

"After a pleasant 'adios,'" the journal concludes the account of the interview, "we left the State house and drove to the depot."

As with the "Mormon" in all their history, these men had been given a mission to perform, and they were determined to do their part and leave the results with the Lord. At two o'clock p. m. the party consisting of Apostle Brigham Young, President A. F. McDonald, Benjamin F. Johnson, Hiram Brinkerhoff, W. G. Clemens, Valenzuela, and Milton S. Ray took train for Guaymas, where they arrived at 7:10 p. m. and engaged rooms at the American Hotel. The next morning Brigham Young, A. F. McDonald, B. F. Johnson and M. S. Ray called on Mr. Willard, the American consul, who received them kindly. Under his advice, for the consul was the only man who gave any encouragement to the expedition, a Yaqui boat, "Falucha," was employed to take the party to the mouth of the river and back to Guaymas for \$15, provisions to be furnished for all hands by the missionaries. The boat was loaded and all were on board at 2 o'clock p. m.; but, a calm prevailing, the wharf was not cleared until 5 o'clock. While the boat was waiting for the wind the Yaquis and Mexicans gathered about and told the party to confess their sins, as they would not come back alive. A Catholic priest among the number seemed particularly anxious for the welfare of the little band. Valenzuela, the Indian, became so fearful at hearing such a warning from the Yaquis themselves, that he left the boat and refused to go any further.

From five o'clock p. m. on Saturday, December 6th, the vessel was driven by storm and becalmed, by turns, until the evening of the 9th, when it reached the mouth of the Yaqui river to find the wind so strong and the breakers so high as to prevent it from passing up the stream. Therefore, the boat put into a small cove about six miles north of the entrance to the river, where anchor was cast on some very fine oyster beds. Here the party enjoyed themselves for the rest of the day eating oysters and gathering shells. The next morning found the wind unabated and the weather cold and rain. The sailors said they could not cross the bar at the mouth of the river, suggesting that the party go afloat across to the village on the river, about five or six miles. This action was determined upon and with three sailors, who had put into the same cove during the morning, to carry their baggage, the party took their way across the country. "We made our way," says the recorder, "across the flats in a rainstorm, the mud and water being knee deep the whole distance." Being very heavy, Apostle Brigham Young sank deeper into the mud than anyone else in the party, and it was with difficulty that he made the trip. He caught a violent cold and was taken down with the yellow fever. Indeed, no one of the party was at all fitted for such a walk, having scarcely recovered from the seasickness of the voyage.

Arrived at last at Megano, the Yaqui town, the party were taken in charge by one Bonifacio Martinez, a Yaqui chieftain of the interior, who conducted them to the house of Lucas, the owner of the boat on which the trip

had been made, where they were told to make themselves at home until the second general, Ignacio Levis, arrived for an interview. No one, the party were told, could pass this point without first seeing this man and getting a passport from him, neither would the great chief see anyone without such a passport. The prisoners of the town, for such they were, were given free range of an area of about four hundred yards square, and might walk about within bounds at will, but were warned not to go outside of that; and in this predicament they were forced to await the return of Chief Levis. That evening a meeting was held with a few of the leading men, when the Book of Mormon was discussed and the principles of the Gospel were explained, to the great interest of the Indians.

Under date of December 11th the record has this: "All well, except Brother Young, who still had a high fever. Passed the forenoon looking about the village. In the afternoon we employed a Yaqui to go and look for the general and tell him we would like an interview. At 3 p. m. he returned and told us the general would be at home in a few minutes. A little while afterward we saw him coming at the head of a dozen or fifteen soldiers. They arranged some seats for us in front of Bonifacio's house, the soldiers were posted about and we were directed to be seated and explain our business. Brother Young spoke first, making known our mission. He spoke to me in English, when I interpreted what he said to Bonifacio in Spanish who in turn gave it to the chief in his own tongue. For, though the chief spoke Spanish fluently, he could not compromise his dignity by receiving a communication from them in any but his native tongue.

"At the close of our explanation," the record continues, "the general shook hands with us, and told us to go ahead and if our mission was what we represented it to be, he was pleased to see us, and anything we said to him would be just the same as if we saw the head chief, as he was acting chief on the frontier. After detailing our position, Brother Young explained that he was sick and wished to lie down, at which the general said he was satisfied with our statements and if we wished to travel further up the country, we could do so and he would furnish us an escort. Brother Young retired and President A. F. McDonald spoke on the same subject and counseled them to lay up grain.

In the evening we held another camp-fire meeting and talked to them on the principles of the Gospel. I read and translated some of the Book of Mormon to them. They were very anxious to have our Elders visit them and bring the Book of Mormon and read and teach it to them. Brother Young told them he thought the Book of Mormon would be published in about three months in the Spanish language, and a promise was made to them that the Book of Mormon should be sent into their midst as soon as it was published; but subsequent circumstances preventing, the pledge was never kept.

"They told us," the record goes on to say, "of their situation in Sonora

and of their stand for their rights, saying they meant to govern themselves. The chief said they believed our teaching and when we came with the Book of Mormon they would send a commission to visit our people and to go and visit Salt Lake City."

On the morning of the 12th of December, the chief gave the party a passport, telling them "to represent the Yaquis as they found them, and a general leave-taking followed; but not until a certificate had been drawn up and signed by all the visitors, reciting the kind treatment and hospitality received at the hands of the Yaquis.

The party reached Guaymas the next evening, and arrived at Hermosilla at 2 o'clock p. m. on the 14th, with Apostle Brigham Young still very sick. With this exception, however, good health prevailed throughout. Owing to the ill health of Apostle Young it was thought advisable for him and Apostle Grant to take the train at Hermosilla, which was accordingly done, President McDonald being instructed to fill an appointment of the Apostles at St. David, in Arizona, on the 28th day of December, 1884.

Immediately, upon the account of this visit to the Yaqui Indians being made public, the press, particularly of the United States, detailed the particulars of an agreement said to have been made between the "Mormons" and Indians, by which war on the Mexican government was to be conducted by their united forces. The agitation became so full of malice as to move President Taylor to abandon the idea of making a settlement of the Latter-day Saints in the Yaqui country at that time.

But the promise to send them the Book of Mormon was not forgotten and in fulfillment thereof President Wilford Woodruff, in the summer of 1887, set apart to that end Elder Ammon M. Tenney, of Apache county, Arizona. In company with Elders Peter Christofferson and Gilbert Grier, Mr. Tenney left home November 30, 1887, to commence his labors. The missionaries were joined at Mesa City, on Salt river, by Elder C. E. Richardson and two of the Indian converts, Valenzuela and Cheroguis, of the Salt river reservation. Here, too, owing to the active hostilities then existing between the State and the Yaquis, instructions were received by Elder Ammon M. Tenney to postpone his visit to the Yaquis and to prosecute his labors for the present, among the Indian tribes at that point, and in the northwestern part of Sonora. Accordingly, the party, consisting of four white and two Indian missionaries, commenced their labors, proceeding south and west into Mexico. Until they left the confines of civilization the most bitter persecution followed them, especially so, at the Gila river where a Protestant minister of the name Cook and a school teacher named Tracy evinced the utmost rancor, fairly frothing at the mouth in their denunciations. However, such bitterness was taken to be only an indication of the importance of the work, and rather encouraged the Elders than otherwise. In western Sonora among the full blooded Indians the missionaries met with a most extraordinary reception. Meetings were called and the Spirit of