

## CORRESPONDENCE.

Written for this Paper

## SALT LAKE STAKE.

SALT LAKE CITY, Dec. 14, 1894.

Since my return from Canada, a few weeks ago, I have labored in the interest of history and records in the Salt 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only are improvements in order so far as making and keeping records are concerned, but the taking care of record-books, historical documents and papers and preserving them for future reference is a matter that calls for the immediate and earnest attention of all concerned.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 custodians, and ones 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 1881, and there is a country ward founded in 1851 whose written history of 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 genealogical 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 floor, Elder James D. Stirling, deserve special credit for their untiring 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 titling office

building on East Temple street, and the records and precious 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 1847, to the time when the Pioneers, with President Brigham Young at their head, were returning to Winter Quarters, on the Missouri river, from their explorations of the Valley of the Great Salt Lake. The Pioneers in going east 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 Apostle 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 Graver, Levi Jackson, John Murdock, Daniel Spencer, Lewis Abbott, Ira Eldredge, Edson Whipple, Shadrach Roundy, John Vance, Willard Snow and Abraham O. Smoot. Albert Carrington was sustained as clerk of the High Council.

At the general conference of the Church held in Great Salt Lake City, October 8, 1848, 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 to President Rich.

In a council of the Twelve Apostles held in the house of Elder George B. Wallace, in Great Salt Lake City, February 13, 1849, 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, the 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 Phineas 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, 1860, 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, 1866, 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. Folom and John T. Caine were sustained as counselors to President Wallace.

On April 9, 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 13, 1876, by President Brigham Young.

Counselor David O. Calder died at Lake Point, Toole county, Utah, July 3, 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 45 fully organized Bishop's wards, with a total membership of 25,386. By adding 8,123 children under eight years of age the report shows a total of 33,509 souls belonging to the Church of Jesus Christ of Latter-day Saints. This represents also 6,495 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 17 Patriarchs, including the presiding Patriarch of the Church, John Smith; and there are 1,355 Seventies, 489 High Priests, 2,420 Elders, 540 Priests, 483 Teachers and 1,752 Deacons. The High Priests in an organized quorum capacity meet on the 1st Sabbath of each month in the Assembly Hall, Salt Lake City. Elder Elias Morris presides over the quorum, with George B. 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, Thirtieth, Thirty-third, Fifty-seventh, Sixty-first, Seventy-second, Seventy-third, Ninety-third, Ninety-fourth, Ninety-fifth and One Hundred and fifth quorums of that organization. These quorums hold separate meetings in the different