsheathe my bowie-knife, and conquer or die. (Great commotion in the congregation and a simultaneous burst of feeling, assenting to the declaration). Now, you nasty apostates, clear out, or 'judgment will be laid to the line, and righteousness to the plummet.' (Voices 'go it, go it'). If you say it is all right rise your hands. (All hands are up instantly). Let us call upon the Lord to assist us in this and every other good work.'

The effect of such teaching on the fanatical minds of ignorant misled people can easily be imagined. As many as could escaped to California, others recanted or 'atoned.' There is good testimony that some of these apostates were sacrificed in the Endowment House and others fell victims to the assassinations of the secret police or 'Danite Band,' the chief of this force being Daniel H. Wells whose name appears at the foot of the 'Official Declaration' in the last issue of this paper. We hear no more of the Gladdenites since 1854.

I could mention other sects of recusant Mormons which fell victims to like fates at the hands of these enemies of the law, order, and true religion. For instance — the Strangeites, the Morrisites, Josephites, etc., etc., I will now have the 'Official Declaration' and the foregoing with the readers for consideration and with the Mormon Saints for reconsideration.

I will now endeavor to give the readers, in as condensed a form as possible, an idea of Mormon theology. hoping they will first prepare themselves for reading what any intelligent Christian would consider the greatest absurdities which ever emanated from the most fertile imagination of a human being. The following is given in my own words so as to put it in as few words as possible — extracts from Parley P. Pratt's 'Key to Theology,' one of the Mormon standard works, and considered by them to be inspired. The Mormons hold that there are many worlds like this one, ruled over by faithful saints who have deserved exaltation in eternity. Each world has one god, generally the creator of that world. Each god has many wives, who are bearing to them myriads of spirits, which are constantly hovering round the habitations of the various beings of the various worlds seeking earthly tabernacles. A woman's glory, they teach, depends upon the number of spirits she provides tabernacles for. Our God, the creator of this world, they teach, was at one time a man of another world who deserved exaltation after death and who attained to His present position by successive degrees. Christ is His first-born Son, begotten in the only way known in nature, just as Joseph Smith jun., was the son of Joseph Smith, Sen. The angel, Michael, was Adam, and is higher than Christ. Above Him is Jehovah. Above Him Elohim, who is the highest god who has revealed himself to this world; his world is the planet Kolob, in the center of our system. A council of the gods, with a president directing, constitute the creative power. Spirits are but bodies (material) refined, spiritualized. Gods, angels, spirits and men, the four orders of intelligent beings are of the same species, differing only in degrees of perfection, not in kind. The Holy Spirit is the most refined substance, consisting of eternal atoms; each atom requires time to move from place to place and occupies space. It is omnipresent by reason of the infinitude of its particles; is controlled by the Great Elohim. Matter is eternal and existed from all

eternity in the past and will continue to all eternity to come. There never could have been a creation; creation is but the appropriation of void and unformed material. New worlds are constantly being made of the unappropriated matter of the universe. when the world was prepared (and it took 600 years to prepare it) a Son of God — Adam — now the angel Michael, which latter name was given him as the name by which he was to be known in eternity, came down from an upper world with his beloved spouse and thus a colony from heaven, it may be from the Sun, was transplanted on this earth after the death of St. John, the writer of the book of Revelation or Apocalypse, the whole world fell into apostasy till the days of Joseph Smith. But the great darkness will soon disappear; the dawn of the second advent of Christ is at hand, and before the close of the present year, 1890, the Kingdom of God will descend upon Jackson County, Missouri — the Zion of the Lord, Christ will descend with His Kingdom and in a short time He will subdue the United States, British and all other nations. The battle of Gog and Magog will be fought; the whole Gentile world will be destroyed. Those who remain will become servants to the Saints, who will return to possess the whole land. The widows will come begging the Mormon Elders to marry them so that they might merit exaltation. Then seven women will take hold of a 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.' The American Indians who are descendants of the ancient Jews will be converted and have the curse removed, and will become a fair and delightsome people. A way will be opened up for 'the ten lost tribes,' who are shut up somewhere near the North Pole. Old Jerusalem will be rebuilt by all the Jews returning to Palestine. The Saints will own all the property and marry all the women they desire. Their streets will be paved with gold dug by the Gentiles from the Rocky Mountains. Noxious insects will be banished, contagious diseases cease. The land will produce abundantly of grain, flower and fruit, and all will be lovely in the New Jerusalem.

After the reader has suppressed his smile, let him think seriously of what he has just read, and he will, I am confident, agree with me in saying that these are the greatest blasphemies which ever emanated from the mind or were uttered by the lips of a human being. However we may attribute it all to Parley P. Pratt; at the same time pity him on account of the apparent highly diseased state of his mind, and the over fertility of his imagination.

It is now perfectly impossible for a new and original religion to arise. The ingenuity of the human mind has been exhausted. Innovators have nothing left to do but to copy. This has been done and well done by this the great mongrel religion — Mormonism. To every one who studies Mormonism it is quite apparent that Paganism, Mahomedanism, Buddhism, Greek Mythology and even in some points Atheism, and in addition all the major and minor schisms which have rent the Christian Church since the days of Christ have contributed more or less to this great imposition.

Again thanking you, Mr. Editor, for so much of your valuable space, I subscribe myself, — Yours respectfully,

W. P. Banks

January 20th, 1890, Elward Street. Portadown.

*Testimony of Latter day-Saint Elders*

To the Editor.

Dear Sir. — We the Latter-day Saint Elders have been for about two months preaching the gospel of Jesus Christ to the inhabitants of your neighbourhood and testified to its restoration in this

present age. During our labour we have been called to sustain considerable opposition and derision on account of the message we bore and the doctrines we taught. Feeling we have done our duty to the public and have considered it well to change our field of labour as the public generally have manifested a feeling of coolness and indifference as to investigating the doctrines we advocate or testing the important message we bear. We now kindly solicit a short space in your paper to call the attention of the public to a few facts before leaving your neighbourhood. We have laboured without money and without price and with the sole desire to do good, to bless and to save and not with the least desire to deceive, condemn, or delude. Our testimony to one and all is that God has spoken in this age and an angel from Heaven has come to this earth and restored the gospel of the Son of God. That gospel a few generations after the personal ministry of Messiah was corrupted by wicked men. Its ordinances were changed, its laws transgressed and its authority to administer for God taken from among men. But now in these last days and in fulfillment of prophecy, (Rev xiv 6-7) God has again spoken from heaven and angels have been sent to earth from the Lord to restore that which was taken from among men, even the gospel of Jesus Christ together with authority to proclaim it and administer its ordinances to those who believe. We declare in words of soberness that we are servants of God sent forth to preach His gospel and promise its blessings. We have been authorized to preach as the initiating privileges into this gospel. First, faith in God and in His Son Jesus Christ. Second, repentance of all sin. Third, baptism by immersion for the remission of sins. Fourth, the laying on of the hands of the servants of God for the reception of the Holy Ghost. In obedience to these principles of faith, honesty and sincerity we promise a testimony from the Lord to know whether the doctrine be of God or man, and that the gifts and graces of the Holy Ghost should be enjoyed as in the days of Jesus and the Apostles. We in kindness call upon one and all to repent and obey this gospel, and declare in solemnity that we were sent of God as was Noah to warn the inhabitants of the earth of the impending judgment of God. This is our message to the world. We have done our duty in this neighbourhood, we have warned the inhabitants to flee from the wrath of God, to come, and taught in plainness the means of escape. We have given ample Scripture proof in favour of our testimonies and the doctrines we advocate, and have promised a knowledge from God as to their truth. This gospel is being preached in all the world to all nations in fulfillment of the prediction of Christ as a witness of his near approach. (Matt. xxiv, 14.) We also testify that God has raised up to himself a prophet in this age and now has one upon the earth. We thoroughly understand that on some future day we shall stand before the judgment seat of our maker and will have the answer for the deeds done in the body, therefore, we have no desire to testify of things we do not know. For the benefit of all that wish to further investigate the doctrines we advocate or in case some have not heard us, we say such information can be obtained for a time at 3 Mandeville Street, Portadown, and always at 42 Islington Street, Liverpool. We realize there will come a day when every knee shall bow and every tongue confess that Jesus is the Christ, and at that time if not before all mankind will know that the testimonies of the Latter-day Saints are true. Thanking you truly for your space and uncommon fairness to an unpopular people, we are very respectfully,

S. R. Brough, A. H. Hale, E. M. Perkins, J. B. Jardine, Lewis Hunt.  
3 Mandeville Street, Portadown, Jan. 21st 1890.

Saturday 25 January 1890 — I remained in the house most of the day writing. The wind blew hard all day. In the evening we went out to Mr. Boyce's where we stopped all night.

Sunday 26 January 1890 — We remained with Mr. Boyce all day. The Robinson girls came over and spent the evening. We sang hymns and spent the evening quite pleasantly. We stayed all night.

Monday 27 January 1890 — We helped Mr. Boyce thrash some oats in the forenoon. After dinner we started for Portadown called on Mr. Robinson for a short time on our way. Spent the evening in our room reading the news and scriptures.

Tuesday 28 January 1890 — I remained until noon when Elder Hunt and I went to fill an appointment for a meeting at Mr. Boyce's. At 7 o'clock there were about 25 came. After the opening services Elder Hunt addressed them for 40 minutes. I then occupied about 15 minutes. Good order prevailed and we had a good meeting. After which several remained for a short time, and by request of Mr. Boyce we entertained them for while by singing a few of our hymns. We remained with Mr. Boyce all night.

Wednesday 29 January 1890 — After receiving our breakfast we started on our way for Portadown. Called on Mr. Robinson and family. Got in conversation with them upon the Gospel, which occupied the afternoon, and in the evening we returned. On our arrival we found a letter from President Brough requesting us to report our labors at the priesthood meeting Sunday, either personal or by letter.

Thursday 30 January 1890 — We visited Mr. Patterson. Spent the whole day reasoning with him on the Gospel. Some things he could not understand, but said he would still continue to investigate further and would like to read a little more in the Book of Mormon.

Friday 31 January 1890 — Having concluded to go to Belfast, we started on our journey a distance of 24 miles on foot. We had not proceeded far till we were asked to ride by a gentleman in a cart. We accepted, and we rode as far as Lurgan. Had a quite a pleasant conversation with him and gave him some of our tracts. We arrived at Lisburn about 4 P. M. quite tired. My feet were badly blistered from walking so far with a new pair of shoes. We met Elders Perkins and Jardine. After getting some supper we all went down to Mr. Neagle's, where we spent a very pleasant evening, conversing on different points of doctrine, singing hymns, etc. The Girls said they never were as happy and contented as since they joined the church. The Parents were feeling much more favorable. We had prayer with them and left them feeling well. The girls said they would be at meeting.

*Report - Distributed 60 tracts. Sold 3 Voice of Warnings. Held 5 meetings and visited several families where I had the privilege of preaching the Gospel.*

Saturday 1st February 1890 — Elders Perkins, Hunt, Jardine and myself walked to Belfast. Found President Brough and Criddle well. My feet were so badly blistered that I could hardly walk. We attended the Bible class at the office in the evening. Had a good meeting. Had the privilege of seeing several of the happy faces of the Saints once more.

Sunday 2 February 1890 — In the morning we attended our regular fast meeting, at which many good testimonies were borne. A good feeling existed with most of the Saints. The Neagle girls were present and Eliza bore testimony for the first time to the truth of the Gospel. Elders Hunt, Jardine, Criddle and I were invited to take dinner with Brother Lindley, but remained until after the Priesthood meeting, which immediately followed the forenoon meeting. A fair report of the mission was given. I also attended the meeting in the evening. A few strangers were in attendance. Brother Gibson occupied the whole time upon the apostasy and the restoration of the Gospel. Spent the remainder of the evening with Sister Sales. Her mother was not well.

Monday 3 February 1890 — President Brough gave us some excellent counsel and made some few changes in our labors and appointments. Appointed Elder Jardine to return with me to Portadown, and wished us to clear up our unfinished labors preparatory to taking up a new field of labor in Armagh. Appointed Elders Hunt and Criddle to open up a new field in Carrickfergus, and Elder Perkins to finish up his labors in Lisburn this week and then move to Belfast for a short time. Elder Perkins and I walked to Lisburn and elder Jardine took the train as his satchel was too heavy to carry. We all spent the evening with Mr. Neagle and family and we had a very good time. Sang a few hymns and talked considerable on the Gospel. Before leaving they prepared supper for us and Mr. Neagle requested me to pray with them, which was granted. They manifested a good spirit towards us.

Tuesday 4 February 1890 — Elder Jardine and I took the train at 1:45 P. M. for Portadown. Arrived all right, nothing special.

Wednesday 5 February 1890 — I visited several places in the town who had been reading some of our books. Met with no encouragement whatever. In the evening Elder Jardine and I went out to Mr. Boyce's and stopped all night with them, found them all well.

Thursday 6th February 1890 — We remained with the folks until 2 o'clock. We then called on Mr. Robinson's for a short time. Then at Mr. Boyce's for a few minutes and returned to Portadown.

Friday 7 February 1890 — Elder Jardine and I called on Mr. Patterson again. Found him still investigating, but still in doubt in some things. Mr. Dunlap called in while we were there. We also had a short conversation with him.

Saturday 8 February 1890 — We remained in the house all day reading and writing.

Sunday 9 February 1890 — We walked out to Mr. Boyce's. On our way we called on Mr. Best, Mr. Robinson and family, some of whom came up and spent the evening with us. We stopped all night with Mr. Boyce.

Monday 10 February 1890 — We returned to Portadown, and having been called to go to Armagh to open up a new field, we packed up our satchels preparatory for the trip and at 2:30 P. M. we took the train, arrived at 3:30 at Mrs. Gamble's, a Sister of Mrs. Rowan's, with whom we arranged to lodge for a while. Found the family kind and sociable though somewhat curious to see a Mormon.

Tuesday 11 February 1890 — We remained in the house during the forenoon and in the afternoon we took a walk through the town to see what sights there was to be observed, this being our first visit in the town. We saw many very old buildings.

Wednesday 12 February 1890 — We walked to Portadown 9 miles called on Mr. Dunlap on our way, he having invited us to do so. We, however, met with no encouragement, as he said he was satisfied with the religion to which he belonged - The Salvation Army.

Thursday 13 February 1890 — Having been invited to stay with Mr. Boyce while we finished our work in Portadown, we accepted of the kind offer and continued our visits with the people.

Friday 14 February 1890 — According to appointment, we called on Mr. Patterson, but he was called away on business and we did not see him. We then called on Mr. Robinson and family. Had a pleasant time with them. They invited us to come again next day.

Saturday 15 February 1890 — After spending a short time talking with Mr. Boyce we called on Mr. Robinson for a few minutes then visited Mr. Best, who was sick. Then returned to Mr. Robinson's, where we took supper and spent the evening had a good time. We returned to Mr. Boyce's for the night.

Sunday 16 February 1890 — After spending the forenoon with Mr. Boyce, he accompanied us to Mr. Robinson's where we remained during the afternoon and evening. We entertained them by talking upon different point of religion, giving some historical sketches of our country and people and in singing hymns, etc.

Monday 17 February 1890 — We arose, got our breakfast and prepared to walk to Armagh; but it became so stormy that we concluded to take the train. Arrived at 3:30 P.M. Received letters from My Father, Elder T. H. Clark and one from the Stake Presidency, President Parkinson, S. H. Hale, and M. F. Cowley, also one from my wife. All were well. They report a hard winter and an unusual amount of Snow.

Tuesday 18 February 1890 — We remained at home writing all day. Market day.

Wednesday 19 February 1890 — Elder Jardine did not feel well, having caught a severe cold. I therefore made a start in tracting alone. Gave out 100, which was the first given out in Armagh. Only had one refusal.

Thursday 20 February 1890 — While engaged in prayer Elder Jardine fainted away and fell in the fire. I rescued him and laid him on the bed, as soon as he had sufficiently revived he requested me to administer to him, which I did. He soon was able to get up again. His body was covered with a rash, but from the time he was administered to, he began to feel better and the following day he was all right and went out tracting with me again. The Lord hears and answers the prayers of all who ask in faith.

Friday 21st February 1890 — We went out tracting. Met with fair success. I distributed 96 tracts.

Saturday 22 February 1890 — We went out to distribute some tracts but found that it was Market day and not a favorable time, so we abandoned our labors. After taking a walk for a short time we returned to our room and devoted our time to writing and reading.

Saturday 22 February 1890 — I remained in the house all day writing, except a short walk for exercise. This being a general market day, everybody busy and many away from their homes and many drinking liquor. We did not consider it wise to distribute tracts, or try to do any missionary labors.

Sunday 23 February 1890 — Elder Jardine attended the Presbyterian Church at 12 o'clock, and in the evening we went to the Catholic Chapel, a most beautiful building.

Monday 24 February 1890 — We went out tracting. I gave out 100. Met with good success. Had 2 refusals.

Tuesday 25 February 1890 — We were in the house most of the day on account of it being Market day. Wrote to my wife.

Wednesday 26 February 1890 — We went out tracting. Met with fair success. No opposition. I gave out 70 tracts.

Thursday 27 February 1890 — We continued our tracting through the town. After finishing up the South part, we commenced in the western portion. I gave out 98 tracts.

Friday 29 February 1890 — We continued our course of tracting. During the day we visited 5 or 6 different streets where in there were Protestant people. Having finished all the districts we returned to our house and made out our monthly report to President Brough. I distributed 104 tracts.

*Report for the Month of February - 568 tracts distributed.*

Saturday 1st March 1890 — Being market day I remained in the house most of the day reading and writing.

Sunday 2nd March 1890 — Elder Jardine and I walked out on the railroad track to the space where the great disaster of a collision of an engine and cars which had broken loose from the preceding train which was loaded with men and women and children bound for Warren point on an excursion. the number of killed were 45, wounded 300. It occurred upon a high embankment. We returned to our room. Devoted our time to study.

Monday 3 March 1890 — We went out tracting, delivering the second tracts to quite a number. I gave out 70 tracts.

Tuesday 4 March 1890 — Being Market day I did not go out, but stopped in the house writing some letters and reading.

Wednesday 5 March 1890 — I went out tracting with second tracts. Met with fair success, having received only 1 refusal. I gave out 72 tracts.

Thursday 6 March 1890 — It being our general fast day we took no breakfast, went out tracting. I gave out 90 tracts. Had the privilege of conversing with three parties upon the principles of the Gospel.

Friday 7 March 1890 — On account of Storm we were prevented from doing any work.

Saturday 8 March 1890 — Having made an appointment to hold a meeting at Mr. Boyce's, Elder Jardine and I started on our journey a distance of 11 miles to fill the appointment. After about 4 hours walk we reached our destination in safety, though somewhat tired. We took dinner with Mr. Robinson, also spent the evening with them. We found that most of the people around either were down or had been sick with the influenza. Two of Mr. Boyce's family were ill. So we thought it wise to postpone our Meeting.

Sunday 9 March 1890 — We spent the day with Mr. Boyce's and the evening with Robinson's. Singing hymns was the leading topic of the day. The ground was covered with Snow.

Monday 10 March 1890 — We were invited to take dinner with Mr. Robinson so after spending the forenoon with Mr. Boyce we went down to Mr. Robinson's, took dinner and tea with them. Had a very pleasant time.

Tuesday 11 March 1890 — We took our journey for Armagh where we arrived in safety at 4:30 P. M. though very tired having faced a strong wind all the way. On our arrival we found letters from home, all well.

Wednesday 12 March 1890 — I did not go out to do any work, feeling worn out from our days walk. Having received a letter from President Brough stating that Elder Criddle was sorely afflicted in his lungs; and requesting us to join them in fasting and prayer. We complied. Did not break our fast for 27 hours.

Thursday 13 March 1890 — Elder Jardine and I started out to deliver some tracts, but was prevented by sudden attack of sickness. Both the same, we retired to our room and stayed the remainder of the day.

Friday 14 March 1890 — We felt much better and went out tracting during which time I conversed with 6 individuals and gave out 100 tracts. For a short time we went in the court which was in session.

Saturday 15 March 1890 — We took the 11:30 train for Belfast. We, however, got off at Lisburn and made a short visit with the Neagle family, who received us very kindly. We stayed till the 7

o'clock train then continued our journey to Belfast. On our arrival we found that a few of the saints had gathered at the office in a testimony meeting, in which we took part. Had a good meeting, though in consequence of Storm not many were in attendance.

Sunday 16 March 1890 — I attended the regular meetings in which a good spirit prevailed, though the attendance was small owing to Storm. I took dinner with Sister Sales in company with Elder Hunt.

Monday 17 March 1890 — St. Patrick's day, which was largely celebrated by the Catholics. I went and got my photographs taken. Got a bath and walked around town a while. There were a great many people through the streets. In the evening Brothers Morton, Simpson, Hamilton and Sisters Hanna and McConnel came to the office and we had a good time singing together.

Tuesday 18 March 1890 — In company with the elders visited Brother Hamilton and family for a short time, then Sister Sales. President Brough being still in Liverpool with Elder Criddle informed us by letter that the latter was improving slowly but did not feel justified in leaving him just yet.

Wednesday 19 March 1890 — Elder Jardine remained until 1:30 when we took train for Armagh. Arrived in safety.

Thursday 20 March 1890 — I was not well so I remained in the house all day while Elder Jardine went out tracting.

Friday 21 March 1890 — I was no better therefore I did not go out to do any work, but Elder Jardine continued tracting.

Saturday 22 March 1890 — It being Market day we both stopped in the house. I was feeling a little better. As near as we could tell I was afflicted slightly with influenza.

Sunday 23 March 1890 — Elder Jardine and I took a five mile walk out in the country. I felt much better, and it was a beautiful warm day.

Monday 24 March 1890 — It rained hard all day so we were confined to the house. In the evening two gentlemen came to have a talk with us. They remained two hours, but their main object was to criticize, and instead of enquiring about the Gospel they were trying to solve the mysteries of the next world.

Tuesday 25 March 1890 — On account of it being Market day we devoted the day to writing letters to our families.

Wednesday 26 March 1890 — I felt quite sick on arising and commenced to vomit. Being in a situation that I could not well doctor myself I concluded to go to Belfast. At 1:30 I took train arrived at 3:30. Left Elder Jardine alone. There was a testimony meeting at the office, after which President Brough arranged to give me a good sweat. Elders Brough, Perkins and Hunt

administered to me after which I felt considerably relieved. I then went through the sweat. I arose in the morning feeling some better.

Thursday 27 March 1890 — I remained in the house all day, though I felt a little better. Brother Hunt went to Armagh.

Friday 28 March 1890 — I did not go out anywhere, still I continued to improve.

Saturday 29 March 1890 — It being a nice day, and I feeling better, took a walk up town for a short time.

Sunday 30 March 1890 — I attended the meeting in the morning, and between meetings, Sister's Stewart, McConnel, two McIlvane Girls. Elder Perkins and I visited the cemetery and returned for the evening meeting. Took tea at Brother Morton's.

Monday 31 March 1890 — I walked up in town with Elder Perkins for a short time. Bought me a scrapbook. Cost 2s 6d.

*Report for the Month ending March 31st 1890 - Distributed 312 tracts. Conversed with 6 individuals.*

Tuesday 1st April 1890 — I went out tracting with Elder Perkins. I gave out 70 tracts. Had a long talk with one man upon the gospel.

Wednesday 2nd April 1890 — I went out tracting with elder Perkins, met with fair success though had several refusals.

Thursday 3rd April 1890 — Continued tracting. I gave out 136 including a few I gave out the day previous. No refusals.

Friday 4 April 1890 — I continued my labors tracting. Distributed 100 tracts. Had two refusals.

Saturday 5 April 1890 — In the forenoon I distributed 36 tracts and in the afternoon I officiated as teacher in company with Elder Perkins. Attended the priesthood meeting in the evening. Elders Jardine and Hunt came in from Armagh. The meeting was well attended and a fair report was given, after which by request of President Brough, rebaptised Brother Samuel Walker and Mary McMaster in the Sea.

Sunday 6th April 1890 — I in company with elders Perkins and Jardine went to the station to meet the Miss Neagles and Mr. Boyce and his niece who were coming to attend meeting. Our meeting was well attended, after which we took the visitors to the office to dinner. At 5 o'clock Elders Perkins and Hunt accompanied Sisters Eliza and Jane Neagle, Mary Jane McConnel and Mary McMaster out to Ballyclare to Brother Stewarts. The remainder of us remained and attended the evening meeting. President Brough occupied most of the time. After meeting we went to the station with Mr. Boyce. They said they enjoyed themselves very well.

Monday 7th April 1890 — Elder Jardine and I took the 9 o'clock train for Ballyclare to join the company and to spend a few days. It being Easter Monday a great holiday a few of the party met us at the station. Brothers Cavanaugh, Robert and Edward Simson also joined us. The day and evening was spent in various games, singing of hymns and songs we had a most enjoyable time. Mary Jane McConnel had to return home in the evening. The rest remained all night.

Tuesday 8th April 1890 — We continued our amusements of various kinds dancing, singing, etc. until 2 P.M. when Sisters Neagles and McMaster took train for home. The Elders, Brothers Cavanagh and Simsons remained all night. We had an excellent time.

Wednesday 9th April 1890 — Brothers Cavanagh and Simsons took an early train for home, but we Elders stopped, anticipating going to Edenvale, but were prevented by rain. We helped Brother Stewart haul a few loads of hay in the barn, however, before the rain came on.

Thursday 10 April 1890 — We took an early train for Edenvale arrived at Brother McIlvane folks, all well. Took breakfast with them, arranged to hold meeting in their house, then we all went through the country and invited the people and gave them tracts. I distributed 32 tracts. There were 5 strangers came to our meeting out of the many that were notified. Still we had a good meeting. Sold one Voice of Warning. After meeting we held a Sacrament meeting, giving the family a privilege of partaking of the Sacrament.

Friday 11th April 1890 — We visited with the McIlvane family encouraging them until 2 P. M. when we took train for Ballyclare. Arrived O. K. Took supper with Brother Stewart then took an evening train for Belfast after having a most excellent time. On arriving at the office we found that a new Elder had arrived from Sanpete Co. Utah, by the name of Robert Fraser.

Saturday 12th April 1890 — Sister Hamilton, having been sorely afflicted of a few days with a fever, by her request we went and administered to her. President Brough went out to Carrickfergus to spend the day. I had a bath. The 5 Elders, Perkins, Jardine, Hunt, Fraser and myself bought a nice album and presented it to President Brough as a token of respect. In the evening I attended the bible class.

Sunday 13th April 1890 — John and Agnes Neagle having requested baptism at the hands of Elder Perkins. He, President Brough and Myself met them at the station and accompanied them to the baths where the ordinance was administered by Elder Perkins, who at the same time rebaptized Thomas Lindley. We all proceeded from there to our meeting where those who were baptized were confirmed under the hands of President Brough, Elder Perkins, President Gibson and Myself. I was mouth in the confirmation of John and President Brough in the confirmation of Agnes Neagle, and President Gibson in the confirmation of Thomas Lindley. There was a feeling of great rejoicing in the meeting, and one could easily discern the power and influence of God in our midst. We also had a good meeting in the evening.

Monday 14th April 1890 — Elder Jardine and I took the 4:40 train for Lurgan where we stopped with Sister Montgomery for about one hour and a half. Gave her all the encouragement we could

then walked out to Mr. Robinson's. Visited them a short time then to Mr. Boyce's where we stopped all night. Found them all well and glad to see us.

Tuesday 15th April 1890 — We visited with the Boyce family in the forenoon and in the afternoon we visited the Robinson and Best families. Mr. Best was lying at the point of death, had been ill over a year. We had the privilege of talking considerable with some of the folks on the Gospel.

Wednesday 16 April 1890 — We remained with the folks until 4 o'clock, when we took the train from Portadown for Armagh. Arrived in safety at 6:30. Found Mrs. Gamble and family well and pleased to see us return.

Thursday 17th April 1890 — We took up our labors again in the town by collecting in some of the tracts which had been distributed. I had the privilege of conversing with a few persons and sold one Voice of Warning.

Friday 18 April 1890 — Continued gathering up tracts, loaned one Voice of Warning and talked with two or three.

Saturday 19 April 1890 — Elder Jardine and I went out in the country for short time distributing a few tracts on our way. But as the country was thinly populated we could not give out many. I gave out 10.

Sunday 20 April 1890 — I devoted most of the day to reading. At 11:30 we administered the Sacrament to each other.

Monday 21 April 1890 — We collected our tracts from the mill road. We found the people quite indifferent, though. Had a short conversation with several.

Tuesday 22nd April 1890 — Being a stormy day we wrote some letter and did such other business that we had to do.

*The following is an advertisement published in the Telegraph, Belfast, Ireland.*

The Book of Mormon

THIS BOOK is Rejected and Condemned by a large number of its Enemies' Rumour only without the slightest Investigation, while it is an Inspired Record. The manner in which this History has been Divinely preserved for Ages, and brought forth in this Century by the Power of God, and the matter it contains should concern and interest all Bible Believers, as Isaiah, 29th chapter, and Ezekiel, 37th chap., speak of a record of which the Book of Mormon fills to the very letter. And again, Bible students of any moment are aware the Bible is a sacred history of one-half of the world (the Eastern Hemisphere). The Book of Mormon is a sacred history of the other half (the Western Hemisphere, North and South America), and is the writings of a succession of Prophets, and contains an account of the Government, Wars and Religion of the Ancient Inhabitants of America, and describes the visit of the Lord Jesus after His Resurrection to the people of that land, and how He organized His Church among them just as he did in Palestine. It is a new and unimpeachable witness for God and Christ. It in no way conflicts with the doctrine and historical

facts of the New Testament: it confirms them. It is the testimony of an entire continent, speaking from the silence of ages, testifying that Jesus is the Redeemer, and by His stripes we are healed. Hundreds of thousands testify to its truth and Divinity. Many have tried to prove it otherwise, and without a single exception, had made a miserable failure. This Book, the most important and remarkable of modern times (632 pages), containing as much reading, matter as the Old Testament and the fullness of the Everlasting Gospel is for Sale with the leading Booksellers in the City. Cloth bound, 2s. Searchers after truth and history should not fail to read it and let the book speak for itself.

Wednesday 23 April 1890 — Elder Jardine and I went out in the country north of town distributing tracts. We met with many refusals. And in the distance of between 7 and 8 miles we were only able to leave tracts at 16 houses, two at each. I gave out 14 tracts.

Thursday 24 April 1890 — Being stormy most of the day we could not go out but a short time. Went to visit two families, only one was at home to whom we sold a Voice of Warning.

Friday 25 April 1890 — We started at 9:30 for Mr. Boyce's a distance of 11 miles on foot by way of Loughgall distributing tracts on the way. I gave out 150. Elder Jardine nearly as many and sold 2 Voice of Warnings. In the Evening we held a meeting. The attendance was not as large as usual, though, we had a good meeting, and bore faithful testimony to the truth. After meeting some few questions were asked and answered, and about 25 tracts distributed. After the people had dispersed we had a very pleasant conversation with some of the members of the Robinson families upon the Gospel, who manifested a spirit of earnest investigation, and invited us to their house next day.

Saturday 26th April 1890 — After a pleasant night's rest at our hospitable friends, Mr. Boyce's, we felt considerably rested. It was quite stormy. In the afternoon we visited the Robinson family, and in the evening Mr. Robinson came home under the influence of liquor, and as soon as he discovered us he at once attacked us for a discussion on any point of doctrine we wished. Knowing his condition, we declined to enter upon discussion. This did not suit him and he resorted to slurs, ridicule, and insults, till finally we left him and his invited guests to themselves. We were informed next day by his daughter Sarah that he threatened to use fire arms upon them if they did not turn us out when we came there. She told him if he wish us turned out he would do it himself for she would not.

Sunday 27th April 1890 — We spent the whole day with Mr. Boyce visiting his farm and surroundings. Had a pleasant time.

Monday 28th April 1890 — Elder Jardine and I walked to the town of Dromore a distance of 10 miles and returned. Having received notice to move to another town, we finding Dromore to be a suitable location, secured lodgings and arranged to move there the following Monday. After our 20 mile walk we felt quite tired and Elder Jardine's feet were blistered badly. Stopped with Mr. Boyce.

Tuesday 29th April 1890 — Rained nearly all day. We called on the Robinson family for a short time. The family felt very bad for the way their father carried on. He came in while we were there but would not speak to us. On being informed that we were in the adjoining room, he remarked "To hell with them," and walked out. We were informed of the feeling he manifested. So in order to prevent trouble upon the family and perhaps ourselves we returned to Mr. Boyce's. Left the family feeling very sorrowful and crying bitterly, said he was going away early in the morning and wished to call on our way to Armagh.

Wednesday 30th April 1890 — At 10 o'clock we started for Armagh, called for a short time on the Robinson family. gave them all the encouragement we could to investigate the Gospel and when satisfied with it, to embrace it and receive its blessings. We took the train at Portadown. Arrived at Armagh all right. Found Mrs. Gamble and family well.

*Report of April 1890 - Distributed 488 tracts. Sold 2 Voice of Warnings. Held 2 meetings with strangers and Preached the Gospel to a good many individuals and a few families.*

Thursday 1st May 1890 — I visited a family and endeavored to sell them a Voice of Warning, but they had read enough of it to satisfy them, so they stated. It was a fare day, for selling horses, cattle, etc., and for hiring servants. The town was crowded with people, hundreds of whom were drunk, which presented a most horrible sight.

Friday 2nd May 1890 — Having received notice from President Brough to take up our labors in a new field, and being near our Priesthood meeting, we packed up our things and at 3 o'clock we took the train for Belfast. Stopped off at Lisburn and spent a pleasant evening with Brother Neagle and family, all of whom were feeling well except a cold. At 11 P.M. we continued our journey to Belfast where we arrived at 12. Found Elder Perkins in the office, but we had a hard time to wake him to let us in. He informed us that another Elder had come, whose name was Charles McCarty. President Brough and Elder McCarty were on a visit to Ballyclare.

Saturday 3rd May 1890 — I in company with Elders Jardine and Perkins walked around town. Got a bath. Visited some of the Saints and in the evening attended Priesthood meeting in which a fare report was given of the mission which was encouraging.

Sunday 4th May 1890 — I attended our regular fast meeting. There was a good Spirit prevailed, 24 testimonies borne. I was invited to take dinner with Sister Sales. After doing so Elders Perkins, Jardine and myself held an open air meeting in one part of town while the other Elders and the Local Brethren held two others in other parts of town. Then attended the regular meeting in the evening. After which we all met at one place in the street and held another open air meeting. Brother Gibson occupied the time. I gave out 12 tracts.

Monday 5th May 1890 — President Brough stated that Elder Hunt had received his release to return home and he would have to make some changes, as there was two new Elders now come. He thought it best for Elder Fraser and I to go to Carrickfergas and continue the labors in that field. And Elders Jardine and McCarty to go to Dromore and open up a new field. And it was arranged for Elder Hunt to go with me for a week and show me where he had labored and where

not, that I might be able to continue the work he had begun. As I had left my satchel at Lisburn and had to go after it, Elders Perkins and Hunt went with me and we spent the evening at Brother Neagle's. Had a nice time, the folks felt well, and pleased to see us.

Tuesday 6th May 1890 — Jardine and McCarty went to Dromore. Elders Hunt, Fraser and I walked to our field of labor a distance of 10 miles. They were lodging with Brother and Sister Johnson. We found them well.

Wednesday 7th May 1890 — Elder Hunt and I went out tracting together that he might acquaint me with his district of labor. I gave out 62 tracts.

Thursday 8th May 1890 — Elder Hunt and I went through the country where he had been laboring, calling on one family in the town as we were going through who manifested a spirit of investigation. Loaned him a Voice of Warning. After distributing our tracts we called on Mr. Samuel Beggs, a friend to the Elders. During stay with him we explained the Gospel the best we could. He gave us our supper and invited us to come back any time. During the day I gave out 20.

Friday 9th May 1890 — Having received notice of our Conference to be held on Sunday May 11th and by request of President Brough we all went to Belfast where we met the other Brethren. Had a pleasant evening together. On our way we gave out a few tracts. I gave out 40.

Saturday 10th May 1890 — Received a letter from President Teasdale that he would be here Sunday morning. We spent the day in the office principally and had a good time.

Sunday 11th May 1890 — At 5 o'clock President Brough and Elder Hunt went to the boat to meet Apostle Teasdale, whom they found had arrived safely, accompanied by his wife and baby. they arrived at the office at 7 o'clock. We had a pleasant visit until meeting time, 10:30 A.M. The first meeting was devoted to business. Elders all reported their labors from the last conference. The authorities of the Church were sustained, also the elders and local authorities. According to the reports, there is a general feeling of indifference among the people, and very few who manifest a spirit of inquiry. The second meeting was occupied by President Teasdale who gave some interesting instructions upon the Gospel. The third meeting convened at 6:30 P. M. President Brough and Apostle Teasdale occupied the whole time confining their remarks principally to the first principles of the Gospel. Although the announcement of our Conference was published in the leading paper of the City, there was only about 15 Strangers attended out meeting. Still the Saints turned out well and we had a most enjoyable time.

Monday 12th May 1890 — Apostle Teasdale and President Brough visited around the town until 3 o'clock then took the train for Ballyclare to make a visit to Brother Stewarts, and stop all night with them. Then according to arrangements would go from there the following day to Giant's Causeway and some of the Elders were to join them at Dough Station.

Tuesday 13th May 1890 — At 6:30 A.M. Elder's Perkins, Jardine, McCarty and Myself took the train for the Causeway. At Dough Apostle Teasdale and Wife and baby, President Brough and

Sister Stewart joined us. We passed through Antrim, Ballymena, Port Rush and a number of smaller towns, and a beautiful portion of the country. From Port Rush we took the steam tram for a short distance then the train was drawn the remainder of the distance of 8 miles down the sea coast by electricity. There were many scenes of great interest all the way. Finally, after a three hour's trip from Belfast we arrived at the Giant's Causeway, one of the wonders of the world. The peculiarly formed rocks and the manner in which they were put together, and their uniform size and shapes, produced a most curious scene, which can with propriety be classed among the wonders of the world. After about 5 hours parade around through the different points of interest we took the train for Belfast. Arrived at 6:30 P. M. and Apostle Teasdale and Wife took the boat for Liverpool at 8 o'clock. He said he enjoyed his trip to Ireland as well as anywhere he had gone for some time.

Wednesday 14 May 1890 — During the forenoon we were in the office. Received some valuable instructions from President Brough and in the afternoon we separated each going to his field of labor. Elder Fraser and I walked out to Carrickfergus, 12 miles.

Thursday 15 May 1890 — We went out in the country distributing tracts. The houses being so much scattered that we could not go to many in a day. I gave out 16 tracts.

Friday 16th May 1890 — Rained all day so we were not able to work we therefore devoted our time to study and writing.

Saturday 17 May 1890 — The storm continued most of the night. The morning looked dark and cloudy but brightened up some about 9 o'clock. By invitation of the Neagle family, the Elders all agreed to meet at their place, as a farewell visiting party to the memory of elder Lewis Hunt who had been honorably released to return home after an absence of 25 months. According to agreement elder Fraser and I started on foot to Brother Neagle's place in Lisburn 18 miles. We walked to Belfast 10 miles then took the train the remainder of the distance. We met President Brough and Elder Perkins at the station in Belfast and all went down together. Found Elders Jardine and McCarty there who were well also all the folks were well. Soon after our arrival Elder Hunt and Edward Simpson came from Lurgan who had spent a day or two visiting their friends Mr. Boyce's and Robinson's families. We had a good time together. A good supper was prepared and we were treated with great kindness. We returned on the 11:30 train to Belfast. Arrived O. K. President Brough came to Belfast early in the evening, however, and attended to the ordinance of Baptism for the renewal of covenants for Brother Morton and wife, Anna Hannah who were married on Friday the 9th of May, 1890.

Sunday 18th May 1890 — We all attended our usual meeting at 11:30 A. M. Speakers were elder's Fraser, McCarty, Jardine, Hunt, and a few of the Saints bore testimony. Elders Perkins, Jardine and I were invited to dinner by Brother Simpson, after which we held an open air meeting being assisted by Brothers Robert and Edward Simpson. Very few came to hear. After meeting we distributed a few tracts. I gave out 25. Brother Hunt was the first speaker, said this would be undoubtedly the last time he would have the pleasure of again addressing the Saints in Ireland, gave many good instructions. Exhorted the Saints to be faithful and true to God. After meeting we held an open air meeting at which most of the Saints and a large crowd of strangers attended.

Elder Hunt first speaker, followed by President Brough and Elder Perkins. The audience listened attentively. After meeting a few questions were asked by parties who seemed considerably interested.

Monday 19th May 1890 — Elder Perkins and I visited some of the Saints in the forenoon and in the afternoon Elder Fraser and I came to our field. Was accompanied by Elder Hunt and Brother E. Simpson a short distance. We then gave them the parting hand, which was a great trial, having learned to love them and the thoughts of never meeting Elder Hunt, probably in this life was hard to bear. His home being in Snowflake, Arizona about 1000 miles from mine, but we have the consolation of a hope of meeting in eternity if we prove faithful. I distributed on the way 20 tracts.

Tuesday 20th May 1890 — It being rather a stormy day we confined our tracting in town. Near to home I called on two parties to whom I had loaned the Voice of Warning. One returned the book, but the other had not read it through yet. I distributed 14 tracts and preached the gospel to one family.

Wednesday 21st May 1890 — We went out into the country, being a good day. I distributed 22 tracts, sold 1 Voice of Warning, had a short conversation with one party.

Thursday 22nd May 1890 — It being a pleasant day we went out in the country during the day I distributed 50 tracts all of which were kindly received. I met with no refusals.

Friday 23rd May 1890 — We continued our labors in the country. I walked about 14 miles, distributed 70 tracts. Traveled through a beautiful country, passed by many fine groves of timber and fine fields, also near a nice little village called Ballycarry.

Saturday 24th May 1890 — Elder Fraser and I walked into Belfast distributed several tracts at the houses on the way. I gave out 88. Arrived at the office O. K. Found President Brough and Elder Perkins well. We also had the pleasure of meeting Elder Joseph S. Douglas from Pason who arrived in Belfast on the 22nd having been appointed to labor in the Irish mission.

Sunday 25 May 1890 — Attended our regular meeting. Elder Douglas, Elder Fraser, President Brough and Brother Gibson were the speakers, treating upon the subject of brotherly love and union. After dinner Elders Perkins, Fraser, Douglas and myself held an open air meeting. Elder Perkins and I did the speaking. At our evening meeting I was called upon to speak first, occupying about 35 minutes, subject, Apostasy and Restoration of the Gospel. Followed by President Brough who continued the subject in the open air meeting. I distributed 18 tracts.

Monday 26th May 1890 — Was a beautiful day. At 11 o'clock we all went to witness the marriage of two of the officers of the Salvation Army at their Hall in Blackstaff. Entrance fee was 2d. Service commenced by singing, and prayer by one of the Captains, during which shouts of Amen, Glory to God. Bless God, etc. were frequently heard in different parts of the room, some rising to their feet with eyes cast upwards, ringing their hand, asking for God to come in their midst. Some also exclaiming he is coming etc. After first prayer was singing with eyes closed then

continued supplications were offered by one of the Lady captains. Then singing, followed by a speech by the General of a rather jesting character during the time continuous shouting, laughing and clapping hands were carried on. The General then read the articles of agreement to be abided by, by the parties who were about to be joined in wedlock. He then turned to the Groom and read them to him, asking him if he was willing to abide by them, to which he responded.

Emphatically, I will. He then turned and read the same to the Bride, who also agreed to abide them. The Groom and Bride then took hold of right hands and the General hold of the two clasped hands, putting the oath to them both, and then pronounced them husband and wife. A ring was then placed on the finger of the Bride by the Groom as a sign of marriage and allegiance to her and the Salvation Army. They had one Groomsman and one Bridesmaid as witnesses. Immediately at the close of the ceremony the Groom exclaimed, Thank God its over. Here at this period showers of rice came upon them from the hands of the people in the congregation, considered as an emblem of Good luck to the married couple. The Groom then made a short speech. In his remarks he said he had made a call on the Army for 40 Pounds to assist him in his juvenile Band and invited the congregation to assist the Army to raise that amount. he then went around the congregation gathering up the silver portion then plates were passed around as a collection. Services were closed by Singing and Prayer by the General and a lady Captain. In the afternoon Elder Fraser and I walked out to our field of labor, but being late we did not distribute any tracts.

Tuesday 27th May 1890 — Elder Fraser and I called on Mr. Beggs. Had a long conversation with him. Ate dinner with him, then started out to exchange some tracts in that vicinity. We called in one place where we were invited in and talked about 3 hours. Sold 1 Voice of Warning during the day. I gave out 9 tracts. Sold 1 Voice of warning and preached the Gospel to 2 families.

Wednesday 28th May 1890 — Went out in the Woodburn district, where I distributed 8 tracts. Preached to 3 individuals. Sold 1 Voice of Warning.

Thursday 29 May 1890 — Rained nearly all day. I was out on the sea shore for a short time.

Friday 30th May 1890 — I went out in the town tracting. I distributed 18 tracts. Preached the Gospel to 1 family and talked with 3 individuals for a short time.

\*Saturday 31 May 1890 — Elder Fraser and I walked into Belfast. On our way in the Village of White Abbey I distributed 28 tracts. On my arrival at the office, to my great astonishment there was a letter from President Teasdale appointing me President of the Irish Mission. At the same time President Brough received one releasing him from the Irish Mission and appointing President of the Scottish Mission. Also Elder Jardine was released and appointed to labor in Scotland. One can imagine my feelings on that occasion better than I can describe them. Losing our most worthy President and one of our esteemed companions with whom I had labored for 7 months. And the worst of all to place upon me the responsibility of the Mission. Having long ago made up my mind to do the Lord's will, I consoled myself with the thoughts "If it is the Lord's will I will do the best I can." In the evening a priesthood meeting was held and an encouraging report of the mission was given.

*Report for May 1890 - Distributed 540 tracts. Assisted in 4 open air meetings. Sold 3 Voice of Warnings, loaned 2. Preached to 4 families and 6 individuals.*

Sunday 1st June 1890 — I attended the morning Testimony meeting there, 30 present and a good spirit prevailed. After dinner I attended an open air meeting, in which I was the speaker. After which we distributed a few tracts. I gave out 12. We then attended our usual evening meeting.

Monday 2nd June 1890 — The Elders all being together and some of them released we concluded to have our photos taken in a group, which we did, being 7 in all. Elder Perkins was appointed to succeed me in my field and Elder Douglas to succeed Elder Jardine. Each accompanied our successors to the field to make them acquainted with our district in the afternoon and gather up our books and things, preparatory to taking up our new fields of labor.

Tuesday 3rd June 1890 — Elder Perkins and I went through a portion of the district where I had labored. When away from home, about 4 miles after distributing quite a number of tracts, a heavy rain storm came up, and we made our way homeward. We had not proceeded far when a gentleman asked us to ride in his cart. We accepted and were then better able to curl up under our umbrella [sic] and keep more dry, but the wind became so strange that our Umbrella's was not much good. Finally a strong wind came which turned mine wrong side out, and broke several of the ribs, but fortunately the rain soon abated and we arrived home without getting much wet.

Wednesday 4 June 1890 — I took the train at 11 o'clock for Belfast and arrived at the office O. K. about 12:30 in the afternoon. President Brough and I were busily engaged in transferring accounts over from him to me until in the evening we called on Brother Morton a short time, then went to our Cottage Meeting in President Gibson's House, which proved to be a nice meeting though but few were in attendance.

Thursday 5th June 1890 — President Brough and I were engaged in the office transferring the business of the Mission from him to me.

Friday 6th June 1890 — We finished up our business in the forenoon. Every thing was transferred to me in good condition and very satisfactory to me and creditable to himself. The reports from month to month shows that President Brough has done a good work and he gained the affections and confidence of both Elders and Saints who regret very much to Part with him. In the afternoon we visited the Falls Foundry, was accompanied from one department to another by President Gibson, who worked there. Here was molded all kinds of machinery. Saw them cut files, rasps, etc., by hand.

Saturday 7th June 1890 — I was engaged most of the day. Attended to some business pertaining thereunto. I also called on two families. Elders Perkins and Fraser came in from Carrickfergus. Both in good health.

Sunday 8th June 1890 — Attended the regular meeting in the forenoon. After dinner Elder Perkins and I called on a young lady, who has for some time past been investigating the Gospel

by the name of Miss Megrarahan who has for 7 years been afflicted with a stroke. We spent about 2 hours with her reasoning upon the principles of the Gospel. She said she was satisfied with the principles as far as she understood them. Attended meeting in the evening, there were but few present, it being very stormy. There were 3 nonmembers present, to one of who I sold a Voice of Warning.

Monday 9th June 1890 — I went to the Baths and took a good bath in the morning, and in company with Elder Perkins visited a family to whom we sold a Voice of Warning, and as we were on the way into the city we were informed that Sister Walker wished us to call on them and if possible influence her husband to refrain from drink, as he had been indulging in that habit for several days. Elder Perkins and I called on them and talked with him for about 3 hours.

Tuesday 10th June 1890 — Elders Perkins and Fraser went to their field of labor, and after attending to some business I took the train for Lisburn to visit Brother Neagle and family, according to arrangements. Elders Brough and Jardine were to meet me there. Soon after I arrived they came, having made a visit to Mr. Boyce and Robinson families near Lurgan. We stopped at Brother Neagles until 9 P. M. Had a pleasant time. Left the folks feeling well and happy.

Wednesday 11th June 1890 — I was engaged in the office all day and in the evening Elder Brough and I visited Miss Ellen Stewart who had made application for Baptism. After asking her several questions regarding the steps she was about to take and giving her such counsel as we were lead, she told us that she felt satisfied and that her Parents were also satisfied. We then went to our Cottage Meeting at Brother Hamilton's to which there were a good attendance, and some good instructions were given by President Brough. After meeting a number of us went to the sea shore to witness the baptism of Mrs. Lindley, Ellen Stewart, and Bella Amos. Mrs. Sales rebaptism for renewal of covenants. President Brough officiated in the ordinance. Mrs. Lindley and Sales were confirmed at the office the same evening. I was mouth in the confirmation of Mrs. Lindley and Elder Jardine mouth in the reconfirmation of Mrs. Sales.

Thursday 12th June 1890 — I was visiting some of the Saints and friends of President Brough in connection with him.

Friday 13th June 1890 — I continued my visiting with President Brough and went through his tracting district. Called on Miss Megrarahan, whom we found still interested in the Gospel. I loaned her a Book of Mormon.

Saturday 14th June 1890 — I remained in the office most of the day. Elders Perkins, Fraser, McCarty and Douglas came in from their fields of labor in the evening. We held a bible class, being rather an unfavorable time of the year for evening meetings we adjourned our meetings for a season. After meeting we had a picnic, gotten up by the Saints as a farewell party for President Brough and Elder Jardine. Everything went off pleasantly and we had a nice time.

Sunday 15 June 1890 — I attended our usual meeting at 11:30 A.M. during which Ellen Stewart and Isabella Amos was confirmed members of the Church of Jesus Christ. President Brough was

mouth in the confirmation of Miss Stewart and I in the confirmation of Miss Amos. President Brough stated that I had been appointed to Preside over the Irish Mission by President Teasdale and that it would be in order for my name to be presented for their approval. My name was presented and I was unanimously sustained. And President Brough was honorably released, also elder Jardine and a hearty vote of thanks extended for their faithful labors. The evening meeting largely attended. Elders Brough and Jardine occupied the time giving a clear and plain explanation of the first principles of the Gospel, bore strong testimony to the truth of it and closed by asking God to bless the Saints and all the honest in heart.

Monday 16th June 1890 — The Elders, 7 in number, went and sit again to have their photos taken, the other not suiting. after which elder Brough and I called on Miss Megrarahan for a short time. We found her very much interested in the Gospel, said she could not sleep or rest for thinking about it. She felt quite bad to see Elder Brough leave. We then attended to two baptisms for renewal of covenants for Sisters Simpson. Elder Brough baptized them and Elders Perkins and Jardine confirmed them.

Tuesday 17th June 1890 — We were all busy assisting Elders Brough and Jardine to get off on the boat. At 3 P. M. they set sail for Scotland. A number of the Saints were on the quay to bid them good-bye. In the evening Elders McCarty and Douglas took the train for Dromore. Elders Perkins, Fraser and I held a meeting on the street and gave out a few tracts. I gave out 10.

Wednesday 18th June 1890 — Being a stormy day, I remained in the office cleaning it out, and attended to some correspondence for the office and myself. In the evening I attended the cottage meeting in the house of Brother Lindley.

Thursday 19th June 1890 — Elders Perkins and Fraser went to their field in Carrickfergus. I went out tracting. Gave out 88 tracts. After which I went up in town, purchased a record book and a day book for the office.

Friday 20th June 1890 — Elder Douglas came in from Dromore and I went into town with him to attend to some business at the Bank. He returned again and I went out tracting. Distributed 100 tracts.

Saturday 21st June 1890 — I was engaged in the office most of the day. Called on two families. Sold 1 Voice of Warning. Brother Morton stopped with me all night.

Sunday 22nd June 1890 — Attended the regular meetings. Was invited to Brother Simpson's for dinner. Brother and Sister Simpson, Miss McConnell and myself visited Miss Megrarahan. Found her feeling quite anxious to learn the truth. We talked with her about two hours, principally upon the subject of Authority.

Monday 23rd June 1890 — I went out tracting in the forenoon. I distributed 82 tracts.

Tuesday 24th June 1890 — I assisted Brother Teer pack his trunks preparatory to emigrating to Zion. In the evening Miss McConnell called on Miss Megranahan. I accompanied her to the place. She found her still much interested in the Gospel.

Wednesday 25 June 1890 — I continued to assist Brother Teer and family to pack their trunks until in the evening. I attended our usual cottage meeting in the house of Brother Cavanaugh.

Thursday 26 June 1890 — I finished the packing today. In the afternoon Elders Perkins and Fraser came in from Carrickfergus. I met Miss Mary and Anna McIlvane at the station. As they were also going to emigrate with the company which is to sail on the 28th. In the evening, Brother and Sister Teer, Sister Sales, Anna Teer, Mary and Anna McIlvane set sail for Liverpool to join the company. They left in good spirits. A good number of the Saints were at the boat to bid farewell to our parting friends.

Friday 27 June 1890 — Elder Perkins and I visited a few of the Saints during the day.

Saturday 28 June 1890 — I was engaged in the office most of the day attending to my correspondence. In the evening I in company with Elder Perkins and Miss McConnell visited Miss Megranahan. Had a very pleasant and satisfactory conversation with her and to our great joy she informed us that she was satisfied with the Gospel and desired to be baptized on Sunday July 6th. She wished us to come again Sunday, to which we agreed.

Sunday 29 June 1890 — Attended our usual meeting at 11:30 A. M. after which I was kindly invited to dinner by President Gibson, which I accepted. After dinner Elder Perkins, Miss McConnell, the two Miss Neagles and I visited Miss Megranahan again, her conclusion to be baptized was still the same. Remained with her until 6 P. M. then went to meeting. President Gibson occupied a portion of the time and myself the rest. Nearly at the close Brother McGhie and wife from Utah came in being strangers we did [not] know till after the meeting that they were Mormons. When they made themselves know they were greeted with joy by all the Saints and we had a few minutes of pleasant conversation with them. I invited them to stay at the conference house with me which was thankfully accepted. The evening was spent in relating our experience and how they left things at home, etc.

Monday 30th June 1890 — I was employed in the office all day until in the evening. I accompanied Brother and Sister McGhie to Brother Simpson's where we had an enjoyable time. There were present, besides us and Simpson's family, Brother and Sister Gibson and Mary Jane McConnell.

*Report for June 1890 - Distributed 300 tracts. Assisted in 2 open air meetings. Sold 7 Voice of Warnings, loaned 2. Loaned 1 Book of Mormon and made a present of 1 Book of Mormon.*

Tuesday 1st July 1890 — I was running around with Brother and Sister McGhie all day assisting them to find some of their friends. Called on several families in town and in the evening took train for Ballyclare. Called on Brother Stewart. Stopped all night with them, having a nice visit.

Wednesday 2 July 1890 — We took an early train for Belfast. Called on a few more friends, and at 4:45 P. M. they took the train for Larne from which place they would take the steamer for Stranrear from there to London by train.

Thursday 3 July 1890 — I called on Brother Gibson on a little business after which I visited Sister Cannon. Took dinner with her. In the evening I called on Miss Megrnahan, found her feeling well in the Gospel, and still wished to be baptized. I also had a long conversation with her brother-in-law.

Friday 4 July 1890 — I was busily engaged preparing for the baptism to take place on Sunday and attending to some business in the office.

Saturday 5 July 1890 — In the morning myself and the Elders all went to the baths, and 2 o'clock we met President S. R. Brough and Elder Jardine at the docks. Elders Samuel Worsencroft, from Payson, Thomas Spackman from Farmington, and A. B. Wilson from Hyrum arrived to make us a short visit. In the evening we held a prayer meeting specially in behalf of Miss Eliza Jane Megrnahan who is afflicted with Paralysis and who has solicited baptism. A good feeling prevailed throughout the meeting and the Spirit of God reigned in our hearts. There were 10 of the traveling Elder present, all of whom stopped in the office all night. Slept in 3 beds. We also made it a matter of fasting from Friday night till Sunday at 2 P. M. in behalf of our afflicted friend.

Sunday 6th July 1890 — We hired a cab and at 9 A. M. took Miss Megrnahan to the Peters Hill baths for the purpose of Baptizing her. There were 10 of the Elders present and a number of the Saints present. After preparation for going into the water, we sang a hymn and Elder Worsencroft offered prayer. I then went down in the water and Miss Megrnahan was assisted down in the water. I baptized her. She was taken up out of the water. After being dressed again a Hymn was sung and she was confirmed by President Brough of the Scottish mission. After which we sang another hymn and Elders Perkins, Jardine and Myself offered prayer. We then offered our supplications in administering to her that she might be restored. The power of God rested upon us and testified that she would receive strength gradually and in the own due time of the Lord she would be healed. We then took her home and attended our fast meeting, in which many testimonies were borne to the truth and the power of God which accompanied the labors performed during the day. After meeting all of the Elders went to the home of Sister Megrnahan and after having a word of prayer, we anointed her with oil and administered to her. She testified that she knew she had done the will of God and would be restored to health. And on leaving, Elder Thomas Spackman took her by the hand and Prophesied in the name of Israel's God that she would yet be restored to health and gather to Zion. The power which accompanied his words filled every heart. We left her rejoicing and happy. At half-past six we attended our regular meeting. A good feeling prevailed and I think that the day was one of the happiest of my life. Every soul who witnessed the power of God felt to rejoice and praise Him.

Monday 7 July 1890 — Some of the Elders went to Giants Causeway. I was attending to some business in the office and visiting with the brethren. In the evening Elder Brough and I in

company with some more of the Elders called on Sister Megrarahan and again anointed her and administered to her, then came back to the priesthood meeting.

*A fair report was given of the mission which is as follows: 3588 Tracts distributed. 19 Voice of Warnings Sold, 16 loaned. 3 Book of Mormons loaned and one given away. The Gospel has been preached to 15 families and 38 individuals. 5 Baptisms. 6 Emigrated. 1 Child blessed and 3 renewed their covenants by baptism. The above is a report for the month of June.*

Tuesday 8 July 1890 — We all remained in the office most of the day. Had a general good time singing hymns intermingled with different kinds of amusements, among the most popular was a game of Sanpete. In the evening we all, except Elders Spackman and Wilson, who went to the boat to return to their field went to Brother Simpsons and spent the evening. We had a pleasant time.

Wednesday 9 July 1890 — Elder Brough and I were busy until 2 o'clock making up our reports. At 3 he started for his field of labor. Also the other the elders of this mission went out in their respective fields. Elder Worsencroft remained with me till in the evening, during which time we called on Sister Megrarahan, found her feeling well in spirit. He then took the boat for Manchester, and I went to the cottage meeting at Brother Gibson's.

Thursday 10 July 1890 — I was busily engaged in the office all day finishing up my reports and balancing up the books.

Friday 11 July 1890 — I was working in the office all day posting up the books. The Elders all came in from their fields to spend the holiday (the 12th).

Saturday 12 July 1890 — There was preparation made for a grand celebration by the orange men of Belfast at the Chictchester Park. The Procession formed in the central part of town and marched to the Park. There were about 50 or 60 Bands of music and there were thousands of people gathered in the field which was dotted all over with stands sellers of liquor, lemonade, etc. were busily engaged serving the people. It was raining all day and although hundreds were wet through they did not cease their amusements. Hundreds were drunk, many of whom wallowing in the mud. I remained in the Park with the other Brethren until the crowd began to disburse. It was a grand site to witness.

Sunday 13 July 1890 — I attended our usual meetings. Elders Perkins, and Fraser, Brother Ireland and I called on Sister Megrarahan, administered the Sacrament to her and had a prayer with her. She feels quite satisfied with the Gospel. Held an open air meeting at which Elder Jardine and I addressed the meeting.

Monday 14 July 1890 — We went around town for a while and at 3 P. M. Elder Jardine took his departure for Scotland to his field of labor, after which Elders McCarty and Douglas took the train for Dromore.

Tuesday 15 July 1890 — I was engaged in the office all day posting up the books and copying the record. In the evening I met President Gibson at Brother Walker's, then went and visited a family nearby, with whom we conversed for about two hours upon the Gospel. They seemed quite interested in our conversation.

Wednesday 16 July 1890 — I continued my labor in the office in the forenoon. And in the afternoon I got a man to white wash the office. Assisted in moving the things. Attended cottage meeting in the evening at Brother Hamilton's.

Thursday 17 July 1890 — I washed out some of my clothes and worked the remainder of the day in the office till evening. Elders Perkins, Fraser and I held an open air meeting in Malcom Lane at which we all spoke a short time. Called to see Sister Megrarahan for a short time in the evening, she was feeling better. Had a conversation with her Brother-in-law upon the Gospel.

Friday 18 July 1890 — I worked all day copying the record in a new book till in the evening we held an open air meeting at which I and Elder Perkins addressed the people on the Gospel. The people gave good attention.

Saturday 19 July 1890 — In the morning we were greatly surprised in receiving a letter from President Teasdale releasing Elder Perkins to go home with the company to leave Liverpool on August 2nd, 1890. After writing a few letters we took the train at 1:30 for Lisburn to see Brother Neagle and family as some of them were intending to emigrate when Elder Perkins was to return home. We found them all in good health. As the time was so short and as the Old folks had concluded to go soon the Girls, by our advice, concluded to stay and they would get ready and all go out in October. We remained all night with them, had a splendid visit, and all of the gooseberries we could eat.

Sunday 20 July 1890 — Brother and Sister Neagle came up with us to the meeting. We had a good meeting several strangers were present. After dinner we held an open air meeting, then called on Sister Megrarahan. Administered the Sacrament to her, also administered to her for her health. She seems to feel well in spirit and also feels better bodily. After making her a short visit we went to our evening meeting which was well attended.

Monday 21 July 1890 — We Elders went to the swimming baths and had a good swim. In the evening we held an open air meeting, and called on Brother John Jr. Hamilton for a short time.

Tuesday 22 July 1890 — We went down to see a boat launched, but on account of not having help enough they postponed it till tomorrow, after which I distributed 14 tracts.

Wednesday 23 July 1890 — Again we went to see the boat launched. They succeeded this time, and it was worth seeing, and it was so easily accomplished. I am unable to describe the way the operation was performed in a way to give others an understanding. The name of the boat was City of Perth. In the evening we attended our usual cottage meeting, a fair attendance, held in the house of Brother Cavanaugh.

Thursday 24 July 1890 — Elder Perkins and I took the train at 7 A. M. for Lurgan. called at Brother Neagle's on the way and got Breakfast. Arrived at Lurgan 10 A. M. walked out as far as Mr. Robinson's. Stayed with them until after dinner, when we continued our journey to our friend Mr. Boyce's. Found all well and glad to see us. We stopped overnight with them.

Friday 25 July 1890 — As Miss Eliza and Jane Neagle had arranged to come out to see the folks, Mr. Boyce took his cart and horse and met them at the station. During the day we visited backwards and forwards with the Robinson family, assisted them to carry hay, etc. Elders McCarty and Douglas came about 2 P. M. We all took our dinner at Mr. Boyce's, after which we all got out in the pasture and played games, rode horse back, etc., and we just had a splendid time. At 8 P. M. we held meeting according to arrangement, at which there were about 20 present. Elders Perkins, McCarty and Douglas addressed the meeting. A good feeling prevailed. After meeting Mr. Boyce took elder Perkins, the Neagle girls and I to the train, which we took to Lisburn, as we had an appointment in Lisburn next morning. We stayed all night with Brother Neagle.

Saturday 26 July 1890 — We remained with Brother Neagle until after dinner then took the train for Belfast. Met a few of the Saints in town who had arranged to go up on the Cavehill for a picnic. we spent the afternoon on the hill participating in playing games, gathering flowers, ferns, etc. and eating our picnic, gooseberries, and sweets. Had a splendid time.

Sunday 27 July 1890 — Attended our regular meetings as usual. The meetings were well attended. Elder Perkins was released by a unanimous vote and a vote of thanks was extended to him for his kindness. He delivered his farewell sermon in the evening.

Monday 28 July 1890 — The Elders all went out to Ballyclare but myself. I was engaged in the office.

Tuesday 29 July 1890 — I went and distributed 40 tracts and continued my labors in the office, making up the record of the Irish Mission. Elders returned in the evening. Elder Perkins and I in company with Miss McConnell went to see Sister Megrarahan, found her feeling well in Spirit and improving in health. Said she could rise to her feet better than she had for 3 years.

Wednesday 30 July 1890 — Elder Perkins and I called on a few of the saints and I also called to several shops to see how many Books were sold. They had succeeded in selling one.

Thursday 31st July 1890 — Elder Perkins and I called on a few more of the saints and packed up his trunk preparatory to taking his departure for Liverpool where he would join the company of saints bound for Zion. in the evening at eight o'clock Elder Perkins sailed for Liverpool. There were a number of saints gathered to see him away, also all of the Elders.

*Report of July 1890 - Distributed 224. Held 5 meetings. Visited 3 families to whom I preached the gospel, also several individuals.*

Friday 1st August 1890 — I distributed tracts in the forenoon and called on the remainder of the shops to ascertain whether anymore Books had been sold. And I called to see Sister Megrnahan whom I found still improving in health and feeling well in the gospel.

Saturday 2nd August 1890 — I received a letter from Elder Perkins stating that he arrived at Liverpool all right. I had a bath. I was then engaged in the office all the remainder of the day. In the evening we held our Priesthood meeting, at which the mission was reported in fair condition, having distributed 1532, held 8 meetings with nonmembers, Sold 1 Book of Mormon, 1 Voice of Warning, loaned 15 Voice of Warning, Preached the Gospel to 10 Individuals and 3 families.

Sunday 3rd August 1890 — Early in the morning I went to the boat to meet Elder W. J. Critchlow who had been appointed to labor in Ireland. He arrived at 7 o'clock A. M. Soon after arriving at the office, Elders James Wotherspoon and Sharp came in. They came from Scotland to Ireland on a visit. At 10:30 we all went to meeting, which was well attended. After which we got dinner and then went to the cemetery where we spent two or three hours, looking at the monuments, tombstones, etc. Then returned to our meeting in the evening. Elders Wotherspoon and Sharp addressed the meeting upon the first principles of the gospel.

Monday 4 August 1890 — We all went through the Poor House in which there were 2500 inmates. 284 of whom were insane, 80 illegitimate infants, most of whose mothers were also there, a large number of Invalids and patients suffering from diseases of different kinds, principally caused by impure lives. Their food was all cooked by steam and consisted principally of oatmeal porridge and milk and Irish Broth. We happened it at meal time. It [is] quite interesting to see them dish out the food in a wholesale manner, and so many to partake of the same. Everything clean and tidy and every room well ventilated, and everything was carried out in a systematic manner. In the evening we all went to Lisburn to see Brother Neagle and family until about 10 P. M. We had a pleasant time, when Brother Neagle's son and wife and two gentlemen came in and interrupted us by asking each of us how many wives we had and some other absurd questions. A gospel debate ensued for about an hour, then we departed leaving them with the folks, for we had to catch the train, being the last one that evening. When we got out in the street there were 7 or 8 young men waiting, we supposed for us, but as there were 7 of us, we went along to the station unmolested.

Tuesday 5th August 1890 — Elders Wotherspoon and Sharp went to Dublin. I was busy in the office making up my monthly report.

Wednesday 6 August 1890 — I completed my report and wrote a letter to my family. In the evening went to Cottage meeting.

Thursday 7 August 1890 — I attended to some business in the office then called to see Sister Cannon, whose daughter had applied for baptism. Arranged to attend to the ordinance on Sunday morning. In the afternoon I distributed 74 tracts and called on Sister Megrnahan in company with Elder Critchlow and Sister McConnell. found her still improving in health.

Friday 8 August 1890 — I employed myself in the house in the forenoon. In the afternoon I distributed 100 tracts. Spent the evening at Brother Lindley's.

Saturday 9 August 1890 — I went and engaged the baths to attend to some baptisms. Also called to see Brother Gibson on some business, and in the afternoon I distributed 116 tracts. And Sister McConnell and I called on Sister Megrarahan for a short time in the evening. Found her still improving in strength, but was meeting with some opposition.

Sunday 10 August 1890 — At 9:45 Elders Fraser, Critchlow and I met Miss Mary Nelson and Miss Martha Cannon at the baths and I baptized them. Miss Nelson for renewal of covenants and Miss Cannon for remission of her sins being her first time. From here we went to meeting where they were confirmed. I also attended the meeting in the evening, after which Elder Critchlow and I visited Sister Megrarahan and administered the Sacrament to her. Sister McConnell also came with us. It rained most of the day.

Monday 11th August 1890 — I was employed in the office until 6 o'clock P. M. when I met Brother Gibson to visit a family who were investigating. While on our way we called in the Royal Hospital where I met Col. Ganey, who kindly invited me to call and spend an evening with him. After going through the building, we went to Brother Walker's, found under the influence of liquor and just ready to go to England. We then called on the family who was investigating. Had a good long talk with them upon the Gospel. They seemed somewhat interested in the Gospel, and invited us to call again. Brothers Fraser and Critchlow took their departure for the Newtownards field, or rather to open up a field in that town. They left in good spirits.

Tuesday 12th August 1890 — I attended to some correspondence for the office in the forenoon, after which I distributed 100 tracts and visited Mr. Glaspie who has for some time been investigating. Found them still interested in the Gospel, and was pleased to see me.

Wednesday 13 August 1890 — In the forenoon I distributed 68 tracts during the time I had a long conversation with a Catholic woman upon the gospel. In the afternoon I wrote some letters home and attended the Cottage meeting in the evening. There was a strange lady in the meeting who listened very attentively. After meeting she told Brother Hamilton she believed that was the true gospel.

Thursday 14 August 1890 — I was employed in the office most of the day. Went up in town to attend some business and visited sister Megrarahan in the evening.

Friday 15 August 1890 — Soon after Breakfast Brother John Carine from Paisley, Scotland. After having a nice pleasant interview with him we went up to his Brother's where I spent the afternoon quite pleasantly. We then visited Mrs. Moore in Joy St. whom we found well.

Saturday 16 August 1890 — I was engaged in the office in the forenoon. In the afternoon the Elders came in from their fields, all in good health and spirits. Also Brother Carine, Wife and Sister-in-law came to the office. Having got dinner ready, we partook of the same then visited

Sister Megrarahan, who was feeling well in spirit and still improving in health. We returned to the office and had a pleasant visit for a short time.

Sunday 17 August 1890 — I attended my meetings as usual, both of which were fairly well attended. I took dinner with Brother Gibson. Made a short visit at Mr. Carine's. In the evening after meeting by request of Sister Gibson I baptized her for renewal of her covenants in the sea. She was reconfirmed a member of the church by Elder Critchlow.

Monday 18 August 1890 — I was in the office with the Elders most of the day. In the evening we held a meeting on the street, which was one of peace, also called on Brother Hamilton for a short time.

Tuesday 19 August 1890 — The Brethren departed to their fields. I went down to the boat to see Brother Carine before his departure to Scotland. In the evening I visited Sister Megrarahan in company with Sister McConnell. Also saw her companion Miss Comeran. Had a pleasant visit. Had a conversation with Sister Megrarahan on the resurrection of the dead.

Wednesday 20 August 1890 — As I was not well I remained at home all day and attended to some correspondence until evening when I attended prayer meeting at Brother Cavanagh's. After which I went up to up to Brother Gibson's expecting to meet Sister Martin, but owing to her circumstances, did not come but sent her daughter to tell us. I told her I would call on them next day.

Thursday 21 August 1890 — I was employed in the office addressing the Stars until 2 P. M. Then I called on Sister Martin. After attending to some business with her I entered into conversation with her upon the Gospel. Found that she did not have a very good understanding of the Gospel, and had grown quite cold. After spending about two hours with them, I left them to ponder over what had been said, also left them some gospel tracts to read.

Friday 22 August 1890 — I was sick and did not go out all day.

Saturday 23 August 1890 — I felt a little better, and visited Sister Walker, Brother Simpsons and Sister Megrarahan.

Sunday 24 August 1890 — I still continued to improve in health and attended our regular meetings which were well attended. Sisters Eliza and Jane Neagle, Sister Morton, Mary Jane McConnell and Mary McMaster came with me to dinner. Sisters Neagle and I called on Sister Megrarahan and I administered the Sacrament to her, also administered to her for her health.

Monday 25 August 1890 — Rained nearly all day therefore could not do any work. Elder Douglas came in from Banbridge in the evening sick with sore throat and a bad cold.

Tuesday 26 August 1890 — Elder Douglas felt a little better. I went out in the forenoon and distributed 30 tracts and talked with a few parties. Brother Neagle came in and after attending to some business with him, I accompanied him into the town to purchase some chests to pack his things in to emigrate to Zion.

Wednesday 27 August 1890 — Elder Douglas felt all right and at 3:50 P. M. took the train for Banbridge again. I wrote a letter home, and in the afternoon distributed 40 tracts and sold 1 Voice of Warning. Then attended to some business in town. In the evening attended meeting at Brother Lindley's, only a few attended.

Thursday 28 August 1890 — I was engaged in the office in the morning as it was raining. At noon I received a letter from President Teasdale informing me that he could not obtain any intermediate berths for Brother Neagle and family, and if they went with the next company he would have to go steerage. I took the train for Lisburn and informed them of the situation. They however concluded to go any way. After spending an hour or two, I returned, and visited with Sister Megrnahan. She said she felt some better. She thought she was gaining strength.

Friday 29 August 1890 — Rained most of the day. Brother Johnston called in to see me for a short time. Soon after his departure Elder's Fraser and Critchlow came in with whom I had a good visit. Early in the evening President Gibson, Brother Cavanagh and Simpson came for me to accompany them teaching. We visited two families.

Saturday 30 August 1890 — I went out to Brother Stewart's. While there I had a long talk with a young man and two young ladies upon the Gospel.

Sunday 31 August 1890 — I arose in the morning to take the train for Belfast in order to attend meeting, but being misinformed in the time I was too late so I remained until evening. Went to the Doagh Church. Returned in the evening, and called on Sister Megrnahan. Was accompanied by Miss Comeran, who for some time had been investigating, and who informed me that she had concluded to be baptized. Sister McMaster also came with us.

*Monthly Report August 1890 - Distributed 535 tracts. Sold 2 Voice of Warnings. Preached to 4 Individuals. Held 1 open air meeting.*

Monday 1st September 1890 — I was in the office all day until evening. Elder Douglas and I attended the circus which was good.

Tuesday 2 September 1890 — I went to Lisburn to assist Brother Neagle and family pack their trunks preparatory to starting for Zion. I assisted them all day. Stopped all night, many of their friends came in to see them, many of whom urged hard for them to stay here, as they were going to be lost, etc.

Wednesday 3 September 1890 — I continued to render assistance during the day. Finally we got everything in order. I stayed overnight again.

Thursday 4 September 1890 — We got the luggage taken to the train and at 11 A. M. we took the train for Belfast. Arrived at the office at 12, where we remained until even, visiting with the Elders. Brother Neagle proposed to pay my way to Liverpool and return if I would accompany them. I accepted the proposition and at 8 P. M. we set sail. Some of Brother Neagle's friends made

some desperate threats and tried to cause some trouble, but resulted in nothing but talk. During the night Eliza and mother were sea sick and I waited on them the best I could. Mary Nelson and child also went with us. She also was on her way to Zion.

Friday 5 September 1890 — Arrived at Liverpool at 8 A. M. No one was at the docks to meet us. After waiting about an hour, and no one came, Brother Neagle and I went to the Office, found out what to do and I returned. Got a cab to take Sister Neagle, Mary Nelson and Jane to the office while Eliza and I remained till Elder Baugh came to assist us to get our luggage to the station. He came after waiting some time, and we got to the Office about noon, got breakfast. Then arranged for the tickets, etc., and at 5 P. M. took the train for the Boat. Got located on the boat late in the evening. The folks were very tired. I remained on the boat all night.

Saturday 6 September 1890 — I arose in the morning about 8. Found the folks feeling rested and much better. While they were getting their tickets checked, etc. Elder Baugh and I got their wanted luggage in some new berths built for them. We spent the forenoon and until 3 P. M. with the Saints Singing Hymns and giving them a little advise and encouragement. And at time the boat sailed left them feeling well, though sorry to part with me. I returned to the Office with the Elders. Got dinner, then went out to see a grand procession called the Working Men's procession. Each trade representing their profession or occupation by Banners bearing their trade marks, etc. It was estimated at about 70,000 men in the procession, while thousands filled the streets to witness the scene.

Sunday 7 September 1890 — I attended meeting in the morning after which got dinner and took a walk out in the country. Returned and attended meeting again in the evening at which I, by request of the President, occupied a portion of the time.

Monday 8 September 1890 — I visited with the brethren until 7 P. M. when I set sail for Belfast. I got along nicely until about midnight when I took sick and for two or three hours I had a hard time. After getting over it a little, lied down on the floor and had a sleep. Arrived at Belfast at 7:30 A. M.

Tuesday 9 September 1890 — But was sick all day.

Wednesday 10 September 1890 — I was engaged in the office all day making up my monthly report, attended meeting in the evening at Brother Hamilton's.

Thursday 11 September 1890 — I finished up my report, addressed the stars and attended some correspondence. Visited Sister Megrarahan in the evening in company with Sister McConnell. Found her feeling pretty well, had a pleasant time with her.

Friday 12 September 1890 — I received a note from Brother Wallace informing me that he and party would arrive in Belfast wishing me to meet them. I immediately went to the train arrived in about 5 after I did. There were in the party Brother Wallace, Wife and daughter and Brother Brockbank, Wife and Miss Woodmancy, all from Salt Lake City. I brought them to the office where we got breakfast. Then we went through the town a while. Then to the cemetery, back

through the town to the office. Brother Wallace and I then went and got a place in the Hotel for them to stay, then removed their things to the Hotel.

Saturday 13 September 1890 — I was visiting most of the day. Visited Sister Megrnahan in the evening.

Sunday 14 September 1890 — Attended meeting at 11:30 A. M. Brother Wallace and Brockbank occupied a portion of the time. Related their experience in the church early rise of the church. After which the meeting was opened for testimonies. Many faithful testimonies were borne, among which were the testimonies of Sisters Wallace, Brockbank, and Woodmancy. It was a most enjoyable time. I took dinner with Brother Hamilton, after which Brother William Hamilton and I went and administered the sacrament to Sister Megrnahan and stayed with her till meeting time. We then attended the meeting. I was called to occupy the time. Our visitors could not come, on account of business in Crawfordsburn.

Monday 15 September 1890 — I was visiting with my Utah friends all day until 5:45 P. M. when they took their departure on the train to Larne, from there the boat to Stranrear, thence by train to Edinborough. Brother Wallace and Brockbank presented me with ten shillings each. I called on Brother Cavanagh for a short time, then returned to the office. I spent the evening with a family, to whom I preached the Gospel, who seemed quite interested. I also sold them a Voice of Warning.

Tuesday 16 September 1890 — I was in the office all day. Did not feel well.

Wednesday 17 September 1890 — I went out and distributed tracts in the forenoon, gave out 45. Attended meeting at Brother Cavanagh's. Elders Fraser and Critchlow came in from Newtownards, both in good health, who accompanied me to meeting.

Thursday 18 September 1890 — In the forenoon I was engaged in the office addressing the Stars and attending to some other business.

Friday 19 September 1890 — I went out tracting, distributed 96 tracts. I was not well.

Saturday 20 September 1890 — I was in the house all day, was sick with a bad headache. Called on Sister Megrnahan.

Sunday 21 September 1890 — I attended meetings as usual. Also visited Sister Megrnahan. Stormy day.

Monday 22 September 1890 — Received note from Elder James S. Stapley stating that he had been appointed to labor in Ireland, and would arrive here in the morning the 23rd. I was sick all day.

Tuesday 23 September 1890 — I met Elder Stapley at the docks early in the morning, who arrived in good spirits. After going to the office and getting Breakfast, we went up in town for a while.

Called on President Gibson and Brother Mortons and in the evening called on Sister Megrnanhan. I felt miserable all day, suffering with headache, though was somewhat better than the day previous.

Wednesday 24 September 1890 — Elder Stapley and I walked up in the town for a while then returned and I attended to some correspondence. Went to meeting in the eve.

Thursday 25 September 1890 — I was considerable better. I was occupied in the office addressing the stars and attending to some other office business. In the evening visited Sister Megrnanhan. Found her feeling well in Spirit and still improving in body.

Friday 26 September 1890 — In the morning gave out 72 tracts. In the evening Elder Stapley and I visited Sister Walker and another family near by who are investigating.

Saturday 27 September 1890 — I wrote a letter to Elder Noyes and attended to some business in town. Brother Morton and Wife came to see us. Elder Douglas came in. I in company with Elder Stapley, Sisters McConnell and McMaster visited Sister Megrnanhan.

Sunday 28 September 1890 — I attended meetings as usual. Also called on and administered the Sacrament to Sister Megrnanhan. She felt well and pleased to see us, and seemed to be very thankful that she had received the light of the Gospel.

Monday 29 September 1890 — I was in the office most of the day counseling together with the elders, and sending off some orders for Books, etc.

Tuesday 30 September 1890 — Rained all day so we could not go out. In the evening I was called to officiate as teacher, also Monday evening.

*Report September 1890 - Distributed 117 Tracts, Sold 1 voice of Warning, 5 Emigrated, Visited 1 family.*

Wednesday 1st October 1890 — Elder Stapley and I went out tracting. I distributed 100 tracts, and wrote some letters. Evening was spent in an interesting prayer and testimony meeting in the office, after which was called on to administer to John Hamilton's child who was sick with fever. Left it much better.

Thursday 2nd October 1890 — I was out tracting in the forenoon, distributed 34 tracts.

Friday 3 October 1890 — Elder Stapley and I took the train for Taniflason, called to see Sister Montgomery in Lurgan. She was not very well. Continued our journey visiting some of our friends on the way. All of whom we found well and pleased to see us. Held meeting in the evening, which was well attended by earnest listeners. I occupied most of the time, McCarty and Douglas were present.

Saturday 4th October 1890 — After visiting with our friends until 3 P. M. we took the train from Lurgan for Belfast, arrived just in time for our Priesthood meeting, which convened at 7:30 P. M. A fair attendance of the Brethren and a good spirit prevailed.

*During the month there were distributed 3532 tracts, Sold 7 Voice of Warnings, and loaned 11. Sold 4 Books of Mormon, loaned 1. Loaned 2 Orson Pratt's works. Held 4 meetings with strangers and we preached the gospel to a goodly number of families, and several individuals during the month.*

Sunday 5 October 1890 — I attended Meetings as usual and called on Sister Megrnahan. All the Elders being in we all took dinner at the office and invited a few saints, making 13 in all for whom we got dinner. Had some real Irish broth and fish.

Monday 6 October 1890 — The Elders all had our photographs taken standing with our hats on. Spent the rest of the day visiting, singing and counseling on matters pertaining to the mission. In the evening was called on to administer to Brother John Hamilton's child which was very sick. It received immediate relief for a short time. When they commenced to uphold the Salvation Army and other denominations, and God withdrew his blessing and the child got worse and we were called for again, resulting about in the same thing as at first, and the third call was made, with the same results. I then told them if they willed their child to live, they must be in earnest and center their faith on God and quit upholding other denominations in their wickedness and turn their minds to the Gospel of Christ. My talk had its desired effect to some extent, and we administered to it the fourth time, and it received the blessing of God as before and continued to get better from that time.

Tuesday 7 October 1890 — On account of the sick child of Brother Hamilton I advised the Elders to remain with me. We had a singing practice a portion of the time and had a good visit together.

Wednesday 8 October 1890 — The Elders returned to their fields. Made a change in appointment. Elder Stapley was appointed to labor in Newtownards and Elder Fraser in Belfast. I attended meeting at Brother Hamilton's in the evening.

Thursday 9 October 1890 — I was engaged in the office all day in making up my reports. Visited Sister Megrnahan in the evening. Was called on to administer to Sister Gibson who was very sick.

Friday 10 October 1890 — I was engaged in the office all day. Finished my reports. Attended some correspondence, etc.

Saturday 11 October 1890 — I did some correspondence, recorded my accounts in the Ledger and finished the record book. Visited Sister Megrnahan in the evening.

Sunday 12 October 1890 — I attended meetings in the morning and afternoon. Took dinner at Brother Simpson's, called on and administered the Sacrament to Sister Megrnahan.

Monday 13 October 1890 — Elder Fraser and I took a walk through the town to see where would be the best place to open up a field of tracting. Spent the evening at Brother Lindley's.

Tuesday 14 October 1890 — I went out tracting, distributed 64. Remained in the office the rest of the day reading and writing.

Wednesday 15 October 1890 — I was engaged in the office and in the evening, held our cottage meeting in the office, which was fairly attended.

Thursday 16 October 1890 — Stormed in the morning and in the afternoon. I addressed the Stars, etc.

Friday 17 October 1890 — Elders Critchlow and Stapley came in from Newtownards.

Saturday 18 October 1890 — I and the Elders went up in the town. Elders McCarty and Douglas came in from Banbridge. Had a good visit together during the afternoon. I called to see Sister Megrarahan in the evening.

Sunday 19 October 1890 — I attended meeting as usual in the morning. There was not a very large attendance, but in the evening it was better. Miss Comeran was there. I had a long conversation with her on the Gospel. She expressed her desire to become enlightened on the Gospel.

Monday 20 October 1890 — I was in the town with the Elders in the forenoon, they returned to their fields in the afternoon. Elder Fraser and I went and spent the evening with Sister Megrarahan, had a pleasant conversation on the Gospel.

Tuesday 21 October 1890 — I went and distributed tracts in the morning, 78 in number. Met with no refusals. Went up to Brother Templetons in the afternoon.

Wednesday 22 and Thursday 23 October 1890 — I went out tracting. I distributed 100 tracts. Had a conversation with two parties, but they were opposed very much to our doctrine. In the evening I visited Sister Megrarahan with whom I had a pleasant conversation.

Friday 24 October 1890 — The Brethren came in from their fields and we made preparation for a short tour to Scotland to attend Conference, and at 8 o'clock Elders McCarty, Douglass, Fraser, Critchlow, Stapley, Mary McMaster and myself set sail. The night was calm except for a short time. Elder McCarty, Stapley and I were sea sick, which made it rather unpleasant for us. We arrived at Greenock at 3:40. Then we took the train for Glasgow, where we arrived at 5 A.M. Saturday.

Saturday 25 October 1890 — Not feeling well I went and lied down for a while. Elder Jardine and President Murry came to meet us at the train, but missed us. At 2 P. M. Elder Jardine, Murry and I met President Brough at the Station on his arrival from Edinburgh. It was a happy meeting. At 6:30 President Brigham Young and John Squires arrived from Liverpool and at 7 a Priesthood

meeting convened. At which, after the business of the Mission, President Young gave some valuable counsel concerning our labors.

Sunday 26 October 1890 — At 11 A. M. Conference convened with a good attendance of Saints and about 30 Strangers also were present. There were 18 elders present including President Young, a few of whom addressed the meeting, mostly upon the first principles. Meeting adjourned till 2 P. M. when we again met. Many good instructions were given by the elders and at 6 P. M. another meeting was held. At each President Young spoke upon subjects calculated to delay prejudice and to elevate mankind. It was an enjoyable day. I took dinner with Brother Dunn. I stayed at the conference house and we had some pleasant conversations with President Young in the evenings.

Monday 27 October 1890 — The Elders all gathered at the office and after a pleasant interview with President Young we all got our photos taken in a group which occupied the most of the afternoon. President Young and Brough went out in the country. Some of the other elders met at the office and had a pleasant visit.

Tuesday 28 October 1890 — A number of Elders came to the office to see President Young before he went away and at 2 P. M. he left for Edinburgh on business, and was going from there to Liverpool. Evening was spent in a sociable gathering of the elders. Had a nice supper. Sang songs, Hymns and recited recitations, etc.

Wednesday 29 October 1890 — The Irish Elders and J. Squires went to Edinburgh on the 10 o'clock train. We went to the Hotel and got our Breakfast then went through the Castle and Museum, and on the Calton Hill stopped at the conference house for the night which was kept by Mr. and Mrs. Wills, 18 Drummond St. They were very kind to us.

Thursday 30 October 1890 — We visited the Forth Bridge. Took a van which gave us 9 miles of a drive through a beautiful country. Took the boat which sailed under the bridge and back thus giving us a beautiful view of it. Then returned and in the evening visited the exhibition which was a grand sight. It consisted of an exhibition of all the arts and sights of the nation.

Friday 31 October 1890 — We went through the Holyrood Palace the Residence of Mary Queen of Scots in which she was assassinated. Also saw the ruins of the old chapel which was built in 1140. The roof fell in about 200 years ago. After visiting the various departments of the Palace, Elder McCarty and I went up to the top of the Scots Monument 190 feet in height. At 4 o'clock we all took the train for Glasgow, where we remained until 10 P. M. when we took the train for Ardrossen. Arrived about 12. We took the boat from there to Belfast. Elder McCarty and I got a bed of one of the sailors and had a good sleep till morning, thus avoiding sickness. Nevertheless, it was quite rough.

*Report for October 1890 - Distributed 250 tracts.*

Saturday 1 November 1890 — I was in the office attending to the business accumulated during my absence. Held our Priesthood meeting in the evening at 5:30.

*The mission was reported as follow: 1747 Gospel tracts distributed. 5 Voice of Warnings sold, 13 loaned. 2 Books of Mormon loaned and 2 other Church works loaned.*

After meeting the Elders and a few Saints met at Sister Simpson's where we had a splendid time. A programme had been prepared and was carried out very successfully, consisting of songs, readings, recitations, supper and refreshments, and short addresses.

Sunday 2 November 1890 — I attended meetings as usual. In the mean time called on Sister Megrarahan, to whom we administered the sacrament and spent a short time. She was feeling well in spirit, but had caught cold and was not feeling just so well. Brother and Sister Simpson, Sister Morton and McConnell took dinner with us.

Monday 3 November 1890 — It rained all day so we were not able to get out. Elders Critchlow and Stapley went to Newtownards in the evening.

Tuesday 4 November 1890 — The time having arrived for our reports I commenced on them. Elder Douglass came from Scotland and in the evening he and Elder McCarty took their departure for Banbridge.

Wednesday 5 November 1890 — I finished making out my report and in the evening attended our regular cottage meeting in the house of President Gibson's.

Thursday 6 November 1890 — It rained all day so that I could not get out until in the evening. Elder Fraser and I and Sister McConnell called to see Sister Megrarahan, whom we found feeling some little improved in health.

Friday 7 November 1890 — It rained most all day so that we were confined to the house.

Saturday 8 November 1890 — Still it rained I devoted my time to writing most of the time. Elders Critchlow and Stapley came in from Newtownards. We had a talk on the order of conducting our Bible class for the winter. In the evening a meeting was held consisting of the Priesthood for the purpose of organizing a Bible class or Mutual Improvement Association, in which it was decided to have the latter, of which I was nominated president. Brothers Ireland, Morton, and Elder Critchlow committee and Brother Morton Secretary. A programme was made out by the committee and duly submitted to the house and accepted. Meeting adjourned for two weeks.

Sunday 9 November 1890 — As usual I attended meetings and took dinner with Sister Simpson. Visited Sister Megrarahan as usual.

Monday 10 November 1890 — I accompanied Elder Stapley in the town to purchase a trunk, a suit of clothes, etc. And at 6:30 Elder Fraser and I took the train for Ballyclare. Elder Critchlow and Stapley went to their field. I arrived at Brother Stewart's at 8 P. M. Found them all well and pleased to see us.

Tuesday 11 November 1890 — We visited with the folks all day. Had a pleasant time though it rained all day.

Wednesday 12 November 1890 — Being a pleasant morning Brother Stewart hitched on his cart and took us, or rather started to take us to Edinvale, but a heavy rain came on and we turned back. In the evening we returned to Belfast to attend the cottage meeting. But on account of the train being delayed about an hour, we did not get there until the meeting was nearly through.

Thursday 13 November 1890 — In the morning I attended to the office business and at 1:30 P. M. I took the train for Lurgan, to fill an appointment made for a meeting, and to make a short visit with my friends in that district. I arrived at my friends in the evening. They were all glad to see me and were all well.

Friday 14 November 1890 — It rained all day, therefore I was not able to make many visits, though I did call on Mr. Robinson for a short time before the meeting. On account of the rain Elders McCarty and Douglass did not arrive till 6:45 P. M. and at 7 our meeting convened with a fair attendance, considering the unfavorable weather. Good attention was observed. I gave out 100 tracts. After meeting a few remained with whom we conversed and had a pleasant time.

Saturday 15 November 1890 — We visited Mr. Robinson and family and spent the evening at his house. A few of the neighbors came in and we had a good. We also called to see Mr. and Miss Haddock. While there we entered into a conversation with their nephew a local preacher of the Methodists upon the Book of Mormon.

Sunday 16 November 1890 — We called on some more of our friends and took a walk over to Mr. Boyce's place with him.

Monday 17 November 1890 — We called and bid the friends good-bye and then separated to return to our fields. Elders McCarty and Douglass to Banbridge and I to Belfast. As I passed through Lurgan I called on Sister Montgomery, who was "quite" well, as she insisted. I took dinner with her though it was like taking bread from her mouth for she was very poor. After staying about an hour and a half, I took the train for Belfast. Arrived safe at 5 P. M.

Tuesday 18 November 1890 — I was in the office all day on account of rain. In the evening I and elder Fraser visited Sister Megranahan, found her feeling better.

Wednesday 19 November 1890 — It rained most of the day. I was in the office addressing the Stars, etc. Attended cottage meeting at Brother Cavanagh's.

Thursday 20 November 1890 — It was still raining but in the afternoon it cleared up for a short time and I distributed 75 tracts. I visited Sister Megranahan in the evening, found her feeling better.

Friday 21 November 1890 — Was fair, I distributed 86 tracts, and as I had received a letter from President Young appointing a conference for November 30th. I devoted most of the day to notifying the Saints in the country, addressing the Stars, etc.

Saturday 22 November 1890 — In the morning went out tracting for a while, distributed 100 tracts. Elders Critchlow and Stapley came in from their field. I spent the afternoon with them. In the evening, which was a wet one, a few of the Saints came to our first Mutual Improvement class.

Sunday 23 November 1890 — It rained all day. I attended meetings as usual, but on account of the rain there were few who came. Miss, Comeran, an investigator, was there and I had a pleasant conversation with her. She manifested a desire to become united with us.

Monday 24 November 1890 — I was engaged in the office writing to some of my friends out in the country extending an invitation to them to come to our conference. In the evening I visited Brother Gibson and accompanied him to a cottage meeting of nonmembers in which he was invited to take part, in addressing the meeting. He spoke at considerable length upon the 2nd Chapter of Daniel. On my return I called Brother Simpson where the teachers were officiating in their calling, a good spirit prevailed. I occupied a portion of the time, explaining the duties of the Teachers and Saints.

Tuesday 25 November 1890 — Rained all day. I continued my correspondence and duties of the office. Called on a few of the saints and informed them of our conference.

Wednesday 26 November 1890 — Stormy we were not able to do but little. We held our cottage meeting in the office. In consequence of the storm there were only a few came. Still we had a good meeting.

Thursday 27 November 1890 — I attended to some business in the town pertaining to our Conference, and in the evening I called on Sister Megranahan. Elder Fraser and Mary McMaster called on Sister Sharp. Elder McCarty and Douglass came in from Banbridge in good health and spirits.

Friday 28 November 1890 — I was busily engaged, calling at each of the Book shops in which we had the Book of Mormon for sale to ascertain the number of sales made during the month. No sales made at all. I also got the Evening Telegraph Co. to Publish the following notice of conference:

*Conference*

The Latter-day Saints will hold their Semi-Annual Conference in Dixon's Hall, No. 1 Independent Street on Sunday Nov. 30th.

Apostle Brigham Young and a number of Utah Elders will be present. Meetings to commence at 10 a.m., 2 and 6:30 p.m. Searchers after truth are cordially invited. Seats free.

I also called to see Mr. Carine who did all they could to make my visit a pleasant one. I took supper with them.

Saturday 29 November 1890 — Having received notice from President Young that he and Elder Thomas Alston would leave Liverpool Friday evening, and would arrive at Belfast this morning. Elder McCarty and I met them at the boat. They arrived at 11:15 A. M. well. We accompanied them to the office where we spent a short time and while the other Elders were getting a bath and attending to other business, President Young and I took a tour through the town. In the evening we held a priesthood meeting. Most all the Brethren were present. The labors of the Elders were reported giving President Young a fair understanding of the condition of the mission generally. Also Brother Gibson and the teachers reported the condition of the Belfast Branch. It being the only organized branch in the Irish Mission.

*Report for November 1890 for the Irish Mission - Distributed 2402 tracts. Sold 6 Voice of Warnings and loaned 9. Loaned 1 Book of Mormon, 2 Orson Pratt Works, loaned 1 Mormon Doctrine. Held 2 meetings with nonmembers.*

Sunday 30 November 1890 — Conference convened at 10 A. M. The morning was cold and stormy, therefore only a few came out. The hall was cold and the room full of smoke which made it very unpleasant. I felt somewhat disappointed for it seemed that everything worked against us. President Young wished to hear some of the Elders speak. Accordingly, some of them occupied the greater portion of the time. The remainder of the time was occupied by President Young in Substance he said, The idea recently conceived by the world that the Latter-day Saints have adopted a new creed is false. He showed that no change has been made from the original tenets by citing a case which appeared before the Supreme Court of the W. S. where in our articles of faith were read and by permission of said court they were inserted in the minutes which stands as an evidence that there is no change. For some time he dwelt upon the difference between the unlearned Elders who come from Utah trusting in their God for strength to preach the Gospel, and the educated Ministers who trust in their own learning. Meeting adjourned and at 2 P. M. Conference convened again.

The weather was more favorable and the Hall was made quite comfortable, and everything looked favorable for a pleasant time the rest of the day. The Elders hired a cab and we brought Sister Megrarahan to the meeting (she being an invalid). The meeting was fairly attended and a good spirit prevailed. The speakers were Elders Thomas Alston, and Apostle Brigham Young. The statistical and financial reports were read by myself. The Statistical report showed that there were in the Irish Mission 54 officers and members, 5 baptisms during the last 6 months, 13 emigrated.

After meeting the Elders and a few of the Saints came to the office for a short time. President Young, Alston and myself took dinner with Brother Robert Simpson.

At 6:30 P. M. the third meeting commenced. There was a good turn out of both Saints and several strangers. Elders Critchlow, Douglass, Alston and President Young were the speakers. The first principles of the Gospel were the main topics. I, at the conclusion, bore my testimony and extended an invitation to all to come to our meetings. I accompanied Sister Megrarahan home in the cab. She expressed herself as receiving a great blessing, and that, that was one of the happy privileges of her life. Mr. James Boyce, his Niece, Sarah and Emily Robinson were at the morning

and midday meetings. They said that they enjoyed themselves very much and desired to come again.

We spent the evening at the office with President Young in a most pleasant manner. The day was surely a feast for the Saints.

*Report - During the month I distributed 361 tracts, sold no books. Most of the month was devoted to visiting the district.*

Monday 1 December 1890 — President Young, Elders, Alston, McCarty, Critchlow, Stapley and myself took a walk through the town for a short time. Went through Robinson and Cleaver's building, the finest in the town. We were escorted by the floor manager who took interest in showing us all of the departments, and samples of the linen, cotton, silk and other leading articles in which the dealt. We returned to the office, got dinner and at 8 P. M. President Young and Elder Alston took their departure for Liverpool after having a pleasant visit in Ireland.

Tuesday 2 December 1890 — It rained all day so we were not able to get out to do any work.

Wednesday 3 December 1890 — It continued to rain until noon, in the afternoon I went up in town with some of the elders. On some little business, a meeting was held at the office in the evening.

Thursday 4 December 1890 — Soon after elder McCarty and I got up in the morning while chatting by the fire to our great surprise Elder Brough came to the door, accompanied by Elder John P. Benson of South Bountiful. The latter having been appointed to labor in the Irish Mission, while Elder Brough had come to make his farewell visit to Ireland previous to returning home. After preparing some breakfast for them Elder Brough and I took a flying trip around to see the Saints in town and at 6:30 P. M. took the train for Ballyclare. Spent the night with Brother and Sister Stewart. After a good visit and a good night's rest —

Friday 5 December 1890 — We got our breakfast and at 10:15 A. M. we returned by train to Belfast, and at 1:30 P. M. we went to Lurgan by train. Walked out to Mr. Boyce's 3 miles where we stopped 1 1/2 hours, and returned to Lurgan. Mr. Boyce took us over in his Jaunting car. At 5:30 we got board of the train and returned to Belfast. Arrived at 6:30. Mary Jane McConnell accompanied us to Lurgan and back but stopped with Sister Montgomery. Having arrived at the Station Belfast we then went to see Sister Megrarahan. From there to the office and as soon as Elder Brough got ready we all went to the boat and at 8 P. M. he bid the goodly number of Saints who came to see him off, and the Elders good-bye and the boat sailed out, and the saints dispersed. Sister Stewart was in from Ballyclare and stopped with us all night, and on the next day —

Saturday 6 December 1890 — We received [a] Telegraph from elder Brough of his safe arrival in Liverpool. I accompanied Sister Stewart up to Brother Gibson's where we got dinner and visited with them for a while then went out in the town. And in the evening myself, 4 Elders, Mrs. Stewart, Brother Gibson, Mary Jane McConnell, Mary McMaster and Miss Jane Stewart went to

the Theater. After which arrangements were made to baptize miss Stewart the following morning.

Sunday 7 December 1890 — I arose in the morning, got ready for our meeting and prepared to baptize Miss Stewart. And at 9:30 A. M. she arrived at the office and we immediately proceeded to the baths where I baptized her. Brother Gibson, Elders Douglass, Fraser, Benson, Sisters Stewart and Mary Jane McConnell were present. We went from there to the meeting where she was confirmed by Elder McCarty. After meeting we, all of the Elders and Sister Stewart's and two or three more of the saints went to the office for dinner. After which I and Elder Benson went to Sister Megrnahan's and administered the sacrament to her. From there to meeting. There was a good turnout.

Monday 8 December 1890 — I was in the office all day making out my reports for the month and in the evening when all of the elders were in I appointed the Elders to labor as follows: Elder Critchlow and Stapley to continue their labors in Newtownards, Elders Douglass and Benson to Banbridge, and Elders McCarty and Fraser to go to Ballyclare and open up a new field which was agreeable to the Brethren.

Tuesday 9 December 1890 — Some of the Brethren took their departure for their fields. I continued to work at my reports and minutes of conference.

Wednesday 10 December 1890 — I finished up my office work and in the evening I accompanied Elders Critchlow and Stapley to Newtownards and remained with them all night. Had a nice visit with them and the folks with whom they were lodging, Mr. John Burns, who were glad to see them after an absence of two weeks, also to meet me. They were all well.

Thursday 11 December 1890 — I remained with the Elders all day. Walked out around the lake shore for a while and in the evening I returned to Belfast. Visited Sister Megrnahan for about two hours. She was feeling quite well in Spirit and seemed to be improving in health.

Friday 12 December 1890 — I was in the office writing all day.

Saturday 13 December 1890 — I was writing in the forenoon until Elder McCarty came in from Banbridge. We then went up in town. Had a bath, returned and attended local Priesthood meeting. After which a Bible class was held at which we had a pleasant time. Elder Fraser delivered an address on the persecution of the Saints in the early rise of the Church.

Sunday 14 December 1890 — I attended meeting in the morning and visited Brother Hamilton's and administered to a sick child. From there went and called on Sister Megrnahan, then to evening meeting, which was well attended. A good spirit prevailed. The speakers were Elder McCarty and myself.

Monday 15 December 1890 — I was posting up the books, addressing mail, etc.

Tuesday 16 December 1890 — As the weather was very cold and stormy and I not feeling well I remained in the office all day reading.

Wednesday 17 December 1890 — I was engaged in the office most of the day addressing the Stars. And in the evening attended the cottage meeting at the residence of Sister Hamilton, at which I was the only male member, therefore had to do all the talking.

Thursday 18 December 1890 — The weather was stormy and disagreeable so that I could not do much outdoor work. So I called to see Sister Walker. Brother W. being away for some time, unexpectedly I found that he had returned. I had a good long talk with him, and in the evening I visited Sister Megranahan. Found her feeling quite well. I was accompanied by Sister McConnell.

Friday 19 December 1890 — It rained and snowed all day. Elders Critchlow and Stapley came in from Newtownards. Elder Critchlow was not well, having caught a bad cold some time before and had not recovered.

Saturday 20 December 1890 — I went to the baths the first thing. Called on Brother Simpson for a short time. Having just received a P. O. Order from Father for \$35.00 I got it cashed O. K. I had just run out and did not know where to get enough to pay board bill when the amount came. On several occasions previous to this I was caught in the same way without a penny when the Lord opened up the way for my relief.

Sunday 21 December 1890 — I attended meeting as usual at 11:30 A. M. at which there were Miss S. A. Comeran and a lady friend Miss Wilson. The former had been to our meetings several times before, but it was the first time for the latter, to whom I loaned a Voice of Warning, and had a brief conversation with her. She said she was much pleased with the meeting and surely would come again. After getting our dinner Elders McCarty, Critchlow, Stapley, Sister McConnell and myself visited Sister Megranahan, but on account of there being some visitors being present we did not administer the Sacrament, but spent an hour quite pleasantly in singing hymns and conversation. I attended the evening meeting at which there were 5 strangers in attendance, also Miss Comeran, whom I accompanied part of the way home, having an interesting conversation, during which I gleaned from her talk that she was quite satisfied with the Gospel, and her desires were becoming strong to embrace it the first opportunity.

Monday 22 December 1890 — I was engaged in making preparation for a holiday party. Got dinner at Brother Simpson's.

Tuesday 23 December 1890 — I was running around town most of the day inviting the Saints to the party. Stopped a while with Brother Morton and spent the evening at Brother Simpson's.

Wednesday 24 December 1890 — I notified the remainder of the Saints of the party and spent the evening at Sister Megranahan's. Her Mother was unusually kind to me. She gave me some of her nice Christmas cake and was very kind and sociable. I made the old lady a present of a cap, Sister Megranahan a silk handkerchief, Fanny an apron and Joseph a muffler. They were all much pleased.

Thursday 25 December 1890 — Having had an invitation to spend Christmas with Brother and Sister Stewart, some of the Elders went out to their place the previous evening, and elder Douglass and I went out on the 9 A. M. train. Were accompanied by Brother and Sister Simpson and Sister McConnell. We arrived at 10:30 A. M. Soon after arriving, they got us some dinner, and while they got us some dinner, and while they were preparing dinner we were enjoying our selves in different ways. The dinner was prepared, consisting of a nicely cooked turkey and a goose, cake, potatoes, etc. After dinner, a programme was carried out successfully, consisting of singing, recitations, speeches and games, and during the afternoon and evening we had a most enjoyable time. We all stayed all night. 15 in number.

Friday 26 December 1890 — We continued our amusements through the day in games, singing, etc., and the evening was spent in a similar manner. We remained all night.

Saturday 27 December 1890 — At 7:40 A. M. Elder McCarty and I took the train for Belfast, arriving safely at 8:45 A. M. After breakfast we called on Sister Megrnahan, who said she would go to the party in the evening. We then went and hired a cab to take her to the hall. Then bought some fruit, candy, etc. for the party. And at 5 P. M. nearly all the Saints met at the hall and the programme commenced at 5:30. President Gibson was appointed chairman. The Programme consisted of singing of hymns, songs, recitations, speeches, dancing, games, etc. In the mean time refreshments were passed around which consisted of sandwiches, tarts, cakes, and lemonade. And at another time oranges and apples were passed around. The party was due to the kindness of Sister Brockbank of Salt lake who made us a short visit last summer who sent us 21 shillings to make a Christmas pudding with, but not being able to get one cooked we decided upon the above plan. We were successful in having a good time. All seemed to enjoy themselves and were well satisfied with the evenings entertainment. After accompanying Sister Megrnahan home, I walked through the town with Sister McConnell as the night was dark and stormy.

Sunday 28 December 1890 — I attended the morning and evening meeting as usual and made my usual visit with Sister Megrnahan and administered the Sacrament. Was assisted by Elder Fraser.

Monday 29 December 1890 — I was in the office all day visiting with the elders and attend to some business for the office. We went to work and made some nice warm biscuits for breakfast, the first that we have had since we left home.

Tuesday 30 December 1890 — The weather was stormy, snowed some. We were all in the house most all day. In the evening Elder Fraser and I visited Sister Megrnahan and spent a pleasant evening in conversation with her. She was feeling well in Spirit but had caught cold, thus causing her health to be somewhat poorly.

Wednesday 31 December 1890 — I attended to some correspondence and attended to some business in the town. In the evening a meeting was held in the office, at which a few of the Saints came and we had a good meeting.

*Resactions*

"Alone in Heaven"

While I slept upon my pillow at the silent hour of night;  
Visions of a fairer region came before my 'wilder'd sight:  
Over Jordan's mighty river, o'er that dark and swollen flood.  
I had passed the test, learned my sentence from the very likes of God.

All was brightness, all was glory yet my spirit was not glad.  
All was strangely distant to me and my heart was strangely sad.  
Thousands stood all chanting praises round the golden throne  
Yet, among those countless thousands I the Wander, was alone.

No one knew me, no one beckoned me to come and sup with him.  
No one greeted me with kisses, and mine eyes with tears grew dim;  
Though I wandered back and forward not a person did I see  
Who had feast at my table, supped the sweets of life with me.

Stay I saw my angel mother, but she coldly passed me by  
Not a smile of recognition lightened up her beaming eye.  
"Mother" cried he, "don't you know me?" but she heeded not nor heard,  
Then she passed from me forever breathing not a single word.

Mother had a little baby sweetly sleeping on her breast.  
He'd been father's fairest blossoms and the kindest and the best.  
Fain would I have kissed him fondly and have stroked his golden hair,  
But I dared not bid them linger for I was a stranger there.

All day long I sadly wandered vainly wishing for the night,  
But the friendly shades of evening ne'er relieved my aching sight  
I was tired, footsore, hungry and I vainly wished to see  
Some kindly soul who might befriend me in that vast Eternity.

There was many well-known faces, but they never smiled on me  
Not a word to me was spoken, not a kind face did I see.  
All my loved ones had forgotten though I knew their faces still,  
And I envied them their glories as they wandered forth at will.

The were clad in spotless garments proven by the angels hands  
And a crown upon their foreheads and a scepter in their hands.  
I, alone, was but an outcast and I wept with wild despair  
No one lingered to embrace me for I was a stranger there.

Schoolmates, friends and kind relations whom I loved so long ago  
Never looked upon my tatters, never heard my tale of woe.  
Midst that ever swelling number I the wander was unknown.

Hungry, weary, broken hearted, wandering heaven's streets alone.

Then I heard the Heavenly anthems, how they jirred [sic] upon my ear.  
Fain would I have fled from listening but I was compelled to hear.  
When I looked upon those garments, O how gorgelly [sic] they shown  
And I hated them for having better garments than my own.

I was mad with jealous anger, fain would I have ceased to be.  
Peace was plentiful and glory, but there was no peace for me.  
All alone, O God of Heaven father of the angel hosts!  
Tell me true if this be heaven, if it be then I am lost.

Then I walked toward the doorway where the pilgrim all came in  
Thinking I might meet someone who had mated me in sin.  
But I only met the righteous and they coldly passed me by.  
Some would deign to look upon me with a tender pitying eye.

Nearly I stood and waited, thinking of my misspent lift,  
Thinking that I might yet be happy if I only met my wife.  
So I waited for her coming but it was long before she came.  
Then she said she never knew me, never even heard my name.

And she left me in my anguish — entered gladly to her rest.  
And another came and claimed her, clasped her closely to his breast,  
Welcomed her with love and kisses, I could only try and bear  
I was not allowed to murmur for I was a stranger there.

Jealously I watched the woman whom I looked upon as wife  
And my heart was filled with anguish with a deadly bitter strife.

*Second Journal*  
*Beginning January 1st, 1891*

*Alma Helaman Hale Jr. at Grantsville, Tooele Co. Utah. Born, June 11th 1857. Blessed by John H. Clark 1857. Baptized June 10th, 1865 by Alma H. Hale. Confirmed June 11th, 1865 by Aaron Seeba. Rebaptized September 9, 1875 by Alma H. Hale and confirmed and ordained an Elder same day by John Robery Bishop of Grantsville.*

January 1891

Thursday 1 — The Elders having received an invitation to spend New Years at Mr. James Boyce's at 8:30 am. We got board the train for Lurgan, arrived at 9:45. We then walked the remaining distance 3 miles on our way we called on Mr. Robinson, found them all in good health and pleased to see us. After making them a short visit we continued our Journey to our destination. We were received with a hearty welcome and but a few moments had expired before some food was prepared for us. And shortly after the Robinson Girls came up and a nice dinner was prepared for all. After dinner I was nominated chairman and having no programme made out I prepared one as we went along. in the first place we sang a hymn and opened by prayer. A number of good songs were sung, interspersed with Recitation and short speeches. Then followed games, dancing and those present expressed themselves as having one of the best times they ever had. Our only regret was being deprived of the company of Elder Benson who was not able to be there, having a bad leg, we remained all night.

Friday 2nd — After spending the forenoon with Mr. Boyce we then spent the afternoon with Mr. Robinson and family, and Mr. Isaac Best conversing principally upon the Gospel. While at Mr. Robinsons, Miss Bella Haddock came in and joined in our Gospel conversation by which we could see that they were quite satisfied with the Gospel. During our visit we were informed that Miss Anna Bicket, Mr. Boyce's Niece had been overtaken in a fault having been seduced by a Mr. John Dickson. Upon learning this we filled with sorrow. We held a meeting in the evening and remained all night.

Saturday 3rd — As the people are always ready to accuse the Mormons of wickedness, and as we had so frequently stopped with Mr. Boyce where Miss Bicket was living, we concluded in order to prevent any accusations against us to make the matter known to Mr. Boyce, which we did, that the guilty party might be exposed and let the people know who was in fault. Mr. Boyce on learning of the fact became so much enraged that we had a hard matter to prevent violence as he seemed determined to kill the man. Robert and Ellen Boyce was also was raging. She began beating the girl, but was soon prevented. After a hard struggle we managed to get them under control and reasoned with them, telling them in our best judgment the best course to pursue, not to commit murder and thus make a bad matter worse, but to go and have the man arrested and expose him to the public that people might know who to avoid in the future and make him a public example after getting them reconciled to some extent we walked to Lurgan, returned by train to Belfast got a bath and at 5 pm met in Priesthood Meeting at which the Elders reported their labors during the Month of December after which the Bible class was held. Brother Ireland delivered an interesting lecture on Robbery, which was quite instructive.

Sunday 4th — At the usual time I attended meeting in the morning after meeting visited Sister Megranahan to whom I administered the sacrament and attended meeting again in the evening.

Monday 5th — I remained in the office all day visiting with the Elders and giving some instructions before they departed to their fields of labor. By request of Elder Benson we anointed his leg which was badly afflicted and administered to him. He and Elder Douglas concluded to remain till tomorrow while Elders McCarty, Fraser, Critchlow and Stapley took their departure.

Tuesday 6th — I attended to some business in the town in the morning and in the afternoon began to work at my yearly reports. Elders Douglass and Benson went to their field in Banbridge.

Wednesday 7th — I was employed in the office all day making up my reports. In the afternoon Sister Simpson and McConnell called in to see me. Took dinner with me, and in the evening accompanied me to meeting at Prest. Gibson's, which was well attended by Saints and there was three strangers present. I was called on to speak and occupied most of the time treating on the first principles of the Gospel. The remainder of the time was occupied by Prest. Gibson.

Thursday 8th — I continued my labors in the office making up my reports until evening when I went to visit Sister Megranahan. Found her feeling first rate.

Friday 9th — I finished up and sent off to Liverpool my reports and in the evening visited a lady who had sent for me by the name of Flanagan. I found that she was badly afflicted with Rheumatism. I stopped and talked with and Mrs. Rowen for about 2 hours on the Gospel, and left them some tracts on leaving them I was requested to remember them in my prayers.

#### *CORRESPONDENCE*

90, Thorndyke Street, Belfast, Jan. 9, 1891. President Brigham Young:

Dear Brother.—I take pleasure in reporting the Irish Mission for the six months ending Dec. 31, 1890, during which time there have been 20,324 Gospel tracts distributed; 91 Voice of Warnings sold, 60 loaned, and 4 given away; 7 Books of Mormon sold, 9 loaned, and 3 given away; 8 other Church works loaned; 35 meetings with non-members have been held; 6 new members have been added by baptism, and 6 have renewed their covenants by the same ordinance; 2 children were blessed, and 13 members have emigrated.

Our meetings are fairly attended by the Saints, and usually a few strangers call in. There is a good spirit with the Saints. The Elders are united in spreading the Gospel, and are in possession of the spirit of their high and holy calling to a great extent. There is a prospect of at least a few more new members casting their lot with us in the near future.

We are indebted to the kindness of Sister Isaac Brockbank, who paid us a visit last fall, for a most enjoyable time on Saturday, Dec. 27th. She sent us 21 shillings, for a Christmas pudding, but as it was not convenient to accomplish this, we concluded to get up a party in the hall, and extend an invitation to all the Saints. Accordingly preparations were made, a programme arranged, and at 5 p.m. the entertainment commenced, Brother Gibson chairman. The programme, which consisted of hymns, songs, recitations, speeches, dancing, games, and refreshments, was rendered

successfully. I think I can say for all, that it was one of the most pleasant evenings of that nature the Saints have had in Belfast. We extend our heartfelt thanks to Sister Brockbank for her kindness.

We also extend a word of praise to Brother and Sister Stewart, of this branch, who have for the past six years entertained the Elders, and as many of the Saints as could be conveniently present, at Christmas. The true and faithful friends to the Elders, Mr. James Boyce and family, of Tanniflasson, displayed great kindness in most pleasantly entertaining them on New Year's day. Their hospitality for the past three or four years will not be forgotten. They have done much in assisting to spread the Gospel in that locality. Many good meetings have been held in their house, which is still open with a hearty welcome, for which the blessings of heaven will be showered upon them.

With kindest regards to all at " 42," I remain your brother in the Gospel, Alma H. Hale, President.

*Source: Latter-day Saints' Millennial Star; Monday, January 26, 1891, pages 59-60*

Saturday 10th — I posted up my books and attended to some correspondence and attended a meeting in the office in the evening at which there was a fair attendance of the saints. Prest. Gibson delivered a short lecture on chemistry giving us some useful information substances of which all creations are composed shows me that nothing consumed, but is nearly changed to act in another sphere, etc.

Sunday 11th — I attended my meetings as usual and made my usual visited to Sister Megrarahan's, Elders Douglass and Benson came in from Banbridge, the latter having a bad leg which continued to pain and caused him to suffer considerably. In consequence they came in to ask my advise in regard to the matter. There were two young men came to our meeting in the evening who seemed quite interested.

Monday 12th — For some time myself and Elders Douglass and Benson sat in council regarding the proper course to pursue in regard to Elder Benson. We finally concluded to administer to him again which we did and was blessed with great power, which will no doubt have its desired effect.

Tuesday 13th — In the forenoon I distributed 78 tracts, met with one refusal only, although the people did not manifest an inquiring Spirit. Elders Douglass and Benson returned to their field in the evening though Elder B was no better.

Wednesday 14 — I devoted my time in the office, comparing the Quarterly statement from Liverpool office with my books. Found them correct, also wrote a letter to my family. In the evening I attended our Cottage meeting at the residence of Brother Cavanagh there were a few strangers present. Brother Cavanagh addressed the meeting upon the first principles of the Gospel.

Thursday 15 — I attended to addressing the stars it bring rather a wet day. I remained in the house reading until evening when I made my usual visit with Sister Megrarahan accompanied by Sister McConnell. Found her still improving.

Friday 16 — I was pained in finding a note from Elder Douglass informing me that Elder Benson was still getting worse. I immediately wrote to Pres. Young apprising him of his condition and sent for him to come in to Belfast.

Saturday 17 — Elders Douglass and Benson came in and the latter was no better also Elder McCarty came in from Ballyclare. Elders Critchlow and Stapley having arrived the night previous. We counseled together in regard to Elder Benson and decided to Fast till Monday morning in his behalf. The Bible class was held in the office with a fair attendance.

Sunday 18 — I attended our regular meetings during the day and elder Douglass, Sister McConnell and I visited Sister Megrarahan to whom we administered the sacrament and had a pleasant visit.

Monday 19 — I received a letter from Prest. Young stating that he was sorry to learn of the illness of Elder Benson, and to use my judgment in releasing him and finding that he was no better but was still getting worse and that our fasting and prayer did not have its desired effect. we concluded to release him and notified Prest. Young to this effect. The Elders all but Elder Douglass returned to their field.

Tuesday 20 — Elder Douglass returned to his field to labor as best he could alone for the time being. It rained most all day that I could not do any tracting. I went up in the town on a message for Elder Benson.

Wednesday 21 — I attended to my correspondence in the forenoon. As it was snowing and stormy nearly all day.

Thursday 22 — As this was the appointed day for Elder Benson to start for Liverpool on his return home. The Elders came in to see him before he left. I was assisting him to get ready and at 8 pm he set sail. A few of the saints also came to the docks to bid him farewell. His leg was no better.

Friday 23rd — I got ready in the morning and at 12:30 took the train for Lurgan and walked from there to Mr. J. Boyce's to fill an appointment for a meeting. Elder Douglass met me there and at the appointed time a few of the people gathered and we had a nice little meeting. Elder Douglass spoke first, read two chapters from the Key to Theology then I occupied the remainder of the time.

Saturday 24 — Elder Douglass and I visited Mr. Robinson's family during the day and evening and had a nice time they were pleased to see us and treated us very kindly.

Sunday 25 — I spent the greater part of the day visiting with Mr. Boyce and family and in the evening I visited the Robinson and Haddock family, and was very pleasantly entertained by them both.

Monday 26 — I made a short visit again at Mr. Robinson's, Miss Haddock and Mr. Isaac Bests and in the evening prepared to return home to Belfast, but a heavy shower of rain came on and I concluded to stay another night. Spent a pleasant evening with Mr. Boyce and family.

Tuesday 27 — At 9 am I started on foot for Lurgan, stopped a short time at Mr. Robinson's then continued my journey, arrived at 11. Stopped until 12 with Sister Montgomery whom I found feeling quite poorly and had been very sick, nothing would do but that I should eat something before I left. So I accepted of her hospitality.

Wednesday 28 — After taking my breakfast I got some tracts ready, wrote the address of our Meeting house on them and in the afternoon I distributed 100. In the evening our regular cottage meeting was held at the office with a fair attendance of the Saints but no strangers.

Thursday 29 — The morning was very wet. I therefore devoted my time in the house attending to the stars and worked some on my Scrap Album. I visited Sister Megrnahan in the Evening. She was feeling pretty well.

Friday 30 — In the forenoon I distributed 100 Tracts and in the afternoon I called on some of the shops in which we had some of the books of Mormon for sale. There were no sales this month in those that I called on. In the evening I called to see a man in my tracting district. I spent about three hours with him. He had some curious ideas about our preexistent state and hereafter. Said we were a drop out of the fountain head (meaning God) and when we die we return to that fountain, there to remain in that mass of element until the resurrection. I let him have some tracts and lent him a Voice of Warning. He invited me to come back again.

Saturday 31 — I continued my calls on the book stores and other business preparatory to making my report for the Priesthood meeting.

*Report for January 1891 - Distribution 278 Tracts. Sold 2 Voice of Warnings. Held two Meetings. Loaned two Voice of warnings and bore testimony to several.*

February 1891

Sunday 1st — As usual I attended my meetings and made my regular visit with Sister Megrnahan. She was feeling quite well. Sister McConnell was not down on account of her Sister-in-law being very sick and in the evening died with consumption leaving three little children.

Monday 2 — I attended to some business in the town in the morning and in the afternoon elder McCarty proposed that we all go out to the Newtownards and spend the evening, which was decided upon and all but Elder Douglass and I walked out. We went up to Brother Simpson's on a message and as Sister McConnell was there. We stopped till in the evening giving her a few words of comfort while in her trouble. At 7:40 pm we took the train for Newtownards where we arrived safely at 8:20. We spent a very pleasant evening with Mr. Burns and family (with whom the elders were lodging). We sang them some of our hymns and a few songs. They seemed to enjoy our entertainment very much. At a late hour we went to bed — 4 in one bed, one on the lounge and the other in a bed with Br. Burns' Son. Thus we put in the night.

Tuesday 3 — We took the first train for Belfast, having arrived safely. I went to work at my reports for the month. I worked at them most all day. The Elders went out to their fields in the afternoon, all feeling well.

Wednesday 4 — I wrote a letter to my wife in the morning and in the afternoon I visited Sister Cannon for a short time and then went to Brother Morton's where I remained until evening attending to some business pertaining to the mission. I then attended our Cottage meeting at Prest. Gibson's at which there were three strangers and a fair attendance of the saints. My old friend Mrs. Rowan was there from Portadown.

Thursday 5 — Being fast day I did not get breakfast. I distributed 60 tracts in the morning and I worked all day in the office writing a note, by request of Prest. Young to all of the leading men of the town and enclosing a tract. (Proclamation to the People). In the evening Sister McConnell called on me for a short time. After which I visited Sister Megrnahan for a few minutes.

Friday 6 — I distributed 100 tracts in the forenoon and in the afternoon I continued writing notes to the business men, having borrowed Brother Morton's typewriter. Brother Ireland came down and spent a few hours with me and in the evening Nellie Stewart and Minnie Cosgrove called in for a short time.

Saturday 7 — Having received a new tract from Prest. Young and instructions to forward them to the leading men of the town, I employed my time all day writing a note to each to enclose with the tract, giving them my address and name, Our usual Bible class was held at the office with fair attendance.

Sunday 8 — I attended meeting in the morning as usual was invited to take dinner with Brother Simpson. After which Prest. Gibson, Brothers Simpson, Cavanagh and myself held an open air meeting in which I spoke first followed by Brother Gibson. I then made my usual visit with Sister Megrnahan. From there I went to meeting, no strangers were present, but there was a fair attendance of the Saints.

Monday 9 — I was employed in the office all day preparing tracts to send to the leading men of the town. In the evening I went to Prest. Gibson's and administered to his wife who was ill. After taking tea with them Prest. Gibson and I attended a meeting at the private residence of Mr. Briggs, who invited Prest. Gibson to speak. There was a good attendance and good attention.

Tuesday 10 — In the morning I distributed 100 tracts and in the afternoon I wrote some letters. Having written one to Miss Comeran a young woman was seriously interested in the Gospel, but was opposed strongly by some of her relatives. I called upon Sister Megrnahan and gave her the letter to hand to her at her work. The instructions given were of an encouraging nature and on doctrine.

Wednesday 11 — Being stormy I devoted the whole day to writing and reading. I attended our usual cottage meeting which was held in the house of Brother Hamilton. It being such a rough night there were none of the Saints came still we held meeting with the family for a short time.

Thursday 12 — This being the day for receiving the stars and expecting some tracts, I remained in the office until they came. I addressed and sent off those to be mailed. In the evening I, in company with Sister McConnell, visited Sister Megrarahan finding her feeling well in the Gospel and still improving in health.

Friday 13 — In the morning I went out tracting in Salway St. after going down one side, and starting up the other I received a few refusals by some of the women, who commenced on me quite harshly about the Mormons and their lot of wives, etc. until they attracted the attention of most of the people in the street and caused some little excitement. I however paid no attention but attended to my business, until I got through the street. I then attended to some business in town. In the evening Elders Critchlow and Stapley came in both being in good health.

Saturday 14 — I was visiting with the Elders during the forenoon. We all then went and took a bath after which Elder Stapley and I went and saw a foot ball match between the Ulster club and the Lindfield club. This was the first foot ball game I had ever seen. I did not ascertain which side won, but it was a very close game and became very rough before it ended. Several got hurt, one man had the breath kicked out of him and he lay upon the ground for several minutes lifeless, but on recovering he again pursued his business as earnestly as ever. It surely is a very exciting game, and in this country attracts the attention of the majority of the people. "Foot ball" is the cry on every corner. Sunday and weekday and Sunday by old and young. In the evening we held a nice little Prayer Meeting in the office.

Sunday 15 — I attended my usual meetings and after the morning meeting I took dinner with Prest. Gibson. After which we held an open air meeting which was slimly attended and I made my usual visit with Sister Megrarahan. She was still improving and felt well in the Gospel. After administering the Sacrament to her we had a nice little visit.

Monday 16 — having procured a few more names. I printed a few more notes and enclosed them with the proclamation to the people to these Parties which occupied the whole day. I visited Brother Simpson for a short time in the evening. Brother Cavanagh having been thrown out of work here was going to England to seek for work. I went to the boat to see him off.

Tuesday 17 — I was reading all the forenoon and went and distributed 106 tracts in the afternoon. Called on a Mr. Boyde with whom I had an interview and left some tracts, to whom I loaned the Book of Mormon, but being in a hurry I did not talk but little with him. I then called on Brother Simpson's for a short time, ate supper then called on Brother Morton for a few minutes Sister McConnell and I then spent the evening with Sister Sharp.

Wednesday 18 — I washed some of my clothes, wrote a letter to my wife and Sister and attended our regular Cottage meeting at Brother Cavanagh's.

Thursday 19 — I was engaged in the office addressing Stars and attending my usual business. I called to see Mr. Boyde to whom I loaned the Book of Mormon. He told me he could not see anything wrong with the tracts and Voice of Warning. I visited Sister Megrarahan in the evening in company with Sister McConnell. She was feeling well except a slight cold.

Friday 20 — In the morning I went up in town on some business, then returned got ready and at 1:30 took the train for Lurgan to fill an appointment I had made the previous week to hold meeting at Mr. Boyce's. I called on Sister Montgomery for a time in Lurgan, then proceeded on my journey on foot to place of destination, calling on some of my friends on the way. The meeting was well attended there being about 130 present all of whom paid strict attention to what was said. After meeting several stopped for a short time and we sung a few hymns and songs. By request of some of the party Elder Douglass read the 1st Chapter of the Key to Theology, with which they were much delighted. Some expressed their opinion upon the doctrine that it was the grandest they ever heard. Finally the guests returned home and we retired at 1 P.M.

Saturday 21 — After visiting with our friends, Mr. Robinson family, Haddocks and Bests we returned to Lurgan and took the 5 o'clock train for Belfast arrived in safety. Our evening meeting was very slimly attended.

Sunday 22 — I attended the morning meeting as usual and returned to the office, got our dinner and then held an open air meeting, after which I took the train for Ballyclare, having made an appointment to meet with the elders and assist them in a meeting. I arrived \_\_\_\_\_? but there were no one came to the place of meeting, therefore there were no meetings held.

Monday 23 — I visited with the folks all day and in the evening went through the Paper Mill which was the grandest sight I have seen in the country, I remained with Brother Stewart all night.

Tuesday 24 — I continued my visit until 5 P.M. when I returned by train to Belfast. Found a letter from My old friend Elder Perkins awaiting me. Its contents informed me that himself and family were well.

Wednesday 25 — The Stars having come this morning attended to them and wrote to my family. Attended cottage meeting in the evening at the office, there were only a few present.

Thursday 26 — I was reading in the forenoon and in the afternoon attended to some business in town regarding the emigration of some of the Saints and visited Sister Megrarahan.

Friday 27 — I attended to some correspondence in the forenoon and in the afternoon the Elders all came in for our regular Priesthood meeting. I visited with them and in the evening called to see a man with whom I had spent one evening, but he was not in.

Saturday 28 — I was engaged in the office during the forenoon and in the afternoon having made previous arrangements with a photographer, to take a group photo of the Elders and Saints, we

gathered at the Park. Elder Douglass and I hired a cab and took sister Megrnahan. Most of the Saints were present and the Photo was taken. The Monthly Priesthood Meeting convened at the usual hour in the evening, in which there was a favorable report of the mission given.

*Report for February 1891 - Distributed 461 Tracts assisted in holding 4 meetings with nonmembers, and loaned one Book of Mormon.*

March 1891

Sunday 1st — I attended our meeting as usual in the morning and after dinner Elders Critchlow, Fraser, Stapley and I held an open air meeting in one part of town while Prest. Gibson and Elders McCarty and Douglass held one in another part and I also made my usual visit with Sister Megrnahan, to whom we administered the Sacrament from there I went to meeting again.

Monday 2 — It was so stormy that I could not get out to work and the Elders deferred going to their fields. We devoted the time to reading and singing hymns most of the day.

Tuesday 3rd — Still the storm raged, however the elders took their departure. I remained in the house all day reading, and cleaning up the house. Mary McMaster came in and she spent the evening with me. She being given to find fault occasionally. I took the opportunity of explaining her situation and in a kind manner, showed her the wrong step she was taking, and tried to persuade her to repent and turn unto the Lord.

Wednesday 4th — As the storm continued I devoted the day to correspondence with my family and friends. I attended meeting at Prest. Gibson's in the evening. Slim attendance on account of the Storm.

Thursday 5th — I attended to some business in the town and made out my monthly financial report and sent it off to Liverpool, being the Monthly fast day I observed it.

Friday 6 — I visited some of the saints during the day and in the evening I visited Mr. Hanna. I spent a pleasant evening. When I returned I found Elders McCarty and Fraser in from Ballyclare. They informed me that Brother Stewart had turned them out and desired to have his name taken off the records that he had got enough of Mormonism that he wanted nothing more to do with it or the Church.

Saturday 7 — I went up in town on business, had a good bath and I spent the evening with Brother Hamilton and family. Elders Critchlow and Stapley came in and stopped all night. As Elder Douglass was laboring alone we deemed it wise for the present to let Elder Fraser accompany him and Elder McCarty stop with me, which was agreed upon and Elder Fraser departed to his field. That evening was accompanied by Sister McConnell who was going to make a visit at Mr. Boyce's. (I received a letter this day stating that I would soon be released to go home.)

Sunday 8 — I attended my meetings as usual also made my usual visit with Sister Megrarahan in company with Elder McCarty. Mr. Hanna and Wife were at the evening meeting. He said he would soon join the Church for he was fully satisfied with the doctrines.

Monday 9 — It being a cold day I stopped in the house and cleaned down the shelves and straitened up a little.

Tuesday 10 — Elder McCarty and I went out tracting I distributed 50 tracts the remainder of the day we were in the house reading and in the evening we accompanied Mary McMaster to her sister's where we spent the evening. Mr. Alfred McGibbin the husband received and treated us very kindly.

Wednesday 11 — Having heard that Sister Gibson had given birth to a fine girl we went up to see her. Found Mother and babe doing well, was born Monday. Attended cottage meeting at Brother Hamilton's in the evening. I also wrote a letter home.

Thursday 12 — Elder McCarty and I continued our tracting. I distributed 86 tracts. We then visited Brother Cavanagh in the afternoon and in the evening to Sister Megrarahan with whom we spent the evening quite pleasantly.

Friday 13 — Just as we were about ready to go out tracting Sister Stewart came in from Ballyclare. We accompanied here up to Brother Gibson's then out in the town on some business then to the station and she left on the 5 train. We returned to the office. Then called to see a man to whom I loaned a Voice of Warning but did not find him at home. Elder's Stapley and Critchlow came in from Newtownard.

Saturday 14 — I received a letter from Prest. Young stating that he would release me soon to return home and also asked my opinion as to who would be the most suitable man to succeed me as Prest. of the mission. I devoted the day to writing to Elders Perkins, Sloan, and Prest. Young.

Sunday 15 — At 9-10 A.M. Elder McCarty and I went by train to Antrim to visit Brother McIlloane and family who lived about 5 miles out of the town and also to fill an appointment to hold a meeting that evening. We arrived at their place at 11:30 having walked from Antrim. 5 miles. Found them all in good health and greeted us with a hearty welcome after making a few inquiries as to how we were getting along and about the saints. They prepared some dinner for us and we were made as comfortable as circumstances would permit. As the hour of our appointed meeting came along the neighbors gathered in until there were 15 or 20 came. We sang and opened our meeting and as Elder McCarty was afflicted with a bad headache I occupied most of the time. There was good attention paid and no contention. I gave them a few tracts - about 100. After meeting we administered the Sacrament to the family. We were then made comfortable for the night.

Monday 16 — It rained and blowed cold all day. We visited with the folks all day. A young man came in and we conversed with him for about 2 hours upon the Gospel and character of our people.

Tuesday 17 — We continued our visit until 11 A.M. when we bid them farewell and we started for the train. Arriving just as the train was ready to start we took the route by way of Lisburn, passing through the towns of Glenavy, Crumlin, and Ballinderry along the shore of Lough Neagh.

Wednesday 18 — I devoted my time to writing and reading most of the day. In the evening held a cottage meeting in the office. There was a pretty fair attendance of the saints. The Elders were all in and we had a good meeting.

Thursday 19 — Myself and the Elders devoted our time in visiting the saints and in the evening I visited Sister Megrarahan.

Friday 20 — I continued my visits with the saints and in the evening I called to see an man who was reading the Voice of Warning but did not find him at home. I then called on Brother W. Hamilton with whom I spent the evening.

Saturday 21 — I was in the office most of the day writing and in the evening I visited Sister's Megrarahan, Simpson, and Sharp in company with Sister McConnell and Elder McCarty.

Sunday 22 — I attended meetings as usual and made my regular visit with Sister Megrarahan.

Monday 23 — As Elder Douglass was suffering badly from a fellen [sic] on his finger we concluded it would best to get it lanced. He accordingly went to the Hospital. Myself and Elder McCarty accompanied him. After having it attended to I wrote a letter to his family for him, it being his right hand which was effected, it disabled him for writing. In the evening Elder McCarty and I attended a Theater which we enjoyed quite well.

Tuesday 24 — Elder Douglass was required to go to the hospital again, I therefore accompanied him. The weather was very disagreeable all day. Elder McCarty went to Banbridge in Elder Douglass' place until he recovers.

Wednesday 25 — The weather was still stormy. Having received a card from Brother Morton that he wished to see me I went to his place, after making a visit with them I called on Brother Lindley for a short time and from there to Cottage meeting at Brother Cavanagh's. After which I returned home. Snowed hard all the way accompanied by a heavy wind.

Thursday 26 — By request of Brother Cavanagh I went to his home and administered to him. He having met with an accident at his work causing him pain in his side. I returned after taking dinner with them and wrote some letters. It was stormy all day. Snowed quite hard at intervals.

Friday 27 — It being still stormy I remained in the house all day writing and dressing Elder Douglass' hand which was improving slowly.

Saturday 28 — I was in the office most of the day. I visited Sister Megrarahan in the evening.

Sunday 29 — Attended meetings as usual also visited Sister Megranahan to whom I administered the Sacrament.

Monday 30 — I went to Newtownards where I attended a horse jumping exhibition, a description of which is as follows. In the first place there was an artificial hedge built, then about 50 yards from this an embankment about 4 feet wide with a ditch on either side, which completes the run on one side, or the downward course, a turn is then made, and directly opposite the embankment is a wall built of rock and opposite the hedge is a low hedge and a pond about 10 feet wide. There were 16 horses entered and a rider would mount his horse start a few rods from the hedge, and if the horse could clear the four jumps it was to his credit. The first hedge was raised each time until it was about four feet and the last run if all was cleared by any one, that horse took the prize. I had a good visit with Mr. Burns and family and Elder's Critchlow and Stapley. I returned in the evening.

Tuesday 31 — I was in the office most of the day. It was stormy in the evening. Brother Simpson, Mother and wife came in the office also Miss McConnell. They just came in from Ballyclare. Had a long talk with Mr. Crow.

*Report of Month's labor - Distributed 236 tracts. Bore testimony to several people.*

April 1891

Wednesday April 1st — I went to the horse fare in the forenoon in which I saw Brother Stewart with whom I had a good talk He did not feel very well in the Gospel. In the afternoon I wrote to my wife and attended Cottage meeting in the evening at Prest. Gibson's with a good attendance. Elders McCarty and Fraser came in from Tannifiglasson and I was startled to receive the information that Sarah Robinson had joined the Plymouth Brethren. I felt quite surprised for she had been earnestly investigating the Gospel for some time and desired to be baptized at one time.

Thursday 2 — It rained all day so that I could not get out to do any work. I called on Sister Megranahan for a short time in the evening. She was feeling pretty well, but her niece is sick.

Friday 3 — The stormy weather continued most of the day. I visited Brother Morton in the afternoon and Brother Lindley and in the evening acted in capacity of teacher in company with Brother Hamilton. Found those whom I visited feeling quite well after which the Elders having met at John Hamilton's in a friendly visit I joined them in the latter part of their amusement, which was a farewell visit to Mary McMaster who was going to emigrate to Zion.

Saturday 4 — I was writing most of the day. Business pertaining to the mission. Held the monthly report of meeting, which was not attended as well as usual. Some of the Brethren being lawfully detained. The month being very stormy our report was not as flattering as the month previous.

Sunday 5 — As usual I attended my meetings which were fairly attended. I also made my usual visit with Sister Megranahan.

Monday 6 — I was employed in the office all day making out My Monthly and Quarterly reports.

Tuesday 7 — I continued my labors in the office having finished my reports in the afternoon. I in company with the Elders visited Mr. McGibbin, Mary McMaster's Brother-in-law. Spent a very pleasant evening with them as Mary was about ready to emigrate to Utah, her Sisters felt quite bad, thinking that like mothers who do not know, that she would be lost.

Wednesday 8 — I was writing most of the day and visiting some of the saints and called on a Mr. Boyd, to whom I had previously loaned a Book of Mormon. Had a short conversation. He had not satisfied himself yet in reading, but wished to continue to read the Book through.

Thursday 9 — The day was spent principally in getting those who were ready to emigrate ready. They were Sister Simpson, Granddaughter and Mary McMasters. Having got ready they set sail at 8:30 P.M. for Liverpool accompanied by Elder Douglass that far. They left with good feelings and a host of Saints and friends were at the docks.

Friday 10 — Elder McCarty and I went out tracting. I distributed 80 tracts in the evening. We called on Sister Megrarahan had a good visit with her.

Saturday 11 — I was in the office most of the day. In the evening by my request Elder Critchlow baptized William Crow in the Belfast Lough.

Sunday 12 — I attended meeting in the morning as usual at which Brother William Crow was confirmed by Elder McCarty. After dinner Myself and the other Elders held an out door meeting. And in the evening went to meeting. Elder Douglass returned from Liverpool. After Meeting He and I administered the sacrament to sister Megrarahan.

Monday 13 — I was sick all day having caught a bad cold. I therefore did not go out at all.

Tuesday 14 — I received my release to return home. I was a little better, but not able to do any work.

Wednesday 15 — I attended to some correspondence in the forenoon and called to see Brother Morton and wife, she having given birth to a daughter on the 9th. They were getting along fine. [sic] Elder McCarty accompanied me. We also called to see Brother Gibson for a few moments and attended cottage meeting at Brother Cavanaugh's in the evening. It being a wet night there were only a few out.

Thursday 16 — It was stormy all day so I devoted my time to writing, sending of Stars etc. Called on Sister Megrarahan and spent a pleasant evening. She was feeling well.

Friday 17 — I was in the office most of the day writing.

Saturday 18 — I went out to Newtownards and made my farewell visit to the folks out there, and in the evening visited Sister Megrarahan accompanied by Sister McConnell.

Sunday 19 — I attended meetings as usual and in the evening Elder McCarty and I hired a cab and took Sister Megrarahan to meeting, which she enjoyed very much.

Monday 20 — I attended to some business in town and in the evening Elders Douglass and Fraser came in from Banbridge and we all went up to Mr. Hanna's where we spent a pleasant evening.

Tuesday 21 — I went out to Tanniflasson to make a farewell visit. I visited Robinson's folks in the afternoon and Mr. Boyce's in the evening.

Wednesday 22 — I visited Mr. Bests, Haddocks, Robinsons, and Boyces. I found the folks well and glad to see me and I was treated with the greatest kindness. Emily Robinson and Bella Haddock informed me that they soon intended to embrace the Gospel they thought about May. They seem very much interested in the Gospel. I had a long argument with Sarah Robinson upon the Gospel. She having joined the Plymouth Brethren but she was like the Majority of the people, could not stick to the Bible. I had a good visit with James Boyce in the evening.

Thursday 23 — I bid the Boyce family good bye and on leaving James gave me money to pay my train fare and told me he intended to embrace the Gospel before long. I called on the Robinsons and bid them farewell. And Bella Haddock having gone to Lurgan, met me in the town. I called to see Sister Montgomery and also called to see Anna Bicket who was sick in the infirmary, but I was not permitted to see her as she was in a critical condition. Bella accompanied me to the station. I returned to Belfast and at eight o'clock went to see Prest. James Gibson and wife off as they were going to Utah. After which I went to see sister Megrarahan. Had a good visit.

Friday 24 — I attended to some correspondence until 3:30 P.M. when I took train to Ballyclare to make Brother and Sister Stewart a short visit before my return home. I was treated kindly.

Saturday 25 — After spending the night with Brother and Sister Stewart and making a pleasant visit during the forenoon, I returned to Belfast by train. On arriving at the office I found Elder Wm. O'Neil, who was appointed to succeed me in the position of President of the Irish Mission. I got a bath and in the evening Prest. O'Neil and I called on and spent the evening with Sister Megrarahan.

Sunday 26 — I attended meetings as usual during the day. Sister Emma McIlvane came in from Edinvale to our first meeting. I also made my usual visit at Sister Megrarahan's.

Monday 27 — Prest. O'Neil and I went to work turning all business over to him pertaining to the Mission. Continued until evening when we called on a friend of his and then on Mr. McGibbon where we spent a pleasant evening.

Tuesday 28 — We continued transferring the Business all day finally finished up in a satisfactory manner. Then in the evening Elder Fraser and I spent the evening with Sister Megrarahan making my farewell visit with her.

On the evening of May 1st, 1891 I set sail for Liverpool on my return home. Before taking my departure from the shore of England I took a trip to London, visiting some few of the relatives of my stepmother, who lived in and near London. I also visited the Saints who met at meeting Sunday. I spent a week visiting the principal noted places of interest in the great City.

After spending a few days in London I returned to Liverpool and set sail for home. Our voyage was pleasant. Had nice weather and arrived in New York safely. Though we Elders and a small company of Saints were held for three days in New York on account of two young girls confessing that they believed in the principle of Polygamy in connection with other principles of the Gospel.

Finally they were compelled to return to Liverpool while the remainder of the company were allowed to continue their Journey home via Norfolk, going by steamer from New York to Norfolk. After four days travel by train through the Southern States and up by way of Denver and Cheyenne I reached Smithfield, Cache Co. Utah in safety, where I met my Wife and two babies Elizabeth P. and Mabel Hale at the home of my Father. They were in good health.

After visiting a day, in company with my wife and children, I continued my journey to Swan Lake to the home of my wife's parents, where we remained for a short time while I sheared sheep at a camp near by.

We then went to our own home in Oxford, Idaho where we lived during the summer and in the fall I secured a position in a store in Preston where I worked for about 8 months when I was laid off owing to the depression of business and great money panic. I then had sold my home at Oxford, paid all my debts and was taken sick with Typhoid Fever, which kept me bed fast for 6 weeks, having a very close call, my life only being spared by the power of God through the Priesthood.

After being unable to work but little for nearly a year I found myself financially embarrassed. I went to Soda Springs and sheared sheep for a month making \$80.00. When I again returned home being troubled greatly with rheumatism, after taking a thorough treatment of Sulphur for 3 weeks I was entirely cured. And I then took up carpenter work, a trade I had picked up sufficiently to be considered a handy man with tools. I went to work on a granary first and did a few rough jobs, when I went to work for William Carter on a house as a helper. The carpenter failing to come to take charge of the work, he placed the responsibility on me. I continued working and with his assistance we finished the job.

I then secured a position as carpenter on the Oneida Stake Academy, which was in course of erection, where I worked until the fall of 1894 when we moved to Marysville, Idaho in what was then known as Fall River district. I took up a Quarter Section of Land and being in a new country of long hard winters we had in connection with the rest of the poor people had a hard struggle to make a living. Soon after joining the ward I was called to fill the position of Prest. of the Y.M.I.A. asst. Ward clerk and Teacher in the Sunday School, and Teacher in the ward. After Serving in the positions for over a year I was called to be Ward clerk and was released as Prest. of the Mutual Improvement Association, which position I filled until January 9, 1909. I was chosen at the Organization of the Yellow Stone Stake as a member of the High

Council and on that day I was set apart by Apostles Geo. F. Richards and David O. McKay. The latter being mouth which took place in Parker ward Fremont Co. Idaho

The following names were sustained as the Stake Presidency and High Council —

Daniel G. Miller Prest	John B. Crapo
Marion J. Kerr 1st Coun	Alma H. Hale
James E. Fogg 2nd Coun	David E. Miller
High Council —	Joseph Orr
Oliver L. Robinson	Alternates —
Melvin M. Hammond	Elmer Devenport
Wm. D. Williams	Charles H. Barnes
Frank H. Mason	James J. Willard
Wm. Cammeron	David R. Sinclair
Henry A. Grover	Ole Ellingson
Wm. L. Flint	Christian Murri
Joseph S. Rudd	

In company with M. M. Hammond I filled my first Missionary appointment as High Councilor at Farnum Jan. 24th, 1909.

During the month of February, in company with a few of the Hale family, I worked in the Temple for our dead, returning home in the latter part. At this point we'll say that my Father died March 23rd 1908, while I myself was sick with Pneumonia. I however rallied sufficient, being accompanied by my wife to attend his funeral at Logan.

The vacancy thus caused the responsibility of carrying Keeping the record of the temple work of the Hale family and on June 4th 1909, The Hale Family of Temple Workers was Reorganized with Aroet L. Hale Prest. Heber Quincy Hale Vice-President, Alma H. Hale Secretary and Treasurer, Viola Hale Gardner Asst. Sec. and Treas. with Albert H. Hale, Arthur W. Hale, Nettie Hale Anderson and J. Harriman Hale as aids.

On the 6th of June, a meeting of the Hale Temple workers was held at Uncle Sol. Hale's at Preston, Idaho, at which meeting there were present Aroet L. Hale, Soloman H. Hale, son, Louisa Hale, Ann Hale, Johnathan and Eliza Hale, Alma H. Hale and Heber Q. Hale, when the latter was set apart as vice-prest. The meeting was one long to be remembered, witnessing the Spirit of the Temple work which was made manifest by all those present, and the shedding of tears of Humility and Joy by those old veterans, in fact all.

Aunt Ann Hale having revealed the fact that a cancer was growing on her breast was anointed and administered to by all the brethren present with splendid effect. As soon as meeting adjourned I took the train for home, returning next morning at 5 A.M. finding the family all well.

Saturday June 12 I attended Stake Priesthood Meeting and High Council Meeting Sunday 13th. I filled an appointment at Egin [or Egin] Ward in company with Elder Abram B. Hillam, attending Sunday School and Meeting. There was a good attendance and seemingly a good feeling existing.

June 27, 1909 I, in company with Abram B. Hillam, filled an appointment at Chester where we attended Sunday School and Meeting. There was an attendance of 55 at the Sabbath School. Meeting was fairly well attended by the women, not many men. Filled Missionary appointment at Marysville July 18, 1909. Sunday School Enrollment 270. Present 199. Stake

Conference was held at Parker St. Anthony being the first Quarterly Conference of the Yellow Stone Stake. I was in attendance at all meetings. Prof. Ezra C. Dalby delivered an excellent discourse on eternal life. Elder Joseph L. McMurrin addressed the saints at some length upon the necessity of officers magnifying their callings first leaving the results with Lord.

Filled missionary appointment May 9 at Twin Groves and Warm River the 23rd. As per appointment I met at Chester June 27th attended Sunday School and Meeting. Accompanied by Elder A. B. Hillam and elder Freer. There were 65 in attendance at Sunday School. I fill my next appointment at Marysville with A. B. Hillam, my companion in July. I attended High Council and Priesthood meetings at St. Anthony, Aug. 13th, 1909.

I filled an appointment at Warm River August 14th was alone. There was, but few present at either Sunday School or Meeting, 48 at S.S. and 20 at Meeting. My next appoint was at Chester, Aug. 28, 1909 which I also attended alone. There were in attendance 33, Bishopric all present.

## Second Journal Beginning 1891 – Additions

*The following pages contain miscellaneous papers that were in Alma's journal, including poetry, and newspaper clippings.*

### *A Heavenly Manifestation*

*By Heber I. Hale, President of the Boise Stake of The Church of Jesus Christ of Latter-day Saints.*

It is with a very humble and grateful spirit that I attempt to relate on this occasion, by request, a personal experience which is very sacred to me. I must, of necessity, be brief; furthermore there were certain things made known to me which I do not feel at liberty to relate here.

Let me say, by way of preface, that between the hours of 12:00 and 7:30, in the night of January 20, 1920, while alone in a room at the home of my friend, W.F. Tawson, in Carey, Idaho, this glorious manifestation was vouchsafed to me.

Whether it be called a dream, an apparition, a vision, or a pilgrimage of my spirit into the world of spirits, I don't know — I care not. I know that I actually saw and experienced the things related in this Heavenly manifestation, and they are as real to me as any experience of my life, and for me, at least, this is sufficient.

I was not conscious of anything that transpired during the hours mentioned, except what I experienced in this manifestation. I did not turn over in bed, nor was I disturbed by any sound, which, indeed, is very unusual for me.

Of all the doctrines and practices of the Church, the vicarious work for the dead has been the most difficult for me to comprehend and wholeheartedly accept. I consider this vision as the Lord's answer of my soul on this and certain other questions.

I passed by a short distance from my body through a film into the world of Spirits. This was my first experience after going to sleep. I seemed to realize that I had passed through the change called death, and I so referred to it in my conversation with the immortal beings with whom I came immediately into contact. I immediately observed their displeasure at our use of the word death, and the fear which we attach to it. They use there another word in referring to

the transition from mortality, which word I do not recall, and I can only approach its meaning, as the impression was left on my mind, by calling it the New Birth.

My first visual impression was the nearness of the world of spirit to the world of mortality. The vastness of this heavenly sphere was bewildering to the eyes of a spirit novice.

Many enjoyed unrestricted vision and unimpeded action, while others were visibly restricted as to both vision and action. The vegetation and landscape were beautiful beyond description, not all green as here, but gold, with varying shades of pink, orange and lavender as the rainbow. A sweet calmness pervaded everything.

The people I met there, I do not think of as spirits but as men and women, self-thinking and self-acting individuals, going about important business in a most orderly manner. There was perfect order there and everybody had something to do and seemed to be about their business.

That the inhabitants of the Spirit world are classified according to their lives of purity and their subservience to the Father's will, was subsequently made apparent. Particularly was it observed that the wicked and unrepentant are confined to a certain district by themselves, the confines of which are as definitely determined and impassable as the line marking the division of the physical from the spiritual world — a mere film, but impassable until the person himself has changed. This world is the temporary abode of all spirits pending the resurrection from the dead and the judgment. There was much activity within the different spheres; and appointed ministers of salvation were seen coming from the higher to the lower spheres in pursuit of their missionary appointments.

I had a pronounced desire to meet certain of my kinsfolk and friends, but I was at once impressed by the fact that I had entered a tremendously great and extensive world, even greater than our earth, and more marvelously inhabited. I could be in only one place at a time, could look in only one direction at a time, and accordingly it would require many, many, years to search out and converse with all those I had known and those I desired to meet, unless they were especially summoned to receive one. All worthy men and women were appointed to special and regular service under a well-organized plan of action, directed principally towards preaching the gospel to the unconverted, teaching those who seek knowledge and establishing family relationships and gathering genealogies for the use and benefit of mortal survivors of their respective families, that the work of baptism and sealing ordinance may be vicariously performed for the departed in the Temples of God upon the earth. The authorized representatives of families in the world of spirits have access to our temple records and are kept fully advised of the work done therein, but the vicarious work done here does not become automatically effective.

The first recipients must first believe, repent, and accept baptism and confirmation, then certain consummating ordinances are performed effectualizing these saving principles in the lives of these regenerated beings. And so the great work is going on; they doing the work there, which we cannot do here; and we doing a work here that they cannot do there, both necessary, each the complement of the other, thus bringing about the salvation of all God's children who will be saved.

I was surprised to find there were no babes in arms. I met the infant son of Orson W. Rawlins, my first counselor. I immediately recognized him as the baby who died a few years ago; and yet he seemed to have the intelligence, and in certain respects, the appearance of an adult, and was engaged in matters pertaining to his family and its genealogy. My mind was quite contented on the point that mothers will again receive into their arms their children who died in

infancy and will be fully satisfied, but the fact remains that the entrance into the world of spirits is not an inhabitation of growth, but the greatest opportunity for development. Babies are adult spirits in infant bodies.

I presently beheld a mighty multitude of men, the greatest I had ever seen gathered in one place, when I immediately recognized as soldiers, the millions who had been slaughtered and rushed so savagely into the spirit world during the great world war. Among them moved calmly and majestically a great General in supreme command. As I drew nearer I received the kindly smile and generous welcome of that great loving man General Richard W. Young. Then came the positive conviction of my soul, that of all men living or dead, there is not one who is so perfectly fitted for the great mission to which he has been called. He commands immediately the attention and respect of the soldiers. He is at once a great General and a Great High Priest of God. No earthly field of labor to which he could have been assigned can compare with it in importance and extent. I passed from this scene to return later on which I found General Young had this vast army of men completely organized with officers over successive divisions, and all were seated and he was preaching the Gospel in great earnestness to them.

As I passed forward, I soon met my beloved mother. She greeted me most affectionately and expressed surprise at seeing me there, and reminded me that I had not completed my mission on earth. She seemed to be going somewhere and was in a hurry and accordingly took her leave saying that she would see me again soon.

I moved forward covering an appreciable distance and consuming considerable time, viewing the wonderful sights of landscapes, parks, trees and flowers, and meeting people, some of whom I knew, but many thousands of whom I did not recognize as acquaintances. I presently approached a small group of men standing in a path lined with spacious stretches of flowers, grasses and shrubbery, all of a golden hue, making the approach to a beautiful building. The group was engaged in earnest conversation. One of their number parted from the rest and came walking down the path. I at once recognized by esteemed President, Joseph F. Smith. He embraced me as a father would a son, and after a few words of greeting, quickly remarked, "You have not come to stay." Which remark I understood more as a declaration than an interrogation. For the first time I became fully conscious of my uncompleted mission on earth, and as much as I would have liked to remain, I at once asked President Smith if I might return. "You have expressed a righteous desire," he replied. "And I shall take the matter up with the authorities and let you know later." We then turned and he led me towards the little group of men from whom we had just separated. I immediately recognized President Brigham Young, and the Prophet Joseph Smith. I was surprised to find the former a shorter and heavier built man than I had pictured him in my mind to be.

Both they and President Smith were possessed of a calm and holy majesty which was at once kind and kingly. President Smith introduced me to the others, who greeted me warmly. We then retraced our steps and President Smith took his leave saying he would see me again.

From a certain point of vantage I was permitted to view the earth and what was going on here. There were no limitations to my vision, and I was astounded at this. I saw my wife and children at home. I saw President Heber J. Grant at the head of the great Church and Kingdom of God and felt the divine power that radiated from God, giving it light and truth, and guiding its destiny. I beheld this nation founded as it is upon correct principles and designated to endure, and beset by evil and sinister forces that seek to lead men astray and thwart the purposes of God.

I saw towers and cities, the battle-scarred fields of France and Belgium. In a word, I beheld the whole world, as if it were but a panorama passing before my eyes.

Then there came to me the unmistakable impression that this earth and scenes and persons upon it are open to the vision of the spirits only when special permission is given or when they are assigned to special service here. This is particularly true of the righteous who are busily engaged in two fields of activity at the same time. The wicked and unrepentant spirits have, still, like all the rest, their free agency, and applying themselves to no useful or wholesome undertaking, seek pleasure about their haunts and exult in sin and wretchedness of degenerate mischievous and deceptive spirits who appear as miserable counterfeits at spiritualist séances, table dancing's and Ouija board operations. The noble and great ones do not respond to the call of the mediums and to every group of meddling inquiries. They would not do it in mortality; certainly they would not do it in their increased state of knowledge in the world of immortality. The wicked and unrepentant spirits, as allies of Satan and his hosts, operating through willing mediums in the flesh. These three forces constitute an unholy trinity upon the earth and are responsible for the sin, wickedness, distress and misery among men and nations.

I moved forward, feasting my eyes upon the beauties of everything about me, and glorying in the indescribable peace and happiness that abounds in everyone and through everything. The further I went the more glorious things appeared. While standing at a certain vantage point I beheld a short distance away a wonderfully beautiful Temple, capped with a golden dome, from which emerged a small group of men dressed in white robes who paused for brief conversation. These were the first I had seen thus clad. The missions that I had previously seen were dressed, of course, but variously dressed. The soldiers, for instance, were in uniform. In this little group of holy men, my eyes centered upon one more splendid and holy than all the rest. While I thus gazed, President Joseph F. Smith parted from the others and came to my side. "Do you know Him?" he inquired. I quickly answered, "Yes, I know Him." My eyes beheld my Lord and Savior. "It is true," said President Smith. And Oh! How my soul thrilled with rapture, and unspeakable joy filled my heart!

President Smith informed me that I had been given permission to return and complete my mission upon the earth which the Lord had appointed me to fulfill and then with his hand upon my shoulder, uttered these memorable and significant words; "Brother Heber, you have a great work to do. Go forward with a prayerful heart and you shall be blessed in your ministry. From this time on never doubt that God lives, that Jesus Christ is His Son, the Saviour of the world, that the Holy Ghost is a God of Spirit, and the messenger of the Father and Son. Never doubt the resurrection of the dead, the immortality of the soul; that the destiny of man is eternal progress. Never again doubt that the mission of the Latter-day Saints is to all mankind, both the living and the dead, and that the great work in the holy Temples for the salvation of the dead has already begun. Know this that Joseph Smith was sent of God to usher in the gospel dispensation of the fullness of times which is the last unto mortals upon the earth. His successors have all been called and approved of God. President Heber J. Grant is at this time the recognized and ordained head of The Church of Jesus Christ upon the earth. Give him your confidence and support. Much you have seen and heard here you will not be permitted to repeat when you return." Thus saying, he bade me "Good-bye" and "God bless you."

Quite a distance and through various scenes and passing innumerable people I traveled before I reached the sphere where I had at first entered. On my way I was greeted by many friends and relatives, certain of whom sent words of greeting and counsel to their dear ones here.

One other I will mention. I met Brother John Adamson, his wife, his son James and daughter Isabelle, all of whom were killed by the hand of a foul assassin, in their home at Carey, Idaho, on the evening of October 29, 1915. They seemed to divine that I was on my way back to mortality and immediately said, brother Adamson speaking, "Tell the children that we are happy and very busy and that they should not mourn our departure, nor worry their minds over the manner by which we were taken. There is a purpose in it and we have a work to do which required our collective efforts, and which we could not do individual." I was at once made to know that the work referred to was that of genealogy, in which they were working in England and Scotland.

One of the grandest and most sacred things in Heaven is the family relationship. The establishment of a complete chain without any broken links brings a fullness of joy. Links wholly bad will be dropped out either new links put in or the two adjoining links welded together. Men and women everywhere are being moved upon by their departed ancestors to gather genealogies. These are the links for the chain. The ordinances of baptism, endowments and sealings performed in the Temples of God by the living for the dead and the welding of the links. Ordinances there performed in the Spirit World effectualising in the individual recipients, the saving principles of the Gospel vicariously performed here.

As I was approaching the place where I had entered, my attention was attracted toward a member of a small group of women, preparing, it appeared to be wearing apparel. Observing my inquiring countenance, one of the women remarked, "We are preparing to receive Brother Phillip Worthington very soon." (Phillip Worthington died Jan. 22, 1920, of which President Hale was advised by telegram and he returned to Boise and preached his funeral sermon on Jan 25.) As I grasped his name in repetition, I was admonished, "If you know the joy and the glorious mission that awaits him here you would not ask to have him longer detained upon the earth." Then came flooding into my consciousness this awful truth that the will of God can be done on earth as it is in Heaven only when we resign completely to His will and let His will be done in and through us. On account of the selfishness of men and the assertion of the personal will as against the will of God, many persons who might otherwise have been taken in innocence and peace, have been permitted to live, and have passed through life living a life of suffering and misery, or debauchery and crime, and live to their own peril. Men and women and children are often called to missions of great importance on the other side, and respond gladly, while others refuse to go, and their loved ones will not give them up. Also many die because they have not faith to be healed. Others yet live long and pass out of the world of mortals without any special manifestations of actions of the Divine Will. When a man is stricken ill, the question of prime importance is not, is he going to die or live. What matters is whether he lives or dies, so long as the will of the Father is done. Surely we can trust him with God. Herein lies the special duty and privilege of administration by the Holy Priest, namely, it is given the Elders of the Church to divine the will of the Father concerning the one upon whose head their hands are laid. If for any reason they are unable to presage the Father's will, then they should continue to pray in faith for the afflicted one, humbly conceding supremacy to the will of the Father, that His will be done in earth as it is in Heaven.

To a righteous person, birth into the world is a glorious privilege and blessing. The greatest spirits in the family of the Father have not usually been permitted to tarry longer in the flesh than to perform a certain mission; they are then called to the world of spirits where the field is greater and the workers fewer. This earthly mission may, therefore, be long or short, as the Father wills.

I passed quietly out where I had entered the world of spirits and immediately my body was quickened and I arose to ponder over, and record the wonderful things I had seen and heard.

Let me here and now declare to the world, that irrespective of what others may think or say, I do know of my own positive knowledge and from my own personal experience that God is the Father of the spirits of all men, and that He lives; that Jesus Christ is His Son and the Savior of the world; that the spirit of man does not die, but survives that change called death and goes to the world of spirits; that the world of spirits is upon or near this earth; that man's individuality is not lost by death, nor is his progress inhibited; that spirits will literally take up their bodies again in the resurrection; that the principles of salvation are now being taught to the spirits, and that great work of saving the Father's family among the living and dead is in progress, and that comparatively few will ultimately be lost; that the Gospel of Jesus Christ has again been established upon the earth with all of its keys, powers, authority and blessings through the instrumentality of Joseph Smith, the Prophet; that this is the power that will not only save and exalt everyone who yields obedience to its principles, but will ultimately save the world, that the burden of our mission is to save souls unto God, and that the work for the salvation of the dead is no less important than the work for the living.

*\*Melinda's Note: This is from mimeographed copy of a typed copy found in the journal.*

#### *Origin, Object, and Destiny of Women*

*The following is taken from the "Mormons", published in New York City by the late President John Taylor, of August 29, 1857, the paper containing it being furnished by Robert Maw, of Plain City.*

The Latter-day Saints have often been ridiculed on account of their belief in the pre-existence of spirits, and in marrying for time and for all eternity, both being Bible Doctrines. We have often been requested to give our views in relation to the principles, but considered the things of the kingdom belonged to the children of the kingdom, therefore not meet to give them to those without. But being very politely requested by a lady a few days since, (a member of the church) to answer the following questions, we could not refuse; viz., Where did I come from? What is my origin? What am I doing here? Whither am I going? and what is my destiny, after having obeyed the truth, if faithful to the end.?

For her benefit and other concerned, we will endeavor to answer the questions in brief, as we understand them. The reason will be apparent for our belief in the pre-existence of spirits, and in marrying for time and for eternity.

Lady, whence comest thou? Thine origin? What art thou doing here? Whither art thou going, and what is thy destiny? Declare unto me if thou hast understanding? Knowest thou not that thou art a spark of deity, struck from the fire of his eternal blaze, and brought forth in the midst of eternal burnings?

Knowest thou not that eternities ago, thy spirit, pure and holy, dwelt in thy heavenly fathers bosom, and in his presence with thy mother one of the queens of heaven, thou wert surrounded by thy brother and sister spirits in the spirit world, among the Gods? That as thy spirit beheld the scenes transpiring there, and thou grew in intelligence, thou sawest worlds upon worlds organized and peopled with thy kindred spirits, take upon them tabernacles, die, but resurrected and receive their exaltation of the redeemed words they once dwelt upon. Thou, being willing and anxious to imitate them, waiting and desirous of obtaining a body, resurrection and exaltation also, and having obtained permission. Thou made a covenant with one of thy kindred spirits, to be thy guardian angel while in mortality; also covenanted with two others,

male and female spirits, that thou wouldst come and take a tabernacle through their lineage, and become one of their offspring. You also chose a kindred spirit whom you loved in the spirit world, and had permission to come to this planet and take a tabernacle, to be your head, stay, husband, and protection of the earth, and to exalt you in the eternal worlds. All these were arranged, likewise the spirits that should tabernacle through your lineage. Thou longed, thou sight, and prayed to thy father in heaven for the time to arrive when thou couldst come to this earth, which had fled and fallen from where it was first organized, near the planet Kolob, leaving thy father and mother's bosoms and all thy kindred spirits to come to earth, take a tabernacle, and to imitate the deeds of those you had seen exalted before you.

At length the time arrived, and thou hearest the voice of thy father saying, Go, daughter, to yonder lower world, and take upon thee a tabernacle, and work out thy probation with fear and trembling and rise to exaltation. But, daughter, remember you go on this condition, that is you are to forget all things you ever saw, or ever know to be transacted here; but you must go and become of the most helpless of all beings that I have created, while in your infancy subject to sickness, pain, tears, mourning, sorrow and death. But when truth shall touch the cords of your heart they will vibrate; then intelligence will illuminate your mind, and shed its luster in your soul, and you shall begin to understand the things you once knew, but which had gone from; you shall begin to understand and know the object of your creation. Daughter, go.

Thy spirit — filled with joy and thanksgiving — rejoices in thy father, and rendered praise in his Holy name, and the spirit world resounded in anthems of praise and rejoicing to the father of spirits. Thou badeest father, mother, and all farewell, and along with thy guardian angel, you came on this terraqueous globe. The spirits thou hadst chosen for parents came and took tabernacles. Through their lineage; (and your head having left the spirit world some time previous) thou didst come a spirit pure and holy thou hast taken upon thee a tabernacle, and thou hast obeyed the truth and thy guardian angel ministered unto thee and watched over thee. Thou hast chosen him you loved in the spirit world to be thy companion. Now crowns, thrones, exaltations and dominions are in reserve for thee in the spirit world, and the way is opened to thee to return back into the presence of the eternal father, if thou wilt only abide by and walk in a celestial law, fulfill the designs of thy creation, and hold out to the end. Then when Mortality is laid in the tomb, you may go down to your grave in peace, arise in glory, and receive your everlasting reward in the resurrection of the just, along with thy head and husband. Thou wilt be permitted to pass by the Gods and angels who guard the gates and onwards, upwards to thy exaltation in a celestial world among the gods, to be a priestess queen unto the heavenly father, and a glory to thy husband and offspring, to bear the souls of men, to people other world, (as thou didst bear tabernacles in mortality) While eternity goes and eternity comes; and if thou wilt receive it, lady, this is eternal life, and herein is the saying of the Apostle Paul fulfilled, "that the man is not without the woman in the Lord, neither is the woman without the man in the Lord," that "man is the head of woman", and the glory of man is the woman. Hence thy origin, the object of thy creation, and thy ultimate destiny, if faithful. Lady, the cup is within thy reach drink then the heavenly draught and live.

*\*Melinda's note: Typed from very old carbon copy found in the 1891 journal.*

*Manifestation about Building of Temples*

*The following manifestation was given to Mrs. Eliza Neville during the illness of her children in the Month of January 1917. She was a daughter of Charles and Mary Dean who emigrated from England in 1861, crossed the plains and finally settled in Woodruff, Utah. Brother and Sister Dear died faithful members in the Church. Brother Dean possessed the gift of faith, especially in healing the sick and he exercised his gift under the blessing of God for the comfort and relief of many souls.*

Merrill Neville, son of Eliza Dean Neville, aged 19 years, was lying near death's door. Sister Neville knelt down by his bed side in prayer. As she prayed she felt the deceased father's presence in the room and was impressed with these words. "Eliza, Merrill shall live. You know, Eliza, I have always had a desire to go on a mission but never had the privilege. I want Merrill to take a mission for me now."

Sister Neville was encouraged, thinking that her son would live. The next day Merrill called his Mother to his bedside, and taking her face between his hands he said, "Oh, Mother, you've been a good Mother to me: you've done all you could for me."

"Yes, Merrill, I think I have never whipped you in my life. You have been a good boy; you have always done whatever we have asked you to do."

"Both you and Father have always been good to me," repeated the dying boy. Taking his Mother's hands in his, he said "Mother, you won't feel bad if I die, will you?" Then his Mother repeated the impression to him she had received the day before.

"Yes, Mother I shall live, and I'm going on a mission for Grandpa Dean, but the mission's not upon this Earth. If I'm permitted to come back, Mother, I'll come and tell you all I can."

The next morning he said, "I feel like a new man this morning, Mother. Grandpa Dean held my head all night." His spirit left his body about 7 o'clock in the evening of the same day. At midnight his sister May, who was very ill, said, "Mother, Merrill is knocking for me." Her Mother replied, "Oh, May don't say that."

The next evening at about seven May said in a whisper, "Mother, you didn't believe me last night when I told you Merrill was knocking for me. He is knocking again now."

"Oh, May," the heart-broken Mother said. "I didn't believe you, but I couldn't bear to think that it was so."

After suffering the agonies of death, May's spirit left her body. Both her Father and Mother clung to her; working in every way possible to restore the life to the now still body, but it was of no avail. The father lifted the drooping chin and closed her mouth. The distracted Mother went from room to room and finally returning to the scene of death she began praying aloud, "Oh, Father in Heaven, I don't see why I have been called up on to go through such trying scenes as this. I've had all the children I could have, and I've tried to raise them as near right as I knew how. Why have I been called upon to go through this."

At that, Bessie touched her Mother on the shoulder saying, "Mother, May wants you." Her Mother replied, "Must I go, too?"

"No, Mother," the sister assured her. "May has come back to life and wants to tell you what Merrill has said to her."

Sister Neville approached her daughter, May, who requested her to pray that the Lord would give her strength to write that which Merrill desired to know. May requested that all present would kneel down around her bed, place their hands on her body and as many as could were to lay their hands upon her head while her mother prayed, all exercising as much faith as

possible. There were present in the room her Father and Mother, sister, two brothers, a young man friend and the Relief Society's sisters from Willard.

As soon as the Mother said amen May drew herself upon the pillows, sitting almost erect while her face shone with a holy light which radiated to all in the room.

She said Merrill had come back to tell her what he wanted his Mother to know. He told her that his Grandparents had met him when he had died, and he was with them now. They had a beautiful home and were preparing a beautiful home for his Mother and her family. He said it was always springtime over there. Merrill wished the family not to mourn for him. He said that his Grandfather needed Merrill to help him with his missionary work among his kindred dead. Merrill told her it was better for him to go while he was pure than to live and perhaps to do something wrong. He said that if the family fretted and mourned for him he couldn't accomplish the work which his Grandfather had for him to do. He wished them not to sell his team; to keep the horses as they lived.

May put her finger on each one of the family present and told them of their failings, which they must endeavor to overcome if they would go to that beautiful home that was being prepared for them. She said that all must go to Sunday School and to Meeting, they should attend to their prayers and pay their tithing. She said, impressing to all present, "Give to the poor, the more you give the more you will have to give." Turning to her Mother she finally said, "Mother, you are going to live to be a real old lady; you will have better health than you have had."

The next morning May was taken to the Hospital and while there she made this remark to her Mother, "Mother, I may have to go, but if I do I won't have to suffer, for I did my suffering when I went before." May lived ten days in the Hospital then without a minute's warning passed into the infinite without a pain or a struggle.

While in the hospital with her daughter, Sister Neville prepared to rest, on one occasion, in a reclining position, while also making it possible to watch her daughter's every move from across the room. Suddenly, she was overcome by a sensation that was entirely new to her and she saw her husband's Grandmother standing at the foot of the bed, who looked exactly as Sister Neville remembered her in life. Her body being bent with age and much stooping, she seemed in a great hurry. Sister Neville exclaimed, "Why there's Grandmother Stiff. What ever does she want?"

At that the Grandmother walked up to the side of the bed, stood perfectly straight, her face shone and her hands were as white as pearl, and as she kept rubbing them together, "Tell them to hurry, tell them to hurry; they have got the work to do. They have got the work to do — none can do the work for those who have had the privilege of doing it for themselves here." She said, "It's got to be done on this earth, it can't be done hereafter."

She was silent a moment and sister Neville said, "Whatever does she mean?"

Finally, the Grandmother replied, "William and Elizabeth have never had their children sealed to them, there must be a perfect link back to Father Adam and if they neglect their work there will be a missing link."

"She seems in such a hurry," Sister Neville said, "Do they have to hurry and worry on the earth side like this?"

Grandmother said, "Look."

As Sister Neville looked she saw masses of people and it appeared that Grandmother Stiff had something to do for them which accounted for her being in a hurry. Striking the palm of

her hand with the forefinger of the other she said, "Now I put this work on to you for you see that this duty is done." Then she disappeared.

Next Sister Neville's father appeared. Standing in the center of the room, and she exclaimed "Father!"

"Eliza," he said, "the Lord wanted Merrill and I needed him in my missionary work, but alas for my children on earth. I can't accomplish the work that I want to on account of my children on earth."

"Why Father?" she asked. "Your children have never done anything bad have they?"

He replied, "They are dying, spiritually. Look and I will show you." Then she saw that they were not united but were standing with their backs toward each other. He explained, "Some are complaining about paying their tithing. They say the church is better off than they are. If they could only see that tithing will be used for the building of Temples. Look."

As she looked she saw a myriad of people reaching out just as far as her eyes could see and her father said, "They couldn't walk through the temples on earth in a century's time, much less do the work which must be done. Now Eliza I put this responsibility on you to see that my family is united and working on harmony with the Church."

Sister Neville called the family together and succeeded in uniting them. They organized a financial committee and agreed to go on with their Temple work.

*\*Melinda's note: This account is on the last few pages of Alma Helaman Hale's 1891 journal. It is written in his own hand.*

*Letters From Alma H. Hale, Jr.*

Grace, Idaho

February 20, 1923

Libbie and All,

My Dear ones at home, I received you letter a few days ago, was pleased to hear from you that you were getting along as well as you are. Libbie, I sincerely hope and pray you are better now, try and take good care of yourself and don't get down. Children, take care of mama and don't let her work too hard. Make home as cheerful as possible. I am pleased to report myself well and getting along just fine. I am sending a check for \$40.00 do all you can towards our Interest so as to prevent any further trouble. I hope Brother Farr will give us a renewal of the note at the bank. I got a card from Finnie informing me of the death of John McIntosh whose funeral was to be last Friday. So Poor Mary is left alone. I also got a good long letter from her a few days before the card which said he had been very sick for some time, but was made well through the Priesthood. Finnie said she and baby had been sick but were better. I guess Thursday will be a great day at Ashton. As that is their "Dog day". We are having fine weather here now. I have been working in the shop for the last 3 days and still have some more to do tomorrow. It seems like they all favor me all they can, although I don't shrink from nothing that any of the rest do. While they have been working on the forms 37 feet in the air, the boys would say, you stay down on the ground and wait on us. So I would get stuff and tie it on a rope and they would pull it up and the foreman would get me when he had any shop work, so some of the boys call me one of the "house plants" but that suits me anyway. Jonathan sent me word that one of the mares had cut here leg, between the knee and ankle, but not very serious. I am sending Press Arron the balance

we owe them, and am going to pay \$5.00 toward the feed bill. He is feeding the mares for \$10.00 a month. I met Gee Harris and Will Larkins tonight.

It has been a long time since I saw them. There is a poker game going on tonight in full blast. Payday you know. It is sure awful to see what men will do and what they will talk about, and how they do profane. It seems to me there no time in history of the world when the people were more wicked than they are today, and more indifferent toward God or religion of any kind. I never felt more proud in my life to know the Gospel is true, and that I have a pure loving wife, and a loving family, and that I am not like men of the world, and I am trying to live above reproach in this camp. People here comments me quite often for my clean life. If I should do or say anything not becoming of a Latter-day Saint I imagine they would throw it into proper, but I hope and pray they will not have that chance. I have spent most of my spare time reading and studying the gospel, refreshing my mind a little on my missionary work though I find my memory is not as good as it used to be, and it is awfully hard to study in this bunch. How different to that of missionary work. Well, I will close for this time praying God to bless you all and keep you from sickness, and cheer you up. Why don't the Girls write, too! and LeGrande. An abundance of love to you all. Your loving husband and Papa — A H Hale

Logan Utah  
June 29, 1930

Dear Mabel and All,

I have neglected to answer your letter to me of good wishes on my Birthday. I hope I may experience them to the good and comfort to my loved ones, and live to be an inspiration and a good example for them to follow, and in return I wish you many years of pleasure and love. I am pleased to say we are in good health and good spirits. How you are improving and that you will soon be made well, which may God grant that you may live yet many years to be a Mother and a comfort to your loved ones. Last Sunday I attended the funeral of Elder William A. Morton in Salt Lake City. He was one of my dear beloved friends when I was in Ireland, one of the best saints we had over there. I saw several of my old Irish friends who also were at the funeral. I had a nice visit with Aunt Lizzie and Uncle Hyrum. Uncle Albert and wife, Cousin Dot and Aunt Louisa I came home Monday. I got started to work on the Meeting House last Wednesday and I think will have work now until it is finished. Harold is still working at the Hotel, and is doing pretty well. LeGrande is working as a carpenter helper for a contractor whenever he can use him, sometimes steady, then a lay off till he can him to a good advantage.

We have a lovely garden, have green peas now and there will be plenty of them till they get too old. We sure enjoy the Radio Harold bought. We are listening and now it is playing some lovely pieces on the Violin. We sure enjoy our Modern appliances in our home. They are something we never had before. It seems that our home in Logan has given us a new lease on life. I just got back from Sunday School and of course there will be no meeting till evening, so we can sit and listen to the Radio when Apostle Talmage after our Meeting and at 2 o'clock there is

usually services at the tabernacle in Salt Lake, which we can enjoy here at home. Well I can think of nothing more of interest this time. May the Lord Bless you all. Lots of Love

Papa and Mama  
[Alma Helaman Hale, Jr.]

Dear Mabel & All,  
Mar 23, 1931

I am writing a few lines to enclose in Mama's letter. We are all well and happy this morning and greet you with many pleasant years yet to come, of course this is not your birthday, but I am reminded of the beautiful and loveable infant baby whom God gave us to gladden our home. Two remarkable events come most visible to my mind, one of the fact that I had been called on a mission to leave mama and this dear little treasure to battle life's hardships and pleasures without a husband and Father, and I remember you a sweet little chub and won a Grand Mother and We Great-Grand Parents. Note the change. I only have praise to our Heavenly Father for the many blessings He has bestowed upon Mama and I in giving us 8 dear children and have spared them all unto us, and they are all grown to manhood and womanhood and we feel proud of them, and we feel that our life has not been in vain, and hope and pray that we may yet see several years of enjoyment of the pleasure of life.

There does not seem to be many events of news to write, so I have called to mind a few things we not only love to recall, but that we might profit by the past. We are having beautiful sunshine though it was quite cold last night. I have been digging my lot last week at odd times. I have about half of it ready to plant. It may look foolish but I am so uneasy I have got to do something, and besides it will harden my muscles for work when I can get something to do. This beautiful sunshine draws me outside anyway. What are you going to do this summer? I hope Jesse can drop on something to keep him out of mischief. Well, I will close for this time. Wish you all  
Happy Days,  
Lovingly Papa

*A Daughter's Note*

*Told to me by my father the day before he died. — Mabel Hale Knapp, daughter of Alma Helaman Hale Jr.*

I was sitting in the room with others eating lunch. I had the name, was waiting for a chance to be ordained. After lunch I went on and had the washing and endowments and went home. At night when I was asleep a man came to me and spoke and awoke me. He said, "You was not ordained." I raised up and spoke it. I went next day to President Shephard and asked him. He said, "It must be done right." So I turned to go get the name and do the work over for him, then President Shephard called me and said, "Wait. We will call Brother Carlisle and ordain you an Elder and seal this work on your head for him which you did yesterday, and it will be acceptable.

*\*Melinda's Notes: Typed from the original notes written by Mabel Hale Knapp.*

**Obituary**  
**Alma Helaman Hale, Jr.**

Logan – Alma Helaman Hale, 81, husband of Elizabeth p. Hendricks Hale, died at his home, 315 N. 1<sup>st</sup> W. Trees, Saturday after a short illness.

He was born at Grantsville, June 11, 1847 son of Alma H. and Sarah Elizabeth Walker Hale. He had been a resident of Logan since 1928.

He is survived by his widow, five daughters and four sons, Mrs. J. M. Hammond, Mrs. James A. Dunn of Ashton, Idaho; Mrs. J. W. Knapp of Idaho Falls, Idaho; Mrs. Nathan Farnsworth of Gridley, California; Legrande S. Hale of \_\_\_, Mrs. Elgie Johnson of Inkom, Idaho; John and Harold H. Hale of Pocatello Idaho; twelve brothers and sisters: Alvin W., Frank G., Arthur and Eugene Hale, Mrs. Joseph Merrill, Mrs. Betta Hammond, and Mrs. Willard Gardiner of Logan, Mrs. Zina Barrus and Jonathan H. Hale of Blackfoot, Idaho, Albert Hale of Salt Lake City, Aroet Hale of Millvale, Edgar Hale of Pocatello, Idaho. Twenty-two grandchildren and six great grandchildren.

*\*Melinda's snNote: Typed from Judy South's handwritten copy of the original or copy belonging to Mabel Hale Knapp.*