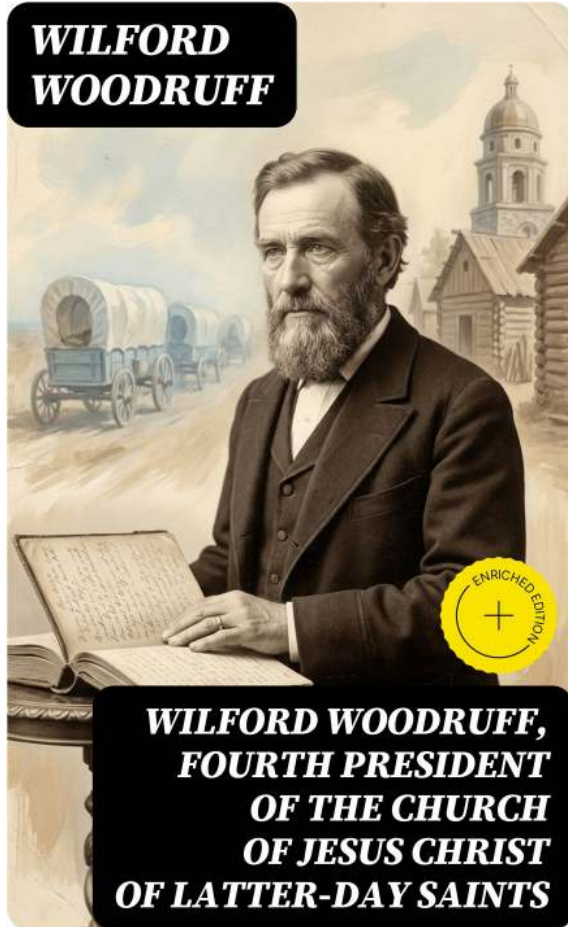


**WILFORD
WOODRUFF**



**WILFORD WOODRUFF,
FOURTH PRESIDENT
OF THE CHURCH
OF JESUS CHRIST
OF LATTER-DAY SAINTS**

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Wilford Woodruff

Wilford Woodruff, Fourth President of the Church of Jesus Christ of Latter-Day Saints

**Enriched edition. History of His Life and Labors, as
Recorded in His Daily Journals**

Introduction, Studies and Commentaries by Brett Morgan

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Introduction

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A life measured in pages and pilgrimage, this narrative traces how conviction and community reshaped a believer. Situated at the confluence of religious memoir and documentary history, the book draws on firsthand records kept within the nineteenth-century Latter-day Saint movement, moving from the rural Northeast to the frontier and missions abroad. At its center stands Wilford Woodruff, a prolific diarist and the fourth president of the Church of Jesus Christ of Latter-day Saints. The setting is one of revivals, settlement, and institution-building under strain. Although editions vary, the material emanates from the period it depicts. Readers enter not a legend but a ledger of faith tested by travel and labor.

At its premise, the book follows a tradesman-turned-church leader whose meticulous record-keeping becomes the backbone of a communal story. We meet an indefatigable missionary, organizer, and participant-observer, tracing routes by river, road, and sea while attending to families, congregations, and councils. The voice is sober, practical, and spiritually attentive, preferring observation to flourish; the style proceeds chronologically, attentive to dates, places, and the people who mark each stage. The tone balances devotion with logistics, yielding a steady, cumulative reading experience. Rather than suspense, the interest arises from proximity to decisions made in real time, the texture of ordinary work, and the cost of commitment.

As a record of leadership and discipleship, the themes cohere around perseverance, stewardship, and the interplay between personal revelation and institutional responsibility. The narrative examines how belief organizes a life, how a community absorbs hardship, and how character is forged through repeated acts of service. It is equally a study in record-keeping as moral practice, presenting memory not as nostalgia but as accountability. Attention to landscape, weather, and work highlights the material conditions of faith: rivers ferried, fields planted, meetings held in halls and homes. Across these pages, conviction is less an abstraction than a cadence, measured in errands, miles, and names.

Historically, the action unfolds amid the fluid religious culture of nineteenth-century America, with excursions into transatlantic missions that broaden both audience and perspective. The settings include bustling cities and raw settlements, courtrooms and chapels, farms and frontier roads, with the Mountain West emerging as a center of gravity. Social tensions, legal scrutiny, and the logistics of migration form the backdrop, but the narrative remains grounded in lived practice: preaching schedules, letters received and sent, saints gathered and dispersed. Through this itinerary, readers witness institutional formation as a human process, contingent and negotiated, shaped by geography as much as by doctrine.

The book's craft lies in its clarity and restraint. Scenes are rendered with a documentary steadiness that trusts the reader to draw connections, and the cumulative detail lends authority to the whole. Some entries approach a ledger's brevity; others widen into reflective summations that frame choices and consequences. Names recur, relationships deepen, and places gather meaning through return. The effect is less a single arc than an unfolding network of

commitments. The language arises from its time, yet it remains accessible, and the focus on events over embellishment gives the narrative the feel of evidence—ordered, careful, and conscious of its witness.

For contemporary readers, this work matters as more than denominational history. It is a case study in how communities organize under strain, how leadership is exercised without theatrics, and how conscience can be articulated within a plural nation. Its attention to mobility and settlement resonates with modern questions of migration and belonging. Its steady engagement with law and public perception speaks to ongoing debates over religious liberty and civic participation. And its ethic of keeping a faithful record—of days as they are lived—models a practice of memory that resists outrage cycles, preferring patient, verifiable accounts to spectacle.

Approach this book as one would enter a well-kept workshop: everything is plain, purposeful, and in reach if you allow the tools to teach their use. Read for the cadence of ordinary duty rather than climactic surprise, noticing how repeated small acts accrue meaning. A simple chronology or map at hand can clarify movement across regions, and attending to recurring names will reward attention with a sense of shared labor. Without spoiling any later turns, it is enough to know that the journey deepens rather than detonates, and that the measure of the narrative is integrity sustained over time.

Synopsis

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This biographical work traces the life and leadership of Wilford Woodruff, fourth president of the Church of Jesus Christ of Latter-day Saints, largely through his own meticulous records and contemporary accounts. Organized chronologically, it follows him from New England youth to seasoned ecclesiastical figure, highlighting missionary labor, institution building, and devotional practice. The narrative balances outward events with inner religious impressions, emphasizing how personal conviction shaped public action. By foregrounding documented episodes rather than retrospective embellishment, the book presents a steady portrait of a nineteenth-century believer navigating revivalist America, frontier mobility, and the demands of a rapidly growing faith community.

Early chapters introduce Woodruff's upbringing in rural New England and his conversion during the energetic religious ferment of the 1830s. Soon after, he undertakes arduous proselytizing journeys across the eastern and southern United States, traveling by boat, horseback, and foot. The account stresses recurrent hardship—illness, poverty, opposition—paired with steady organizational work as congregations form and members gather. Repeatedly, the record dwells on discipline, prayer, and practical problem-solving: securing meeting places, coordinating travel, and sustaining morale. These experiences establish recurring themes: a belief in providential guidance, a zeal for record keeping, and a resolve to align personal sacrifice with collective goals.

As his responsibilities expand, the narrative follows his call to higher leadership and extended service abroad, most notably in the British Isles. There, the work depicts vigorous preaching, rapid growth, and logistical efforts that link converts with an emerging transatlantic community. Editorial and publishing initiatives appear alongside pastoral care, presenting a leader attentive to both message and means. Returning to the American Midwest, he engages in city building and temple preparation amid rising tension. The chapters emphasize relentless travel, councils, and coordination, situating personal devotion within the complex organization of a movement under pressure and poised for decisive transitions ahead.

Following the death of the founding prophet, the book charts a period of disruption, decision, and migration. It presents leadership deliberations, spiritual confirmations, and the great overland exodus toward a new center in the American West. Settlement work dominates: surveys, irrigation, and the planting of communities that combine worship with cooperative labor. Woodruff's entries highlight temple aspirations and covenantal commitments while addressing constant material constraints. The storyline also shows continued outreach and the management of far-flung congregations, portraying a demanding rhythm of council meetings, correspondence, and travel that binds scattered settlements into a functioning religious commonwealth in the mountain West.

Middle sections trace his maturation as a senior apostle overseeing missionary work, local leadership training, and institutional uniformity. The portrait is practical and devotional: schedules, sermons, and audits sit beside meditations on prayer and spiritual gifts. New missions open, publications circulate, and the administrative machinery becomes more standardized, yet the narrative

keeps personal experience central. Woodruff's habit of recording impressions, meetings, and outcomes supplies a granular texture to ecclesiastical life, from branch councils to regional conferences. In these chapters, the book underlines the steadying role of procedure and covenant in shaping a dispersed people into a coherent organization over time.

When he assumes the church's highest office, the narrative foregrounds accelerating legal and political strain in the United States, especially over marital practice. Prosecutions, property threats, and public scrutiny frame chapters that depict prolonged deliberation, fasting, and counsel. The account culminates in a landmark public statement that redirects policy to protect the temples, the membership, and continued worship, while seeking peace with civil authority. It also notes organizational refinements, renewed emphasis on genealogical and temple work, and careful steps toward broader accommodation with national norms. Throughout, the tone remains documentary, letting minutes and diary extracts carry interpretive weight for readers.

Concluding sections gather these threads into an enduring portrait of faith under pressure, institution building, and adaptation. Without sensationalism, the work preserves the cadence of a lifetime of service, offering a window into American religious history, migration, and community formation. Its value lies in the close alignment between action and record, allowing readers to assess developments through dated entries and contemporaneous reports. The book ultimately invites reflection on how spiritual conviction, administrative discipline, and historical circumstance intersect. For those interested in documentary biography and nineteenth-century religion, it remains a significant, accessible resource whose questions and examples continue to resonate today.

Historical Context

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Wilford Woodruff was born in Farmington, Connecticut, in 1807, amid the social ferment of the early American republic. The Second Great Awakening reshaped religious life through revivalism and new denominations, especially across New England and the burned-over district. When Joseph Smith organized the Church of Christ in 1830, the movement's blend of restorationist theology and millenarian expectation quickly drew converts moving along expanding canal and print networks. By the early 1830s Woodruff had relocated to upstate New York, encountered Latter-day Saint missionaries, and embraced the faith in December 1833. His narrative arises from these revivalist circuits, new institutions, and the volatile democratization of American religion.

Soon after his baptism, Woodruff joined fellow believers gathering at Kirtland, Ohio, and Missouri. In 1834 he marched with Zion's Camp, a relief expedition seeking to assist dispossessed Latter-day Saints in Jackson County after violent expulsions. The Kirtland Temple's 1836 dedication symbolized institutional consolidation even as financial strain and internal dissent mounted. Continued conflict in Missouri culminated in the 1838 Extermination Order and a mass flight to Illinois. In April 1839, at Far West, Woodruff was ordained an Apostle, then left almost immediately for Britain. There, amid industrializing cities and religious pluralism, he helped organize missionary work that produced thousands of converts and a transatlantic emigration stream.

Returning to the United States in 1841, Woodruff entered the burgeoning city of Nauvoo, Illinois, where a liberal municipal charter, a militia (the Nauvoo Legion), and an ambitious temple project framed community life. New temple ordinances, including baptisms for the dead, required meticulous recording; Woodruff's habit of detailed journaling and clerical service placed him near the center of institutional development. Amid rapid growth came mounting legal suits, press controversies, and political entanglements. The murder of Joseph and Hyrum Smith at Carthage in June 1844 precipitated a succession crisis. Woodruff's account reflects both the devotional resilience and administrative challenges that shaped the church's next phase.

From 1846 to 1847, Latter-day Saints departed the Mississippi Valley for the Rocky Mountains, crossing Iowa to Winter Quarters and then the plains. Woodruff reached the Salt Lake Valley with Brigham Young's vanguard in July 1847, helping establish settlements, irrigation systems, and civic structures for the proposed State of Deseret and, after 1850, Utah Territory. The church's cooperative economy, missionary system, and regional colonization projects defined daily life. Federal suspicion of theocratic rule culminated in the Utah War of 1857-58, an armed standoff resolved without pitched battle. Woodruff's leadership, legislative service, and relentless record-keeping anchor his narrative in the region's institution-building.

After the Civil War, accelerating national integration reshaped Utah. The 1869 transcontinental railroad intensified migration, commerce, and scrutiny of distinctive Latter-day Saint practices. Plural marriage, publicly acknowledged by church leaders in 1852, drew sustained federal opposition: the Morrill Anti-Bigamy Act (1862) restricted church property, the Edmunds Act (1882)

criminalized cohabitation, and the Edmunds–Tucker Act (1887) disincorporated the church and seized assets. Raids and prosecutions sent many leaders underground, including Woodruff at times in the mid-1880s. Following John Taylor's death in 1887, Woodruff, already senior apostle, guided the church and was sustained as president in 1889, confronting existential legal and institutional pressures.

As president, Woodruff navigated compliance and continuity. In September 1890 he issued the Manifesto, announcing an end to new plural marriages in U.S. jurisdictions; the church accepted it at the October conference. Subsequent federal amnesty and congressional action eased property seizures. Woodruff dedicated the Salt Lake Temple in April 1893, a capstone of decades-long construction. In 1891 he oversaw the dissolution of the church-sponsored People's Party, encouraging members to join national parties. A 1894 revelation redirected temple sealings toward ancestral family lines, and the Genealogical Society of Utah formed that year. The 1894 Utah Enabling Act cleared the path to statehood on January 4, 1896.

Woodruff's reputation as the church's most prolific diarist undergirds his published autobiographical sketches. Serving as Church Historian and Recorder from 1856 to 1889, he preserved minutes, temple records, and voluminous daily journals spanning 1833 to 1898. His entries document missionary campaigns in the American South and New England (notably Maine's Fox Islands), the 1839–41 British mission, settlement efforts in the Great Basin, and the administration of temple rites in St. George and elsewhere. By privileging chronology, names, places, and institutional decisions, his writing offers scholars a verifiable record of events while revealing how a senior leader interpreted revelation, governance, and communal survival.

Composed against this backdrop, Wilford Woodruff's account reflects a generation that carried a new American religion from revivalist margins into a continent-spanning institution. It traces how mobility, law, and state power constrained and redirected communal ideals, and how leaders translated charismatic beginnings into routinized administration. The narrative's emphasis on missions, temples, and record-keeping registers nineteenth-century concerns—conversion, sacred ordinances, genealogy, and civic order. By presenting decisions such as migration, political realignment, and policy adjustments within a devotional frame, the work both mirrors its era's pressures and quietly critiques them, asserting religious continuity amid modernization, surveillance, and the negotiation of belonging.

Wilford Woodruff, Fourth President of the Church of Jesus Christ of Latter-Day Saints

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PREFACE.

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That which is perhaps best known about Wilford Woodruff is the fact that he kept throughout his long and eventful life a careful record, not only of his own life, but of the important affairs in the history of the Church. In bringing that journal within the compass of one volume, it has not always been easy to determine what was the most important for the pages of this biography. All his journals, covering thousands of pages, I have read with such discriminating judgment as I could bring to the task. The reader, therefore, need not be reminded that this biography contains only a small part, the most important part it is hoped, of the things he wrote.

He was so careful and painstaking, and so completely devoted to the task of keeping a journal, that his writings have been sought in compiling much of the important data in Church history which has already been given to the world. His work, therefore, is not unknown to those familiar with Church history. Some of his life has been published in the *Deseret News*[\[1\]](#), and "*Leaves from My Journal*" contains important chapters. Magazines and Church publications have in them reminiscences which he has given to the readers of those periodicals at different times.

All missionaries will be interested in the marvelous experiences which he had while working in the spread of the gospel message. Others will read with peculiar interest the recital of events in the travels of the pioneers from the Missouri River to Salt Lake Valley, and others will read with satisfaction the words that fell from the lips of those

prophets with whom he was immediately associated—Joseph Smith, Brigham Young, and John Taylor.

The life of Wilford Woodruff was full of marvels. It was a simple life in which he revealed his heart and his purposes freely. The frankness of his expressions, his care for details, and his conscientious regard for the truth made him, perhaps, the best chronicler of events in all the history of the Church. His journal reveals not so much what he himself was thinking about the events concerning which he wrote as what others thought about them. In that respect they reveal wonderfully the spirit of the times in which he lived.

At the close of the year 1895 in writing of his life, he says: "For twenty-one years I was a member of the legislative assembly of the Territory of Utah.

"In 1875 I was appointed historian and general recorder of the Church and held that position until 1889.

"On the completion of the Temple at St. George in 1877, I was appointed its President by Brigham Young.

"Upon the accession of President Taylor, I became President of the Twelve Apostles; and in April 1889, I was sustained at the general conference as President of the Church.

"By my direction the General Church Board of Education^[2] was founded in 1888 to direct the Church system of academies, high schools, and colleges, which has resulted in a great perfection of the organization.

"From the beginning of my ministry in 1834 until the close of 1895 I have traveled in all 172,369 miles; held 7,655 meetings; preached 3,526 discourses; organized 51

branches of the Church and 77 preaching places; my journeys cover England, Scotland, Wales, and 23 states and 5 territories of the Union. My life abounds in incidents which to me surely indicate the direct interposition of God whom I firmly believe has guided my every step. On 27 distinct occasions I have been saved from dangers which threatened my life. I am the father of 17 sons and 16 daughters. I have a posterity of 100 grandchildren and 12 great grandchildren." (At the present time, his grandchildren number at least 145, and his great grandchildren, about 60.)

The hand of God was so abundantly manifested in the life of Wilford Woodruff, that those who read this book, it is sincerely believed, will find it both faith-promoting and instructive. The book is given to the world in the sincerest belief that its pages will greatly add a fresh interest to the history of the Church, and reveal the subject of this sketch in such a manner as to make his wonderful labors more highly appreciated by those not intimately acquainted with him.

M. F. COWLEY.

September, 1909.

CHAPTER 1.

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BIRTH AND GENEALOGY, 1807.

A Chosen Spirit.—Divine Guidance.—Genealogy.—A Miller by Trade.

Wilford Woodruff was the fourth president of the Church of Jesus Christ of Latter-day Saints. He belonged to that class of men of whom the Lord said to Abraham, "These will I make my rulers." Of our primeval childhood that ancient Prophet informs us that the Lord stood among those that were spirits and He saw that they were good. Of these spirits the Lord said to Abraham, "Thou art one of them, thou wert chosen before thou wast born." If the Lord knew Abraham and Jeremiah before they were born in the flesh, He also must have known Wilford Woodruff in the spirit world. The latter's integrity and unbounded devotion to the worship and purposes of his God are not surpassed by any prophet of either ancient or modern times. Like those of ancient times, Wilford Woodruff was undoubtedly foreordained of God to a noble mission in life, and to the great responsibilities which he filled with honor and to the glory of God. To him there was a reality of the spirit world rarely enjoyed by men, he constantly felt the influence of spiritual associations which were above and beyond the ordinary affairs of life. That he had an existence prior to this probation in life, he never doubted. He felt that life was a mission to which he had been called and which in the goodness of God he had been permitted to fill. His own spiritual existence was never overshadowed by

temporalities or by constant misgivings that so frequently beset the lives of other men.

Wilford Woodruff looked upon the brotherhood of men as a natural sequence of his assurance that God was the Father of our spirits in a former life. He understood that prayer of the Savior addressing Himself to His Father in heaven. His own spirit was in harmony with the revelations of Christ. In the light of scriptural declarations and of his own spiritual nature, he was simply here in life in the performance of great duties which had been assigned him before the world was. He sincerely believed that in returning again to the God who had given him life he would have to account for his talents and his time. Speaking of the Athenians, Paul said: "God that made the world hath made of one blood all nations of men to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

In the life of Wilford Woodruff there was unfolded day by day the duties and obligations that linked him with the chain of eternal life. When the new revelation of God to men in this dispensation broke in upon him he was happily prepared to enjoy the new light. To be a Latter-day Saint from the outset seemed as natural as to breathe the air of heaven. He marvelled at the purposes of God but did not wonder, and doubt did not obscure from his vision the divine truth of this dispensation while he sojourned in the flesh. The love of God had always abounded in his heart, and the divine message found him eager and willing.

He was not among those who sought divine assurance and spiritual satisfaction in some one creed of the day. The Bible was his highest authority and he believed implicitly in the divinity of its teachings. He was a devoted student of Holy Writ and prayerfully sought the gifts and blessings

bestowed upon the Saints of old. He was waiting for precisely that which came to him and he took up the new mission of life with a strenuous desire to serve God and to be a witness that he was the same God yesterday, to-day, and forever.

The story of Wilford Woodruff's life was consistent, faithful and in harmony with scriptural examples. The dealings of God with His children in other dispensations were always before his mind as illustrations and evidences. If the Bible had been the chief consolation of his youth and the best evidence of divine purposes, it became doubly so when he became a Latter-day Saint. Nothing that God had done in former dispensations was too insignificant for his earnest consideration. Henceforth he was to speak in the name of the Lord, and act by the authority of divine command. He loved the memory of the ancient Prophets and strove earnestly to emulate their example. His life, therefore, is marked by spiritual growth and a devotion to God's will that makes it an inspiration to all who knew him or who read the story of his life and teachings. He honored and magnified every office and calling conferred upon him from that of a teacher to the president of the Church. In this high station he laid down his life at the ripe age of ninety-one years.

Wilford Woodruff was born March 1st, 1807 in the town of Farmington, Hartford County, Connecticut. He was the son of Aphek Woodruff. His grandfather was Captain Eldad Woodruff who was the son of Josiah Woodruff. Josiah was the son of Joseph whose father's name was John, the son of Mathew Woodruff. This is as far back as Wilford Woodruff's genealogy has been traced in America. It is claimed that John Woodruff of South Hampton, Long Island, is the first person in American history bearing the name of Woodruff. Whether he is related to Matthew Woodruff, the earliest

known ancestor of Wilford in this country, has not been determined. President Woodruff says, that according to the ancient Book of Heraldry, one of his ancestors was Lord Mayor of London in 1579.

His mother's name was Beulah Thompson. The family on his mother's side, for generations lived at Farmington, Connecticut. The Woodruff family name is English and is derived from the occupation of its bearers who in the days of William the Conqueror guarded the woods and forests for the use of noblemen and who were considered among the most honored officers in the land. From Wilford Woodruff's account of his forefathers it appears that they were hardy and long-lived people. He says: "My grandfather, Josiah Woodruff, lived nearly one hundred years. He possessed an iron constitution and performed a great deal of manual work up to the time of his death. His wife's name was Sarah. She bore him nine children: Josiah, Appleton, Eldad, Elisha, Joseph, Rhoda, and Phoebe. There were two of this family whose names are not given. My grandfather, Eldad Woodruff, was the third son of Josiah. He was born in Farmington, Hartford County, Connecticut in 1751. He likewise possessed a strong constitution and it was said of him that for several years he performed more labor than any man in Hartford County. From over exertion and hewing timber he was attacked with rheumatism in his right hip which caused a severe lameness for several years before his death. He married Dinah Woodford by whom he had seven children: Eldad, Elizabeth, Samuel, Titus, Helen, Aphek, and Ozem. My grandfather died in Farmington from spotted fever in 1806 at the age of fifty-five years. My grandmother, Dinah, died in the same place in 1824 from the effects of a cancer in her breast; her sufferings were very great.

polygamy laws and advised members to refrain from contracting marriages forbidden by civil law.

128 A phrase in 19th-century Latter-day Saint teaching referring to a family structure and marriage practice tied to the church's understanding of ancient patriarchal models, often invoked in discussions of plural marriage (polygamy) within early LDS doctrine.

129 An historical term used in the 19th century for converts and emigrants from the Sandwich Islands (the name then commonly used for the Hawaiian Islands) who gathered to Utah and formed settlements such as Joseppa.

130 Refers to the 1890 public declaration by LDS Church leadership (often called the 1890 Manifesto) that advised an end to the performance of new plural marriages, a policy change that reduced federal prosecutions and altered church-state relations.

131 A Utah resident (of Farmington) who carried out experiments in sugar manufacture—notably in sugar-beet processing—and whose work helped justify establishing commercial sugar production in Utah.

132 The first large-scale sugar factory in Lehi, Utah, established in the early 1890s (sugar-beet processing) which, after financing and development, became a commercially operating plant.

133 A legal title used by the president of the LDS Church indicating he holds church property and interests in trust for the organization; it was used in legal and financial transactions.

134 Legal proceedings concerning 'escheat'—a doctrine where property may revert to the state—here referring to

lawsuits in which government authorities sought seizure of church property under anti-polygamy statutes (the passage notes the cases involved alleged unlawful cohabitation).

135 A Utah territorial political party formed in the late 19th century to represent Mormon interests in local government; it dissolved in the 1890s as members joined the national Democratic or Republican parties.

136 A regional/national gathering of farmers, engineers, politicians and others in the late 19th century to discuss irrigation policy and technology for arid western lands, with sessions often held in western states including Utah.

137 Members of a branch of the Latter Day Saint movement associated with Granville Hedrick (often called the Church of Christ or 'Hedrickites') who controlled the Temple Lot in Independence, Missouri, and were party to property disputes mentioned in the text.

138 Supporters or members of the Reorganized Church of Jesus Christ of Latter Day Saints (often called the Reorganization, later the RLDS Church and now Community of Christ) who pursued legal actions to assert ownership or control of Temple Block property in Missouri.

139 Title of a hymn sung at the celebration; it appears in 19th-century Latter-day Saint hymnody and was commonly used by Sunday schools and congregational choirs.

140 A prominent Latter-day Saint leader in the 19th century who served in the Council of the Seventy and as a Church secretary; he was also associated with a landmark U.S. legal case concerning polygamy.

141 Refers to the Salt Lake Tabernacle on Temple Square in Salt Lake City, the large 19th-century assembly hall used for

major Church meetings, concerts, and conferences.

142 A senior leader of the Church of Jesus Christ of Latter-day Saints who at the time was a counselor in the First Presidency and later served as Church President (1901–1918).

143 An early Latter-day Saint elder and missionary who labored in the 1830s and is recorded in Church histories as having proselytized in parts of New York and the surrounding region.

144 A city in Illinois that served as a major headquarters and gathering place for Latter-day Saints in the 1830s–1840s, notable for its temple and as the site of Joseph Smith's death in 1844.

145 A public monument in Salt Lake City honoring Brigham Young, the nineteenth-century leader who led the Mormon pioneers to the Salt Lake Valley and served as the first president of the Utah Territory's Latter-day Saint community.

146 Erastus Snow was a 19th-century leader in the Church of Jesus Christ of Latter-day Saints who served as an apostle and missionary; he is referenced here by the location of his burial plot next to President Woodruff's grave.

147 John Taylor was the third president of the Church of Jesus Christ of Latter-day Saints (succeeding Brigham Young) and a prominent 19th-century church leader; the text refers to the granite shaft marking his resting place.

148 Phoebe Carter Woodruff is named as the wife of Wilford Woodruff and is noted as buried alongside him; she was a contemporary figure in the Woodruff family mentioned in his obituary context.

149 Y. M. M. I. A. stands for the Young Men's Mutual Improvement Association, a nineteenth-century Latter-day Saint organization for young men focused on religious education and moral improvement.

150 A canonical collection of revelations and church directives accepted by The Church of Jesus Christ of Latter-day Saints; it was compiled and expanded in the 19th century and differs in content and organization from earlier 19th-century editions and variants used by other Latter-day Saint groups.

151 An early Latter-day Saint ecclesiastical office responsible for overseeing a local branch or district; in the 19th century the presiding elder functioned similarly to what is now called a branch or district president.

152 A regular regional church meeting held approximately every three months for administrative business, membership matters, and appeals; nineteenth-century Latter-day Saint governance often used quarterly conferences as an intermediate level of authority.

153 Refers to one of the Manitou Islands in Lake Michigan (commonly North and South Manitou Islands off the Michigan coast), which in the 19th century lay along steamship routes to Chicago and other ports; the exact island is not specified in the narrative.

154 The name of the steamship reported in the storm account; nineteenth-century Great Lakes steamers commonly carried passengers, livestock and freight on routes between islands and ports such as Chicago.

155 A reference to an issue and page of the Millennial Star, a British periodical published by Latter-day Saints in the 19th century (first issued in 1840) that printed missionary