

for six months shall work a forfeiture of membership.

The by-laws provide for commissioners to be appointed each year by the president, and during the summer of every year there will be a field day of the society.

The initial and annual membership fees are each \$2, and the board of control are given authority to levy assessments not to exceed \$1, and to be made not more frequent than once a year.

The regular meeting of the board of control will be held the first week in January, April, July and October of each year, and the president or board are authorized to call special meetings. The regular meetings of the society for the transaction of general business are to be held on the third Monday in January of each year.

MORMONS AND CALIFORNIA GOLD

[San Francisco Chronicle, Dec. 19.]

Two of the most important events that led up to the discovery of gold in California were the arrival, on July 31, 1846, at San Francisco, then Yerba Buena, of the ship Brooklyn from New York, bringing over 200 Mormon colonists, and the organization at about the same time of the Mormon battalion for service during the Mexican war.

Driven by popular persecution from New York to Ohio, thence to Missouri, and finally to Illinois, where the hostility to them culminated in the violent death of the Prophet, the Mormons realized that their only hope of building up Zion lay in a removal to unoccupied lands in some remote region west of the Rocky Mountains. In 1845 word was sent by the heads of the Church to the Saints throughout the country to prepare for an immediate migration. Their place of destination was kept a secret as far as possible, many of the Mormons themselves not knowing the plans of their leaders or where the colony was to be planted.

Those who had not the means to go overland were to go by sea to the Pacific coast in a vessel to be chartered for that purpose by their agents at New York. Elder Samuel Brannan was given charge of this expedition, and under his leadership the ship Brooklyn sailed from New York on February 4, 1846, carrying 238 passengers, mostly Mormons.

At this time California was still a part of Mexico, but during the six months' voyage of the Brooklyn the Mexican war had begun, and one of the first acts of the war had been the seizure of California by the United States. On July 8th, three weeks before the arrival of the Brooklyn, the American flag was raised at Yerba Buena.

Although the Stars and Stripes floating in triumphant assertion from the low, red-tiled building on Portsmouth square proclaimed to the Mormon leader of the Brooklyn expedition the change of ownership that had taken place in the territory where he had hoped to establish his colony, no premonitions of its future greatness had as yet stirred the sleepy little Mexican town into busy life. Before the curious eyes of the Brooklyn passengers lay a sandy beach, strewn with the skeletons of cattle slaughtered for their hides; a succession of wind-swept hills bearing tangled growths of scrub oak and chapparal, the home of the coyote and rabbit, and a few adobe and frame houses, an adobe barracks, and temporary hide buildings scattered along the shore. A half-dozen donkeys carrying large bundles of wood, and a few listless loungers lazily observing the motions of the newcomers afforded the element of life to the novel scene.

Upon coming ashore the emigrants installed themselves in tents and wherever they could find shelter. Industrious and thrifty, they soon found

work, some of their number going to the San Joaquin valley, where they formed a settlement and planted crops for the use of the Mormons who were expected overland.

Meanwhile the main body of Mormons had taken up their line of march overland to the West, and had formed a temporary settlement near Council Bluffs, Ia. Compelled to leave the most of their property behind them in their enforced flight, they found themselves poorly prepared for a long, uncertain journey, and applied to the government at Washington for assistance in their migration. The result was the organization of the Mormon Battalion. The pay these soldiers would draw from the government was to be used in taking care of their families and transporting them to California, where the members of the battalion were to be discharged.

Elder Brannan had been directed to go overland and meet the Church authorities as soon as his own colony had found a place to settle. Carrying out his instructions, Brannan left San Francisco the spring after his arrival, and met Brigham Young and his first company of Utah Pioneers on June 30, 1847, just as they made camp near Green River, Wyo. At this meeting Brannan tried to induce Brigham Young to go on to California and settle, instead of turning off at Salt Lake. But California now belonged to the United States, while Utah was still a part of Mexico, and the isolation of Salt Lake valley, shut in by high mountains and approached only by a lonely, tedious journey through a region inhabited by Indians and wild beasts, more than offset to Brigham Young's mind the brilliant inducements offered by Brannan in favor of California.

Brannan went into Salt Lake valley with the Mormon Pioneers, and before he left there to return to San Francisco information came that the battalion men, having received their discharge at Los Angeles, Cal., were on their way East to join their families. The Church authorities instructed Brannan to tell these men when he met them on his way back to California, that only those who had sufficient provisions to last them until the next year's harvest was gathered should come on to Salt Lake. Brannan met the men on the Sierra Nevada mountains and delivered his message. A consultation was held, the supplies were put together and only those whose necessities could be provided for went on to Salt Lake. The rest of the company returned to California and scattered about in the region around San Francisco bay seeking employment.

Some of the men went to Sutter's Fort. General Sutter at this time was building a flouring mill, and, with Oregon lumber at \$400 a thousand feet, was putting up a sawmill in the foothills and getting out his own lumber. But he had no money, nor could he obtain laborers suitable for the work. Neither did he know the best place to build the mill. James Marshall, a practical mechanic, had come to the fort after an unsuccessful venture at farming, and was ready to undertake finding a location and building the mill for a share in the business if Sutter would find the means.

It was at this juncture that the battalion men appeared and supplied to Sutter and Marshall the necessary link that had been lacking to carry out their project. These men were not only good mechanics, but were willing to wait for their wages until the mill was finished and then take their pay in flour, jerked meat and ponies. Work was begun on the mill, in due time the millrace was dug, and the result has made possible California's golden jubilee.

No painter's brush has yet taken for its subject the decisive moment when Sutter, Marshall and these nine battalion mechanics signed the contract

which resulted in the discovery of California's gold mines. Yet the splendor of that event has been felt throughout the world. Mighty states have arisen on this Pacific coast, transcontinental railroads have been built, countless steamers and merchant vessels sail through the once solitary passway of the Golden Gate, hundreds of millions of gold from the Californian gold mines have poured in the coffers of the nations of the world, and the golden gleam shining across the Pacific has brought to light the treasures hidden in Australian mines.

With the great influx of newcomers after the gold discovery the Brooklyn Mormons passed from public view as a large and distinctive part of the American population of San Francisco and vicinity, and their history is almost unknown to those who walk the same streets they trod but fifty years ago. They arrived at Yerba Buena too late to establish the mighty hierarchy their more fortunate brethren founded at Salt Lake. Not for them arose the magnificent temple or wonderful tabernacle. We look in vain among the multitude of photographed faces in the Jubilee Souvenir of the Utah Pioneers for one belonging to a member of the Brooklyn expedition or the Mormon Battalion. Apparently their mission ended in failure. But had it not been for the Brooklyn expedition, whose leader turned back the battalion men from their eastbound journey, Sutter would not have had the men to build his mill, the millrace would not have been dug, and the gold in California might have remained undiscovered for scores of years to come.

True, gold might have been discovered in some other way and by some other means. But while there is a world of speculation in the "might have been," it is only the "has been" that we are really sure of. Let us, then, as our Golden Jubilee approaches, pay the tribute of remembrance and acknowledgment to these early settlers in California, who, through their own failure, helped so materially to make the history of our state.

THE POWER OF THE PRIESTHOOD.

I received word last May to take a mission to the Northern States, to be ready and leave Salt Lake City, Utah, June 24th. I arrived in Chicago June 26th and received notification on the 29th to labor in Cincinnati, Ohio, under the direction of Elder David J. Davis. I arrived in Cincinnati on the morning of July 2, 1897, and labored in Cincinnati four and one half months, where I enjoyed my labors and made many friends.

During our conference on November 6, 7 and 8 Elders Lyman and Cowley of the Apostles' quorum were with us and gave us some valuable instructions. The Saints were very kind to the Elders.

At our Priesthood meeting, November 9, I and companion, Joseph E. Wilson Jr., were assigned to labor in Zanesville, Ohio. A week later Elders Ernest F. Mallin from Ogden city, Utah, and Frederick J. Wadsworth, Taylor, Idaho, joined our ranks. We are stopping with two families who are members of the Church. We have many here earnestly investigating the precious truths.

Last Thursday while out tractting I met a lady very much opposed to us. Among other things, she said: "If you people have power to heal the sick as you claim, why don't you heal this man next door who has been an invalid for twenty-nine months. He hasn't been on his feet for that length of time." I said to the person that the signs followed the believers today as much as anciently.

I called on this gentleman, Matthew