ANCESTRY OF HEBER C. KIMBALL.

Genealogical History of the Kimball Family—How the Line Was Traced—Difficulties Encountered and How They Were Overcome—Searching Records in the East.

[illegible] space for the following discussion; and only be now I relate some ancestral history of one of the pioneer leaders over which, among the Latter-day Saints, I have had the incidental suggestion of being the first genealogist in the United States.

Mr. Editor: Kimball.

Dear Brother—Upon, as the result of the death of my father, Heber C. Kimball, I undertook the task of tracing the ancestry of the Kimball family of Utah, and I now send you the result.

Three months and three years ago I commenced the work. I had searched in the Salt Lake City Library, and with a Gordon Genealogy Co. Va., and Heber C. Kimball was born, and his father, Solomon F. Kimball, but not his father. The great-father was James, father to Solomon F. I wrote to Heber C. Kimball. He did not know this, however, and had never heard of Heber C. Kimball or the father's father.

Mr. Fernando Cortez Kimball's grandfather James had gone from Sutton to Dunham, Canada, some forty miles north, where he lately was served, and while Heber C. Kimball's father, about the same time, removed to western New York. Thus these branches of the family lost track of each other. Mr. Fernando Cortez Kimball's father died in a young man, a resident of Fairhaven, Ohio, and his widow married Mr. Ransom, who, he said, was a member of our father's family. The name of this Ransom, he was James Ransom Kimball, and he was a great-grandson of James, brother of Solomon F., the father of Heber C. Kimball. He lightly gave the history of his branch of the family as follows:

The ancestor of the Kimballs of Sheffield had formerly lived at Enfield, N. H. He had there joined a Shaker community, which held all property in common, and had decided to take three of later, one of it and the other of the sisters. After remaining a member of the community about a year he left it. The sisters were left behind, but with the two were one, and Boston lawyers had offered to our descendants to try to recover them on a contingent fee. After leaving the Shakers he removed to Sheffield, accompanied by his sons, one to whom was given the name of Heber C. Kimball deceased, and the other, James. My informant could remember the names of two others of the sons, viz., John and Moses.

This was a striking confirmation of the theory I had formed after searching the land records at Boston. I communicated these facts to Professor Scarbles, and they were published in Utah and connection with his scientific and then come an easy explanation of the difficulty I had experienced in finding the grandfather of Heber C. Kimball. The birth of his father, Solomon F., had not been recorded by the town clerk of Hopkinton, N. H., where he was born. He was one of a family of eleven children, the births of nine of whom are properly recorded, but his name, and that of a sister, Lydia, who married Mr. Ransom, the birth record. It has always been supposed that the birth record of this family was complete, hence Solomon F., was not sought for by me, and hence the difficulty of connecting him with his parents.

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At Montreal I got a map given the address of Reverend James Kimball, an aged resident of Webster City, Hamilton county, Iowa, as likely to have information concerning the family. He is a great-great-grandson of James, brother of Solomon F., and consequently is first cousin to Heber C. Kimball. He remembered in our boyhood with great pleasure. I parcelled out to him the results of my search, and doubt can give some account of the uncles and aunts, who were the children of James and Mehitable Kimball, parents of our Solomon F., father of Heber C. Kimball, and of my own ancestor.

Remembering that I had repeatedly seen a building, in the birth place of Heber C. Kimball, and in Salt Lake, and of the county embracing Sheffield, I had had inserted in the [illegible] the text of the building, and produced a copy of the latter book that their ancestors lived and not give the information I wanted. I wrote to visit Sheffield and make a personal search. I did so in the late part of last June and a few days later arrived in Boston, having stopped a week in Sheffield on the way. The earliest records in Sheffield dates back to 1700, and the earliest town records of Enfield, Hampton, and Sheffield, date back later. These are all too full to enter what I wanted, and I was forced to copy a few years ago. The village records did not contain Kimball given, marked as such, but the old people, the long residents of the town, to whom I called, said gave me no aid.

The people were not only resident, I searched thoroughly, also full home. Finding huge but such unpromising references as those I searched, I concentrated the search on the Kimball family, but was unable to find the ancestor. James Kimball died in Sheffield, aged eighty, and Mehitable died in 1808, about five years before his son James was born there. In a manner to show that James, Moses, Benjamin and John.

From transactions that took place and contracts that were made among and between these men, I learned that other six Kimballs, I became convinced that they were one family, in fact, [illegible] Frank Shelburne, I went to Canaseraga Falls, a village miles distant, to see some person named Kimball of whom I had heard. In the hope that they might be of the family and could enlighten me, I called on Mr. Fernando Cortez Kimball, about thirty-five years of age, a resident of the village. The moment I saw him I was struck with his resemblance to some of the men in Heber C. Kimball. The resemblance was not only seen in the features and physique, but extended to his language and mental qualities. From him I learned that his father was not his father, but his father, but no further. His great-father was James, father to Solomon F., and uncle to Heber C. Kimball. He did not know this, however, and had never heard of Heber C. Kimball or the father's father.

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As far as I collect records I am making up my work. Traditions, scraps, to be incorporated in his book, the early pages of which have been printed, and which will be out of the press in two or three months, he is adding to and adding to his birth I made more complete, and printing the whole in a book insures its preservation better than any other way.

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Professor Scarbles' book covers the family back several generations prior to the settlement of New England, traces the history and etymology of the name, and compares the distinctive characteristics of the Kimball family, and shows that it is Saxon, or was derived from Campbell, as has been supposed, by some. The connection with the Saxon stock in England is as well proved as to lay a broad foundation for the further of tracing out the branches of the family of Kimball in that country, a work so [illegible] Who the names of their kindred that have already been gathered, and with the openings already made for continuing the work of searching for the ancestors of Heber C. Kimball generations of Heber C. Kimball are today scattered with a work to be done by men dead whose record is greater than they can ever comprehend, and to be prosecuted I must cordially wish from the highest degree of success. Very respectfully your brother, H. E. CORNELL, Jr.

A Language Suggestion.

FORT CALLOW, Washington Co., Utah, May 4th, 1896.

To the Editor:

When I sat down, the great subject of language was on my mind. I thought I would out of the mighty things it had done, such as creating worlds "by the word of its power." Corresponding so closely with the old sayings, God spake, Christ heard and worlds rolled into existence, or as the Apostle says, through faith we understand the worlds were made framed by the Word of God, and the power is in respire in the one or [illegible] commanding the sun to stand still, and the power of the word spoken to the waters and let [illegible] commanding diseases, devils and even death to depart, and they were obeyed and many other arguments that might be produced contract or give extraordinary scope and power of language. I wished to see if I could find any trace or present more particularly endeavoring to show the relationship between language and and to spread [illegible] in these letters.

Since the confusion of language is the great theme, as Cook so finely [illegible] deprived of a pure language, a pure language, a pure language, and a pure orthography, but the lack of a pure language need not prevent the adoption of a pure orthography to the language, whatever its nature or character might be. It is said by what I consider good authority, that there is no sound without a letter, and no sound expressed in and articulation the human organs of speech are capable of performing, would be included in some single or double letter, and not sought I know, is what we call the pure language might be included every one of these sounds, letters and articulations expressed so only.

It might naturally be asked how a pure or perfect orthography could be adopted in so complex or imperfect language? Answer: in the first place appeal to the organs of speech, determine every sound and articulation they are capable of performing and whatever of these various powers or expressions is found to exist in any word of any language whatever, let each little distinct sound, let each, have the identical and without character or letter, then an imperfect language may be perfectly represented by a corresponding orthography.

I am aware much has been done to set on foot a natural orthography to our language and perhaps to render it practical, but it seems to have failed, so far as the intrinsic imperfections in the systems which have been presented are concerned, their failure is no argument to me, of course the substituting of any new system of orthography for our and they were published to establish connection with the scientific and then come an easy explanation of the difficulty I had experienced in finding the grandfather of Heber C. Kimball. The birth of his father, Solomon F., had not been recorded by the town clerk of Hopkinton, N. H., where he was born. He was one of a family of eleven children, the births of nine of whom are properly recorded, but his name, and that of a sister, Lydia, who married Mr. Ransom, the birth record. It has always been supposed that the birth record of this family was complete, hence Solomon F., was not sought for by me, and hence the difficulty of connecting him with his parents.

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Gladness Comes

With a better understanding of the means to nature of the many physical ills, which result before prepared by the gentle action of the celebrated California laxative, Syrup of Figs. There is comfort in the knowledge that so many forms of sickness are beyond the reach of disease, which the pleasant family laxative, Syrup of Figs, promptly prevents and cures. This is the only remedy with millions of families, and everywhere esteemed so highly by all who know its good qualities. Beneficial effects are due to the fact, that it is the one remedy which promotes internal cleanliness without debilitating the system, and is not to be used by all important, in order to get its beneficial effects, to buy the genuine article, which is manufactured by the California Fig Syrup Co. only and sold by all reputable druggists.

If in the enjoyment of good health, and the system is regular, laxatives or other remedies are found not needed. If you have a cold, or are feverish, or your bowels are constipated, or you are troubled with biliousness, a dose of Syrup of Figs will be found beneficial. Its use is attended by no bad effects, and with the well-informed, everywhere, Syrup of Figs stands highest and is held largely responsible for most general satisfaction.

Whatever evils

there are in our government are mostly due to the indifference of its citizens.

All tea that goes into Great Britain is carefully examined at the custom-house. If it is colored, they confiscate and burn it. Public sentiment in Great Britain won't stand colored tea.

But colored tea just pours into this country—there is no public sentiment against it. You are indifferent or you don't know.

Schilling's Best is pure tea, money-back tea.

Nothing but pure tea is in *Schilling's Best* tea packages. Look for Schilling's Best. Money back if not satisfactory. Sold everywhere. Every package, a pound.

A Schilling & Company San Francisco

FROM VARIOUS MISSIONARY FIELDS.

News From Alabama

CAMDEN, Wilcox county, Alabama, April 19th, 1896.

To the Editor:

We have been laboring in Wilcox county, (South Alabama) for two months and have met with and made many kind friends and been entertained by the leading men of the county. We feel called to do missionary work and we have been able to get their churches on several occasions to preach to. This county has never had the Gospel preached to by the Elders before, but there are several who are investigating the principles, we are sorry, here, and no doubt the seeds we have sown will yet come to maturity and bear fruit.

We were visited by Elders Joseph E. Cardon, president of the conference and his traveling companion, Elder J. Wakefield, who are visiting the Elders out parts of Elders in their respective conferences, and while with us we held seven meetings, eight in a private home, one in a store and one in the woods and had very good turnouts and the best of attention was given to the Elders' preaching. We had no place in the court house in our county at any time. Camden not a population of about one thousand people. We have met with some of the leading lawyers and newspaper editor and the leading men of the town, some "cussing," and had a talk with them, but we parted very kindly by them, we felt them our earth, and a tract or each kind and were invited to call again. Some ministers have had gone so far as to preach against the Elders, and we held eight meetings, and not happened.

Elder Ira Call leaves here in a day or two to visit his father in the city of Montgomery and will take us six, counselor, Elder Allie, while I will continue here in Wilcox county with Elder Joseph E. Cardon, president of the conference, who is now in the field, for my companion.

The Lord is good to us in keeping very good health so that we are able to preach and be about all the time and to be serving and to being guided and with energy and zeal. The way is being opened up so that it never was before, and the blessings of the Lord are showing us in our labors. The hot weather has started in for one and every thing has put on its summer dress. Oats are heading out and new potatoes will soon be ready to use. One could think summer was already here, and besides Alabama is going to have a "dandy" summer.

IRA CALL,
GEORGE A. FOX.

From East Tennessee

BLACK CREEK, Tennessee, February 19th 1896.

To the Editor:

Elder J. B. Woodward of Wellville, and myself have been laboring together in Fons County, Tennessee. We have been treated royally while tracting in this country, having the privilege of conversing with the leading and wealthiest men in the county. We obtained access to any and all of the school houses, and we have had very good crowds, good in allaying prejudice.

There is one instance I will speak of to show that the hand of the Lord is with us, and that the Elders are not neither is His ear heavy that He cannot hear. We went to a place about midnight one night and asked if we could get a place to stay for the night. The lady informed us that the gentleman was not at home, but that he never turned a stranger away, and he is sure to come in, that he would be home soon. We being somewhat tired of our day's journey we accepted the invitation. A little while we had the satisfaction of seeing him our host come home and we were well, and that his good lady had partly persuaded to the privilege of staying so long. We had a good time and we kept you, but you can say down below about a quarter, and as we could not talk with him the notion of keeping us we felt and went to our good neighbor. Men a man don't want to keep another man in this country, he says, "O never keep any body, tell my neighbor right up there, he is a good man, he keeps everybody," and probably the good neighbor that we have been directed to will say the same, and we go to the next but. Well, when we get to the neighbor we were treated in and when we made our business known, and who we were, they told us we were the same as all of the old prophets that had ever been held against our church or people. With the help of the Lord we were able to answer the questions satisfactorily. Finally twelve o'clock came and we were shown where we were to sleep. Next morning the good man gave us some or better breakfast and asked us to remain with them that day, as it had snowed a little during the night. He was glad, he said, and as it was too wet to work out doors, we had a very good chance to talk to them, and we made good use of our time. Twelve o'clock at night we retired and slept. The next day we had a talk with the gentleman. He would not keep us, and he prefered to let us hold meeting in his house where we had spent the preceding and gained many friends. We then went back to the place where we had stopped the two previous nights and visited with them two more nights, and meeting two days and nights in all. They addressed us at first as you Mormons. Elder Ira Call, Elder Joseph E. Cardon, Elder Jesse Ellis, Elder Robert Woodward, and the old generous even cut off some of the bottom of their his clothes and gave to one, and to Brother Woodward, in order to show his friendship and gold will bounce on. Now we think both families are very good investigators. We have left them in the hands of our labors in the best minds.

We have too closed this (Fons county,) and we are now on our way to Madison county, South Carolina, where we expect to open up a new field of labor.

I would like to give a tract to the Elders who are in the Southern States, and those who are still in the field, not to promise the people that they will write unless they calculate to do so, as it makes it quite humiliating for the Elders that have no travel after them.

We are sorry to inform your readers that we have lost to give up our worthy president, J. E. Hallsley, on account of the illness of his mother. Elder J. H. Hart succeeds Elder Hallsley.

By permission I will send you a copy of a letter received from a Tennessee county man, one of whom I loaned my Book of Mormon to, to read as follows:

GREENVILLE, Tennessee, August 4th, 1895. Elder Robert R. Judd—Dear sir—I have been able to read and to read the Book of Mormon, have given it a careful examination, and can say I have been greatly interested in it for instructive part being to me, entirely new, aside the prophetic or theological teachings and the same as my bible. So all in all I see much to admire and nothing to condemn. With many thanks for the loan of the book for so long a time I am yours in the welfare of humanity here, Yours, [illegible] Collins.

Looking for us the good things that come regularly with the News I am yours truly. BENJAMIN R. [illegible]

Preaching in Kentucky

CARTHAGE, Texas county, Ky., March 30, 1896.

To the Editor:

I and Elder Daniel G. Miller and I are appointed to these localities, and my time is full and I prove to me the fact we were kept busy in the county of Jefferson, from Louisville to Salem, and we preached nine sermons in all, and we had good crowds and good attention, although we met with some opposition. We found many friends and some drove of well informed and intelligent people, although the Elders having been driven out of this county a few years ago. Some of relatives were under bonds to be out of the county, and we had to be very careful and wise in our preaching, and we had good success, and we left many friends behind us. We then went to Carthage, Smith county, Tennessee, to visit the Elders, and we found the Elders in good health and spirits, and we spent a few days in the county of Smith, and we preached nine sermons in all, and we had good crowds and good attention, although we met with some opposition. We found many friends and some drove of well informed and intelligent people, although the Elders having been driven out of this county a few years ago. Some of relatives were under bond