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DESERET EVENING NEWS.

THURSDAY, DECEMBER 20, 1894.

SALT LAKE STAKE.

Its Records, and Those Of the Various Wards.

SOME NOTES OF EARLY HISTORY.

Interesting Items of Church Organization and Progress of Settlement in the Stake.

SALT LAKE CITY, Dec. 14, 1894.

Editor Evening News:

Since my return from Canada, a few weeks ago, I have labored in the interest of history and records in the Salt Lake Lake Stake of Zion, have already visited nearly all the country wards and eight of the twenty-three city wards, comprising the stake, and expect to finish up my labors here in a few more weeks. In this, as well as in all other Stakes of Zion, a general reform in local record making is necessary. And not only are improvements in order as far as making and keeping records are concerned, but the taking care of record-books, historical documents and papers and preserving them for future reference is a matter that calls for the immediate and earnest attention of all concerned. A great number of very valuable records once kept in older wards and settlements in this Stake of Zion are lost through accidents and carelessness on the part of former officials, and care of the greatest importance both to the Church and to individual members of the same are not preserved in consequence thereof. There is one of the original Bishop's wards in this city, organized in 1849, which has no records from an earlier period than 1851, and there is a country ward branched in 1851 whose written history or records commences in 1877. In nearly all the wards some records are missing, even some of the more modern ones. Besides obtaining dates and facts for the Historian's office the burden of my mission during the last four years, while engaged in visiting the different Stakes of Zion, has been to give suggestions and instructions in regard to the proper method of making records and preserving the same throughout the settlements of the Saints. And not only has it been enjoined upon the several Stake and ward clerks, association secretaries, quorum clerks, etc., to keep proper records, but the attention of the general public has been directed to the necessity of each family keeping a record, in which all blessings, baptisms, confirmations, ordinations, etc., obtained by the respective members of such families, should be accurately and faithfully recorded at home. Until this is done it will be utterly impossible for any ward clerk to make a true and accurate guesstimated record of the membership in any of our settlements.

While many of the ward records in the Salt Lake Stake are still kept in a rather imperfect manner I am pleased to say that the Stake records are very full and complete up to date and reflect much credit upon the several brethren who have labored as clerks and historians of the Stake. On this ground the late Wm. W. Taylor and the present incumbent of the office, Elder James D. Stirling, deserve special credit for their unfailing zeal and diligence in endeavoring to make the records of the chief Stake of Zion a pattern for all other Stakes. The office of the presidency of the Salt Lake Stake of Zion is in the old tithing office building on East Temple street, and the records and probate documents of the Stake are well taken care of, being carefully deposited in a large safe kept for that purpose alone. Let other Stakes do likewise.

The Salt Lake Stake of Zion dates back to as 1847, in the time when the Pioneers, with President Brigham Young at their head, were returning to Winter Quarters, on the Missouri river, from their exploration of the Valley of the Great Salt Lake. The Pioneers in going west met the immigration which had started for the Rocky Mountains in their wake, and among these West-bound companies was Father John Smith, an uncle of the Prophet Joseph, whom the Apostles appointed to preside over the Saints after his arrival in the valley, with Charles C. Rich and John Young as his counselors.

This organization went into effect as soon as the companies arrived on the present site of Salt Lake City, and the brethren named were formally sustained at a conference held in the "Old Fort," October 3, 1847. On the same occasion the following named Elders were sustained as members of the first High Council in the Valley: Henry G. Sherwood, Thomas Grover, Levi Jackman, John Murdock, Samuel Spencer, Lewis Abbott, Ira Eldredge, Edson Whipple, Shadrach Roundy, John Vance, Willard Snow and Abraham O. Smoot. Albert Carrington was member as clerk of the High Council.

At the general conference of the Church held in Great Salt Lake City, October 8, 1849, Charles C. Rich was sustained as the president of the Stake in place of John Smith, who was chosen to fill the important position of presiding Patriarch to the Church. John Young and Erastus Snow were sustained as counselors in President Rich.

In a council of the Twelve Apostles held in the house of Elder George B. Wallace, in Great Salt Lake City, February 18, 1850, a more permanent organization was effected with Daniel Spencer as president and David Fullmer and Willard Snow as his counselors. Charles C. Rich, the former president, and Erastus Snow, one of his counselors, for day previous had been ordained members of the quorum of Twelve Apostles.

Counselor Willard Snow was sent on a mission to Europe in the fall of 1851, and Daniel Spencer in 1852, and at the general conference of the Church held in April, 1853, Counselor David Fullmer was sustained as president of the Stake, with Thomas Rhoads and Calvin Young as his counselors.

At the October conference, 1856, Elder Daniel Spencer, who had returned from his mission to Europe, was again sustained as president of the Stake. David Fullmer and Thomas Rhoads were chosen as his counselors. At the April conference, 1857, George B. Wallace was sustained as second counselor to President Daniel Spencer, instead of Thomas Rhoads, who had removed to another part of the country.

In April, 1868, at the General Conference of the Church, David Fullmer was released from the position of first counselor to the Stake presidency, because of failing health, and Geo. B. Wallace was ordained as first and Joseph W. Young chosen as second counselor to President Spencer.

At the October conference, 1868, John T. Caine was chosen as second counselor to President Spencer, instead of Joseph W. Young, who was called to the southern Utah mission.

President Daniel Spencer died in Salt Lake City, Dec. 8, 1868, and at the April conference, 1869, John W. Young was sustained as President of the Stake with Geo. B. Wallace and John T. Caine as counselors.

At the General Conference held in Salt Lake City, May 9, 1874, Geo. B. Wallace was sustained as president of the Stake, instead of John W. Young, who had moved south. Wm. H. Folsom and John T. Caine were sustained as counselors to President Wallace.

On April 8, 1876, at the General Conference of the Church held in Salt Lake City, Elder Angus M. Cannon was sustained as President of the Stake, with David O. Calder and Joseph E. Taylor as Counselors. Elder Cannon was set apart to his position April 15, 1876.

Counselor David O. Calder died at Lake Point, Tooele county, Utah, July 5, 1884, and at the Stake conference held August 2, 1884, Charles W. Penrose was sustained as second counselor to President Cannon, Joseph E. Taylor taking the position of first counselor.

The Salt Lake Stake of Zion, at the present time, according to the official statistical report of June 30, 1894, consists of 43 fully organized Bishops' wards, with a total membership of 23,686. By adding 9,122 children under eight years of age the report shows a total of 32,808 souls belonging to the Church of Jesus Christ of Latter-day Saints. This represents also 6,436 families. All the members of the First Presidency of the Church reside in this Stake of Zion, and four of the Twelve Apostles, namely, Brigham Young, John Henry Smith, Heber J. Grant and Abraham H. Cannon. There are also 77 Patriarchs, including the presiding Patriarch of the Church, John Smith; and there are 1,235 Elders, 488 High Priests, 2,439 Priests, 141 Priests, 227 Teachers and 1,152 Deacons. The High Priests in an organized quorum capacity meet on the first Saturday of each month in the Assembly Hall, Salt Lake City. Elder Elias Morris presides over the quorum, with George F. Wallace and William C. Dunbar as counselors. The meetings of the High Priests are generally very interesting and well attended. Instructive lectures on doctrine are given at almost every meeting. The Seventies in the Salt Lake Stake comprise twenty quorums, namely, the Second, Third, Fourth, Eighth, Tenth, Thirteenth, Fourteenth, Sixteenth, Twenty-third, Twenty-fourth, Twenty-sixth, Twenty-seventh, Twenty-eighth, Twenty-third, Fifty-seventh, Sixty-first, Seventy-second, Seventy-third, Ninety-third, Ninety-fourth and Ninety-fifth and One Hundred and Fifth quorums of that organization. These quorums hold separate meetings in the different wards where they are located. Some of the largest wards contain a full quorum, while the intermediate or wards comprise the Seventies meeting in several wards adjoining each other. The Elders in the Stake are organized into twenty-four quorums, which, like the Seventies, are distributed throughout the city and country wards, and they also have regular monthly meetings, which as a rule are interesting and well attended. A few of the wards have regularly organized quorums of Priests, while more have quorums of ordained Teachers, and all the wards have one or more quorums of Deacons each, consisting chiefly of boys in their teens. The role provide throughout the Stake to obtain young boys to the lesser offices of the Aaronic Priesthood and let them, through merit and faithfulness in magnifying the humbler positions in the Church, grade up to offices in the Melchisedek Priesthood.

There are in the Stake 20 Bishops' wards in Salt Lake City, and 22 county wards. The city wards are numbered respectively from 1 to 23. The country wards may properly, for descriptive purposes, be grouped into two divisions, by separating the wards on the east side from those on the west side of the Jordan river. There are 11 wards on the east side, which, commencing with those nearest the city and then proceeding south are named as follows: Farmers, Sugar House, Mountain Dell, Mill Creek, East Mill Creek, Big Cottonwood, South Cottonwood, Granite, Union, Sandy and Draper. The wards on the west side are eleven in number, and also mentioning those first which are situated nearest the city, they are: Center, Brighton, Pleasant Green, Hunter, Granger, North Jordan (or Taylorsville), West Jordan, South Jordan, Bluffdale, Bluff Dale and Herriman. As the exceptions to a general rule it may be noted that portions of the West Jordan and the Bluff Dale wards are situated on the east side of the river; otherwise the "western" Jordan forms the boundary between the wards, which also divides the valley into an eastern and western half. Salt Lake City and the wards situated on the east side of the river irrigate their lands from the numerous mountain streams (which emerge from the great Wasatch range on the east) and also from the East Jordan canal and the Jordan and Salt Lake City canal, which tap the Jordan river near the so-called "Point of the Mountain," or near the boundary line between Salt Lake and Utah counties. Besides these two main canals, there are a number of smaller aqueducts through which water from the river is conveyed upon lower lands situated at different points between the city and the extreme south end of the valley. The farming lands on the west side of the river are irrigated from the Utah and Salt Lake canal, the Jordan canal, the North Jordan canal, the Brighton canal and a number of smaller streams and water ways, all of which carry their water supply from the river Jordan.

For many years after the founding of Salt Lake City and the settling up of the country on the east side of the valley, that desert country lying on the west side of the river was considered worthless, and contained for many years but a few inhabitants at all, save the village of Herriman, a few farms located on the low lands in the immediate vicinity of the river, and a few ranchmen who had built their cabins on the desert toward the Great Salt Lake westward. But about 25 years ago when most of the lands on the east side of the river had been reclaimed and laid out into regular farms a general cry was heard among the Saints in this valley for more room "in which to dwell." This led to the materialization of a scheme which was thought of by President Brigham Young and other leaders of the Church in the early fifties, but had lain dormant for years. In 1870 surveying and grading was commenced on the present canals, and the result so far has been a sufficient number of inhabitants on the west side of the Jordan to make the organization of nearly a dozen new Bishop's wards a necessity.

Of the numerical strength of the Saints in the Salt Lake Stake of Zion, the twenty-three city wards contain 19,167 souls belonging to the Church, and the twenty-two county wards 14,342 souls. In connection herewith the fact may be added that among the members represented in the foregoing totals, there are thousands of members residing in the Stake, particularly in the city wards, who have brought no notes of fellowship, and consequently cannot be enumerated.

The largest ward in the Stake is the South Cottonwood ward, with 331 families and 1,675 souls. The largest city ward is the Nineteenth, which contains 1,314 souls, or 179 families; the smallest city ward is the Twenty-third, with 237 souls, or 47 families, and the smallest country ward, which is also the smallest in the Stake, is Mountain Dell, with 40 souls and 18 families. This ward is situated in Parley's canyon, in the very heart of the Wasatch mountains.

In all the wards there are Sunday schools, Relief societies, Mutual Improvement associations, and in most wards also Primary associations. In some of the large wards there are two and three Sunday schools, which makes the total number of Sabbath schools in the Stake sixty-two. Besides the local superintendencies in the different wards and branches, there is a general Stake superintendency of Sunday schools with headquarters in Salt Lake City. There are also Stake presidencies of Relief society, Y. M. M. I. A., Y. L. M. I. A. and Primary associations. There is also an efficient corps of Sunday school missionaries, who visit the several schools in the Stake every Sabbath in the city and country wards alternately.

The regular corps of home missionaries who visit the respective wards throughout the Stake every second Sunday succeeds at present 120 in number. Unlike the rule adopted in some of the other Stakes, where the home missionaries are changed quarterly, semi-annually or annually, the home missionaries in the Salt Lake Stake are seldom changed. Nearly every Elder on returning from a foreign mission is called into the home mission service. Releases from their labors are generally caused by business being called to fill other positions in the Church, removals from the Stake, death, etc.

ANDREW JENSON.

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AN OPINION GIVEN.

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William W. Taggart, son of C. Y. Taggart, will in the future time place—uprights, squares and grands, for $2.00 each. Orders left in person or by postal at Taggart and Chamberlain's Piano and Organ show room, 276 1st Street, will be promptly attended to. Organs tuned and repaired at equally low prices.

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