

"MORMON" MEMORIES OF FIFTY YEARS AGO.

OMAHA, Neb., June 10.—The recent advent of a streetcar line into the old town of Florence, known in "Mormon" days as "Winter Quarters," being so named by Brigham Young, recalls many interesting things in connection with the "Mormon" habitation of that part of the world.

Florence lies five miles to the north of Omaha and is one of the most picturesque places in the whole west. It was here that Brigham Young lived and where he and his people worshipped long before Omaha was even thought of. The "Mormons" first came to "Winter Quarters" in 1845, according to Mrs. Martina D. Chapman, the

only person of that period, who still resides at Florence. It will be recalled, evidently, by many of the older members of the "Mormon" Church, now living in Utah, that the first settlers were driven out by the Indians and re-crossed to the Iowa side, where they resided at different points along the river bluff until 1851.

when they started for the great Salt Lake basin, some driving teams and others pushing carts containing all their worldly possessions, yet withal happy and contented, for a new land of promise and freedom had been found for them, away out near the setting of the golden sun.

Nor will the old members of the Church forget the terrible ravages of the scurvy that broke out in their midst at "Winter Quarters" and carried away many of them.

After crossing the Missouri in 1851, some at old Bellevue on Pater A. Sany's steamer—Sany being a friend of Brigham Young, the "Mormons" again made "Winter Quarters" their temporary home and it was here that the outfitting for the long journey through a trackless desert was begun—a journey of over 1,000 miles.

In speaking of the second advent of the "Mormons," Mrs. Chapman says: "I recall seeing at one time over 1,000 'Mormons' leaving 'Winter Quarters' for Salt Lake City, some pushing carts and others driving teams, yet they were very happy and sang as they passed over the hill to the west of the village, near where they had located their cemetery and laid to rest those they loved. Such faith in the righteousness of their cause I never saw before or since. It was like one great family and each was willing to help the other."

Today, over half a century after the "Mormons" came to "Winter Quarters," one of the most frequently sought places by thousands is the large cottonwood tree planted by Brigham Young, when he first went to "Winter Quarters." Primarily it was planted—

with others, to surround Brigham Young's pasture, but all but this one has disappeared. Now it stands in the midst of a pretty park surrounded by an iron fence, the largest cottonwood, by far, on the Missouri river—a living monument to the foremost pioneer of his day. The above picture of the old cottonwood tree was taken ten days

ago—just as it had begun to fully leaf over "Winter Quarters" so many years ago.

Another picture of interest and one that will recall long past sorrows to some is that of the "Mormon" cemetery—called such in those pioneer days, and now, in this old cemetery sleeps many of the faithful who succumbed to the ravages of the scurvy that swept

over "Winter Quarters" so many years ago. But the past is buried—memory only remains—and "Winter Quarters" has given place to Florence, a town that has many handsome homes, business enterprises and an electric streetcar service for the first time in its existence.



OLD MORMON CEMETERY AT FLORENCE, NEBRASKA.



COTTONWOOD TREE PLANTED AT "WINTER QUARTERS" BY BRIGHAM YOUNG.

power to make the Elders and visiting Saints comfortable, and A. Chapman, who let us have the use of the school-house.

The Elders have been assigned to labor in the northeastern part of the state, and if any of the Saints in Zion have friends in this part that they would like the Elders to visit, they may address their requests to Elder A. W. Nealey, 737 Third St., Louisville, Ky.

The "News" and Era are a great help in this part of the Lord's vineyard.

STAKE CONFERENCES.

ALBERTA STAKE.

Interesting Accounts of Work Among

Cardston, Alta., June 1.—The quarterly conference of the Alberta stake was held at Cardston, May 31 and June 1. Apostle John W. Taylor, the stake presidency, Patriarchs Henry L. Hinman and John A. Woolf, and other leading brethren were on the stand. Every ward and stake organization were represented. The reports were very satisfactory. In his opening remarks Stake President Elder H. S. Allen, expressed his gratitude for the goodly attendance, and for the splendid weather we are enjoying. He cautioned those who have suffered losses through the recent snowstorm, not to give way to murmuring and discontent, but acknowledge the hand of the Lord in all things and keep His commandments.

Apostle John W. Taylor delivered two discourses during the conference. He gave a most interesting account of his recent travels among the Indians in Old Mexico, describing their modes of living, intelligence, industry and skill in the mechanical arts, showing that they are a far superior race to the Indians living farther north. Mexico has a population of 12,000,000. Eleven millions are Indians, who are in a state of bondage or servitude to the whites. The rich are vastly rich, while the poor Indians, or Peons, are very poor. They are the original owners of the soil, but they are without inheritance. The Book of Mormon refers to this people and promises them deliverance, and that they will be numbered among the covenant people of God.

Elder J. W. Taylor, of the stake presidency, in his remarks said there is no subject that interests him more than the work among the Lamanites, as he had spent years among them as a missionary, on the Pacific islands. He related some of his missionary experiences.

Elder Theodore Brandley, of the stake presidency, addressed the conference, reminding the Saints that it is necessary to put on the whole armor of righteousness to combat the powers of evil.

Among the other speakers were Patriarch Henry L. Hinman who blessed the Saints; Patriarch John A. Woolf, Elder Thomas Duce, Elder Erson A. Woolley, and Elder Stirling Williams.

A stake board of education has been organized with Elder Stirling Williams, B. A., as president.

The choir under the leadership of Elder Andrew R. Arnold, rendered many appropriate selections.

Apostle John W. Taylor, accompanied by the stake presidency and other leading brethren and sisters, are holding special conferences in each ward of the stake, to the entire appreciation of the community.

ERNEST A. LAW,
Stake Clerk.

POCATELLO STAKE.

Interesting Report of the Proceedings at the Conference.

Pocatello, Idaho, June 8, 1903.—The quarterly conference of Pocatello stake was held in the D. S. assembly hall at Pocatello, Sunday and Monday, June 7 and 8. Elder W. A. Hyde presiding. There were present of the Council of the Apostles, Elders Rudger Clawson and Reed Smoot, Dr. Jos. M. Tanner, and Henry Peterson of the Deseret Sunday School Union, and Jos. P. Smith Jr., of the general board of Y. M. M. L. A.; the stake presidency, W. A. Hyde, Noah S. Pond and Henry S. Woodland, most of all the High Councilors and Bishops, and an excellent representation of Saints from all wards in the stake.

A stake Sunday School Union was organized and set in working order by Elders Tanner and Peterson, and is to meet at least quarterly at the time of the stake conference, to meet at 9 o'clock on the Sunday morning.

The Sunday school commenced at 11 o'clock, all the children being seated immediately in front of the stand. Elders Tanner, Peterson, Clawson and Smoot delivered short and interesting addresses.

In the afternoon meeting Elder Hyde reported the condition of the stake, which, in the main, was very satisfactory. The general and local Authorities were unanimously sustained. In the High Council Elder Hyrum P. Frodham of Rockland was sustained as a High Councilor, filling the vacancy caused by the removal of Elder Lawrence Robinson from the stake. Sisters Anna Bird, and Eliza R. Birch were sustained as members of the stake Sunday school board.

In the evening the Y. M. and Y. L. M.

L. A., held their stake conference, with Elder Supt. M. A. Hendricks presiding. In this meeting William H. Ellis and Thomas M. Woodland were sustained as aids to the stake superintendency of Y. M. M. L. A.

Supt. Hendricks and Sister Rebecca Douglas, counselor in the stake presidency, Y. M. M. L. A., each gave good reports of their stake association. Elder Joseph P. Smith Jr., and Apostle Smoot each delivered powerful addresses to the young people.

A number of very interesting subjects were dwelt upon by the speakers during the conference of Sunday and Monday morning. The meetinghouse was crowded to its utmost capacity.

A new tabernacle, 40x80 feet in size, which will prove a great blessing when it is completed. It will cost in the neighborhood of \$16,000.

It is believed in the point of good instruction and attendance, that this was one of the best conferences ever held in the stake.

The next stake quarterly conference is appointed to be held in Marsh valley in the Marsh Center ward.

L. C. POND,
Stake Clerk.

RETURNED MISSIONARIES

Elder Joseph Folkman of Plain City, Weber county, returned June 5, from the German mission, to which he was appointed Oct. 7, 1900. He labored principally in the Stuttgart, Berlin and Frankfurt conferences, in all of which the work was making excellent progress until the recent movement to banish the Elders.

Elder James Asie of Pocatello, Ida., who was set apart Feb. 5, 1901, for a mission to the British Isles, passed through this city June 5, on his way home. He reports having had a very good time in the mission field; he labored in the Bristol and Newcastle conferences; the latter field, especially is in a flourishing condition.

Elder Burdett Smith of Pleasant Grove, Utah county, returned June 5, from the Swiss mission, whither he went Oct. 8, 1900. His fields of labor were in Bern, Basle, Aarau and Lucerne, where he reports the work in splendid shape, except at Aarau, which is but a small town, where much prejudice exists. Except religious freedom exists in Switzerland, and the Elders are generally well treated.

Elder Hyrum B. Nielsen of Ephraim, Sanpete county, who was set apart April 20, 1901, for the Scandinavian mission, returned June 5. He labored with gratifying success for 15 months in the Aalborg, Denmark, conference, and the remainder of the time in Christiania, Norway. The mission work in both these fields is prospering, and in Norway especially is very promising.

Elder Michael C. Stenhouse of Pleasant Grove, Utah county, returned June 5, after a 30 months' absence in Denmark, where he has been doing missionary work, being set apart Nov. 6, 1900. The Aalborg conference was his field of labor, in which he reports the Gospel work in excellent condition, especially in the branch of Brønderslev, which has a membership of 30, besides children.

Elder Hyrum Bull of this city returned June 5, from the British mission, to which he was set apart Feb. 5, 1901. He labored in the Grimsby conference, where an excellent work is being done, nearly a hundred being baptized there during his ministry, and new fields are being opened up quite frequently. York and Goole are the most prominent of the new fields.

Elder David P. Cheney of Victor, Brigham county, Ida., returned June 5, from the Netherlands mission, to which he was set apart July 20, 1900. He labored first in the Liege conference for 23 months, and presided over the Brussels conference during the last four months. The work is making some progress in Belgium, though the lack of sufficient missionaries is a serious drawback.

Elder Lorenzo Y. Rigby of Rexburg, Ida., passed through this city June 5, on his return from the Netherlands mission, where he has been laboring since July 20, 1900. His fields of labor were in the Rotterdam, Amsterdam, and as president for eight months over the Arnhem conferences. He reports the work in Holland in splendid shape. Elder Rigby represented the state of Idaho in the Brussels International Congress for the Relief of the Blind.

Elder William H. Summerhays, of Forest Dale, Salt Lake county, returned June 5 from the British mission, where he has been doing missionary work since Nov. 23, 1901, returning earlier than usual on account of poor health. He labored in the Norwich conference for 12 months, the balance of the time in London. He reports these fields in excellent shape; in London especially there are many converts, there being baptisms nearly every week.

THE GOSPEL TO BE PREACHED BY SEVENTIES

Address Delivered at the Annual Conference
Of the Church of Jesus Christ of Latter-day Saints, in the Tabernacle, Salt Lake City, April 5, 1903, by

ELDER J. GOLDEN KIMBALL

Sacred Scriptures of the Latter-day Saints—How to Popularize "Mormonism"—Labors of First Council of Seventies—Duties of Seventies to Preach the Gospel—Cost of Missionary Work—Prophecy Fulfilled.

The few moments I occupy I very much desire to enjoy the Spirit of the Lord. I realize that the ways of the Lord are not in harmony altogether with the ways of men. I have labored in the ministry long enough to know that should I be favored to enjoy the Holy Spirit and speak the things that the Lord shall give unto me; they will not be altogether in harmony with people who do not enjoy that spirit. I believe it is proper for us to be conservative and consistent in all that we say and do; but I confess to you that my time is too short on this occasion to prepare your minds for what I may say, for I have not an entire conception of just how I am going to come out in fifteen minutes from now.

I have thought some lately about the Bible, which we call to be the word of God, "as far as it is translated correctly." Taking that statement into consideration, there are no people on the earth that quibble so little about the Bible as do the Latter-day Saints. I am strongly impressed with the idea that the Bible cannot be understood only by the same spirit with which it was written. If that statement be true, I am impressed with the idea that the Christian world have not got very much of it, or else they would understand it more alike. There are said to be six hundred or more denominations. I have never exactly found out how many. I have heard Elders talk about it, but I never had an exact statement. And I believe what was expressed in an editorial in the Deseret News—we would like to know which is the Christian church, for we are in some doubt.

Now, we have the Book of Mormon; and if there is anything on earth that has made trouble for this people it is that book. It was largely the means of saving the lives of the Prophet Joseph Smith, his brother Hyrum, and hundreds of others belonging to this Church. But I am prepared to testify that it contains the word of God. We have the Book of Doctrine and Covenants, and the Pearl of Great Price, which are accepted by this people as the revelations of God; and they have made an endless lot of trouble for this people, because they are the word of God. There is only one of a city and two of a family that are willing to accept them; so you need not think I am going to get discouraged because they do not believe all I say, and you need not think I am going to stop talking, if permission be given me, because some people do not believe all I say.

HOW TO POPULARIZE "MORMONISM."

Brethren and sisters, I believe I will tell you how to popularize the "Mormon" Church. If you want to be popular, I can tell you how to be so. The "Josephite" church has started out in about the right line to accomplish their purpose, by cutting out a number of truths that Joseph Smith revealed to the Saints, and in this way they are trying to popularize themselves. Now, if you will stop sending out these four hundred Elders, testifying that Jesus is the Christ, that Joseph Smith is a prophet of God, that we have apostles and prophets inspired by God, that we enjoy revelation, that the signs follow the believer, that the sick are healed by the laying on of hands, that we have divine authority from God, then you will be popular. Are you prepared to do it? If you will stop going into these temples and receiving your endowments and being married for time and all eternity, that will help a little. After awhile, it seems to me, if I have the right spirit, they will refuse to allow us to hold offices if we go into these temples and receive our endowments from the Lord. And while they have not rejected us yet, I am rather impressed that they will reject us; for the Christian world have already done it. I do not know but what this nation will, I do not know but I will be glad when it comes, if the Lord cannot take care of His Church and His people and look after their interests, then we have been mistaken. I tell you we have friends and we have men in the world who have the Spirit of God, who will rise up and protect this people.

I am not numbered among those who think that we have no friends, for we have friends; but brethren and sisters, you are not of the world, and therefore the world hate you, speaking generally. If you want to be popular, stop doing the things that I have mentioned, and deny their truth. But if you want to stay with this Church, be true to your covenants. The time will come when you will be—as you are now—a light set upon a hill. I tell you, all the devils fit hell cannot destroy this Church. And the devil never has been entirely comfortable since that temple (the Salt Lake Temple) was completed.

LABORS AMONG SEVENTIES.

I would like to call your attention to another subject: I happen to have a little information on paper this morning, which is rather unusual for me. I desire to call your attention to some of the labors of the First Council of the Seventies. Listening to all these presidents of stakes, you would think that their stakes were the only stakes in Zion; and I rather approve of that. I believe that you ought to love that which is your own. I am learning that slowly. If you have got anything that I not presentable, for heaven's sake do not say anything about it; they will find it out soon enough. We have been laboring among these Seventies for four years—ever since the presidency of the Church notified us that we had a number of Seventies on that book containing the non-theophyses of the Church. We received reports from these Seventies for two years, 1899 and 1900. Now we have a report here, which is a good deal like the reports Brother Reynolds was talking about—not entirely true, because twenty quorums have failed to send their report in. I feel so about these reports, I cannot say myself. I have been working with the presidents of those quorums for four months to get their reports. I will say here that we have some Seventies, amongst those quorums that are just about as true as they ever will be in the world. They are walking around, but they are dead. From top to bottom they are dead spiritually. We have 143 quorums. Number not reported, 20. We have between 8,000 and 10,000 Seventies; we are not quite clear as to the actual number. There are 14

quorums that have no non-theophyses. Number of Seventies who do not pay tithing because of neglect and carelessness, 223. Number that do not pay tithing because of sickness and physical ailments, 28. Number on account of debt, 12. Some of these men get in debt, and a few of them have told me that the Lord is so merciful and their creditors are so hard on them that they will pay them first. Number on account of poverty, 77. Number on account of unbelief in tithing, 28. Missionaries that have just returned and are heavily in debt, and make that as their excuse, 15. There are 7 that are disgruntled—that is, they do not like their Bishops, or they have locked horns with the Presidency of the Stake, or else they have not been treated right when they went to pay their tithing. There are 9 that do not like the manner of disbursing the tithing. These make a total of 412. Including the 20 quorums that have not reported, we perhaps have about 500 non-theophyses out of 9,000 Seventies.

DUTIES OF SEVENTIES.

The First Council of the Seventies have been looking after the Seventies during the last year for missionaries. We took up the matter under the direction of the First Presidency. We have had suggested from the different quorums of the Church 47 missionaries, and we have been laboring with those men ever since—that is, writing letters of inquiry regarding their moral, their spiritual, their physical, their financial and their educational condition; and after sending out these letters, I want to say to you that we have been laboring with those men ever since—that is, writing letters of inquiry regarding their moral, their spiritual, their physical, their financial and their educational condition; and after sending out these letters, I want to say to you that we have been laboring with those men ever since—that is, writing letters of inquiry regarding their moral, their spiritual, their physical, their financial and their educational condition; and after sending out these letters, I want to say to you that we have been laboring with those men ever since—that is, writing letters of inquiry regarding their moral, their spiritual, their physical, their financial and their educational condition; 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