

SMOKY MOUNTAIN SAINTS

THE RESTORATION IN BLOUNT COUNTY, TENNESSEE
1892-1939

May 18

Monday, Sat Dinner to Bro Harmons
got sister harmon to cut my coat tail at
Two inst. ...
went in



Bro. Joe Garland
and myself
Maryville-Tenn.

Knoxville
-Tenn.-



Elder Blain
Bro. Geo. Smith
Maryville-Tenn.

May 21

rice morning after the rain it is
now

Tennessee :-



On first trip to
"Sticks"

1902

Studying

Relief Society

night ...
day, give away 13 hats in two
hours I did not feel well this morning. Bro
Garland did not want me to start out

Belt. we traveled till after dark
before getting in. Refused 6-5 times
gave away 54 hats walked 14 miles

Smoky Mountain Saints

The Restoration in Blount County, Tennessee | 1892-1939

Mike S. Merrell

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Book cover photos by Elder Thomas Sutton, taken while serving in East Tennessee in 1918.

Book Cover by Mike S. Merrell

First edition 2025

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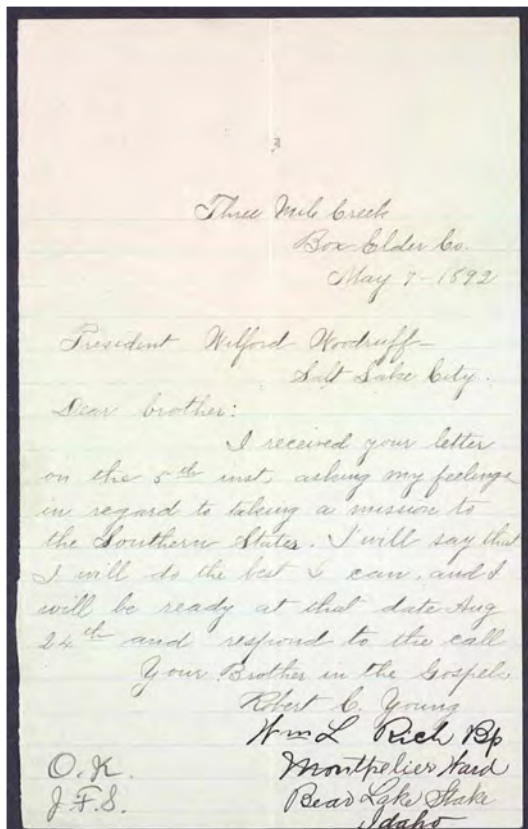
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The Restoration in Blount County, Tennessee

"It's always 1830 or 1840 somewhere in the Church."

Elder Jeffrey R. Holland

In May 1892, 29-year-old Robert Young had just buried his wife three months earlier in the frozen earth of Bear Lake, Idaho when he received a letter from President Wilford Woodruff calling him to serve as a missionary in the Southern States Mission. Robert joined The Church of Jesus Christ of Latter-day Saints two years earlier and he was now a single parent caring for his newborn son. Yet, he was asked to leave his child and serve in a mission that was well known for "anti-Mormon" mobs, even the murder of three missionaries. Robert gathered his faith to pick up a pen and wrote the following response to the prophet:



Robert Young's mission acceptance letter

Dear brother, I received your letter on the 5th, asking my feelings in regard to take a mission to the Southern States. I will say that I will do the best I can and I will be ready at that date, Aug[ust] 24th, and respond to the call.

Your brother in the gospel, Robert C. Young

This event put into motion the beginning of the Restoration in Blount County, Tennessee. On August 30, 1892, Elder Young arrived by train in Maryville and wrote in his journal that night, "I was so tired, I thought I could not stand it." He began making friends in the county and sharing the gospel to all who could hear. Nonetheless, it would be almost a year before he would begin baptizing the first converts. Opposition to the Church in Maryville was strong, especially in the local newspapers. This opposition led Elder Young to publish an article in the Maryville Times in which he shared his testimony of Jesus Christ, the prophet Joseph Smith and the Book of Mormon. Following his article, he received a new companion named William Ricks. Elder Ricks is the brother of Thomas Ricks who founded Ricks College, now known as BYU Idaho. Elder Ricks was also the neighbor of Martin Harris, one of the Three Witnesses and the man who

financed the first publication of the Book of Mormon. Martin testified that the Book of Mormon has been "translated by the gift and power of God, for his voice hath declared it unto us." The Three

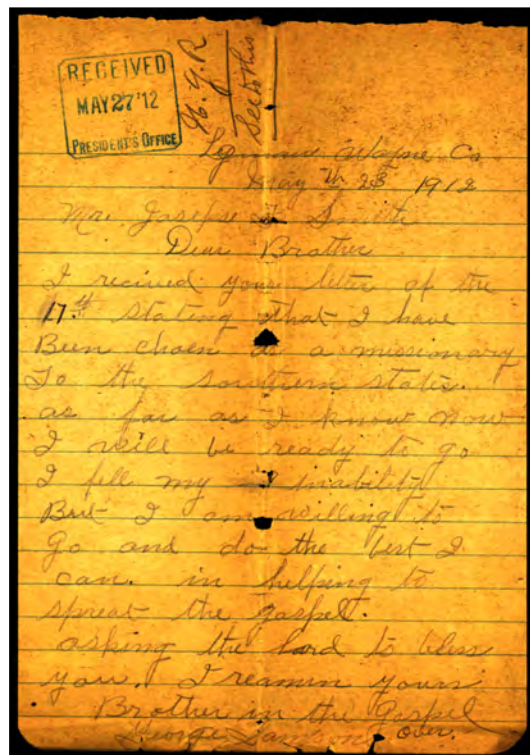
Witnesses further testified, "We declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true." This is the testimony that Elder Young and Elder Ricks brought to Blount County, Tennessee.

It was now 1830 in 1893-Blount County. On August 5, 1893, two converts walked to Abrams Creek with Elder Robert Young and Elder Leo Shelley and entered the waters of baptism. Four more would do the same November 30 with Elder Young and his new companion, Elder William Ricks. Two of the first baptized would make covenants in the temple in Salt Lake City in 1909 - JC and Sarah Garland. They would assist in establishing The Church of Jesus Christ of Latter-day Saints for decades in Blount County, becoming "dear friends" with even a future member of the Quorum of the Twelve Apostles who would later confirm JC Garland's youngest son a member of the Church. This apostle is Elder Charles A. Callis who first served as president of the Southern States Mission and worked closely with JC Garland growing the Church for many years in Blount County. Decades earlier, when Charles A. Callis was a young boy living in Dublin, Ireland, the missionaries found him wandering barefoot on the cold city streets. Out of concern for the boy, they took him home and later baptized his family. The missionary who baptized him felt he never accomplished anything on his mission, having only baptized "a dirty little Irish kid," as told by President James E. Faust in General Conference in 1991. Many years later, Elder Callis sought out this missionary at his home in Montana and introduced himself as the "dirty little Irish kid" and an apostle of the Lord. As the Restoration continued in Blount County, mission calls were sent to young men in Utah, Idaho and Arizona. These young men would continue to respond to the prophet with words similar to Nephi's, "I will go and do" (1 Nephi 3:7).

Dear Brother, I received your letter of the 17th, stating that I have been cho[s]en as a missionary to the Southern States. As far as I know now I will be ready to go. I fill (sic) my inability but I am willing to go and do the best I can in helping to spread the gospel. Asking the Lord to bless you. I reama[i]n your (sic) Brother in the gospel

George Sampson

Over the years, one by one, Blount County residents would join the Church. Each member baptized is a testament to the work of the Lord and His timeline. In missionary journals, it is evident some members accepted the gospel within months of learning of it and others many years later. The Lord spoke to the first members according to their language. Nephi expressed that his "soul delighteth in plainness; for after this manner doth the Lord God work among the children of men." The Lord speaks to us individually in ways, or in a language, we can uniquely understand. "For the Lord God giveth light unto the understanding; for he speaketh unto men according to their language, unto their understanding" (2 Nephi 31:3). Some members experienced dreams or visions that led them to accepting the gospel. One member, Elmyra Garland, was "bitter against our people," according to Elder Abinadi Porter's 1902 journal entry. Elmyra was nearly



George Sampson's mission acceptance letter

on her death bed when she had a vision of two men arriving in the mist of the Smoky Mountains reaching out to heal her. In her dream, she promised that she would join their Church. Not long after this dream, Elder Abinadi Porter and his companion arrived at her bedside and placed their hands on her head to give her a priesthood blessing. She was baptized a few years later.

In time, opposition to the Church would become less hostile but it did not end. Hearts were softened by the examples of members of the Church. As the Lord said to Alma and the sons of Mosiah, *“Go forth...that ye may show forth good examples unto them in me, and I will make an instrument of thee in my hands unto the salvation of many souls”* (Alma 17:11). In 1920, there was a drought in Cades Cove. As the children were discussing this in school, six-year-old Ether Harmon proposed they pray for rain. Mockingly, the children told Ether to go pray. He walked out of the school and into the woods where he knelt down and spoke to Heavenly Father, asking for Him to send rain. By the end of the school day, the rain came down and did not stop for days. 73 years later, long-time resident of Cades Cove, Kermit Caughron, told this story of the young Latter-day Saint. He said that after this experience of Ether's prayer, any time rain was needed, the school children would ask Ether to pray. Ether could not wait to officially become a member of the Church, so much so that he was baptized on his eighth birthday June 2, 1922. Elder Thomas Gibby baptized him, writing in his journal that day, “The few Saints bore their testimonies to the truthfulness of the gospel. The little boy, [Ether Harmon], also bore his testimony, which was sure fine for a boy so young.”

“Embrace your sacred memories. Believe them. Write them down. Share them with your family. Trust that they come to you from your Heavenly Father and His Beloved Son. Let them bring patience to your doubts and understanding to your difficulties.”

Elder Neil L. Anderson

The faith of these first members and missionaries have influenced and blessed many lives, and continue to do so. Marie Holder is Ether Harmon's daughter. In 1963, Marie accepted an unsolicited mission call to New Zealand where she served with honor. Today, her face lights up when she is asked about her time as a missionary. She bears a powerful witness to missionary work and the gospel of Jesus Christ. Her grandfather, Samuel Harmon, is mentioned in at least ten extant mission journals and described as a humble, faithful man. He was the 13th member of the Church of Jesus Christ in Blount County by mid-1895, and the first of 26 Harmons by 1939. His wife, Polly, was baptized one month after him. They had eleven children together. In 1895, President Gordon B. Hinckley's great uncle served in Blount County and met the Harmons at a baptism in Millers Cove. One hundred years later, President Hinckley said, *“You want to be happy? Forget yourself and get lost in this great cause, and bend your efforts to helping people”* (in Church News, Sept. 9, 1995, 4).

Since Marie Holder's mission to New Zealand, dozens of missionaries have responded to modern-day prophets to leave Blount County to serve missions for the Lord. In 2025, the first missionaries were called to serve from the Smoky Mountain Ward. These missionaries follow in the footsteps of those who have gone before them, those whose stories are highlighted in this book who brought the Restoration to Blount County. Smoky Mountain missionaries continue to be witnesses of the ongoing Restoration and all bless many lives as instruments in His hands. This book contains the stories of the first members of The Church of Jesus Christ of Latter-day Saints in Blount County and their missionaries who responded to the call of a prophet.

Introduction: We are a Record-Keeping People

Out of Obscurity and Darkness

In October 2023, the Smoky Mountain Ward was created, dividing Blount County into two wards. Half of this new ward's boundaries are within Great Smoky Mountain National Park. This was a special event for local members of The Church of Jesus Christ of Latter-day Saints. Certainly, the name of the ward delightfully evoked the boundary that extends from Maryville to the Appalachian Trail in the national park, but there was another to-be-discovered reason for the new name. Though there currently are not any residents or members of the Church of Jesus Christ living in the national park, this was not always the case. Like most wards, some members originate from the local area and others have migrated their records. Nevertheless, this new ward name stirs a desire to come to a knowledge of our Smoky Mountain ancestors and how they discovered the gospel of Jesus Christ “out of obscurity and out of darkness” in these smoky mountains, even within the borders of the national park prior to its formation (D&C 1:30). These first Saints and their missionaries are who we honor with the name of this ward.



(L) Elder Roundy & (R) Elder West

This desire to know the Smoky Mountain Saints began a research endeavor that would uncover inspiring personal stories of missionaries and members alike. We would learn that the first baptized member who would live within the 2023 ward boundaries was baptized in an icy creek two days before Christmas in 1892. This faithful sister is Sarah Woody. Both of her missionaries left a wife and four young children in Utah to serve the Lord in East Tennessee. Their faith, and that of all who followed, laid the foundation of the Smoky Mountain Ward more than a century ago.

“...those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually.”

(Doctrine and Covenants 1:30)



Elder Joseph F. Nielsen teaching on the street. (1909)

Their Stories Are Our Stories

The Knoxville Stake History documents the first member families in the county: the Harmons, Russells, and Garlands. It provided some great starting points to learn about the first two, but noted there was not any information about the Garlands. Smoky Mountain Ward members Marie Harmon and Fernetta Long were so kind to share stories about their parents, grandparents and great grandparents – who are Harmons and joined the Church in Millers Cove in the shadow of the national park, beginning in 1895. I spoke on the phone with Sister LeVa Clement about her grandparents, the Russells, who were baptized in 1909 and 1911.

Their families' stories are meant to be shared. Their faith and dedication to the gospel of Jesus Christ was immense, particularly during a period of great opposition and limited resources. It was apparent that there was also much more to be discovered. The stake history identified only three member families in the county by 1926 and only 20 members total. Were there more?



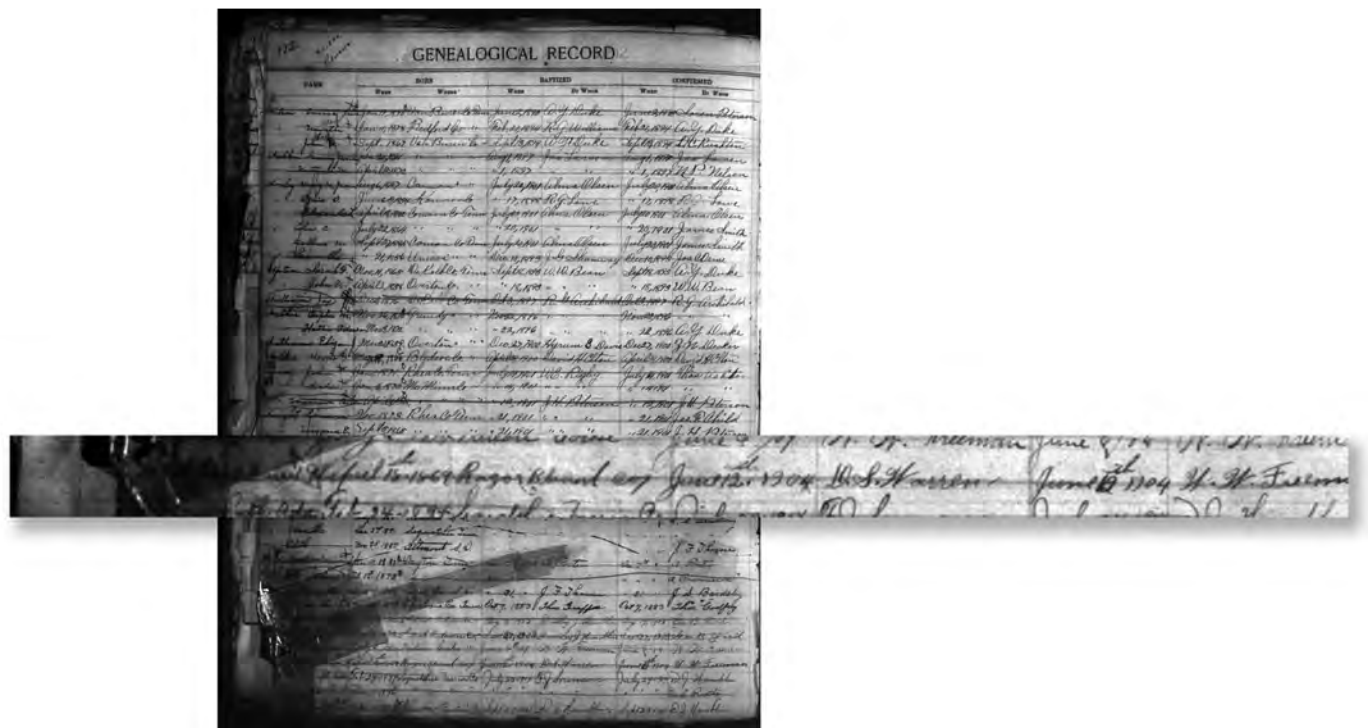
Elder Roland Rudger Lewis and Elder Charles Tucker (1910)

Digging deeper through thousands of records in collections of the Church History Department, ultimately would lead to finding 93 members who were baptized in Blount County, Tennessee before 1926. By 1939 there were 100 baptized members. These are Saints who seemed lost to history at the time the Knoxville Stake History was written. These are families who entered cold creeks in the coves of the Smoky Mountains amid times of opposition to the Church. Their records identified that they were baptized and confirmed by 81 missionaries who made great sacrifices to serve, often leaving behind their wives, children, and incomes to serve the Lord in Tennessee. And their wives sacrificed greatly to provide for their large families while their husbands were away, yet they full-heartedly encouraged their husbands to serve missions. They truly consecrated their lives. Some of these missionaries even died prematurely due to illness and hardships they faced in East Tennessee.

A small number of these early Saints emigrated, but many of their descendants – unbeknownst to us – are our neighbors whose deceased family members are waiting for their temple work to be completed after it was initiated a century ago. Ultimately, I would learn on Family Search that most of these early Saints are not-so-distant relatives of mine, likely of all of us. I also learned on Family Search that I grew up with families of some of these early missionaries in Utah. Two of them are even close relatives. For example, Elder Charles Robertson, who baptized the Whitehead family in Happy Valley, is my first cousin twice removed. I have come to realize that the stories of these first Saints and their missionaries are not stories about other families, they are about our families. This family history is yours and mine.

Saints Identified in Records

The Church of Jesus Christ of Latter-day Saints maintains early records of the Southern States Mission in digital format, which at the time the Knoxville Stake History was written, was only available in microfiche. I marvel that the stake history was so well-researched with such limited tools for the time. These records are now available in Family History Centers and by personal requests for various Church Collections online. I made requests and began reviewing thousands of Church records that contain baptismal data, children's blessings, photos, ordinations to the priesthood, and missionary ledgers. Thirteen journals also were discovered that provided additional names not found in official Church records. I maintained a spreadsheet and documented every baptism and confirmation that occurred in Blount County, more specifically within the 2023 Smoky Mountain Ward boundary. Slowly, the spreadsheet began to fill in with dates, locations, and initials of those who were baptized and confirmed. The missionaries who performed the ordinances were also identified with partial names. Thanks to their inspired dedication recording genealogical data, this process of identifying people was made possible.



*[David] Lafayette Whitehead - [born:] 18 April 1869 - Razor (sic) Blount Co - [baptized:] 12 June 1904
- [baptized by:] D[avid] S[amuel] Warren - [confirmed:] 12 June 1904 - [confirmed by:] W[ilford]
W[oodruff] Freeman*

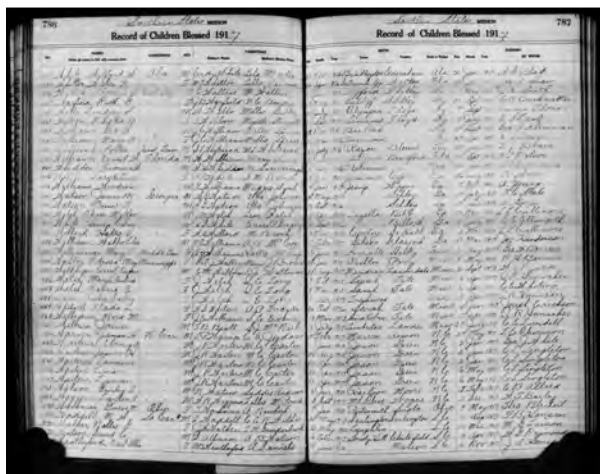
By matching these partial names and initials to other Church Collections, it could be determined the full name of each missionary and find their records on Family Search. Identifying baptized members in genealogical databases was more challenging, but most could be found or created in Family Search, and additional records were added. In addition, as I went through previously unidentified missionary photos, they were added to Family Search when possible. Ronda Long and Linda Holder found names when I exhausted my abilities to locate them; they found them with spectacular ease.

This research resulted in discovering – between 1892 and 1939 – 100 members who were baptized within Blount County, Tennessee, within the 2023 Smoky Mountain Ward boundary, or nearby and moved into the county shortly after they were baptized. Two additional members, however, were

baptized in Georgia. They are adopted into this research as they were born in Cades Cove in Great Smoky Mountain National Park, they returned to the area, and they are Harmon Family members, making for a total of 102. There were also 83 missionaries identified who baptized or confirmed these first Saints. Yet, there possibly are more members to be discovered.

A Record-Keeping People

“Behold, there shall be a record kept among you” (Doctrine and Covenants 21:1). The Lord taught Adam and Eve to “keep a book of remembrance” (Moses 6:5). Nephi and his brothers returned to Jerusalem to retrieve the plates of brass, which contained the genealogy of Lehi. This method of record keeping was passed on from generation to generation in the “language of [their] fathers” that they may know “the mysteries of God” (Mosiah 1:3-4). Enos, upon remembering “the joy of the Saints” – within these records passed down from generation to generation – returned to the faith he once held. In this dispensation, we also have been taught that maintaining our history is “for the good of the church, and for the rising generations” (Doctrine and Covenants 69:8). As I have learned about these first members and their missionaries, I have found their stories to be a testament to God’s love for his children. Their history is meant to be shared with our families and is for our benefit.



Southern States Mission Record of Children Blessed (1917)

Their Covenant Path

I have made a best effort to identify these names – both of the first Saints and their missionaries. Any error found within is my responsibility and unintentional. As an alibi, please recognize that there exist inconsistencies in some records. I sought to identify the most accurate data and have, therefore, left out some partial records that may be added in the future after more findings. Anecdotal evidence of a record was only used when journal entries filled in gaps or provided information as a primary source which appeared more accurate than other data.

It is worth noting that a number of these early members received proxy baptisms, according to their Family Search pages, when in fact they entered a covenant at their own baptisms while living. Their ancestors were unaware they had been baptized. This is mentioned not to identify errors in others’ efforts or temple work specifically, but rather for their families to recognize that these members started on the covenant path while they were living. There remains much to be discovered about these early Saints and any effort to do so is invited.

Their Legacy Strengthens Faith

Researching the stories of the Smoky Mountain Saints and their missionaries has been enlightening and thrilling. The manner in which they consecrated their lives strengthens testimonies of the gospel of Jesus Christ and of His Plan of Happiness. The sacrifices made by and faith of these first members and their missionaries are worthy of our best efforts to attend the temple on their behalf. There is work to do in the temple for their ancestors, for our ancestors.

"Keeping a history is a spiritual work that will strengthen the faith of those who write and read it."

(General Handbook: Serving in The Church of Jesus Christ of Latter-day Saints, 33.7.1)



1918

Regarding Heavenly Father's plan and our efforts to perform proxy ordinances, I often find myself sharing Nephi's sentiment: "I know that He loveth his children; nevertheless, I do not know the meaning of all things" (Nephi 11:17). I do not know how agency works after our mortal experience here on earth and I do not fully comprehend the meaning of all ordinances which we perform in the temple; nevertheless, I know that Heavenly Father has a fabulous plan for His children that is both merciful and just. Temples are His plan. I know that as we participate in and are connected to our ancestors in the temple, we feel a sense of gratitude for them and especially for the Savior. When we work in the temple we are helping Him with His "work and [His] glory, to bring to pass the immortality and eternal life of man" – our brothers and sisters (Moses 1:39).

I admire the legacy of faith the Smoky Mountain Saints and their missionaries have left for us to follow. In comparing these first experiences to the contemporary, it is evident the Lord has gifted our generation with technologies and countless tools that were unavailable during previous lifetimes. Yet, faith is the same yesterday, today, and tomorrow. Reading through so many obituaries for this project and learning what is of most value to their families, I have come to recognize that faith is passed on from generation to generation. This leads me to ponder: *"What efforts may we make to leave a legacy of faith for our children and their families?"*

Smoky Mountain Missionaries

"The Mormons in the hills of eastern Tennessee were often under attack by people from other churches. Near Bybee on November 6, 1934, I wrote, 'Went around & visited about 4 families of Saints. At Luther Talley's found a boy 21 yrs. old, just been married two days, reading & studying [the] Book of Mormon. Found this to be [the] case all over the community. The sectarian Ministers have been jumping on the children of the Saints. They have to study so as to defend Mormonism.'"

B. Dwaine Madsen (1914-2010)

The First Missionaries

The gospel of Jesus Christ began to be taught in Blount County, Tennessee in 1892. This is when missionaries entered the county and the first member was baptized near the Pigeon River before moving to Millers Cove shortly thereafter. The first baptism in Blount County occurred in 1893. In addition to the first baptism, there is one instance in which Elder Robert Young in his journal identified two previously-baptized members he met in Blount County, in 1893, and baptismal records available on Family Search reveal that these two members were baptized in 1885 and 1886. These two records do not note the location of the baptisms. Nevertheless, other records of these two people likely place them in North Carolina during the timeframe of their baptisms. Therefore, absent any complete baptismal records prior to 1893, it is a logical conclusion that this was the first baptism in the county and likely not possible that there were more – or many more – before 1893. This should not be surprising because the Southern States Mission opened in 1876 and missionaries had only begun receiving calls to labor in few parts of Tennessee thereafter.



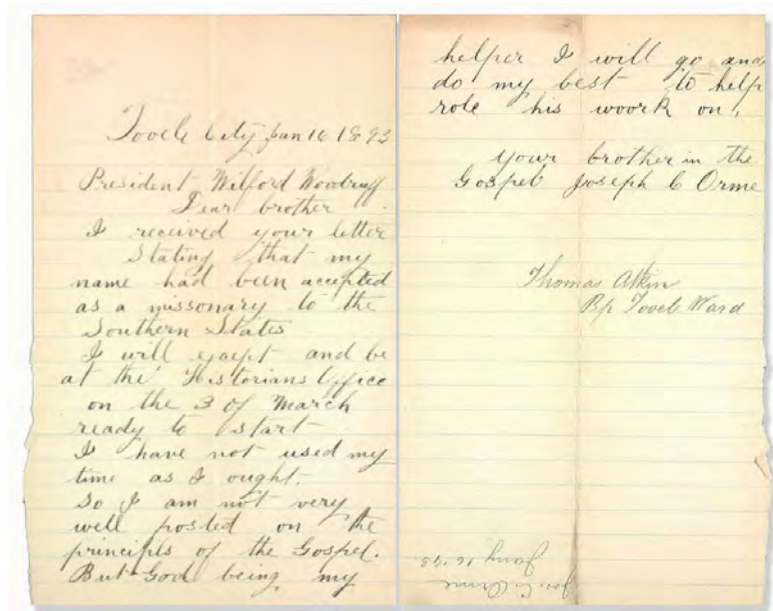
Missionaries of the East Tennessee Conference of the Southern States Mission (1896)

By September 1893, Elder William Lehi Hayes reported 101 baptisms in the East Tennessee Conference, most of which were in Wilson County where the Baird's Mills Branch had been established in 1884.¹ By early 1892, 675 elders had labored in the Southern States Mission which comprised 10 "Conferences" divided by geographical region. Blount County fell within the East Tennessee

Conference of the mission and there were more than a dozen areas of assigned labor within the Conference.² Considering the vast territory of the Southern States Mission (Mississippi, Alabama, Georgia, South Carolina, North Carolina, Tennessee, and Kentucky) and the relatively small number of "traveling elders," as they were called, to cover such a vast territory, only a handful of missionaries probably had passed through the area and had not been assigned to labor in the county.

At the time, the missionaries of the Southern States Mission reported that their work succeeded "mostly among the poor and [that] the greater portion of the Elders walk from place to place." They logged their daily mileage in their journals as requested by mission presidents. Each missionary had walked thousands of miles by the time they left Tennessee. As a consequence, these early missionaries experienced prolonged "exposure," malnutrition, illness, and exhaustion. Some returned home early due to sickness and some perished shortly after returning home or even while serving.

By their own standards and accounts, these missionaries were unprepared to teach the Gospel of Jesus Christ. Some expressed this sentiment in acceptance letters to the prophet.³⁴ They did not request to serve a mission, nor did they carefully plan to do so. They were called to serve regardless of preparation or education. One missionary even noted addictions and difficulties obeying the Word of Wisdom prior to being called to serve.⁵ These men recognized they were "the weak things of the simple" but they came forth with great faith to establish "the everlasting covenant" as revealed by Joseph Smith in the introduction of the Doctrine and Covenants.



Joseph Cross Orme's Mission Acceptance Letter to Wilford Woodruff (1893)

"President Wilford Woodruff – Dear brother, I received your letter stating that my name had been accepted as a missionary to the Southern States. I will accept and be at the Historian's Office on the 3[rd] of March ready to start. I have not used my time as I ought so I am not very well posted on the principles of the gospel. But God being my helper, I will go and do my best to help role (sic) his woork (sic) on. Your brother in the Gospel (sic)..."

Joseph C. Orme

Early Persecution

The opposition to the Smoky Mountain Saints caused some to stray from activity but not their testimonies. In 1893, Elder Young wrote in his journal of a member who lost his conviction but not his faith, "He is a very nice man, although he joined the Baptist Church after belonging to ours, but he is firm in the faith and applied for rebaptism. He has been persecuted very much since joining our church." Without a meetinghouse, community for fellowship, weekly sacrament, or even seeing other members for months, one may compare the contemporary period and recognize the overwhelming faith and discipline required of the first Smoky Mountain Saints and their missionaries.



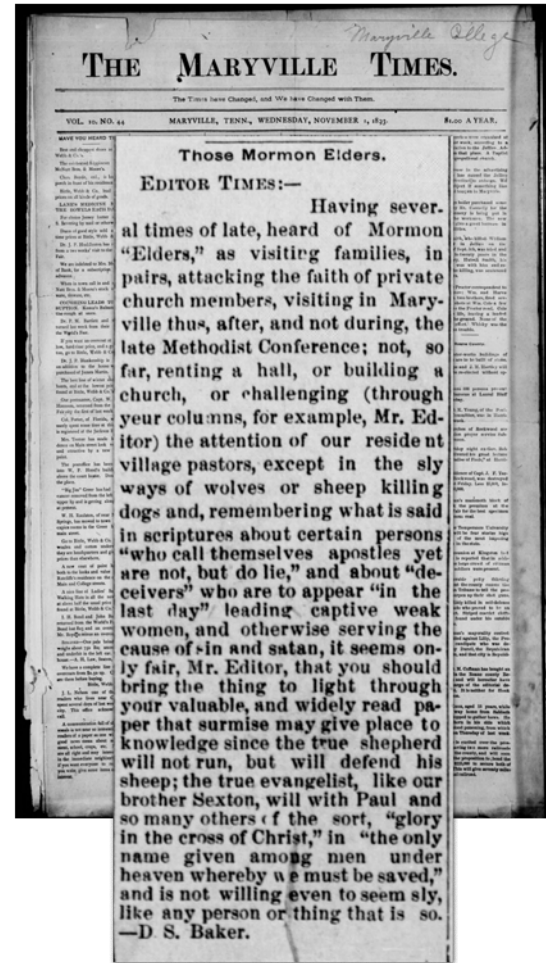
The Whitehead family baptized in Chilhowee, Tennessee (circa 1914)

These Saints were not baptized quickly and knew the gospel of Jesus Christ well. The elders would visit the first Saints over long periods of time, in some cases even for many years before they requested to be baptized. Mission presidents taught the elders to not compel friends to join the Church, but to wait for them to inquire for and then apply for baptism. Elder Dwaine Madsen reported finding members studying the Book of Mormon in fields during breaks from their work. Missionary journals reveal that ministers and preachers of the day sought debate and proof in scripture. In an environment of religious zeal and theological contention, the Smoky Mountain Saints needed to know their doctrine and defend Christ's teachings in both the Bible and the Book of Mormon.

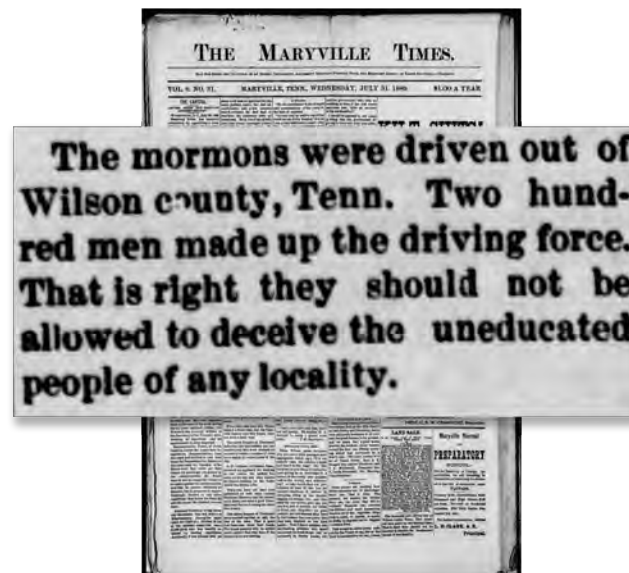
Mobs harassed the first Saints in the Southern States Mission and in Tennessee. The Supreme Court ruled against the "Mormons" in the religious freedom case of *Reynolds v. United States* of 1879, which caused sensationalist press attacks on "Mormonism" throughout the country for decades.⁶ False rumors were often reported as facts in the press, even The Maryville Times. One outlandish claim that was repeated often to the missionaries and published in the press was that the "Mormon Elders" were in Blount County "to steal women" and take them back to Utah as "captives" as published below in The Maryville Times in November 1893.

Saints and missionaries in the South were attacked and some were murdered, even in Tennessee.⁷ Reports of these mobs, murders, and persecution were printed often in newspapers throughout Utah, from where most of the missionaries were called. A mission assignment to the Southern States Mission created great anxiety among the newly-called to serve and their families alike.

This "anti-Mormon" sentiment abounded for years in the press. When the elders shared the message of the gospel, Blount County residents had already read biased press releases and stories mocking the "Mormons" over polygamy, Mountain Meadows, the "golden Bible," and much more. The Maryville Times headlined, "The Mormon Delusion," "The Mormon Infamy," "The White Caps are after the Mormons," and more. The Maryville Times would echo the sentiment felt within communities where violence occurred. Dozens of articles in the local press during this period seemingly justify violence against missionaries, cheering each time the missionaries are chased out of a county.⁸ This fueled the local religious community to stand against the doctrine of "Mormonism" and consider taking action against the missionaries. Threats against the elders and those who hosted them were not uncommon before and after the turn of the century.



The Maryville Times (November 1, 1893)



The Maryville Times (July 31, 1889)

Loving Kindness Prevailed

Against this backdrop of trepidation, it is remarkable that so many residents in Blount County opened their doors to the elders. It is also remarkable that so many missionaries entered the mission field with zeal, faith and enthusiasm to walk the trails and roads of the Smoky Mountains. These missionaries and first Saints recognized the dangers and put their faith in God. This is recognized in missionary journals and letters home.

Elder William Fullmer, when talking about the dangers of his mission in East Tennessee, quoted Matthew as a reminder to his wife and five children in a letter home: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."⁹ Likewise, it is another marvelous work and wonder that so many inquired for baptism in Blount County and taught the gospel of Jesus Christ to their children for generations to come.



Elders of the Southern States Mission (1897)

The Lord Answered Prayers

One of the first missionaries to participate in a baptism in Blount County is William Hayes. He attended the Salt Lake Temple dedication and, immediately following, reported to the mission office in Salt Lake City to be set apart by George Reynolds, on April 11, 1893. In the Salt Lake Temple dedication prayer, President Wilford Woodruff pleaded for the safety of the missionaries:

"Forget not, we beseech Thee, Thy servants the missionaries, who are proclaiming the saving truths that Thou hast revealed for man's redemption to the millions who are now overshadowed by deep spiritual darkness. Preserve them from all evil, deliver them from mob violence, may they want no good thing, but be greatly blessed with the gifts and powers of their ministry."

Elder Hayes and many missionaries who would follow him would remember this prayer and the change they felt that occurred in the people of East Tennessee for decades to follow. Three missionaries had been murdered in the mission and this prayer symbolized the beginning of a new era for the those who would labor here, though they would not recognize such until years later.



(L) Elder Flake & (R) Elder Sutton (1917)

Enemies of The Church Remained

The first missionaries, having been asked to labor without "purse or scrip" and rely on the good nature of their brothers and sisters, were to depart from counties where threats and violence persisted. The elders reported threats and persecution in Blount County, but they found refuge among many who were friendly to the elders. In 1893, Elder Young found the below handwritten note attached to a stick in the road outside of Maryville with a photo of a man holding a pistol.¹⁰

*"January 14th 1894 - mi dear friends you latter day sance, i am going to give you a peace of good advice. you mormon preachers has to quit passing through this country if you don't you will take what follows. The people dont low know such people in. The neighbors dont low know listen by *** what is tel you youens han't nothin but hog thieves and lyers. Dont come in this part kno more for i will be *** if they don't ake you shant we dont want no such doctrin in this country."*

[signed:] old american bulldog

Spiritual Friendships Formed

President of the Southern States Mission, J. Golden Kimball, in an East Tennessee Conference meeting held in 1893, "offered valuable suggestions on the mode of canvassing. Be careful to approach them properly, enter the house, get into conversation with people, talk as long as the party wishes, get into his good graces, then unfold to them your business. Make the work your profession. Disseminating the Gospel is the 'business our Elders are in.' Remove all prejudice possible. In case of receiving due warning from the proper source, leave the field but do not heed the threats of every drunken crew, where people only meet to hear you sing etc, do not stay. We cannot spend too much time in any

county unless they show a disposition to investigate. The work must be complete. Warn all but do not stay around people merely because they will feed you."¹¹

Sharing the gospel without purse or scrip, required the missionaries to entertain each evening with the family where they sought shelter. They documented singing songs in the evenings before retiring and teaching from the scriptures – the Book of Mormon when it was received well and the Bible when the former became disagreeable. They often sought permission from Methodist, Quaker, and Baptist church committee members to teach Sunday School in their churches. They received mixed success in being allowed to do so, but often reported the messages were received well to audiences that varied from a dozen churchgoers to hundreds.



Missionaries of the East Tennessee Conference, Southern States Mission (December 26, 1897)

Strong bonds of love and friendship were formed between these Saints and their missionaries. What they experienced together in trials of faith is remembered in their writings, even in their twilight years. These are memories forged through shared times of joy and tribulation. Many decades later and in his last years of life, Elder William Hayes remembered his missionary companion and "life-long friend," Elder John Halliday, and the Garlands from Millers Cove, when he recounted his last months in Blount County.¹²

"In the spring of 1893 I was called to go on a mission to the Southern States. My diary kept during my mission will give a history of that 30 months spent in Tennessee and North Carolina. After my release on June 10, 1895, I came down with malaria fever and could not start for home until [the] latter part of August and reached home on [the] evening of Aug[ust] 31. I was at the home of some good friends during this sickness, Bro[ther] and Sister Jos[eph John Calvin (JC)] Garland in Blount Co[unty], Tenn[essee]. I shall never forget their kindness. In 1909, I persuaded them to visit Utah and have their temple work done, which they did and were very happy over their visit and its results. During my two months (sic) violent illness I was watched over by day and night by my life-long friend, John R[oland] Halliday. Without his constant watch care (sic) the final outcome of my illness may have been written up in another way entirely. I always feel that I owe him a debt of gratitude which I have been free to express."



Knoxville Relief Society with missionaries (1917)

Shared Experiences and Hardships

Some of the first missionaries were married, many had children, and some were widowers who left behind young kids to serve in the Smoky Mountains. Many did not request to serve a mission; they were called to serve in an announcement during General Conference. Most were children of early pioneers and one even walked the plains with the first converts heading West. In many ways, they shared similar experiences of trials and challenges with the first Saints in Blount County who emigrated during the reconstruction period following the Civil War. Some were children of those who survived famine and difficulties of the era and the first experienced difficulties during the war. They sought refuge in the Smoky Mountains and some earned a self-reliant living as "mountain farmers," providing basic necessities for their large families. Yet, both recognized that God called them during these latter-days. Though from worlds apart – the mountains of Utah and the mountains of Tennessee – the Smoky Mountain Saints and their missionaries proved their faith together and consecrated their lives in the service of the Lord.



Elder Flake with a member family (1917)



Elders of the East Tennessee Conference at Lookout Mountain (1894) | Elder John Halliday is seated with both feet over the ledge

Without Purse or Scrip



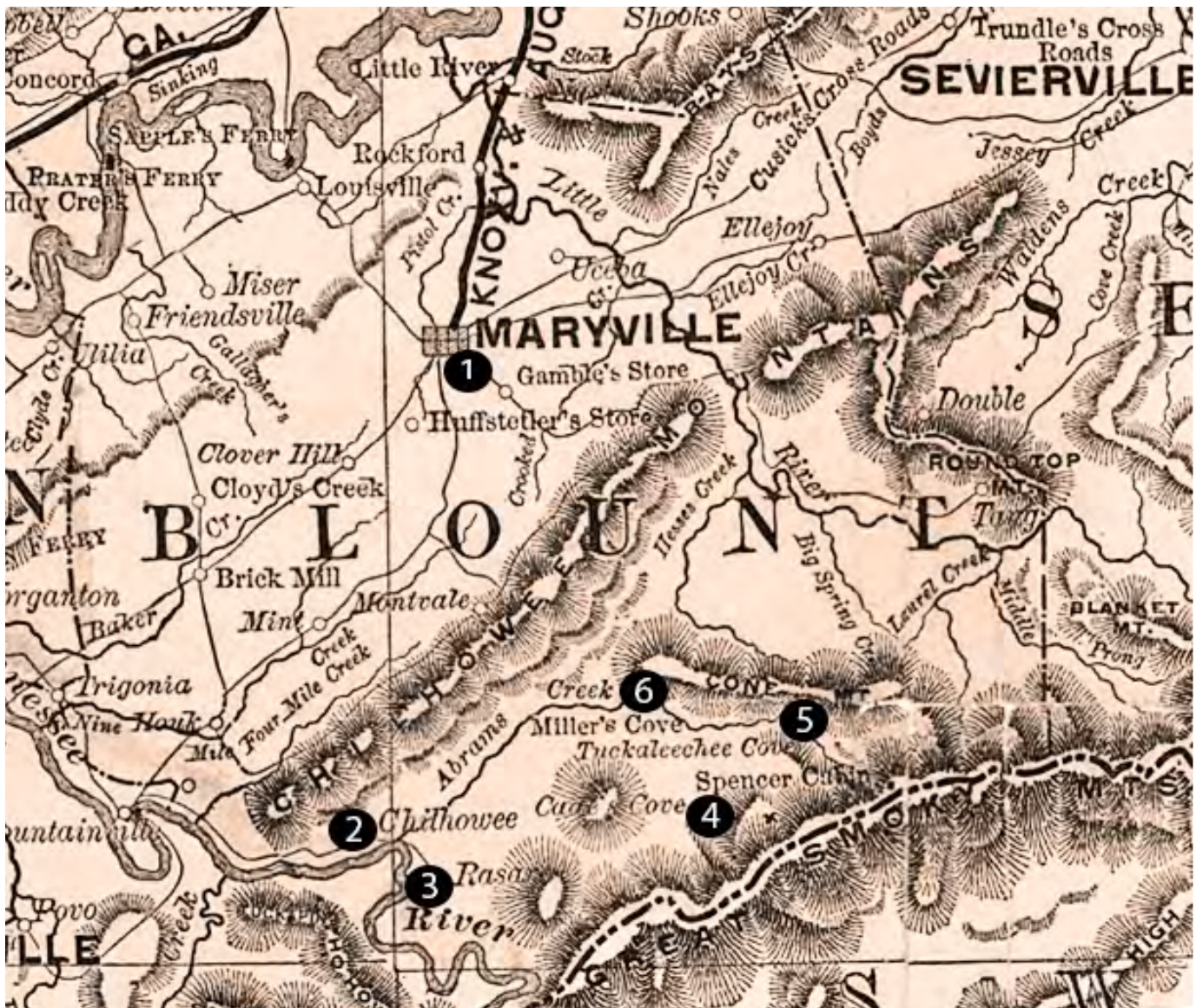
Elder James Baron wrote on the back of the above photo: “M[erlin] G[rant] Shumway, Kanab, Utah, and myself and all I own. These little grips is all we have. We carrie (sic) all our clothes and books and everything we own so you can see how homeless we are.”

Elders and Grips Traveled Together

Missionaries called their bags “grips.” Preaching the gospel “without purse or scrip” meant that the missionaries did not spend money on food and lodging. They relied on friends and sympathizers to meet their needs. They carried everything they owned with them every day in their grips. Naturally, lodging and meals influenced proselyting routes to towns and homes that the missionaries considered to be friendly and open to receiving the gospel of Jesus Christ. Based on missionary journals and baptismal records, the locations where the first missionaries in Blount County succeeded in teaching the gospel were: 1) Maryville; 2) Chilhowee; 3) Rasor (Happy Valley); 4) Cades Cove; 5) Tuckaleechee Cove; and 6) Millers Cove, as well as locations in between.¹³

Journal entries document proselyting in Louisville, Miser, Greenback, Rockford, Brick Mill and other areas on the western half of Blount County – not on the regular route – but, aside from the usual friendly hosts (the Wrinkles, Uncle Billie, and others), these ventures often document difficulties

finding an obliging audience. This may be in error, but I have not been able to identify any baptisms on the west side of the county. Therefore, baptisms mostly did not occur outside the aforementioned route during this first period (1892-1939) of the Church in Blount County.



1888 Map & Focus: 1) Maryville, 2) Chilhowee, 3) Rassa, 4) Cades Cove, 5) Tuckaleechee Cove, and 6) Miller's Cove

Proselyting without purse or scrip, or *“teaching the gospel with no money,”* as Elder Robert Young described it in his 1892-journal, meant that the early missionaries needed to find a place to sleep and a friendly person to make meals every day. Therefore, without overstaying their welcome, the elders mostly would lodge one or two nights and as long as a week in one town or at each home. They sought to not overstay their welcome. Their journal entries often note if they were invited back to a home when they left.¹⁴ These entries became their guide, their map to remind them where to seek peace, comfort, and an audience, and where to guide their efforts in gathering Zion.

On Elder Leroy Palmer's second day after leaving the mission office, he wrote in his 1935-journal: *“Where, oh where will I have breakfast next?”* One can only imagine the daily uncertainty as missionaries walked this route – to not know where a meal or shelter is to be found, where friends will welcome you or enemies will seek you. Descriptions of unfriendly towns and people often appear

in journals. Likewise, friendly and welcoming hosts are often described as “kind” when rest is found. Their names and locations are noted. A reader comes to understand the significance of a journal entry that documents the missionaries’ host was a “friend of the Mormons.”¹⁵ Through these tender mercies, service, and trials of faith, the Smoky Mountain Saints and their missionaries came to an understanding of their necessities. For the Smoky Mountain Saints, it was spiritual nourishment, and the missionaries, food, comfort and lodging.

Faith Preceded Miracles

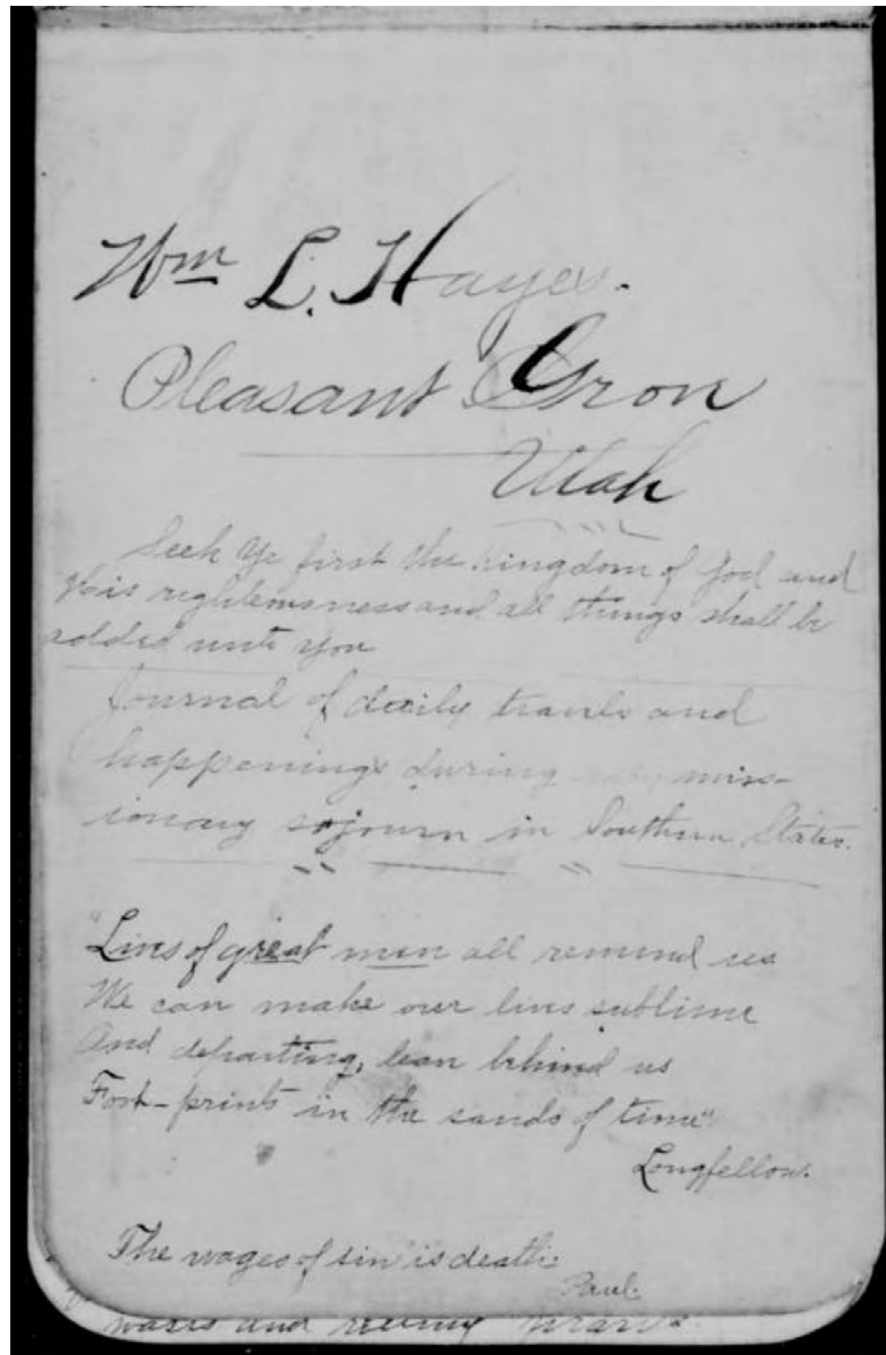
"There is a law, irrevocably decreed in heaven before the foundations of the world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which [that blessing] is predicated."

(Doctrine and Covenants 130:20–21)

Mission presidents instructed the elders to labor without purse or scrip. This was emphasized in many mission conferences. The missionaries viewed this as a commandment. It is evident in their journals that they understood there were promised blessings for their obedience to this law. They noted when they did not have a choice to spend money, such as being ferried across a river or to resole a shoe; however, they document spending very little money and they took meticulous notes of all expenses. Their journals highlight great efforts in seeking food and lodging gratis on a daily basis. Regardless, the missionaries would come up short obeying this instruction. In one such journal, a missionary companionship, despite their trepidation of the unforeseen future, agreed to be absolutely obedient to not spending their own money. On their arrival in a new town, they were welcomed and the proprietor of the local hotel offered them free lodging for as long as needed. They were received in most homes and provided with meals on the house. After weeks of being blessed, one of the missionaries in this companionship received \$5 in the mail from his wife. Elated, he walked down to the cobbler with his companion and purchased a new pair of shoes. When they returned to the hotel, they found their grips outside at the entrance. They were no longer welcome at the hotel. The proprietor of the hotel took note of them at the shoemaker’s shop and remarked that if they can buy shoes, then they can pay for lodging. The same occurred at each home they visited. Their success and blessings in the area immediately ceased and the elders recognized their error, seeking to repent and change, but the damage had been done.

"And thou shalt take no purse nor scrip, neither staves, neither two coats, for the church shall give unto thee in the very hour what thou needest for food and for raiment, and for shoes and for money, and for scrip. For thou art called to prune my vineyard, yea, even for the last time..."

(Doctrine and Covenants 24:18-19)



William Lehi Hayes Journal Entry 1895

"Seek ye first the Kingdom of God and His righteousness and all things shall be added unto you. | Journal of daily thanks and happenings during my missionary sojourn in Southern States. | Lives of great men all remind us we can make our lives sublime, and, departing, leave behind us footprints in the sands of time. – Longfellow | The wages of sin is death. – Paul"

Elder William Hayes Journal Entry 1895

Mission Journals as Testaments

These mission journals most often reveal mundane activities void of descriptive language of their daily lives. The missionaries frequently withheld judgment of those they met. Most are filled with gratitude and appreciation for the hosts who provided and listened. At first glance, these journals appear to be daily travel logs with a location, mileage walked, and names of people they met. However, the reader must read between the lines. There are occasional hints of sadness and excitement. There is also humor found in their labors without purse or scrip.

On the night of May 15, 1893, two missionaries laboring in Maryville had to sleep in a barn and depart before anyone saw them. Their only meal for the day: crackers.¹⁶ This journal entry by Elder Robert Young provides an understanding of the elders' need for a sense of humor and good attitude as they learned to trust in the Lord preaching the gospel without purse or scrip. Note that he ends his daily entry with the number of miles walked. He also begins his entries noting the town where they slept. For May 16, 1893, he wrote: "Maryville barn."

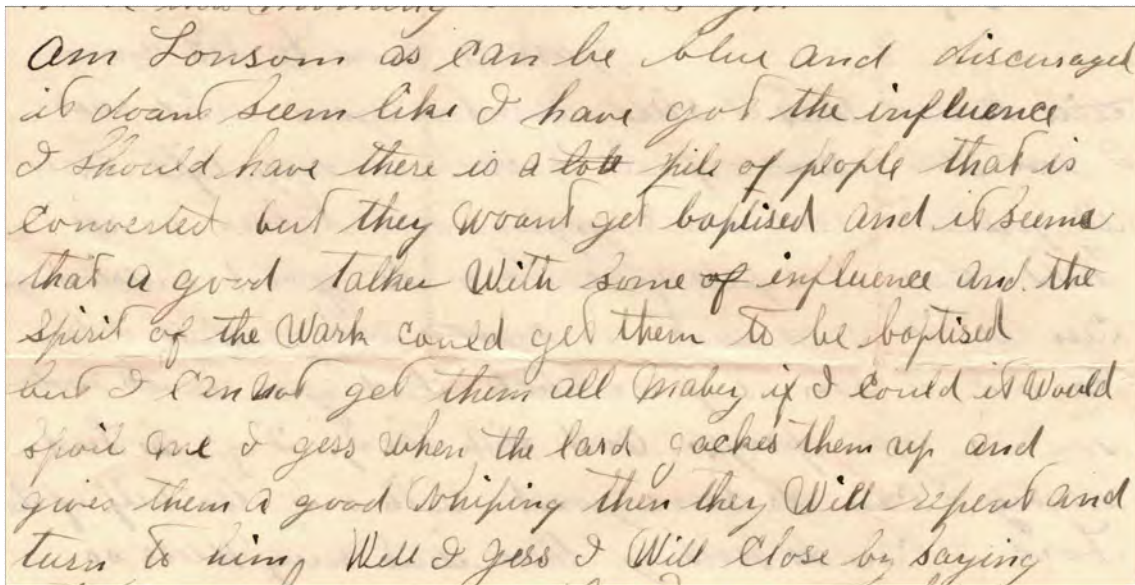
*Monday – 15 [May 1893] **Montvale.** We stayed with Mr. Raulson until after dinner and I had a talk with them on the resurrection. It rained nearly all day. We started for Maryville and canvassed a little along the road. We tried 11 places but were turned away and finally had to sleep in a barn. 7 [miles] Total 1,678 [miles]*

*Tuesday – 16 [May 1893] **Maryville barn.** We arose about 4 AM before the people would come out in the barn. We then went along the r[ail]r[oad] about a mile and a half and brushed our clothes and shoes. We went back to Maryville [at] about 7 AM. I rec[eive]d one letter from Maggie and one from Heber Perry. All [are] well. We got some crackers for dinner as we had no supper or breakfast. We started out for Millers Cove intending to stop with Uncle Billey tonight, which we did. I caught [a] cold last night. 10 [miles]*



Many Hospitable Friends

Though there were many who would turn the missionaries away and many who were downright unfriendly in Blount County, there were also many sympathizers and friends who were not members of the Church. Names become recognizable in missionary journals with each passing day. Many of these names are noted as “friends of the Mormons” who listen to the missionaries’ message but do not request to be baptized. These are people whose doors appear to be always open to the missionaries. The elders repeatedly return to their homes, hold cottage meetings, discuss scriptures with them, but do not appear to make progress. Perhaps as more journals are identified and more records come to light, we may find some eventually become baptized. However, a common theme found in the journals are of hospitable hosts who are not members of the Church. This sentiment of kindness is juxtaposed with even discouragement from the missionaries over their friends who do not request baptism. This is shared in Elder William Fullmer’s letters home.¹⁷



William Price Fullmer’s letter to his wife, Fannie (10 November 1910)

“Am lonsom as can be blue and discouraged. It doant seem like I have got the influence I should have. There is a ~~lot~~ pile of people that is converted but they woant get baptised and it seems that a good talken with some of influence and the spirit of the work could get them to be baptised but I can not get them all. Mabey if I could it would spoil me I gess by saying... (sic)”

William Price Fullmer

In the journals of Elder William Hayes and Elder Robert Young, one family is often hosting the missionaries in the 1890s. The Hearons are a name seen repeatedly in entries. Elder Hayes shares his thoughts on their kindness and his hopes they would accept the gospel of Jesus Christ.

Conference for the year '94. Jan 25-
 He went over into Happy Valley today in com-
 pany with Bro Garland. Had dinner on the
 way with Green Buchanan in head of Miller
 Cove, then crossed the Chilhowee Moun-
 tain. Reached Uncle Thomas Hearon about 3 P.M. I had
 been just 16 months since I had been there
 or seen them but they knew me on sight & said
 they would know my hide in the tan yard or
 could tell my voice in the dark. Bless their
 good kind hearts what a pity they do not get
 initiated into the fold of Christ that they
 may be fully rewarded for their many acts
 of kindness to our Elders. The road a grand
 conversation until a late hour. Jan 26
 Today was so cold & windy that we remained
 under cover all day which with the forepart of
 the night was spent in discussing scripture.
 Uncle Tom is a jewel. Jan 27

"[Friday] – 25 January [1895] We went over into Happy Valley today in company with Bro[ther Joseph John Calvin (JC)] Garland. Had dinner on the way with Green Buchanan in head of Millers Cove, then crossed the Chilhowee Mountain, reached Uncle Thomas Hear[o]n [at] about 3 PM. It had been just 16 months since I had been there or seen them, but they knew me "on sight" and said they would know my hide in the tan yard or could tell my voice in the dark. Bless their good kind hearts, what a pity they do not get initiated into the fold of Christ that they may be fully rewarded for their many acts of kindness to our elders. We had a grand conversation until a late hour.

[Saturday] – 26 January [1895] Today was so cold and windy that we remained under cover all day, which with the forepart of the night was spent in discussing scripture. Uncle Tom [Hearon] is a jewel."¹⁸



Elder George E. Hill Mission Papers

Friends and Members Made it Possible

The hospitality from good people in Blount County provided the opportunity for the first missionaries to bring the message of the restored gospel of Jesus Christ to the area. Absent the Thomas Hearons and Uncle Billies, it is likely the first missionaries would not have been successful laboring without purse or scrip. Indeed there were times the missionaries would have to sleep in a barn, but for the most part, these elders found shelter and a meal at the end of the day.

By 1911, we find in the journal of Elder John Morley that the missionaries have a larger community of Saints with whom they can seek shelter. However, the very first companionships had their friends and a only a handful of recent converts who opened their doors. This perspective helps us recognize that these missionaries truly sacrificed – in addition to leaving their families – their personal comforts, laboring with their grips in hand and relying completely on the Lord as they walked the roads and trails from Tuckaleechee to Cades Cove to Happy Valley and back to Maryville. They were on the Lord's errand and He provided.

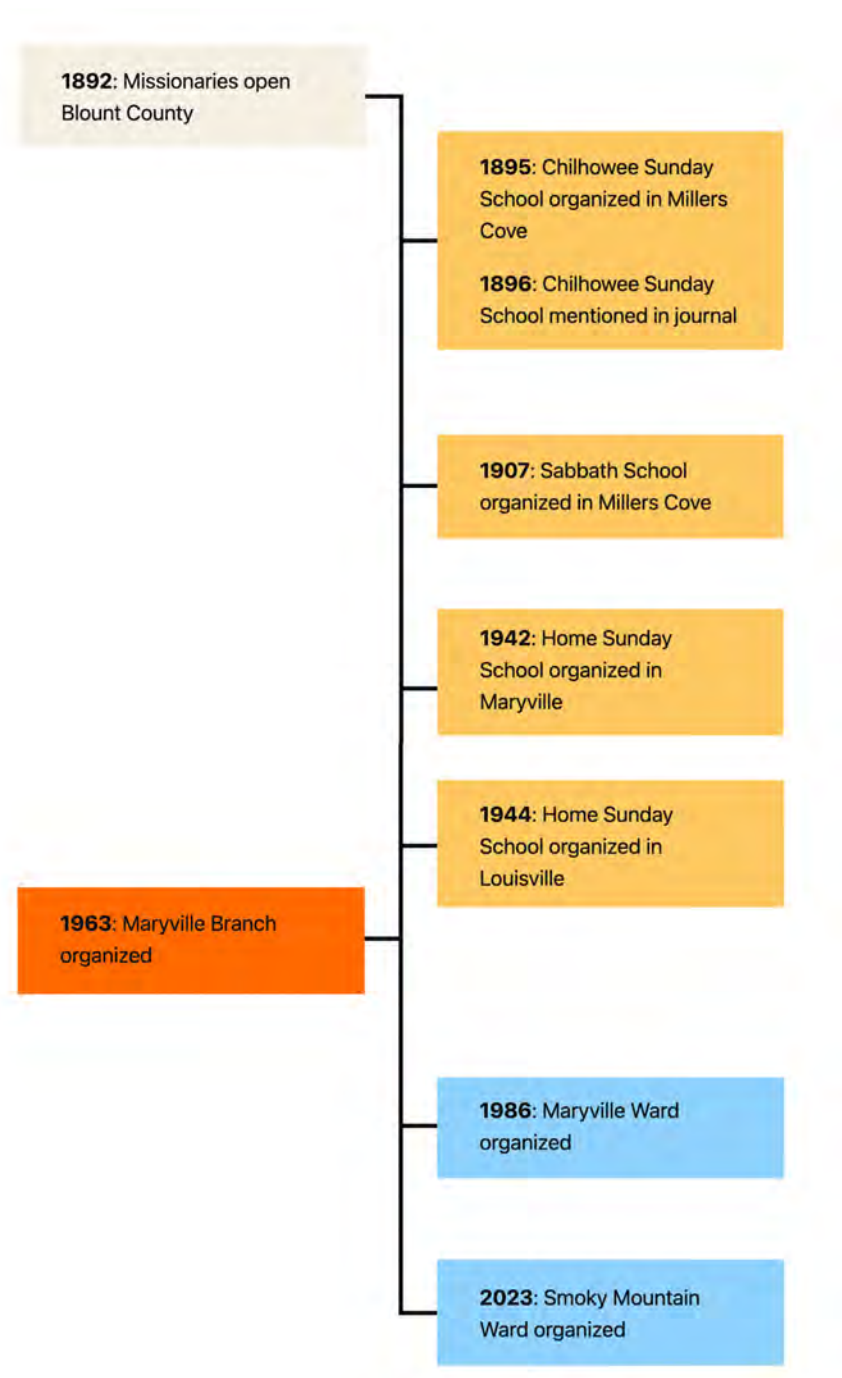


East Tennessee Conference (1918)



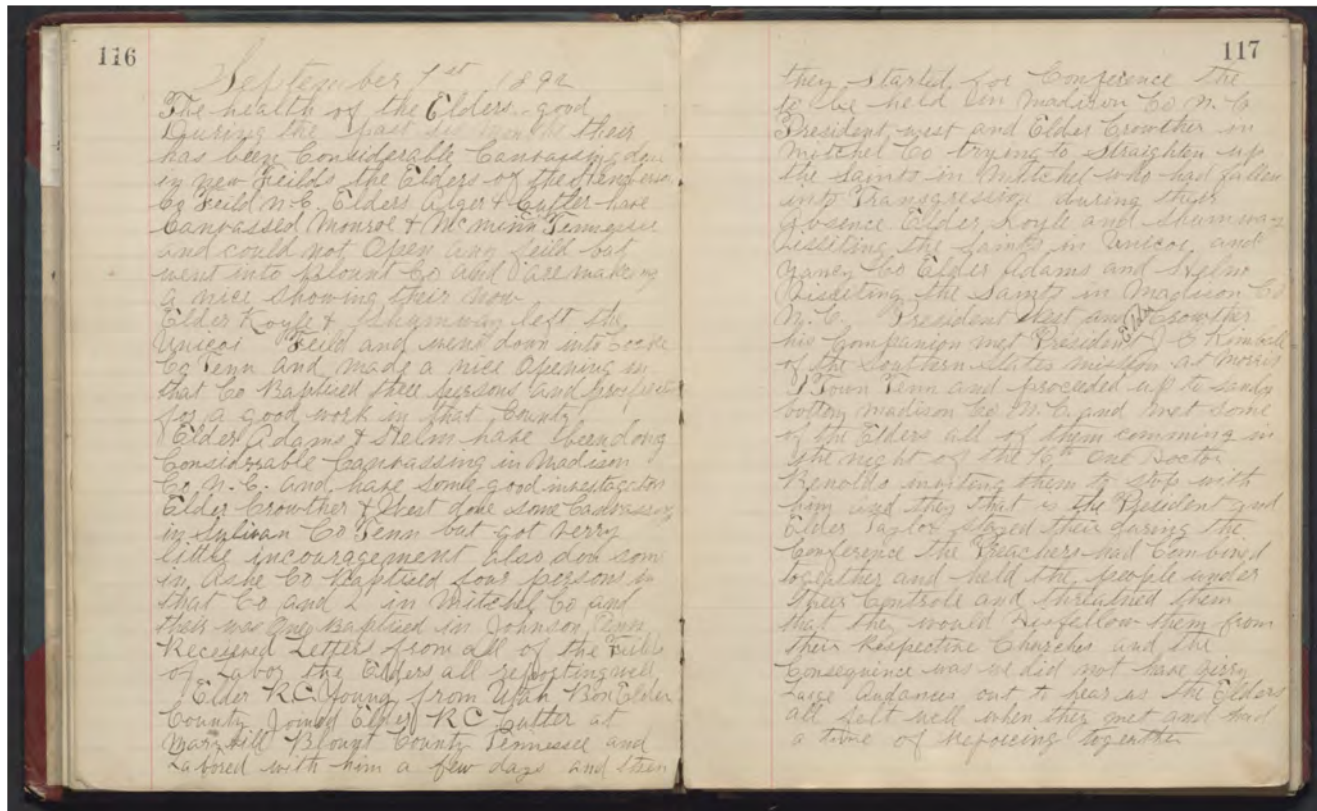
Elder Elmer Ephraim Frasier

Organizational History of the Church in Blount County



The first missionaries assigned to Blount County (August 1892)

There are two extant documents that identify the first efforts of missionaries entering Blount County. The first record is dated August 30, 1892, which is the journal of Elder Robert Young. The second record are missionary reports of the East Tennessee Conference, Southern States Mission that confirm missionaries likely opened Blount County around August 1892, and report the following:



Southern States Mission Minutes (1892)

"September 1st 1892

The health of the Elders [is] good during the past six months in their fields... Elders [Samuel Nelson] Alger and [Royal James] Cutler have canvassed Monroe and McMinn Co[unties], Tennessee and could not open any field, but went into Blount Co[unty] and are making a nice showing their (sic) now...

Elder R[obert] C[unningham] Young from Utah, Box Elder Co[unty], joined Elder R[oyal] J[ames] Cutler at Maryville, Blount County, Tennessee and labored with him a few days and then they started for conference."

Elder Robert Young kept a detailed journal of his activities in Blount County, Tennessee. His journal identified the first baptisms in the county as well as the first documented efforts to begin sharing the gospel of Jesus Christ to residents of the county. Based on his journal and the East Tennessee Conference report, it is a likely conclusion that Elder Young's companion was only in Blount County days or weeks prior, which makes August 1892 the first date of missionaries laboring in the area. Elder Robert Young wrote in his journal that Elder Royal Cutler was already here in Maryville. He also noted his arrival to Blount County as August 30, 1892 in the following journal entries:

"Tuesday – 30 [August 1892] Went from Chattanooga to Maryville 129 miles by rail. Met my companion, Elder R[oyal] J[ames] Cutler. We traveled 4 1/2 miles to the house of a friend, Samuel Willosks, a preacher of a Christian Church who kindly entertained us. I was so tired, I thought I could not stand it.

Wednesday – 31 August [1892] Went back to Maryville on horseback and got my valise, a distance of 8 miles there and return. Then, we traveled 7 miles to Houk, a small village in the woods, to the house of a friend, Jeff Mason, and were kindly entertained by them.

Thursday – 1 September [1892] This being fast day we fasted, and in the evening we started for the post office, but I being unwell, I stopped when I got 1/2 mile from the house and waited until Elder [Royal James] Cutler returned. We stopped overnight at the house of Mr. Mason and were kindly treated.

Friday – 2 September [1892] We stopped until 3 PM at Mr. Mason's house, then went to the house of a friend, Mr. Kirklan, and was kindly entertained by them. I feel better this day than yesterday.

Saturday – 3 September [1892] Stopped at the house of Mr. Kirklan. In the evening, Elder [Royal James] Cutler went to the post office and got a register[ed] letter for me from Pres[ident J. Golden] Kimball with [\$]20.00 in it. In the evening, we held [a] meeting at Mr. Kirklan's house. There were about ten persons present. We had a good meeting.

Sunday – 4 September [1892] Spent the forenoon at the house of Mr. Kirklan. In the afternoon, we went to their Sunday School and after school we held meetings. I took charge as is the custom to take turns. We held [a] meeting [for] about one hour.

Monday – 6 (sic) September [1892] We started this morning for conference to be held in Madison Co[unty], North Carolina. We walked about 7 miles part of the time in the rain to the house of a friend, Mr. Raulson, and was kindly entertained by them.

Tuesday – 6 September [1892] In the morning, rode to Maryville, a distance of seven miles, with Young Raulson to get Mr. [Royal James] Cutler's mail. Walked about 9 miles to the house of a friend, William [T. Billie] White, and was kindly entertained by them.

Wednesday – 7 [September 1892] Walked about 9 miles. Stopped at the house of two old maids named Rogers, and took dinner, and paid them ten cents. Stopped overnight with John Hedrick. They charged us 50 cents but we had but 45 in change, so we gave that to them. They did not seem to care for religion.

Friday – 9 September [1892] Stopped for dinner with Alex Jenkins who treated us kindly and invited us back. We took our grips and walked on and stopped at the house of S. S. Brown 3/4 miles west of Sevierville. He treated us kindly. We traveled about 7 miles. He invited us back."

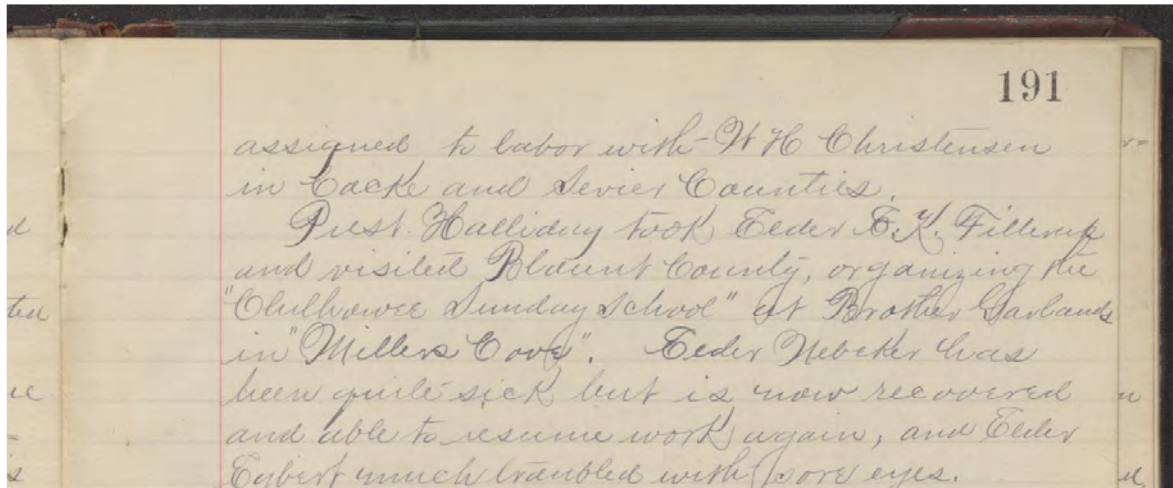
Maryville Times' articles about the missionaries (November 1893)

The articles are available on pages: 359 *"Those Mormon Elders"*; 360 *"About the Mormons"*; 362 *"Let Them Alone"*; 364 *"Mormonism a Great Delusion"*; and 365 *"Did Not Endorse Mormonism"*. Elder Robert Young's testimony and response is available on page 366 *"The Other Side of it"*. The

first baptisms in Blount County occurred eight days after Elder Young's article was published in the Maryville Times.

“Chilhowee Sunday School” (December 1895)

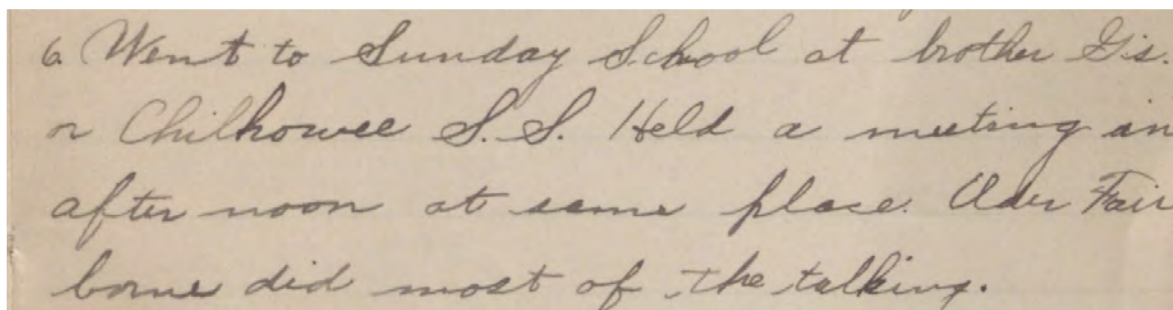
In December 1895, Elder John Halliday and Elder Erastus Fillerup organized the “Chilhowee Sunday School” at the home of JC Garland in Millers Cove.



East Tennessee Conference Minutes (1895)

“Pres[iden]t [John Roland] Halliday took Elder [Erastus Kruso] Fillerup and visited Blount County, organizing the ‘Chilhowee Sunday School’ at Brother [Joseph John Calvin (JC)] Garland’s in ‘Millers Cove.’”

On September 6, 1896, Elder John Hinckley, President Gordon B. Hinckley’s great uncle, was serving in Millers Cove. In his missionary journal, he documented a meeting of the “Chilhowee Sunday School” at the home of Brother JC Garland in Millers Cove.

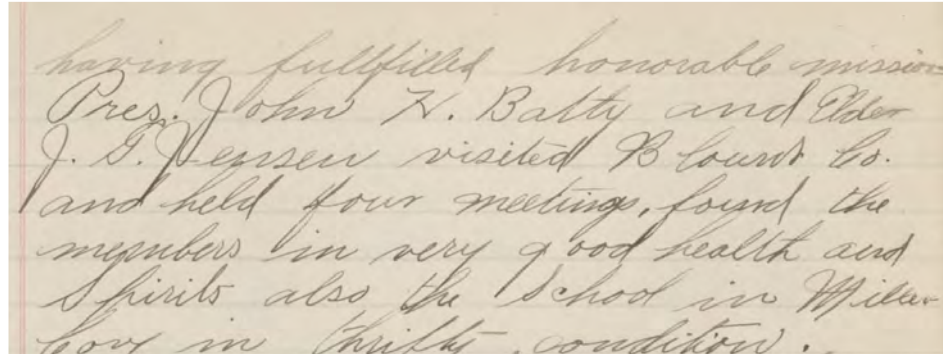


Journal of Elder John Hinckley (1896)

“[Sunday] – 6 September 1896 Went to Sunday School at Brother [Joseph John Calvin (JC)] G[arland]’s or Chilhowee S[unday] S[chool]. Held a meeting in [the] afternoon at [the] same place. Elder [William Wright] Fairbourn did most of the talking.”

First “Sabbath School” (March 1907)

In March 1907, the missionaries held meetings in Blount County. They reported the members were “in very good health and spirits” and the “school” was in “thrifty condition.”

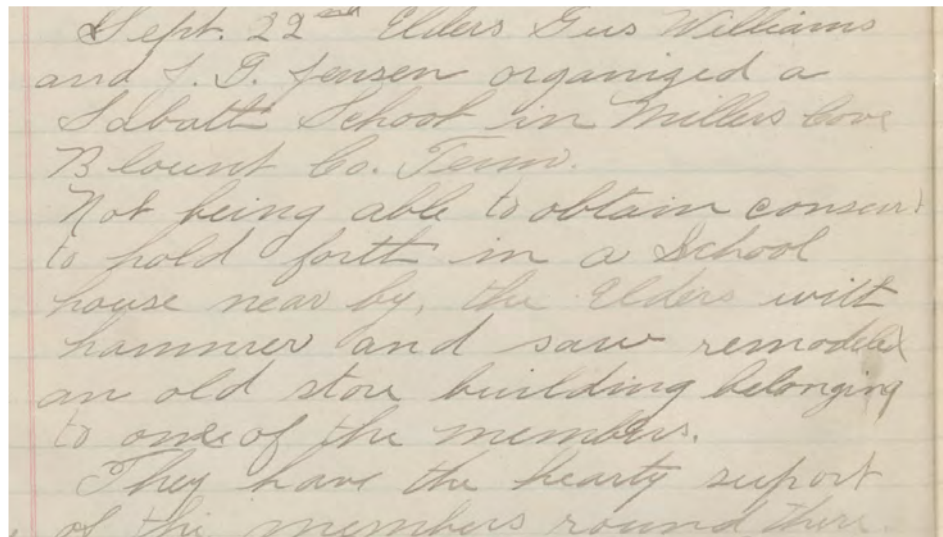


having fulfilled honorable mission
Pres. John H. Batty and Elder
J. S. Jensen visited Blount Co.
and held four meetings, found the
members in very good health and
spirits also the school in Miller
Cove in thrifty condition.

East Tennessee Conference Minutes (1907)

“[March 1907] Pres[ident] John H. Batty and Elder J[orgen] G[eorge] Jensen visited Blount Co[unty] and held four meetings, found the members in very good health and spirits, also the [Sunday] School in [West] Millers Cove in thrifty condition.”

On September 22, 1907, the first “Sabbath School” was organized at a member-owned store in West Millers Cove. This record is documentation of the first organized effort to establish a meetinghouse in Blount County for The Church of Jesus Christ of Latter-day Saints.

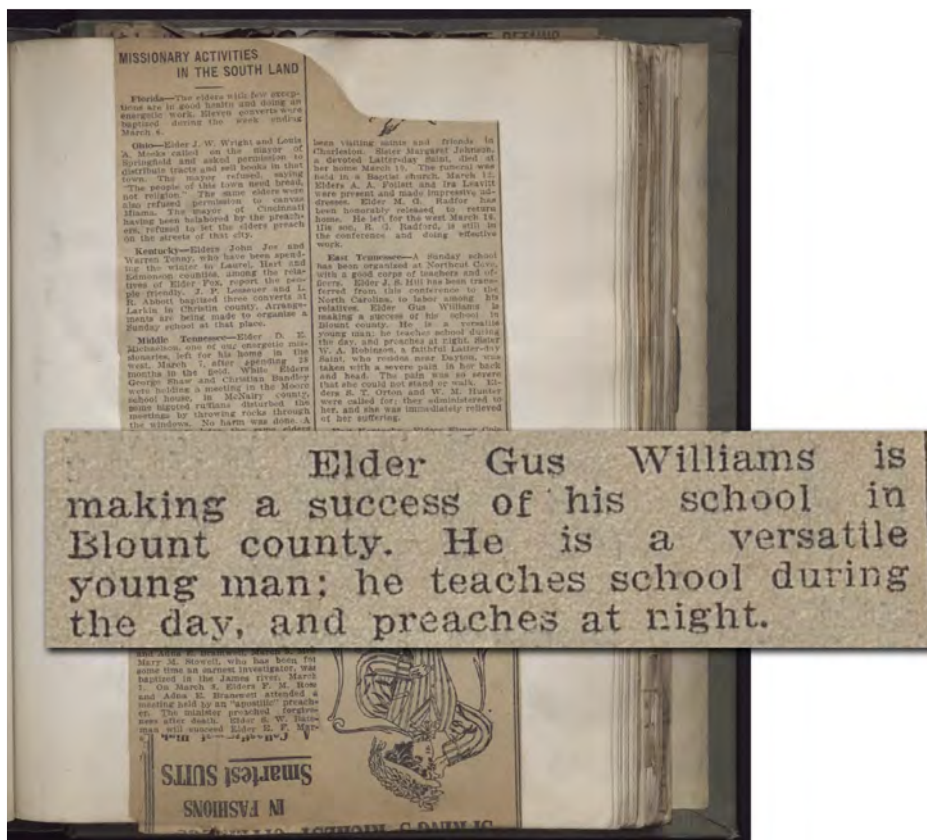


Sept. 22nd Elders Gus Williams
and J. S. Jensen organized a
Sabbath School in Millers Cove
Blount Co. Tenn.
Not being able to obtain consent
to hold forth in a school
house near by, the Elders with
hammer and saw remodeled
an old store building belonging
to one of the members.
They have the hearty support
of the members round there.

East Tennessee Conference Minutes (1907)

*“[22 Sept[ember 1907] Elders Gus[tavious] Williams and J[orgen] G[eorge] Jensen organized a Sabbath School in [West] Millers Cove, Blount Co[unty], Tenn[essee]. Not being able to obtain consent to hold forth in a schoolhouse nearby, the Elders, with hammer and saw, remodeled an *old store building belonging to one of the members. They have the hearty support of the members [a]round them.”*

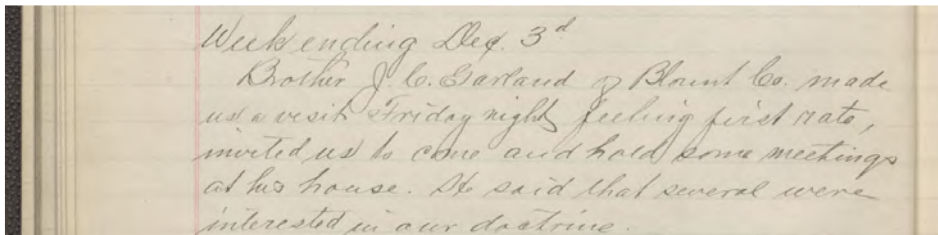
*Joseph John Calvin (JC) Garland likely owned the “old store building” where the “Sabbath School” was established in West Millers Cove in 1907.



The Elders Journal (1907)

Following the establishment of the “Sabbath School,” Elder Gustavious Williams used the newly-re-modeled building as a schoolhouse to teach children during the day and preach the gospel in the evenings. He was a teacher by day and missionary by night.

On December 3, 1908, JC Garland paid the missionaries a visit in Chattanooga to request the missionaries come teach his neighbors in Millers Cove.

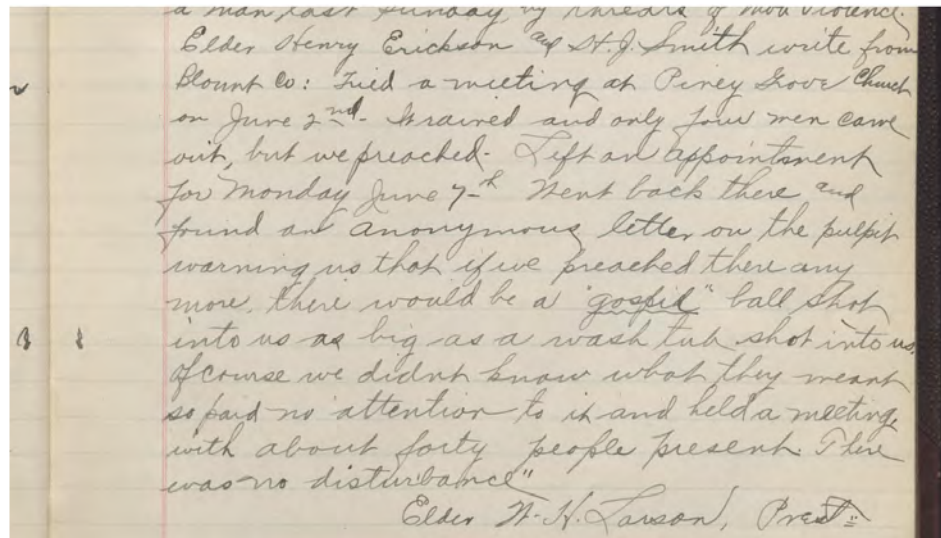


East Tennessee Conference Minutes (1908)

“Week ending Dec[ember] 3rd, [1908]

Brother J[oseph John] C[alvin (JC)] Garland of Blount Co[unty] made us a visit Friday night feeling first rate, invited us to come and hold some meetings at his house. He said that several [people] were interested in our doctrine.”

Although there was a location for the first Saints to hold meetings, the missionaries would continue to preach in churches throughout Blount County for many years. In June 1909, the missionaries reported teaching in Piney Grove Church in Blount County. They were threatened and provided the following report:

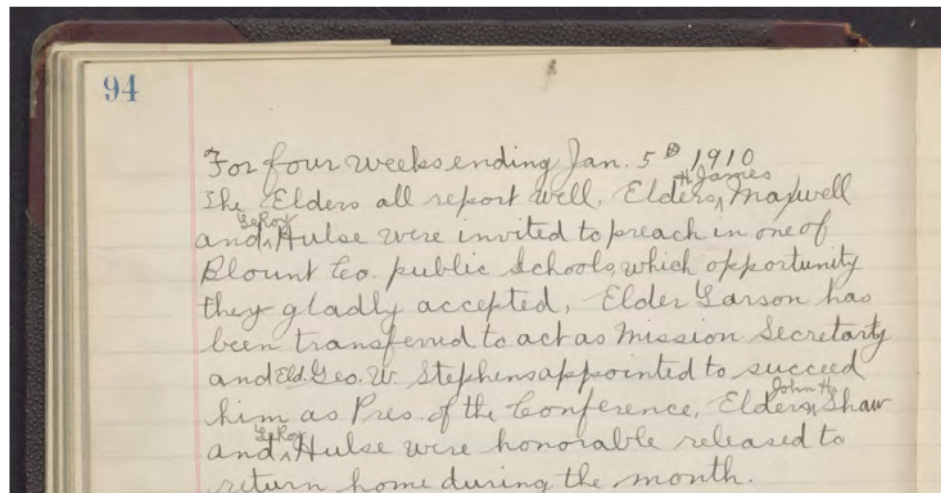


East Tennessee Conference Minutes (1909)

"...week ending June 9th [1909]

Elder [George] Henry Erickson and H[eber] J[ohn] Smith write from Blount Co[unty]: Tried a meeting at Pine Grove Church on June 2nd [1909]. It rained and only four men came out, but we preached. Left an appointment for Monday, June 7th. Went back there and found an anonymous letter on the pulpit warning us that if we preached there any more, there would be a 'gospel' ball shot into us as big as a wash tub shot into us. Of course, we didn't know what they meant, so [we] paid no attention to it and held a meeting with about forty people present. There 'was no disturbance.'

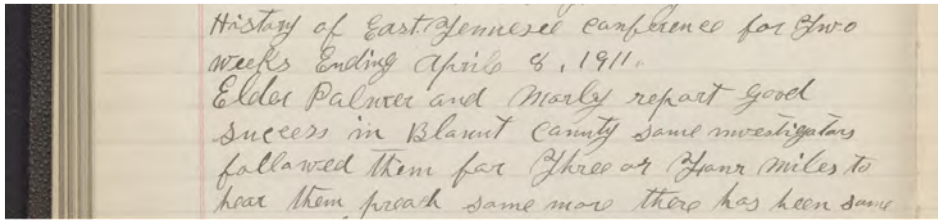
– Elder W[allace] H[unt] Larson“



East Tennessee Conference Minutes (1910)

"For four weeks ending Jan[uary] 5th, 1910

The elders all report well. Elder [Hyrum] James Maxwell and [Ephraim] LeRoy Hulse were invited to preach in one of Blount Co[unty]'s public schools, which opportunity they gladly accepted."

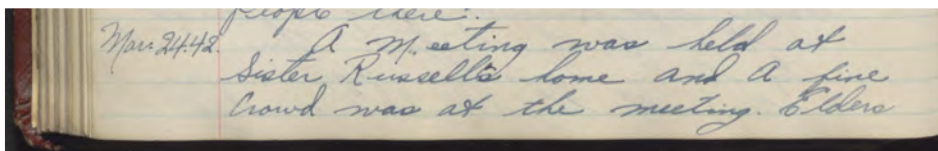


East Tennessee Conference Minutes (1911)

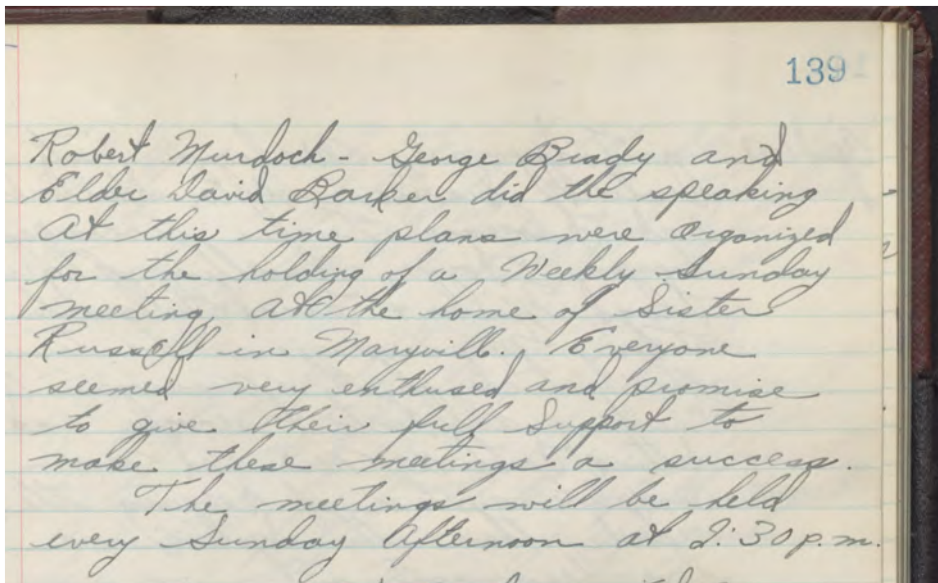
"History of [the] East Tennessee Conference for two weeks ending April 8, 1911. Elder [Heber Ewer] Palmer and [John Isaac] Morley report good success in Blount County. Some investigators followed them for three or four miles to hear them preach some more..."

Home Sunday School in Maryville, Tennessee (March 1942)

On March 24, 1942, Sister Martha Russell offered her home in Maryville for weekly Sunday School meetings led by the missionaries.



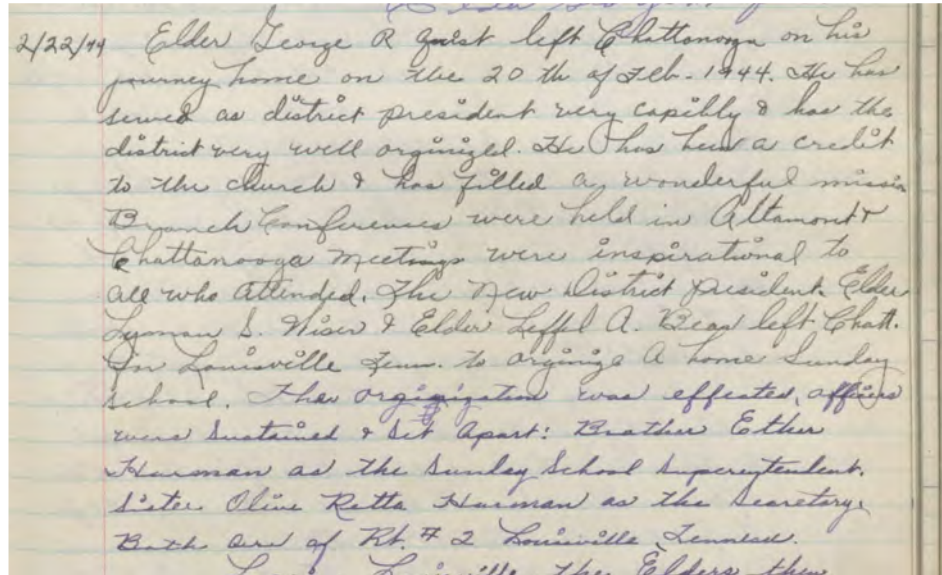
"March 24, [1942] A meeting was held at Sister [Martha Elizabeth Lane] Russell's home and a fine crowd was at the meeting."



Elders Robert [Gail] Murdoch, George [Wilbur] Brady and Elder David [William] Barker did the speaking. At this time, plans were organized for the holding of a weekly Sunday meeting at the home of Sister [Martha Lane] Russell in Maryville. Everyone seemed very enthused and promise to give their full support to make these meetings a success. The meeting will be held every Sunday afternoon at 2:30 pm."

Home Sunday School in Louisville, Tennessee (February 1944)

On February 22, 1944, the "Home Sunday School" was organized in Blount County. Ether Harmon was sustained and set apart as the Sunday School Superintendent and Olive Harmon as the Sunday School Secretary.



East Tennessee Conference Minutes (1944)

"22 February [1944] Elder George R[obert] Quist left Chattanooga on his journey home on the 20th of February 1944. He has served as District President very capibly (sic) and has the district very well organized. He has been a credit to the Church and has filled a wonderful mission. Branch conferences were held in Altamont and Chattanooga – meetings were inspirational to all who attended. The new District President, Elder Lyman S[mith] Wisner and Elder Leffel A[ddison] Bean left Chatt[anooga] for Louisville, Tenn[essee] to organize a Home Sunday School. The organization was effected, officers were sustained and set apart: Brother Ether [Lloyd] Harmon as the Sunday School Superintendent, Sister Olive Retta Harmon as the Secretary. Both are of R[ou]t[e] #2 Louisville, Tennessee."

First Maryville Branch (March 1963)

On March 31, 1963, the Maryville Branch was organized. Ether Harmon, who was set apart as the Home Sunday School Superintendent in 1944, gave the opening prayer. His daughter, Marie Harmon, had just departed for her mission to New Zealand. Her mission farewell was held on February 17, 1963. The minutes of the meeting are as follows:

March 31, 1963
 A meeting was held in the Chapel in Maryville at which time the Maryville Branch was organized.
 Opening Hymn - The Spirit of God Like A Fire
 Opening Prayer - Ether Harmon
 Sacrament Hymn - Jesus, Once of Humble Birth
 Sacrament administered by Robert C. Eggers and Lenzy Eastridge
 Business: Lenzy Eastridge was released as Superintendent of the Maryville Sunday School with assistant Robert C. Eggers and James F. Holder.
 James Franklin Holder was sustained as Branch President and Claude Theodore Cruze was sustained as 1st Counselor and Lenzy Eastridge was sustained as 2nd Counselor. James A. Mitchell was sustained as Sunday School Superintendent.
 The members of the Branch Presidency spoke and bore their testimony, after which Eugene H. Perkins and President Bedford W. Bird spoke.
 Closing Hymn - The World Has Need of Willing Men
 Closing Prayer - James A. Mitchell
 There were 48 members in attendance at this meeting - the sustaining vote for the officers of the branch was unanimous. President Bedford Bird presided and President Leo J. Brady conducted.
 Following the meeting: James Franklin Holder was set apart as Branch President by Bedford W. Bird, a seventy. Claude Theodore Cruze was set apart as 1st Counselor by Eugene H. Perkins, a high priest. Lenzy Eastridge was set apart as 2nd Counselor by Leo J. Brady, Elder. James A. Mitchell was set apart as Sunday School Superintendent by Leo J. Brady, Elder.

Knoxville District Minutes (1963)

"March 31, 1963

A meeting was held in the Chapel in Maryville at which time the Maryville Branch was organized.

Opening Hymn - The Spirit of God Like A Fire

Opening Prayer - Ether Harmon

Sacrament Hymn - Jesus, Once of Humble Birth

Sacrament administered by Robert C. Eggers and Lenzy Eastridge.

Business: Lenzy Eastridge was released as Superintendent of the Maryville Sunday School with assistant Robert C. Eggers and James F[ranklin] Holder. James Franklin Holder was sustained as Branch President and Claude Theodore Cruze was sustained as 1st Counselor and Lenzy Eastridge was sustained as 2nd Counselor. James A. Mitchell was sustained as Sunday School Superintendent.

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Closing Hymn - The World Has Need of Willing Men

Closing Prayer - James A. Mitchell

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20



Relief Society

4th of July Celebration

1917



List of Missionaries

Elders who baptized or confirmed the first Smoky Mountain Saints

These are the missionaries who baptized or confirmed the first members of The Church of Jesus Christ of Latter-day Saints who lived in Blount County, Tennessee over a span of 47 years from 1892 to 1939. These missionaries were identified in baptismal records of Church Collections of the Southern States Mission.¹⁹¹⁹¹⁹¹⁹²³

1. **Abraham, James Jr.**²⁴
2. **Adams, Daniel Stanley**²⁵
3. **Baily, Alvin L.**²⁶
4. **Baron, James**²⁷
5. **Black, David John**²⁸
6. **Burrell, John Charles**²⁹
7. **Callis, Charles Albert**³⁰
8. **Christiensen, Warren Oscar**³¹
9. **Erickson, George Henry**³²
10. **Fairbourn, William Wright**³³
11. **Flake, Charles Love Jr.**³⁴
12. **Forsyth, Marion George**³⁵
13. **Fullmer, William Price Jr.**³⁶
14. **Freeman, Wilford Woodruff**³⁷
15. **Garfield, Floyd Oliver**³⁸
16. **Georgeson, Niels Wilford**³⁹
17. **Gibby, Thomas Gilbert**⁴⁰
18. **Griner, Mernice Linton**⁴¹
19. **Hale, Howard Hoskins**⁴²

20. Hales, Earl Bradford⁴³
21. Halliday, John Roland⁴⁴
22. Hamblin, William Stanton⁴⁵
23. Hansen, Marius Fred⁴⁶
24. Hayes, William Lehi⁴⁷
25. Hedin, August Emanuel⁴⁸
26. Heiner, Joseph Parley⁴⁹
27. Higginson, Jacob Benjamin Jr.⁵⁰
28. Hobson, George Leonard⁵¹
29. Horrocks, Ralph William⁵²
30. Hughes, Marion⁵³
31. Hunter, Gilbert Reed⁵⁴
32. Hunter, William Martin⁵⁵
33. Jensen, Joseph Franklin⁵⁶
34. Jensen, Oswald⁵⁷
35. Jensen, Royal Q.⁵⁸
36. Keller, Alva Willmott⁵⁹
37. Koyle, John Hyrum⁶⁰
38. Lillywhite, Mitchell Vernon⁶¹
39. Laney, Louis Henry⁶²
40. Langston, Ernest⁶³
41. Larson, Wallace Hunt⁶⁴
42. Loren, Joseph Blain⁶⁵
43. Lowry, John Lawrence⁶⁶
44. Meacham, Arnold Rose⁶⁷
45. Morley, John Isaac⁶⁸
46. Muir, James Alma⁶⁹

47. **Nielsen, Rulon Harlum**⁷⁰
48. **Orme, Joseph Cross**⁷¹
49. **Owen, Marion Davis**⁷²
50. **Palmer, Heber Ewer**⁷³
51. **Palmer, Leroy Arthur**⁷⁴
52. **Paxman, Douglas Love**⁷⁵
53. **Pond, Horace Raymond**⁷⁶
54. **Porter, Abinadi Wesley**⁷⁷
55. **Randall, Melvin Howard**⁷⁸
56. **Ricks, William**⁷⁹
57. **Robertson, Charles Clifford**⁸⁰
58. **Robins, Thomas Hyrum**⁸¹
59. **Rogers, Collins Rulon**⁸²
60. **Rothe, Joseph Max**⁸³
61. **Rounday, Othello**⁸⁴
62. **Sampson, George Alma**⁸⁵
63. **Service, Hugh Hamilton**⁸⁶
64. **Shelley, Leo Thomas**⁸⁷
65. **Shumway, Jedediah Grant**⁸⁸
66. **Sloan, Thomas Watts**⁸⁹
67. **Smith, Heber John**⁹⁰
68. **Sorenson, Alden Conrad**⁹¹
69. **Street, Albert Grant**⁹²
70. **Sullivan, Frank**⁹³
71. **Sutton, Thomas Charles**⁹⁴
72. **Terry, Jesse Devoe**⁹⁵
73. **Wanlass, Ruel Lee**⁹⁶

- 74. **Warren, David Samuel**⁹⁷
- 75. **Weaver, Clifford Olene**⁹⁸
- 76. **West, Alma Henry**⁹⁹
- 77. **West, Roy A.**¹⁰⁰
- 78. **William, Henry Carter**¹⁰¹
- 79. **Williams, Gustavious**¹⁰²
- 80. **Willis, Joseph Michaelson**¹⁰³
- 81. **Woolsey, Joseph Henry**¹⁰⁴
- 82. **Yates, Clarence Hyrum**¹⁰⁵
- 83. **Young, Robert Cunningham**¹⁰⁶



Elder Franklin Lillywhite and Elder Lloyd Miller with their 1933 Chevy Coupe in Maryville, Tennessee

#1 - John Hyrum Koyle (1864-1949)

John Hyrum Koyle served in the Southern States Mission from 1891 to 1893. In his mission acceptance letter to Wilford Woodruff, he wrote: *"I say in reply I am willing to go."* In 1885, he married in the Logan Temple and had three kids by the time he received his call to serve. Though his family lived in a lean-to, his wife encouraged him to go. They sold one of their two milk cows to help pay for his mission. While serving the Lord, he was attacked by mobs on several occasions, shot at, and once even poisoned in an attempt at his life. His stories about his labors in the the East Tennessee Conference have been preserved in "books of remembrance" on Family Search. He and his wife had 13 children together. Elder Koyle confirmed Sarah Margaret Woody – the first member with a complete baptismal record to live in Blount County – a member of The Church of Jesus Christ of Latter-day Saints in Millers Cove, in 1892.



John Hyrum Koyle

#2 - Alma Henry West (1856-1901)

Alma Henry West served in the Southern States Mission from 1891 to 1893. In his mission acceptance letter to Wilford Woodruff, he wrote: *"I received my appointment... and was somewhat surprised to think that I have been selected to fill a mission to the Southern States... I can get ready if it is the will of Him that is over all. I accept the calling realizing the great responsibility resting on me who is called to go into the world to preach the gosple (sic) and to fill the mission honorably."* He married in the Salt Lake Endowment House in 1884. He and his wife already had five children when he was called to the East Tennessee Conference. He was a well-known railroad man and master mechanic for the Utah-Eastern and later Saltair Railroad. Elder West baptized Sarah Margaret Woody in Millers Cove, in 1892. She is the first member with a complete baptismal record to reside in Blount County.



Alma Henry West

#3 - Jedediah Grant Shumway (1866-1942)

Jedediah Grant Shumway served in the Southern States Mission from 1892 to 1894. In his mission acceptance letter to Wilford Woodruff, he wrote: *“Dear brother, your letter of Feb the 2 was received Feb the 9, it bund quiet a surprised. But will be their on the day a pointed 30 of March to go with the rest of the Elders if all is well (sic).”* While serving in Tennessee, he was arrested by the local magistrate. He was fined \$14.70 for correcting the lies of a local preacher who was telling a false history about the Church. He married in the Salt Lake Temple in 1895. They had seven children together. He served again, shortly after his wife died, in the Southern States Mission and East Central States Mission from 1928 to 1929. Elder Shumway baptized Jonathan Woody in Walland in 1893.



Jedediah Grant Shumway

#4 - Robert Cunningham Young (1863-1904)

Robert Cunningham Young served in the Southern States Mission from 1892 to 1894. He was baptized, at age 27, two years before his mission. In his mission acceptance letter to Wilford Woodruff, he wrote: *"I received your letter... asking my feelings in regard to taking a mission to the Southern States. I will say that I will do the best I can and will be ready..."* He was called to serve shortly after his wife passed away and he had to leave his infant son in the care of friends and family while serving. He entered East Tennessee during a period of local opposition against the Saints. He challenged the Church's antagonists, even in the printed press of the Maryville Times, bringing light to darkness with the truth of the gospel of Jesus Christ. He returned home early from his mission due to illness, which lasted periodically until his death. He remarried in the Salt Lake Temple after he returned home. They had four children together. He became a school teacher, but taught only a few years before he died in 1904. His transcribed journal provides valuable insight into the efforts of the first Smoky Mountain Saints and their missionaries in East Tennessee, from 29 August 1892 to 14 January 1894, as the Church first began to grow. Elder Young baptized Sarah Margaret Cauble, Jordan Henry Harrison Hicks, Andrew Johnson Smith, Louvenia Hicks, Alexander Harrison Garland, Joseph John Calvin (JC) Garland, and Lona Mae Garland, and confirmed the first three named as well as William Edward Silver Garland and Louella Garland as members of The Church of Jesus Christ of Latter-day Saints.



Robert Cunningham Young

#5 - Thomas Watts Sloan (1868-1918)

Thomas Watts Sloan served in the Southern States Mission from 1892 to 1895. In his mission acceptance letter to Wilford Woodruff, he wrote: *"I beg to notify you of my acceptance of the same and a sincere desire to do my duty in this respect."* He married in the Manti Temple, on November 3rd, and left to serve, on December 2nd. His time in Blount County is well-documented in the transcribed journals of William Lehi Hayes and Robert Cunningham Young. He became an esteemed businessman working for the Heber J. Grant Company and eventually started the Sloan Corporation shortly before he died unexpectedly from pneumonia in 1918. He and his wife raised one son together in Utah. He baptized William Edward Garland, Louella Garland, and Lona Mae Garland, and confirmed the last named a member of The Church of Jesus Christ of Latter-day Saints.



Thomas Watts Sloan

#6 - William Lehi Hayes (1865-1934)

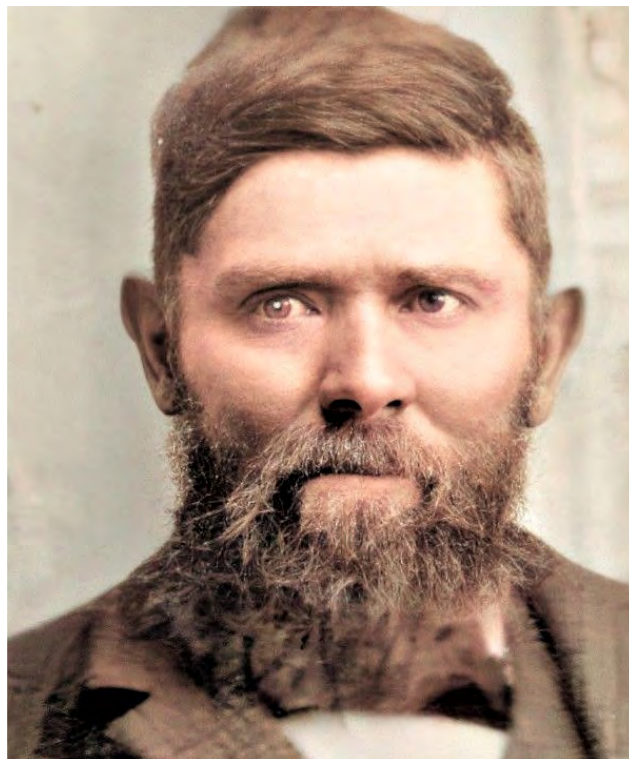
William Lehi Hayes served in the Southern States Mission from 1893 to 1895. He married in the Manti Temple, in 1888, and his wife died shortly after their daughter was born, in 1890. He received his mission call in 1893, and left his daughter in the care of friends and family while he served in the East Tennessee Conference. His transcribed journal of his labors in Blount County have offered valuable insights into the lives of the first Smoky Mountain Saints; the digitally scanned journal is available in Church Collections. During strong opposition to the Church in Tennessee in 1893, he wrote an article published in the Deseret Evening News that noted: *"Of all people on earth, surely those of the Southern States are the most open-hearted and hospitable. Get their confidence and you get a friend who will lay his life down for your protection."* He served as President of the East Tennessee Conference in 1895. The first two members from Blount County to receive their endowments in the temple, JC Garland and Sarah Cauble, did so at the invitation to Utah from William Hayes, in 1909. After his mission, he remarried and had five more children. He entered politics and served two sessions as Utah State Senator. Elder Hayes baptized Samuel Patterson Harmon in Millers Cove, in 1895.



William Lehi Hayes

#7 - William Ricks (1839-1900)

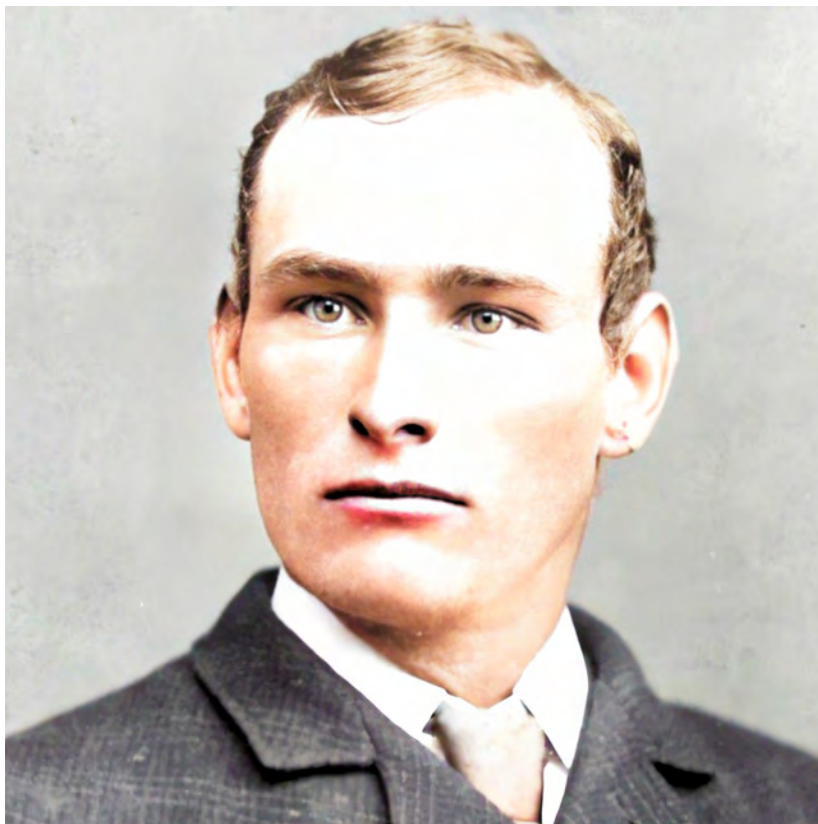
William Ricks served in the Southern States Mission from 1893 to 1894. In his mission acceptance letter to George Reynolds, he wrote: *"I am pleased to answer you in the affirmative."* He was nine years old when he traveled by wagon with the pioneers from Nauvoo to Utah in the Heber C. Kimball Company. At age 24, he returned to assist another group of pioneers traveling by wagon to Utah. He served as a Minute Man to defend the early pioneers against the indians. He returned to Wyoming multiple times to rescue pioneers needing assistance and suffered from exposure to the elements during these ventures. He married early pioneer, Margaret Gordon, in 1865. When he was called to serve in East Tennessee, he and Margaret had 12 children, 10 would live to adulthood. He entered a second marriage with Mary Clark, with whom he had one child. He served nine months in the East Tennessee Conference and was forced to return home due to his health. He died six years later *"directly related to his exposure to extreme weather on his many trips to help his fellow saints."* A record of his short time in Blount County is found in the transcribed journal of Robert Cunningham Young. Elder Ricks confirmed Alexander Harrison Garland and Joseph John Calvin (JC) Garland members of The Church of Jesus Christ of Latter-day Saints in Millers Cove, in 1893.



William Ricks

#8 - Joseph Cross Orme (1860-1933)

Joseph Cross Orme served in the Southern States Mission from 1893 to 1895. In his mission acceptance letter to Wilford Woodruff, he wrote: *"I will accept... I have not used my time as I ought so I am not very well posted on the principles of the Gospel. But God being my helper I will go and do my best to help role (sic) his woork (sic) on."* He married in the Logan Temple in 1888. They had two children when he left to serve in the East Tennessee Conference. In 1910, his wife died shortly after giving birth to their ninth child, leaving him a widower to provide for the children. He remarried, in 1912, and had four more children. He entered politics early in his career and was elected City Marshall and Mayor of Tooele, and City Councilman in both Utah and Idaho. He served as Bishop, in the Stake Presidency, and as Stake Patriarch. In the 1920s, he invited the Woody Family from Blount County to immigrate West, which they did, and at one point there were 32 Woody family members active in the Church in Twin Falls, Idaho. Sarah Margaret Woody, the Woody matriarch, is the first member with a complete baptismal record who lived in Blount County. She was baptized in 1892. Elder Orme confirmed Jonathan Woody, her husband, a member of The Church of Jesus Christ of Latter-day Saints in Walland, in 1893.



Joseph Cross Orme

#9 - Leo Thomas Shelley (1861-1937)

Leo Thomas Shelley served in the Southern States Mission from 1893 to 1895. He married in the Manti Temple, one month before leaving to serve in the East Tennessee Conference. He returned home to American Fork, Utah, where he raised five children with his wife. His parents were from England and emigrated with some of the first Saints to Utah. He was well known for his service in the Church, and humility and kindness, often being called to speak at funerals and administer to the sick. His time in Blount County is found in the transcribed journal of Robert Cunningham Young. Elder Shelley confirmed Louvenia Hicks a member of The Church of Jesus Christ of Latter-day Saints in Millers Cove, in 1893.



Leo Thomas Shelley

#10 - John Roland Halliday (1865-1935)

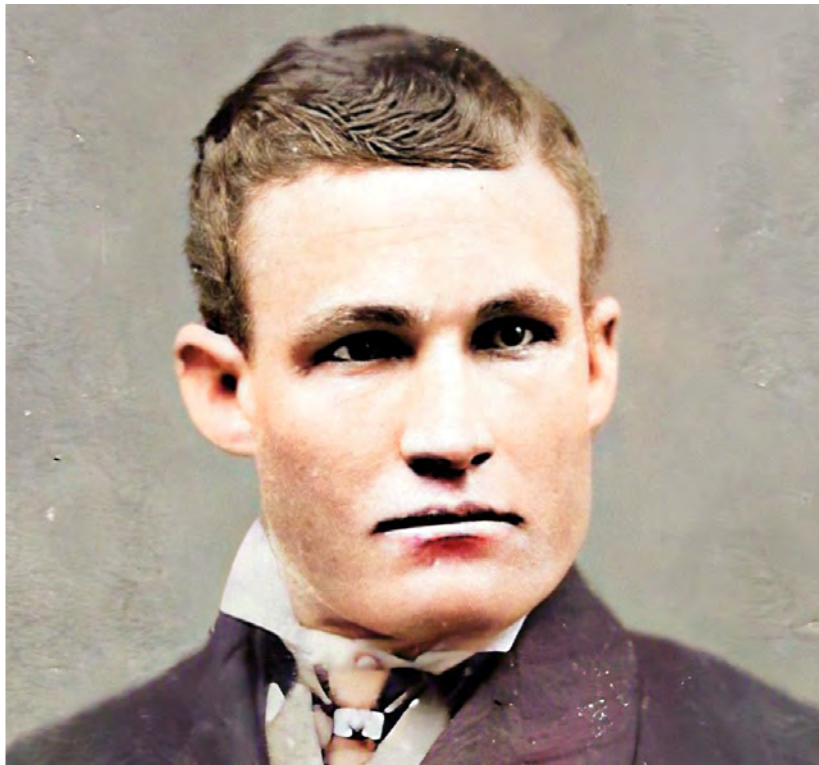
John Roland Halliday served in the Southern States Mission from 1894 to 1896. He married in the Logan Temple, in 1890, and already had four children when he was called to serve. They raised six children together in Utah. In 1890, Elder Halliday's brother, Willard Halliday, died of pneumonia while serving in North Carolina. Elder Halliday received his call to serve in the same conference, the East Tennessee Conference, in 1893. During his mission, he had the opportunity of visiting the location where his brother died and meeting John Vanderbilt in Asheville the following day. Elder Halliday served as President of the East Tennessee Conference during the first period of growth for the Church in Blount County. His time in Blount County is well-documented in the transcribed journal of William Lehi Hayes. He confirmed Samuel Patterson Harmon a member of The Church of Jesus Christ of Latter-day Saints in Millers Cove, in 1895. Samuel Harmon was the first Harmon baptized. 24 Harmon family members would be baptized by the end of 1939.



John Roland Halliday

#11 - James Alma Muir (1859-1945)

James Alma Muir served in the Southern States Mission from 1895 to 1897. He married in the Salt Lake City endowment house in 1883. They had one son together. His son was six years old when he left to serve in the East Tennessee Conference. He helped build the Salt Lake Temple and managed the quarry in Little Cottonwood Canyon. The granite of the Salt Lake Temple remains to this day with the cuts made by James. He began working in the quarries at age 11. He cut the bases of the block for the Joseph Smith and Hyrum Smith statues that are located on Temple Square. He attended the Salt Lake Temple dedication, in 1893. He served as Bishop of the Granite Ward for 17 years. Elder Muir confirmed John Goulder Harmon, in 1896, and Polly Ann Harmon, in 1895, in Millers Cove, as members of The Church of Jesus Christ of Latter-day Saints.



James Alma Muir

#12 - Hans Walter Christensen (1873-1949)

Hans Walter Christensen served in the Southern States Mission from 1894 to 1896. He married in the Manti Temple after his 32-month mission. They had one daughter who died at age six. Elder Christensen baptized Polly Ann Harmon in Millers Cove, in 1895.



Hans Walter Christensen

#13 - Soren Petersen (1866-1953)

Soren Petersen served in the Southern States Mission from 1895 to 1897 and the British Mission from 1906 to 1908. Elder Petersen served throughout Tennessee to include in the Middle Tennessee Conference with the “Fighting Preacher,” Elder Willard Bean, before transferring to the East Tennessee Conference, where he labored in Blount County. Before his first mission, he married Annie Scarborough in 1891. His third child was born while he was serving in Tennessee. He and Annie had seven children together. During his mission in England, he presented a Book of Mormon to King Edward. He wrote a book about his life and included stories of his mission to Tennessee, which included a time when missionaries walked from Knoxville to North Carolina. Two men attacked the elders and debated whether they should kill them or beat them after they tied them up. The men settled on whipping the missionaries, which they did. The elders were reported to have delivered their finest sermon that evening in a local church after the whipping. Many years after his mission, Soren Petersen’s nephew, Alma Sonne, who was serving as Assistant to the Quorum of the Twelve at the time, told a story of Soren who believed he had failed as a missionary, not having baptized many people or experienced warm receptions on his mission. During Alma Sonne’s visit to East Tennessee, he met a woman who Soren Petersen had taught decades before and had over 100 family members who were baptized into the Church. She said, “*No, Elder Petersen didn’t fail, and I’m thankful he found my grandmother.*” In 1897, Elder Petersen confirmed William Charlie Garland a member of The Church of Jesus Christ of Latter-day Saints in Cades Cove.



Soren Peterson

#14 - William Henry Carter (1874-1949)

William Henry Carter served in the Southern States Mission from 1895 to 1898. William Carter married in Colorado, in 1899, and was later sealed with his wife in the Manti Temple, in 1903. They raised ten children together. Like many of these early missionaries, his family was acquainted with the prophet Joseph Smith, Brigham Young, and other leaders as the Saints first gathered and later traveled West to Utah. Of his mission, he wrote: *"I made may dear friends and baptized several converts into the Church."* Elder Carter baptized Mary Jane Davis in Millers Cove, in 1896.



William Henry Carter

#15 - William Wright Fairbourn (1861-1918)

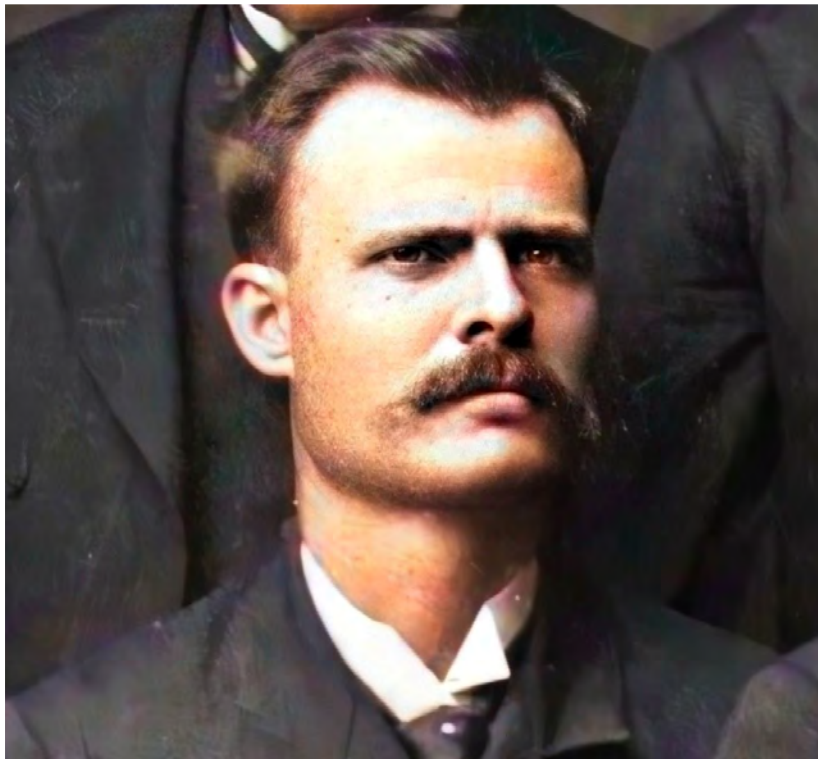
William Wright Fairbourn served in the Southern States Mission from 1896 to 1897. Elder Fairbourn departed for his mission shortly after having married in the Salt Lake Temple. His autobiography noted the hostility the elders experienced: *"The people of Tennessee were hostile toward the elders and not a bit friendly. As Missionaries [we] were mobbed and withstood many hardships."* Elder Fairbourn became seriously ill on his mission and was returned home, in January 1897. He and his wife raised five children together. Elder Wright baptized John Goulder Harmon and confirmed Mary Jane Davis a member of The Church of Jesus Christ of Latter-day Saints in Millers Cove, in 1896.



William Wright Fairbourn

#16 - Joseph Henry Woolsey (1867-1928)

Joseph Henry Woolsey served in the Southern States Mission from 1898 to 1900. In his mission acceptance letter to Wilford Woodruff, he wrote: *"I will willingly accept the mission and consider my self (sic) very highly honored."* He married in the Salt Lake Temple in 1903. They had 13 children together, 11 of which survived to adulthood. In 1900, Elder Woolsey confirmed Mary Jane Harmon a member of The Church of Jesus Christ of Latter-day Saints in Millers Cove.



Joseph Henry Woolsey

#17 - Niels Wilford Georgeson (1878-1905)

Niels Wilford Georgeson served in the Southern States Mission from 1899 to 1901. He was the oldest of nine children from Idaho. He was sealed to his wife in the Logan Temple shortly before leaving for Tennessee and died of a heart attack a four years after his mission. They never had any children. A member of his family wrote: *"Will had a small home and some land and was going to farm with his brothers up Weston Creek after he returned from his mission. He was a happy and very sociable fellow. He... loved to sing in quartets and take part in programs."* Elder Georgeson baptized Mary Jane Harmon in Millers Cove, in 1900.



Niels Wilford Georgeson

#18 - Howard Hoskins Hale (1876-1969)

Howard Hoskins Hale served in the Southern States Mission and Middle States Mission from 1900 to 1902. He married in the Salt Lake Temple in 1893. In response to President Lorenzo Snow regarding his call to serve, he wrote: *"I willingly accept the call made of me to take a mission to the Southern States... I want to fill the mission, and with the help of the Lord, will be ready whenever the brethren of the Missionary Committee of the Apostles, knowing my circumstances, see fit to call me."* He and his wife had one son together. He baptized and confirmed William Bonham a member of The Church of Jesus Christ of Latter-day Saints in Maryville, in 1935.



Howard Hoskins Hale

#19 - Melvin Howard Randall (1879-1945)

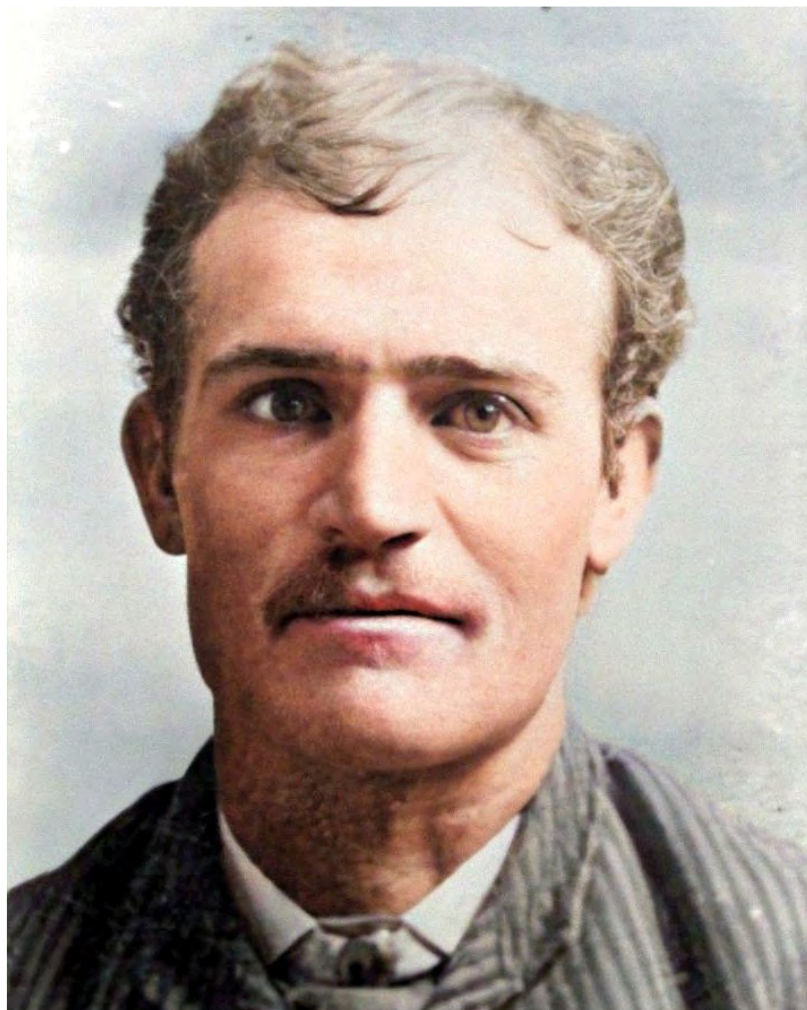
Melvin Howard Randall served in the Southern States Mission and Middle States Mission from 1900 to 1902. He married in the Salt Lake Temple in 1909. He and his wife had seven daughters. He served many years as Stake President of the Morgan Utah Stake. Elder Randall baptized Jobe Abraham Harmon and confirmed Laura Bell Harmon, William Council Harmon, Robert Filmore Garland, and the first named as members of The Church of Jesus Christ of Latter-day Saints in Millers Cove, in 1902.



Melvin Howard Randall

#20 - Abinadi Wesley Porter (1865-1932)

Abinadi Wesley Porter served in the Southern States Mission and Middle States Mission from 1901 to 1902. In his mission acceptance letter to Lorenzo Snow, he wrote: *"My call for a mission to the Southern States is accepted."* At that time, he already had six children at home and was working on the railroad to save money for his mission. He married in the St. George Temple in 1885. He and his wife had ten children of their own and raised another five after the death of his son. He served in the bishopric for most of his life and was called the "walking Bible" while serving in East Tennessee. Elder Porter confirmed Joseph Franklin Harmon a member of The Church of Jesus Christ of Latter-day Saints, in 1902.



Abinadi Wesley Porter

#21 - David Samuel Warren (1882-1965)

David Samuel Warren served in the Middle States Mission and Southern States Mission from 1902 to 1904. In his mission acceptance letter to Joseph F. Smith, he wrote: *"I will say that with the help of god i (sic) will be ready to start."* He married in the Salt Lake Temple in 1906. They raised four children together in Utah while he worked as a deputy sheriff for Davis County. He served two stake missions. In 1904, Elder Warren baptized General Washington Harmon, in Cades Cove, David Lafayette Whitehead, in Happy Valley, and confirmed the first named and Lucinda Josephine Burchfield, in Walland, as members of The Church of Jesus Christ of Latter-day Saints.



David Samuel Warren

#22 - Othello Roundy (1875-1957)

Othello Roundy served in the Southern States Mission from 1902 to 1904. In his mission acceptance letter to George Reynolds, he wrote: *"I received your letter last knight (sic) and in reply will say I am ready and willing at any date to fill a mission."* He was one of 13 children in his family. He married in the Logan Temple, at the age of 37. They raised one daughter together. He spent his career working for the United States Postal Service. Elder Roundy baptized George Woody, Robert Filmore Garland, Joseph Franklin Harmon and Laura Bell Harmon, and confirmed the first named and William Council Harmon as member of The Church of Jesus Christ of Latter-day Saints in Millers Cove, in 1902.



Othello Roundy

#23 - Wilford Woodruff Freeman (1880-1939)

Wilford Woodruff Freeman served in the Middle States Mission and Southern States Mission from 1903 to 1905. When he was called to serve, he had already been married eight years and had three children. Elder Freeman returned home early due to a family illness and wrote a letter to Joseph F. Smith to report on his labors in East Tennessee: *“The people of East Tennessee are very hospitable and in the main (sic) I received very kind treatment. The work is progressing nicely in that section.”* He and his wife had ten children together. Elder Freeman baptized Lucinda Josephine Burchfield and Pearl Woody in Tuckaleechee Cove, whom he also confirmed – as well as David Lafayette Whitehead in Happy Valley – as members of The Church of Jesus Christ of Latter-day Saints.



Wilford Woodruff Freeman

#24 - George Leonard Hobson (1882-1957)

George Leonard Hobson served in the Southern States Mission from 1905 to 1907. In his mission acceptance letter to George Reynolds, he wrote: *"I am willing to take the mission required of me and will be ready to go..."* While serving in Tennessee, he published an article in the Deseret Evening News: *"There is a great demand for Elders in the South, as in other parts, and work is fast bearing fruit. There is much religious confusion existing among the religious denominations of the state."* He married in the Salt Lake Temple in 1912. They raised seven children together in the mountains of Summit, Utah. Elder Hobson baptized Lillie Hayes Garland, Olive Retta Harmon, Milburn Asher Harris, and Champion Burke Harris, and confirmed the first and last named as members of The Church of Jesus Christ of Latter-day Saints, all in Millers Cove, in 1907.



George Leonard Hobson

#25 - Arnold Rose Meacham (1884-1959)

Arnold Rose Meacham served in the Southern States Mission from 1905 to 1908. In his mission acceptance letter to George Reynolds, he wrote: *"While I have not any habits, I can't say that I have entirely kept the Word of Wisdom [but] I am willing to go to any country where you wish to call me."* In 1908, he married in Logan, Utah. They raised two children together. Elder Meacham confirmed Olive Retta Harmon and Milburn Asher Harris as members of The Church of Jesus Christ of Latter-day Saints in Millers Cove, in 1907.



Arnold Rose Meacham

#26 - Charles Albert Callis (1865-1947)

Charles A. Callis served in the British Mission from 1893 to 1895. In 1875, he emigrated from Dublin, Ireland to Coalville, Utah, where he worked long days in the coal mines to support his family. He introduced the missionaries to his family when he was eight years old in Ireland. They found him wandering outside after dark and walked him home. All members of his family were baptized shortly thereafter. He began studying law when he was called to serve in the Southern States Mission from 1906 to 1908. In 1902, he married Grace Pack – in the Salt Lake Temple – who also served a proselyting mission in the Southern States from 1906 to 1908. In 1908, Elder Callis was called to serve as President of the Southern States Mission, serving from 1908 to 1934, during which time he was admitted to the Florida bar to defend legal cases against the missionaries. He obtained a reputation as a powerful defender of the faith and disciplined leader. After Elder James E. Talmage passed away, President Callis was called to serve in the Quorum of the Twelve Apostles. Charles and Grace raised eight children together while serving in the Southern States Mission. In 1947, Elder Callis attended the meeting to organize the first stake in the Southern States Mission. He called this moment the “crowning achievement” of his life. He died the next day at the age of 81. President Callis told his story of the “dirty little Irish kid” which was retold by James E. Talmage in his General Conference talk titled *“Them That Honour Me I Will Honour.”* In 1917, he officiated the wedding for his “dear friend,” JC Garland and Hattie Gentry – who are from Millers Cove. In 1927, Elder Callis traveled from Chattanooga to Millers Cove to confirm JC’s son, Paul Ezekiel Garland, a member of The Church of Jesus Christ of Latter-day Saints.



Charles A. Callis

#27 - Joseph Franklin Jensen (1880-1958)

Joseph Franklin Jensen served in the Northern States Mission from 1906 to 1908. He then served in the Southern States Mission from 1917 to 1918. He wrote a detailed history from his journal about his time in the East Tennessee Conference available on Family Search titled "Part 2 of Life History...". According to his summarized journal, he labored only three days in Maryville. He married in the Salt Lake Temple in 1908. They already had three children when he left to serve in Tennessee. He and his wife raised eight children together in Utah. Elder Jensen baptized and confirmed James Oliver Smith and another unidentified individual as members of The Church of Jesus Christ of Later-day Saints in Maryville, in 1918.



Joseph Franklin Jensen

#28 - Gustavious Williams (1880-1940)

Gustavious Williams served in the Southern States Mission from 1906 to 1908 and the Western States Mission from 1925 to 1926. In his first mission acceptance letter to Joseph F. Smith, he wrote: *"I will be on hand at the time specified by you."* He married in the Salt Lake Temple in 1909. They raised six children together in Teasdale, Utah. He became Bishop of the Teasdale Ward, ordained a High Priest by David O. McKay and Bishop by Joseph F. Smith. While serving in the East Tennessee Conference, the Walland School was going to be shut down in the winter of 1906 due to the absence of any teachers, so Elder Williams volunteered and taught at the school to keep it open all winter. He wanted it to be known in his last writing before he passed away that he never used tobacco or tasted alcohol. He baptized and confirmed Luther Howard Davis and William Houston Davis, in Walland, and Elmyra Miller, in Cades Cove, as members of The Church of Jesus Christ of Latter-day Saints.



Gustavious Williams

#29 - William Martin Hunter (1880-1945)

William Martin Hunter served in the Southern States Mission from 1907 to 1909. He received his mission call in an announcement in General Conference while bartending at a saloon in Alta, Utah. He wrote of his experience turning to the Lord to end a 14-year tobacco addiction in order to serve his mission. He married in the Salt Lake Temple one week before departing for the Southern States Mission. When he returned home, he and his wife raised three children. He retired after working 25 years at ZCMI. He was ward chairman for the genealogical committee, which he held for many years up until he passed away. Elder Hunter baptized Minnie Sisera Winters and Charles Russell Harrison, whom he also confirmed a member of The Church of Jesus Christ of Latter-day Saints in Maryville, in 1909.



William Martin Hunter

#30 - Alva Wilmott Keller (1884-1963)

A lva Wilmott Keller served in the Southern States Mission from 1907 to 1909. In his mission acceptance letter to Joseph F. Smith, he wrote: *"I take great pleasure in answering the call to say I am ready and willing..."* He married in the Salt Lake Temple a few months before leaving to serve in the East Tennessee Conference. He and his wife raised seven children together in Salt Lake City, Utah while he worked for the Granite School District. Elder Keller confirmed Minnie Sisera Winters a member of The Church of Jesus Christ of Latter-day Saints in Maryville, in 1909.



Alva Wilmott Keller

#31 - Heber John Smith (1886-1979)

Heber John Smith served in the Southern States Mission from 1907 to 1910. In his mission acceptance letter to Joseph F. Smith, he wrote: *"I received your call to the mission field and accept it with pleasure."* He married in the Salt Lake Temple in 1915. He held various Church callings including the first Bishop of the Draper 2nd Ward. He and his wife raised five children together while he owned and operated a farm in Draper. Elder Smith baptized Fanathera Dora Woody in Walland in 1909.



Heber John Smith

#32 - Wallace Hunt Larson (1887-1954)

Wallace Hunt Larson served in the Southern States Mission from 1908 to 1911. He later served as a Snowflake Arizona Stake Missionary in 1938. He married in the Salt Lake Temple in 1913. They raised four children together. He was a business manager, rancher, high school teacher, high school principal, and became a Arizona State Legislator who led the House Education Committee for many years. Elder Larson confirmed Fanathera Dora Woody a member of The Church of Jesus Christ of Latter-day Saints, in 1909.



Wallace Hunt Larson

#33 - George Henry Erickson (1884-1944)

George Henry Erickson served in the Southern States Mission from 1907 to 1910. He married in the Salt Lake Temple after his mission and raised seven children while serving as Bishop of the Lehi 5th Ward. As Bishop he was construction manager and supervisor of the building of their chapel. He passed away shortly after its completion. Elder Erickson confirmed John Robert Davis a member of The Church of Jesus Christ of Latter-day Saints in Tuckaleeche Cove, in 1910.



George Henry Erickson

#34 - James Abraham (1878-1948)

James Abraham served in the Southern States Mission from 1908 to 1910. He saved money many years for his mission and to pay for his father's funeral expenses by working in the fields of Utah as a farmhand. James was the youngest of 13 children. His mother was 47 years old when he was born. In 1921, he married Edna Hunt – in the Salt Lake Temple – who served in the Western States Mission from 1913 to 1915. They raised three children together in Utah. Elder Abraham baptized John Robert Davis in Tuckaleeche Cove, in 1910.



James Abraham Jr

#35 - John Charles Burrell (1884-1966)

John Charles Burrell served in the Southern States Mission from 1910 to an unknown date. He emigrated with his family from England and was living in Chihuahua, Mexico when he received his call to serve. He returned home and married in the Salt Lake Temple. He and his wife raised eight children together. He was a well-known saddle maker and returned to Mexico under contract with the Mexican government to make saddles for the Mexican Army. During raids of a rebel group, he was bayoneted and returned home. He was well known in the community and with Church leaders, including President Spencer W. Kimball, who attended his 50th wedding anniversary shortly before he passed away. Elder Burrell confirmed Braska Mae Harmon a member of The Church of Jesus Christ of Latter-day Saints in Millers Cove, in 1910.



John Charles Burrell

#36 - William Price Fullmer Jr (1871-1933)

William Price Fullmer Jr served in the Southern States Mission from 1910 to 1911. He documented his thoughts about home and his children in weekly letters available on Family Search. Before receiving his mission call, he had already married in the Manti Temple, in 1897, and had ten children when he received his call to serve. While serving in Tennessee, his wife managed the home, children, and worked in the beet fields to provide for the family. Two children died just before he left on his mission and his daughter caught whopping cough, living long enough to see her father return home. They had 17 children together, 14 of which survived to adulthood. Elder Fullmer baptized Braska Mae Harmon in Millers Cove and Ethel C. Davis in Tuckaleechee Cove, whom he also confirmed a member of The Church of Jesus Christ of Latter-day Saints.



William Price Fullmer Jr

#37 - John Isaac Morley (1874-1940)

John Isaac Morley served in the Southern States Mission from 1910 to 1912. In his mission acceptance letter to Joseph F. Smith, he wrote: *"I will accept the call."* Elder Morley kept a journal of his time in Blount County. He married in the Manti Temple in 1901. They already had four children at the time of his call to serve in the East Tennessee Conference. In a 1910-postcard to his family, he wrote: *"Live your religion, for it is the power of God unto salvation to all those who live and obey."* He returned home and they raised seven children in Sanpete, Utah. Elder Morley baptized Martha Elizabeth Russell, in Maryville, and confirmed Eliza Lee Hicks and Rachel Tennessee Hicks members of The Church of Jesus Christ of Latter-day Saints in Tuckaleechee Cove, in 1911.



John Isaac Morley

#38 - John Lawrence Lowry (1877-1954)

John Lawrence Lowry served in the Southern States Mission from 1910 to 1912. He married in the Manti Temple in 1900. They already had four children when he was called to serve and his fourth was only two months old when he left. They ultimately raised seven children together in Sanpete, Utah. Elder Lowry confirmed Austin Hale Harmon a member of The Church of Jesus Christ of Latter-day Saints in Millers Cove, in 1912.



John Lawrence Lowry

#39 - Heber Ewer Palmer (1890-1962)

Heber Ewer Palmer served in the Southern States Mission from 1910 to 1912. Upon his return home on Christmas Day, he wrote the following to Joseph F. Smith: *"My labors were indeed a pleasure to me, and I can say were very profitable especially or individually to myself. And I will also add that I am perfectly willing to serve another mission."* He was one of 27 children in his family. He married in the Salt Lake Temple, in 1918, and was drafted to serve in World War I. He returned home from Europe and had three children. He attended law school in Chicago, began a career in law, and lost everything due to the Great Depression, which was followed by many difficult years. He returned to Utah with his wife and children and assisted other missionaries throughout his life, even paying for their missions. In 1911, Elder Palmer baptized Dora Tipton in Townsend, Eliza Lee Hicks and Rachel Tennessee Hicks in Tuckaleechee Cove, and confirmed the first named and Martha Elizabeth Lane in Maryville, and, in 1912, Toliver Andrew Parham in Millers Cove as members of The Church of Jesus Christ of Latter-day Saints.



Heber Ewer Palmer

#40 - Alvin L. Bailey (1892-1970)

Alvin L. Bailey served in the Southern States Mission from 1911 to 1913. He wrote to Joseph F. Smith to accept his mission call, writing: *"I feel grateful for this opportunity."* He married in the Salt Lake Temple in 1916. They raised at least two children together. Elder Bailey confirmed Carl Allen Farr a member of The Church of Jesus Christ of Latter-day Saints, in 1911.



Alvin L. Bailey

#41 - Jacob Benjamin Higginson Jr (1888-1929)

Jacob Benjamin Higginson served in the Southern States Mission from 1911 to 1913. In 1919, he married Florence Holdaway – in the Salt Lake Temple – who served in the Western States Mission from 1917 to 1919. They had five children together. He died of pneumonia at the age of 43. Elder Higginson baptized Carl Allen Farr in Maryville, in 1911.



Jacob Benjamin Higginson Jr

#42 - Earl Bradford Hales (1888-1975)

Earl Bradford Hales served in the Southern States Mission from 1912 to 1914. He married in the Salt Lake Temple in 1911. In his mission acceptance letter to Joseph F. Smith, he wrote: *"I am well pleased with the call."* He served as a home teacher and later as a Bear River Stake missionary. He and his wife raised four children together. Elder Hales baptized Jane McClanahan in Tuckaleeche Cove in 1913.



Earl Bradford Hales

#43 - George Alma Sampson (1888-1975)

George Alma Sampson served in the Southern States Mission from 1912 to 1914. In his mission acceptance letter to Joseph F. Smith, he wrote: *"I fill (sic) my inability, but I am willing to go and do the best I can in helping to spread the gospel."* He married in the Salt Lake Temple in 1915. They raised ten children together. George was well known for his singing and violin playing. At the time of his death in 1975, he had 70 grandchildren and great-grandchildren. In 1912, Elder Sampson is mentioned many times in the mission journal of Elder Cliff Robertson. Elder Sampson baptized Toliver Andrew Parham and Austin Hale Harmon, in Millers Cove, and confirmed Laura Walker and Jane McClanahan, in 1913, as members of The Church of Jesus Christ of Latter-day Saints.



George Alma Sampson

#44 - Frank Sullivan (1887-1962)

Frank Sullivan served in the Southern States Mission from 1912 to 1914. In his mission acceptance letter to Joseph F. Smith, he wrote: *"Dear brother, I received your letter and will be ready at the date you appointed."* He married civilly in January 1912 and had to delay his mission a few weeks due to his wife's illness. On October 16, 1912, they were sealed in the St. George Temple. On November 15, 1912, he was set apart by Joseph F. Smith and departed for Tennessee. His first child was born two months before he left on his mission. Elder Sullivan is mentioned multiples times in the mission journal of Elder Cliff Robertson. He returned home and they raised six children together. Elder Sullivan baptized Laura Walker in 1914.



Frank Sullivan

#45 - Louis Henry Laney (1889-1982)

Louis Henry Laney served in the Southern States Mission from 1913 to 1914. He enlisted in the US Army and served in Europe during World War I. In 1920, he married in the Salt Lake Temple. They raised six children together in New Mexico. Elder Laney baptized Charles Milus Kilburn in Townsend, in 1914.



Louis Henry Laney

#46 - Charles Clifford Robertson (1892-1982)

Charles Clifford Robertson (1892-1982) served in the Southern States Mission from 1913 to 1916. In his mission acceptance letter to Joseph Fielding Smith, he wrote: *"I received your letter and consider it an honor to have the privilege to serve a mission."* He was known for *"his kind and gentle ways and concern for the people he served."* He returned home to Blackfoot, Idaho to farm the land where he left off before his mission. In 1920, he married in the Salt Lake Temple. They raised four children together. He held many positions in the Church, including home teacher, Bishop, and Scout leader. Elder Robertson's complete mission journal is available on Family Search and select portions are transcribed in this book. Elder Robertson attended the funerals of three members and helped erect the tombstone of Sister Sarah Garland, which remains standing in the Millers Cove cemetery. He baptized Mary Lucinda Tefeteller, Rhoda Anna Whitehead, Stella Mae Whitehead and Cora Elverta Whitehead, and confirmed the last two named as members of The Church of Jesus Christ of Latter-day Saints.



Charles Clifford Robertson

#47 - August Emanuel Hedin (1889-1986)

August Emanuel Hedin served in the Swedish Mission and Southern States Mission from 1914 to 1916. In his mission acceptance letter to Joseph F. Smith, he wrote: *"I feel it is a great honor in receiving the call and will be glad to accept the same."* He served a second mission to the Southern States from 1927 to 1929. He was born in Sweden and immigrated to Idaho as a child. He married in the Salt Lake Temple in 1948. His wife, Mary Hannah Meikle, who also is from Sweden, served in the Southern States Mission from 1924 to 1925. They did not have children. August was a train conductor for 50 years for the Union Pacific Railroad. Elder Hedin baptized and confirmed Cynthia Sawyers a member of The Church of Jesus Christ of Latter-day Saints.



August Emanuel Hedin

#48 - Clarence Hyrum Yates (1887-1966)

Clarence Hyrum Yates served in the Southern States Mission from 1914 to 1916. He married in the Salt Lake Temple in 1907. They had two children together. His wife died in 1913. He left his two children in the care of family while serving in the Middle Tennessee Conference. He remarried in the Salt Lake Temple, in 1917, and had one daughter with his second wife who survived to adulthood. Elder Yates confirmed Charles Milus Kilburn a member of The Church of Jesus Christ of Latter-day Saints in Townsend, in 1914.



Clarence Hyrum Yates

#49 - James Baron Jr (1892-1982)

James Baron Jr served in the Southern States Mission from 1914 to 1916. In his mission acceptance letter to Joseph F. Smith, he wrote: *"It is with pleasure I accept... I am willing to do the best I can."* He returned home and was drafted into the Army during World War I. He married in the Logan Temple, in 1919. They raised ten children together and suffered the loss of several children to tragedies. Their children remember their parents discipline to living the Gospel standards, serving in the Church, and dedicating time each day to prayer and scripture study. Elder Baron confirmed Jesse Brown a member of The Church of Jesus Christ of Latter-day Saints.



James Baron Jr

#50 - William Stanton Hamblin (1893-1987)

William Stanton Hamblin served in the Southern States Mission from 1914 to an unknown date. Elder Hamblin would go on to serve as a stake missionary and again as a Mission President. He married in the Salt Lake Temple in 1918 and raised four children together. Elder Hamblin confirmed Mary Lucinda Tefeteller and Rhoda Anna Whitehead members of The Church of Jesus Christ of Latter-day Saints in Happy Valley, in 1914.



William Stanton Hamblin

#51 - Charles Love Flake Jr (1893-1919)

Charles Love Flake Jr served in the Southern States Mission from 1915 to 1918. Elder Flake was asked to extend his mission by six months, when shortly thereafter he was drafted into service for WWI. In 1918, Charles Flake married his wife in the Salt Lake Temple. In 1919, Private Flake was killed in Siberia attempting to rescue a company of US soldiers who had been captured by the Bolsheviks. Private Flake's Captain wrote the following to Charles' wife: *"The members of this Company extend to you their earnest and heartfelt sympathy. You who were near and dear to him will suffer the greatest loss, but we also feel the great loss very keenly as we have lost a faithful friend and a true comrade."* Elder Flake baptized Jesse Brown, in 1916.



Charles Love Flake Jr

#52 - Joseph Blain Loren (1890-1919)

Joseph Blain Loren served in the Southern States Mission from 1916 to 1918. In his mission acceptance letter to Joseph F. Smith, he wrote: *"I am certainly glad to know that I am worthy to be called on a mission and will be glad to accept it."* Elder Blain was released from his mission December 13, 1918 and died January 20, 1919. He fell ill and died of pneumonia after returning home to Thatcher, Arizona. He was not married. Elder Loren baptized Wilburn B. Townsend, Bessie Ann Frye, Homer Frye and Burley Lorina Harmon in Cades Cove, in 1918, and Georgia Edna Wilcox and Lila Tefeteller in Maryville the same year. Elder Loren confirmed Lona Parham in Millers Cove, in 1917, and Georgia Edna Wilcox and Lila Tefeteller in Maryville, in 1918, as members of The Church of Jesus Christ of Latter-day Saints.



Loren Joseph Blain

#53 - Horace Raymond Pond (1893-1972)

Horace Raymond Pond served in the Southern States Mission from 1916 to 1919. In 1920, he married in the Salt Lake Temple. They raised six children together. He attended Brigham Young Academy, was a dairy and poultry farmer, and a politician as a member of the Utah House of Representatives. He was President of the Benson Stake for 12 years and Stake Patriarch for 26 years. Elder Pond confirmed Minta Lovada Harris and Virgil Hiram Harris members of The Church of Jesus Christ of Latter-day Saints in Walland, in 1918.



Horace Raymond Pond

#54 - Hugh Hamilton Service (1890-1942)

Hugh Hamilton Service served in the Southern States Mission from 1916 to 1919. In his mission acceptance letter to Joseph F. Smith, he wrote: *"I feel highly honored and accept the call by all means."* He was born in Scotland and emigrated as a child. He married in the Salt Lake Temple in 1919. They raised two children together in Utah, Idaho, and California. In 1918, Elder Service baptized Susie Malling Sills, in Maryville, and confirmed Burley Lorina Harmon, Wilburn Townsend Garland, and Bessie Ann Frye – in Cades Cove – as members of The Church of Jesus Christ of Latter-day Saints.



Hugh Hamilton Service

#55 - Ernest Langston (1893-1978)

Ernest Langston served in the Southern States Mission from 1917 to 1919. He married in the St. George Temple in 1952. He served a second time in the Southern States Mission, this time with his wife, in 1955. Of his first mission, his family wrote: *"President [George A.] Callis [Southern States Mission President] had a positive influence on Ernest's life as he often spoke of him and his experiences in the mission field."* Ernest and his wife did not have any children. Elder Langston confirmed Georgia Edna Wilcox a member of The Church of Jesus Christ of Latter-day Saints.



Ernest Langston

#56 - Thomas Charles Sutton (1896-1954)

Thomas Charles Sutton served in the Southern States Mission from 1917 to 1919. In his mission acceptance letter to Joseph F. Smith, he wrote: *"I have always had a feeling that I would someday be called upon to go out in this great world and preach the true word of God to the people."* He married in the Salt Lake Temple in 1920. They raised four children together in California and Utah. In Millers Cove, in 1917, Elder Sutton baptized Hattie Jane Gentry, Lona Parham, and Lewis Calvin Parham, and confirmed the last named a member of The Church of Jesus Christ of Latter-day Saints.



Thomas Charles Sutton

#57 - Daniel Stanley Adams (1894-1990)

Daniel Stanley Adams served in the Southern States Mission from 1917 to 1919. He married in the Salt Lake Temple in 1920. They raised eight children together. He began attending church as a kid with encouragement from his brother-in-law. Soon thereafter, he learned about the Word of Wisdom and stopped making coffee at home for his family. His brother-in-law ordained him to each priesthood office growing up. He married in the Salt Lake Temple and attended the University of Utah. Elder Adams baptized Minda Lovada Harris, Virgil Hiram Harris, and Dempsey Roosevelt Harris, whom he also confirmed a member of The Church of Jesus Christ of Latter-day Saints near Happy Valley in 1918.



Daniel Stanley Adams

#58 - Owen Marion Davis (1897-1975)

Owen Marion Davis served in the Southern States Mission from 1917 to 1920. In his mission acceptance letter to Joseph F. Smith, he wrote: *"I will accept the mission call to the Southern States."* At his homecoming talk in the Pioneer Ward in Utah, he *"told of his call to go on a mission and the good it had done him, if no one else... He spoke of the effects of repentance on our lives."* In 1920, he married his choir sweetheart in the Salt Lake Temple and they raised five children together. He became school principal and a teacher of science and math. In 1964, 44 years after his mission, he wrote: *"The thirty-seven months [on my mission were] the best of my life."* Elder Davis baptized and confirmed Margaret Lane Russell a member of The Church of Jesus Christ of Latter-day Saints in Maryville, in 1919.



Owen Marion Davis

#59 - Mernice Linton Griner (1884-1966)

Mernice Linton Griner served in the Southern States Mission from 1917 to 1919. In his mission acceptance letter to Joseph F. Smith, he simply wrote: *"I accept the call for a mission to the Southern States and will be ready for June."* He married in the Salt Lake Temple, in 1912, and left his wife and first son to labor in the East Tennessee Conference. He and his wife had four children together, two of which served in WWII. Mernice served in the Church as Bishop, Stake President, and Stake Patriarch. Elder Griner confirmed Susie Malling Smith a member of The Church of Latter-day Saints, in 1918.



Mernice Linton Griner

#60 - Roy West (1898-1993)

Roy West served in the Southern States Mission from 1918 to 1920. He served again in the Northern States Mission in 1941. He married in the Salt Lake Temple in 1929. They raised seven children together. He was a pioneer for the Church Education System (CES), beginning as a seminary teacher in 1928. He earned a B.A. and M.A. from Utah State University and conducted his Ph.D. work at Duke and the University of Wisconsin. He shaped the seminary and institute programs in the early days, writing many of the manuals and outlines. He also taught at and was the director of LDS Business College for many years. He said, "My special interests have always been in helping the youth of Zion to adjust themselves to the world they live in." Regarding his work for CES, Harold B. Lee said Roy was a "tremendous influence." He wrote "Family Eternal," "Introduction to the Book of Mormon," "Messages of the Early Apostles," and "Choose Your Pathway to Eternal Happiness," which he finished when he became blind at 93. Elder West baptized Lewis Carson Whitehead in Happy Valley and confirmed Leroy Morley Russell, in Maryville, a member of The Church of Jesus Christ of Latter-day Saints.



Roy West

#61 - Oswald Jensen (1899-1925)

Oswald Jensen served in the Southern States Mission from 1919 to 1921. He married in the Salt Lake Temple shortly before leaving for Tennessee. They did not have any children together. He died only a few years after returning home from his mission, tragically, in an auto accident when the driver of a vehicle attempted to pass another car with its lights turned off. Elder Jensen baptized Leroy Morley Russell in Maryville and confirmed Lewis Carson Whitehead a member of The Church of Jesus Christ of Latter-day Saints in Happy Valley, in 1919.



Oswald Jensen

#62 - Marius Fred Hansen (1899-1971)

Marius Fred Hansen served in the Southern States Mission from 1919 to 1921. He married in the Salt Lake Temple in 1923. They raised two children in Utah. Elder Hansen baptized Mack Davis in Happy Valley and confirmed Rosie Davis in Happy Valley, William Moses Whitehead in Happy Valley, and Horace Lester Wilcox in Maryville members of The Church of Jesus Christ of Latter-day Saints.



Marius Fred Hansen

#63 - Douglas Love Paxman (1896-1969)

Douglas Love Paxman served in the Southern States Mission from 1919 to 1921. He was born and raised in Utah. While working as a loggerman in Canada – during the draft for World War I – before his mission, he joined the Royal Canadian Air Force. The Armistice was signed while he was in training and he received his discharge papers. He received his mission call the end of that year. Of his mission, he wrote: *“We made most of our friends from the poor class people. In the city, the upper class had a servant answer the door and that was as far as we got. We missed a lot of meals but there were berries and nuts along the road and we didn’t suffer.”* In 1924, he married in the Cardston Alberta Temple, where his wife was from. They raised three children together in Canada. Elder Paxman confirmed Frank McPherson Harris a member of The Church of Jesus Christ of Latter-day Saints in Millers Cove, in 1921.



Douglas Love Paxman

#64 - Alden Conrad Sorenson (1897-1989)

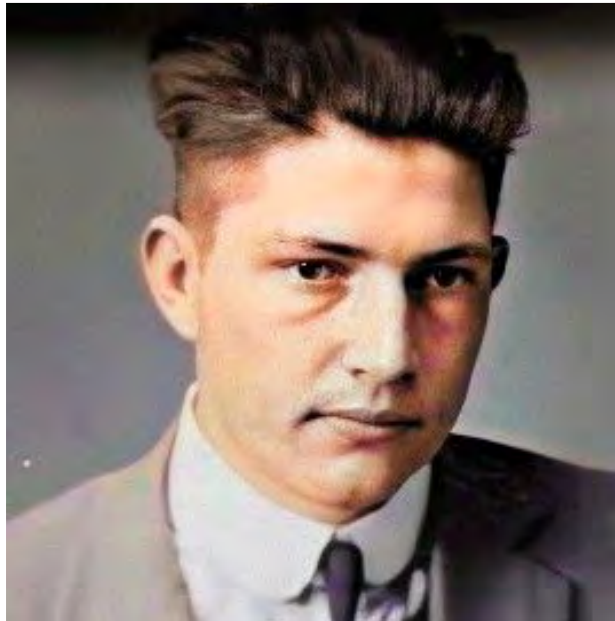
Alden Conrad Sorenson served in the Southern States Mission from 1919 to 1921. In his mission acceptance letter to Heber J. Grant, he wrote: *"I received your expected letter and was very much pleased. I am well satisfied with my appointed place... hoping I will fufill (sic) an honorable mission."* He had recently married in the Salt Lake Temple when he received his call to serve. He was described as "a wonderful man, very kind, and helpful." He was self-made, being kicked out of school at a young age and made a name for himself with his hands, laboring in the Ogden Iron works. He and his wife raised two children in Utah. He baptized – in Cades Cove, Maryville and Happy Valley – Ralph Lamon Whitehead, Pearl Edith Wilcox, William Moses Whitehead and Horace Lester Wilcox, and confirmed the first two named and Mack Davis as members of The Church of Jesus Christ of Latter-day Saints.



Alden Conrad Sorenson

#65 - Collins Rulon Rogers (1899-1991)

Collins Rulon Rogers served in the Southern States Mission from 1919 to 1921. He married in the Mesa Temple in 1921. They raised four children together in Arizona. Elder Rogers confirmed William Wade Hampton Brown a member of The Church of Jesus Christ of Latter-day Saints in Cades Cove, in 1921.



Collins Rulon Rogers

#66 - Joseph Parley Heiner (1900-1973)

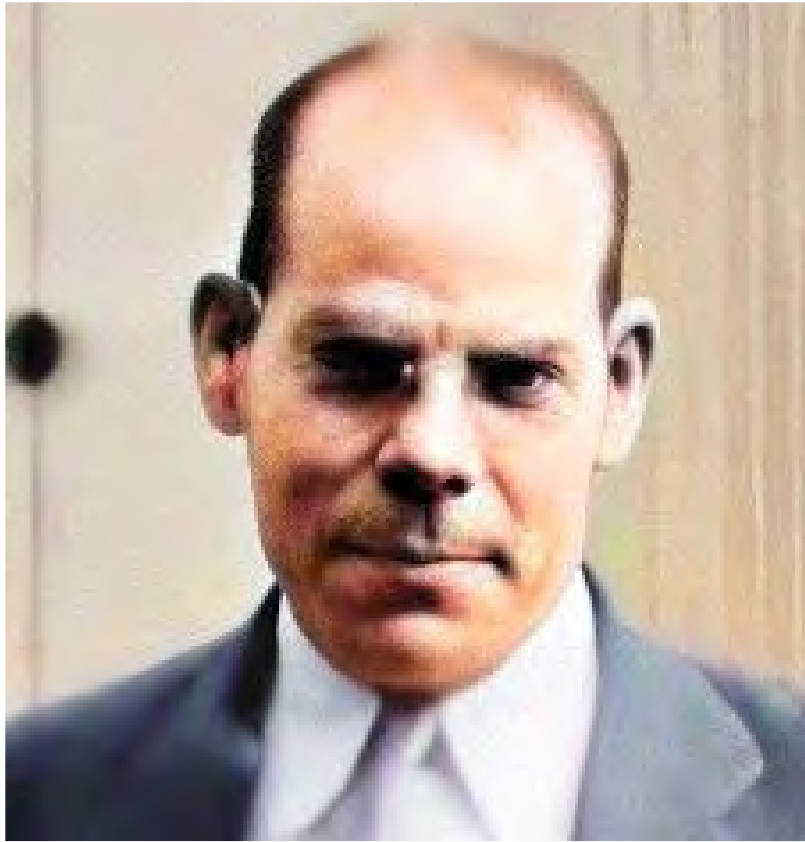
Joseph Parley Heiner served in the Southern States Mission from 1920 to 1922. He married in the Salt Lake Temple in 1925. He spent his career working as a sales manager for Salt Lake Flour Mills. He and his wife raised five children together. Elder Heiner baptized Rosie Davis in Happy Valley, in 1921.



Joseph Parley Heiner

#67 - Royal Q. Jensen (1899-1964)

Royal Q. Jensen served in the Southern States Mission from 1920 to 1922. Years later he also served in World War II. He spent his career working as a machinist for General Motors and William Claypool Company. He never married or had any children. Elder Jensen baptized Frank McPherson Harris and Ernest Edgar Washington Harris and confirmed the last named a member of The Church of Jesus Christ of Latter-day Saints in Walland, in 1921.



Royal Q. Jensen

#68 - David John Black (1899-1993)

David John Black served in the Southern States Mission from 1921 to 1923. He was born in Chihuahua, Mexico. In 1918, he fought in France in World War I. He returned home and served 30 months in the Southern States Mission, where he met his wife, Ellie Billingsly, in Alabama. They married in the Salt Lake Temple, in 1923. He was called as Mission President and together they served a second mission in Steamboat Springs, Colorado. He worked as Post Master for 20 years. He and Ellie had four children together. Elder Black baptized Rachel Emeline Tucker and confirmed Ether Lloyd Harmon a member of The Church of Jesus Christ of Latter-day Saints in Cades Cove, in 1922.



David John Black

#69 - Thomas Gilbert Gibby (1901-1983)

Thomas Gilbert Gibby served in the Southern States Mission from 1922 to 1924. He left Morgan, Utah, at the age of 20, to serve in the East Tennessee Conference. He married his wife in the Salt Lake Temple in 1930. They had at least one child together. Elder Gibby baptized Ether Lloyd Harmon and confirmed Rachel Emeline Tucker a member of The Church of Jesus Christ of Latter-day Saints in Cades Cove, in 1922.



Thomas Gilbert Gibby

#70 - Floyd Oliver Garfield (1902-1976)

Floyd Oliver Garfield served in the Southern States Mission from 1924 to 1926. He married in the Logan Temple in 1928. They raised four children together. He worked as a shipping clerk at Edwards Air Force Base and later at Hill Air Force Base. He and his wife served senior missions in Australia, from 1951 to 1954, and in England, from 1961 to 1963. Elder Garfield baptized Bessie Marie Harris in Walland, and John Francis Cooper, in Cades Cove, and the last named – as well as Doris Blanche Russell – he confirmed as members of The Church of Jesus Christ of Latter-day Saints.



Floyd Oliver Garfield

#71 - Ruel Lee Wanlass (1906-1978)

Ruel Lee Wanlass served in the Southern States Mission from 1925 to 1927. He married in the Salt Lake Temple in 1929. They had at least one child together. Elder Wanlass baptized Doris Blanche Russell in the cold of winter in Crooked Creek, in 1927.



Ruel Lee Wanlass

#72 - Albert Grant Street (1903-1988)

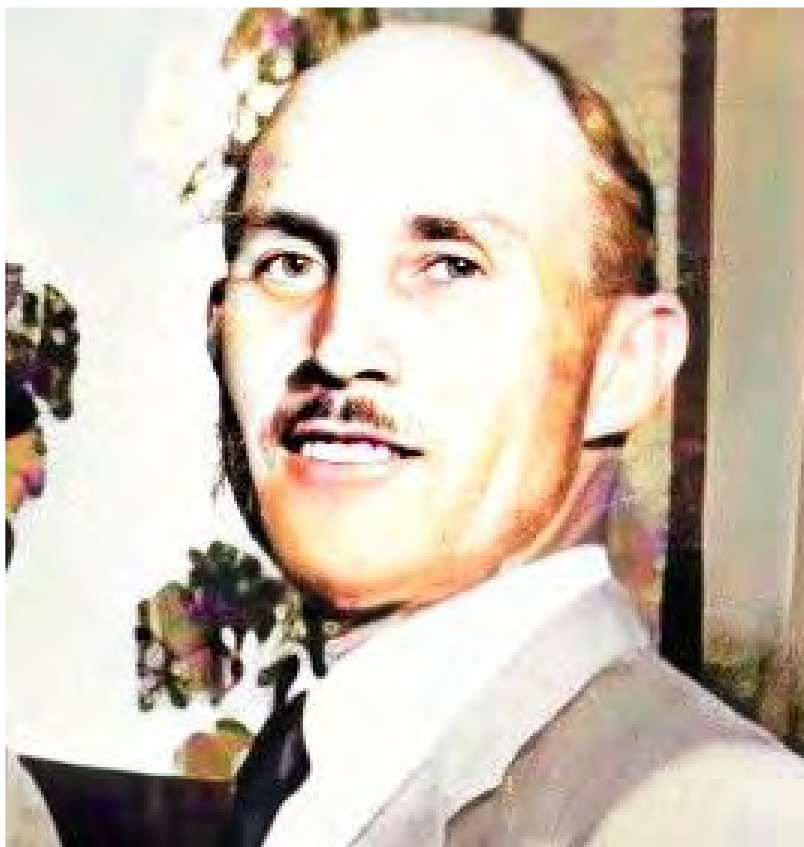
Albert Grant Street served in the Southern States Mission from 1927 to an unknown date. He worked in the office in Chattanooga. On November 1, 1927, he traveled to Millers Cove with the mission president, Charles A. Callis, to baptize JC Garland's youngest son, Paul Ezekiel Garland, who referred to President Callis and JC Garland as "dear friends."



Albert Grant Street

#73 - Joseph Max Rothe (1912-1997)

Joseph Max Rothe served in the East Central States Mission from 1931 to 1933. He married Norene Jones in the Salt Lake Temple in 1938. They raised two children in Utah and later served a mission together to Dublin, Ireland. Elder Rothe baptized Nedja Tipton in Cades Cove, in 1933.



Joseph Max Rothe

#74 - Ralph William Horrocks (1908-1979)

Ralph William Horrocks served in the East Central States Mission from 1934 to 1937. He married in the Salt Lake Temple in 1939. They raised one daughter together in Utah while he spent his career working for the US Smelting Mining and Refining Company. Elder Horrocks confirmed Josephine Ruth Tipton and William Bonham as members of The Church of Jesus Christ of Latter-day Saints in Townsend and Maryville, respectively, in 1935.



Ralph William Horrocks

#75 - Marion Hughes (1912-1997)

Marion Hughes served in the Southern States Mission from 1935 to 1937. He married in the Salt Lake Temple in 1938. They raised one daughter together. He served two stake missions and became Stake Patriarch. He was remembered for being “*close to the Lord, willing to do or go wherever he was needed,*” and loving “*the Church and bearing strong testimony of its truthfulness, of the Prophet Joseph Smith and his Savior.*” Elder Hughes confirmed Alberta Harmon and Nole Toliver Harmon members of The Church of Jesus Christ of Latter-day Saints, in 1937, and wrote vividly about their baptisms, at the age of 66, in his “life story” available on Family Search.



Marion Hughes

#76 - Vernon Mitchell Lillywhite (1912-1988)

Vernon Mitchell Lillywhite served in the Southern States Mission from 1935 to 1937. He married – in the Mesa Temple – Iris Mae Swain, who served in the Eastern States Mission from 1937 to 1938. He wrote about each day of his mission in his journal available on Family Search. Later in life, he wrote regarding his mission: *“It was the most enjoyable time of my life. My life was completely changed. I knew I could accomplish any assignment with God’s help.”* They raised five children together while he spent his career working for Douglas Aircraft as an engineer. Elder Lillywhite baptized Alberta Harmon and Nole Toliver Harmon in 1937.



Vernon Mitchell Lillywhite

#77 - LeRoy Arthur Palmer (1911-2003)

LeRoy Arthur Palmer served in the East Central States Mission from 1935 to 1937. He married Lucille Thomas – who served in the East Central States Mission from 1934 to 1936 – in the Salt Lake Temple, in 1939. They raised four children together in Arizona. LeRoy worked many years as a dairyman before he was seriously injured. He returned to work as a custodian at Snowflake High School and a dealer for Case Farm Equipment. Elder Palmer baptized Josephine Ruth Tipton in Townsend, in 1935.



LeRoy Arthur Palmer

#78 - Clifford Olene Weaver (1914-1971)

Clifford Olene Weaver served in the East Central States Mission from 1935 to 1937. He married in the Salt Lake Temple in 1937. They raised four sons in Utah. Elder Weaver baptized Robert Madison in Maryville, in 1935.



Clifford Olene Weaver

#79 - Marion George Forsyth (1917-1999)

Marion George Forsyth served in the East Central States Mission from 1937 to 1939. He married in the Salt Lake Temple in 1941. They raised eight children together. He received a bachelors degree from the University of Idaho in Moscow in agriculture education and agronomy. He taught school for 37 years at Salem High School and Ricks College. Some of his Church callings include Bishop, Stake President and Patriarch. Elder Forsyth confirmed Wonedith Harmon a member of The Church of Jesus Christ of Latter-day Saints, in 1938.



Marion George Forsyth

#80 - Willis Joseph Michaelson (1916-2009)

Willis Joseph Michaelson served in the East Central States Mission from 1938 to 1940. He married in the Salt Lake Temple in 1941. They raised two sons together before she passed away. He later remarried. He served three stake missions following his service in Tennessee. He graduated from the University of Wyoming. A family member wrote of him: *"He loved a good story and a good joke."* Elder Michaelson baptized Wonedith Harmon in 1938.



Willis Joseph Michaelson

#81 - Jesse Devoe Terry (1916-2008)

Jesse Devoe Terry served in the East Central States Mission from 1938 to 1940. He married in the Salt Lake Temple in 1945. They raised four children in Idaho. Elder Terry confirmed William Levi Harmon a member of The Church of Jesus Christ of Latter-day Saints, in 1939.



Jesse Devoe Terry

#82 - Gilbert Reed Hunter (1919-1981)

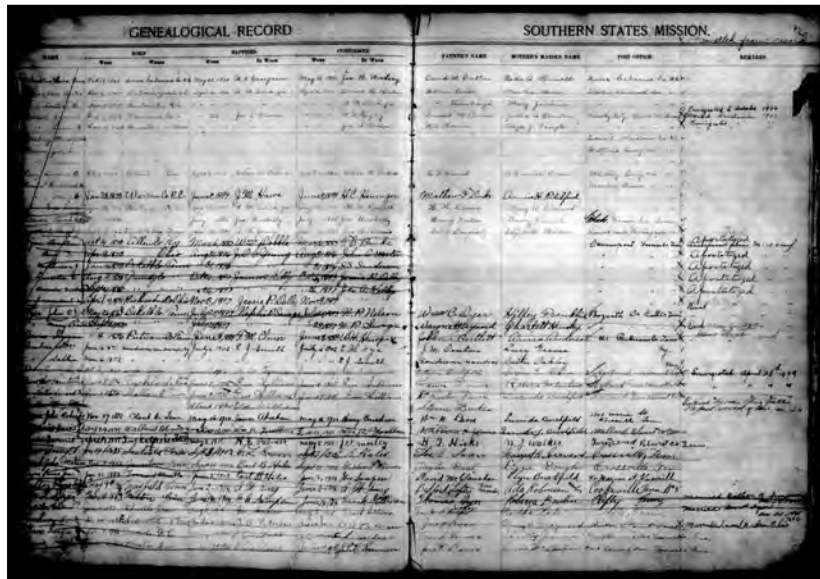
Gilbert Reed Hunter served in the East Central States Mission from 1939 to 1941. He married in the Idaho Falls Temple in 1962. They raised at least two children together in Idaho. He was well-known for playing the piano and singing in a quartet, and his son remembers him always kneeling down to say his prayers each night. He was quoted for often saying, *"You'll never know if you've been a successful parent until you see how your grandchildren turn out."* Elder Hunter baptized William Levi Harmon in 1939.



Gilbert Reed Hunter

List of Saints

The first 100 Smoky Mountain Saints baptized in chronological order



Southern States Mission Early Record of Baptisms

1. *23 December 1892: **Sarah Margaret Woody**¹⁰⁷ baptized by Alma Henry West and confirmed by John Hyrum Koyle
2. **5 August 1893: **Jordan Henry Harrison Hicks**¹⁰⁸ baptized and confirmed by Robert Cunningham Young
3. **5 August 1893: **Louvenia Hicks**¹⁰⁹ baptized by Robert Cunningham Young and confirmed by Leo Thomas Shelley
4. 30 November 1893: **Alexander Harrison Garland**¹¹⁰ baptized by Robert Cunningham Young and confirmed by William Ricks
5. 30 November 1893: **Joseph John Calvin (JC) Garland**¹¹¹ baptized by Robert Cunningham Young and confirmed by William Ricks
6. 30 November 1893: **Sarah Margaret Cauble**¹¹² baptized and confirmed by Robert Cunningham Young
7. 30 November 1893: **Andrew Johnson Smith**¹¹³ baptized and confirmed by Robert Cunningham Young
8. 10 December 1893: **Jonathan Woody**¹¹⁴ baptized by Jedediah Grant Shumway and confirmed by Joseph Cross Orme

9. 11 January 1894: **William Edward Silver Garland**¹¹⁵ baptized by Thomas Watts Sloan and confirmed by Robert Cunningham Young
10. 11 January 1894: **Louella Garland**¹¹⁶ baptized by Thomas Watts Sloan and confirmed by Robert Cunningham Young
11. 11 January 1894: **Lona Mae Garland**¹¹⁷ baptized and confirmed by Thomas Watts Sloan
12. 7 April 1895: **Samuel Patterson Harmon**¹¹⁸ baptized by William Lehi Hayes and confirmed by John Roland Halliday
13. 5 May 1895: **Polly Ann Davis**¹¹⁹ baptized by Hans Walter Christensen and confirmed by James Alma Muir
14. 2 August 1896: **John Goulder Harmon**¹²⁰ baptized by William Wright Fairbourn and confirmed by James Alma Muir
15. 23 August 1896: **Mary Jane Davis**¹²¹ baptized by William Henry Carter and confirmed by William Wright Fairbourn
16. 14 May 1897: **William Charles Garland**¹²² baptized by Frederick Warnick and confirmed by Soren Peterson
17. 6 June 1897: **James Isaiah Franklin**¹²³ baptized by John Terry and confirmed by Willard Gailey
18. 18 December 1898: **John Pressley (JP) Garland**¹²⁴ baptized by Ralph Mitchell and confirmed by Ashel Thorne
19. 21 January 1900: **Mary Jane Harmon**¹²⁵ baptized by Niels Wilford Georgeson and confirmed by Joseph Henry Woolsey
20. 23 March 1902: **Robert Filmore Garland**¹²⁶ baptized by Othello Roundy and confirmed by Melvin Howard Randall
21. 23 March 1902: **George Woody**¹²⁷ baptized and confirmed by Othello Roundy
22. 23 March 1902: **Laura Bell Harmon**¹²⁸ baptized by Othello Roundy and confirmed by Melvin Howard Randall
23. 4 May 1902: **William Council Harmon**¹²⁹ baptized by Melvin Howard Randall and confirmed by Othello Roundy
24. ****4 May 1902: **Jobe Abraham Harmon**¹³⁰ baptized and confirmed by Melvin Howard Randall
25. 25 May 1902: **Joseph Franklin Harmon**¹³¹ baptized by Othello Roundy and confirmed by Abinadi Wesley Porter
26. 3 August 1902: **William C. Bonham**¹³² baptized and confirmed by Howard Hoskins Hale
27. 10 April 1904: **General Washington Harmon**¹³³ baptized and confirmed by David Samuel

Warren

28. 6 June 1904: **Lucinda Josephine Burchfield**¹³⁴ baptized and confirmed by Wilford Woodruff Freeman
29. 6 June 1904: **Pearl Woody**¹³⁵ baptized and confirmed by Wilford Woodruff Freeman
30. 6 June 1904: **Cora Bell Woody**¹³⁶ baptized by Hyrum Lester Bair and confirmed by Joseph Cross Orme
31. 12 June 1904: **David Lafayette Whitehead**¹³⁷ baptized by David Samuel Warren and confirmed by Wilford Woodruff Freeman
32. 11 August 1907: **Olive Retta Harmon**¹³⁸ baptized by George Leonard Hobson and confirmed by Arnold Rose Meacham
33. 11 August 1907: **Milburn Asher Harris**¹³⁹ baptized by George Leonard Hobson and confirmed by Arnold Rose Meacham
34. 11 August 1907: **Champion Burke Harris**¹⁴⁰ baptized and confirmed by George Leonard Hobson
35. 11 August 1907: **Lillie Hayes Garland**¹⁴¹ baptized and confirmed by George Leonard Hobson
36. 20 October 1907: **Elmyra Miller**¹⁴² baptized and confirmed by Gustavious Williams
37. 9 June 1908: **William Houston Davis**¹⁴³ baptized and confirmed by Gustavious Williams
38. 9 June 1908: **Luther Howard Davis**¹⁴⁴ baptized and confirmed by Gustavious Williams
39. 7 May 1909: **Fanathera Dora Woody**¹⁴⁵ baptized by Heber John Smith and confirmed by Wallace Hunt Larson
40. 24 September 1909: **Charles Harrison Russell**¹⁴⁶ baptized and confirmed by William Martin Hunter
41. 24 September 1909: **Minnie Sisera Winters**¹⁴⁷ baptized by William Martin Hunter and confirmed by Alva Willmott Keller
42. 16 May 1910: **John Robert Davis**¹⁴⁸ baptized by James Abraham Jr. and confirmed by George Henry Erickson
43. 12 December 1910: **Braska Mae Harmon**¹⁴⁹ baptized by William Price Fullmer Jr. and confirmed by John Charles Burrell
44. 18 December 1910: **Ethel C. Davis**¹⁵⁰ baptized and confirmed by William Price Fullmer Jr.
45. 17 April 1911: **Carl Allen Farr**¹⁵¹ baptized by Jacob Benjamin Higginson Jr. and confirmed by Alvin L. Bailly
46. 5 May 1911: **Dora Tipton**¹⁵² baptized and confirmed by Heber Ewer Palmer

47. 5 May 1911: **Eliza Lee Hicks**¹⁵³ baptized by Heber Ewer Palmer and confirmed by John Isaac Morley
48. 5 May 1911: **Rachel Tennessee Hicks**¹⁵⁴ baptized by Heber Ewer Palmer and confirmed by John Isaac Morley
49. 28 May 1911: **Martha Elizabeth Lane**¹⁵⁵ baptized by John Isaac Morley and confirmed by Heber Ewer Palmer
50. 27 July 1912: **Austin Hale Harmon**¹⁵⁶ baptized by George Alma Sampson and confirmed by John Lawrence Lowry
51. 1 October 1912: **Toliver Andrew Parham**¹⁵⁷ baptized by George Alma Sampson and confirmed by Heber Ewer Palmer
52. 2 June 1913: **Jane McClanahan**¹⁵⁸ baptized by Earl Bradford Hales and confirmed by George Alma Sampson
53. 14 April 1914: **Charles Milus Kilburn**¹⁵⁹ baptized by Louis Henry Laney and confirmed by Clarence Hyrum Yates
54. 23 August 1914: **Laura Walker**¹⁶⁰ baptized by Frank Sullivan and confirmed by George Alma Sampson
55. 15 November 1914: **Mary Lucinda Tefeteller**¹⁶¹ baptized by Charles Clifford Robertson and confirmed by William Stanton Hamblin
56. 15 November 1914: **Cora Elverta Whitehead**¹⁶² baptized and confirmed by Charles Clifford Robertson
57. 15 November 1914: **Stella May Whitehead**¹⁶³ baptized and confirmed by Charles Clifford Robertson
58. 15 November 1914: **Rhoda Anna Whitehead**¹⁶⁴ baptized by Charles Clifford Robertson and confirmed by William Stanton Hamblin
59. 23 July 1916: **Synthia Catherine Elliot**¹⁶⁵ baptized and confirmed by August Emanuel Hedin
60. 28 August 1916: **Jesse Simeon Brown**¹⁶⁶ baptized by Charles Love Flake Jr and confirmed by James Baron
61. 10 August 1917: **Hattie Jane Gentry**¹⁶⁷ baptized by Thomas Charles Sutton and confirmed by Loren Joseph Blain
62. 10 August 1917: **Lona Parham**¹⁶⁸ baptized by Thomas Charles Sutton and confirmed by Loren Joseph Blain
63. 10 August 1917: **Lewis Calvin Parham**¹⁶⁹ baptized and confirmed by Thomas Charles Sutton
64. 9 March 1918: **Lila Tefeteller**¹⁷⁰ baptized and confirmed by Loren Joseph Blain
65. 9 March 1918: **Georgia Edna Wilcox**¹⁷¹ baptized by Loren Joseph Blain and confirmed by

Ernest Langston

66. 14 July 1918: **Susie Melissa Rouse**¹⁷² baptized by Hugh Hamilton Service and confirmed by Mernice Linton Griner
67. 13 September 1918: **James Oliver Smith**¹⁷³ baptized and confirmed by Joseph Franklin Jensen
68. 27 September 1918: **Wilburn B. Townsend Garland**¹⁷⁴ baptized by Loren Joseph Blain and confirmed by Hugh Hamilton Service
69. 27 September 1918: **Bessie Ann Frye**¹⁷⁵ baptized by Loren Joseph Blain and confirmed by Hugh Hamilton Service
70. 27 September 1918: **Homer Frye**¹⁷⁶ baptized and confirmed by Loren Joseph Blain
71. 27 September 1918: **Burley Lorina Harmon**¹⁷⁷ baptized by Loren Joseph Blain and confirmed by Hugh Hamilton Service
72. 31 August 1918: **Minta Lovada Harris**¹⁷⁸ baptized by Daniel Stanley Adams and confirmed by Horace Raymond Pond
73. 31 August 1918: **Dempsey Roosevelt Harris**¹⁷⁹ baptized and confirmed by Daniel Stanley Adams
74. 31 August 1918: **Virgil Hiram Harris**¹⁸⁰ baptized by Daniel Stanley Adams and confirmed by Horace Raymond Pond
75. 9 May 1919: **Margaret Lane Russell**¹⁸¹ baptized and confirmed by Owen Marion Davis
76. 7 October 1919: **Lewis Carson Whitehead**¹⁸² baptized by Roy West and confirmed by Oswald Jensen
77. 27 October 1919: **Leroy Morley Russell**¹⁸³ baptized by Oswald Jensen and confirmed by Roy West
78. 28 May 1920: **Horace Lester Wilcox**¹⁸⁴ baptized by Alden Conrad Sorenson and confirmed by Marius Fred Hansen
79. 28 May 1920: **Pearl Edith Wilcox**¹⁸⁵ baptized and confirmed by Alden Conrad Sorenson
80. 18 February 1921: **Rosie Davis**¹⁸⁶ baptized by Joseph Parley Heiner and confirmed by Marius Fred Hansen
81. 15 May 1921: **Mack Davis**¹⁸⁷ baptized by Marius Fred Hansen and confirmed by Alden Conrad Sorenson
82. 29 June 1921: **Ralph Lamon Whitehead**¹⁸⁸ baptized and confirmed by Alden Conrad Sorenson
83. 29 June 1921: **William Moses Whitehead**¹⁸⁹ baptized by Alden Conrad Sorenson and confirmed by Marius Fred Hansen

84. 13 August 1921: **Frank McPherson Harris**¹⁹⁰ baptized by Royal Jensen and confirmed by Douglas Love Paxman
85. 13 August 1921: **Ernest Edgar Washington Harris**¹⁹¹ baptized and confirmed by Royal Jensen
86. 16 August 1921: **William Wade Hampton Brown**¹⁹² baptized Rulon Harlum Nielsen and confirmed by Collins Rulon Rogers
87. 2 June 1922: **Ether Lloyd Harmon**¹⁹³ baptized by Thomas Gilbert Gibby and confirmed by David John Black
88. 16 June 1922: **Rachel Emeline Tucker**¹⁹⁴ baptized by David John Black and confirmed by Thomas Gilbert Gibby
89. 30 May 1925: **John Francis Cooper**¹⁹⁵ baptized and confirmed by Floyd Oliver Garfield
90. 30 May 1925: **Minnie Proctor**¹⁹⁶ baptized by Floyd Oliver Garfield and confirmed by Frank Edgar Douglas
91. 26 September 1925: **Bessie Marie Harris**¹⁹⁷ baptized and confirmed by Floyd Oliver Garfield
92. 24 January 1926: **Doris Blanche Russell**¹⁹⁸ baptized by Ruel Lee Wanlass and confirmed by Floyd Oliver Garfield
93. 1 November 1927: **Paul Ezekiel Garland**¹⁹⁹ baptized by Albert Grant Street and confirmed by Charles Albert Callis
94. 21 September 1933: **Nedja E. Tipton**²⁰⁰ baptized Joseph Max Rothe and confirmed by Amasa L. Hamblin
95. 27 March 1935: **Robert Madison** baptized by Clifford Olene Weaver and confirmed by Ralph William Horrocks
96. 14 May 1935: **Josephine Ruth Tipton**²⁰¹ baptized by Leroy Arthur Palmer and confirmed by Ralph William Horrocks
97. ***11 February 1937: **Alberta Harmon**²⁰² baptized by Mitchell Vernon Lillywhite and confirmed by Marion Hughes
98. ***11 February 1935: **Nole Toliver Harmon**²⁰³ baptized by Mitchell Vernon Lillywhite and confirmed by Marion Hughes
99. 24 August 1938: **Wonedith Smith**²⁰⁴ baptized by Willis Joseph Michaelson and confirmed by Marion George Forsyth
100. 23 August 1939: **William Levi Harmon**²⁰⁵ baptized by Gilbert Reed Hunter and confirmed by Jesse Devoe Terry

Southern States Mission, East Tennessee Conference Baptismal Records²⁰⁶²⁰⁷²⁰⁸²⁰⁹²¹⁰

**The first members of the Woody family, Sarah Woody and Cora Woody, and their parents, Jonathan Woody and Samantha Naillon, moved from Cocke County to Blount County at an unknown date*

between July 1894 and April 1895, based on a review of mission journals, East Tennessee Conference Minutes, and where the missionaries were assigned at the time of their baptisms. They were baptized in Cocke County, Tennessee and, as early as April 1895, all four were living in Blount County, Tennessee – Sarah Woody in Millers Cove, and Jonathan and Samantha also in Millers Cove and then in Townsend, and Cora Woody at an unknown location in Blount County. The first documentation of Sarah Woody living in Blount County is April 5, 1895 in the mission journal of Elder William Hayes, again July 9, 1895 in the mission journal of Elder James Hubbard, and also at later dates in other mission journals. The first documentation of Jonathan Woody and Samantha Naillon living in Millers Cove is September 28, 1895 in the mission journal of Elder John Hinckley, in Townsend on February 2, 1904 in the mission journal of Elder Leroy Armstrong, and possibly in Millers Cove June 5-7, 1902 in the mission journal of Elder Abinadi Porter. Cora Woody was baptized in Cocke County on July 7, 1894, according to baptismal records and the mission journal of Elder Hyrum Bair and is recorded later in East Tennessee Conference minutes living in Blount County.

***Jordan and Louvenia Hicks were baptized in Mitchell, North Carolina in 1885, based on baptismal records, and re-baptized in Millers Cove, Tennessee in 1893, based on the mission journal of Elder Robert Young, baptismal records, and East Tennessee Conference Minutes.*

****Nole and Alberta Harmon were born in Cades Cove, Tennessee and baptized in Georgia before returning to East Tennessee.*

*****Jobe Harmon has two baptismal records dated 1897 and 1902. It is possible he was baptized in 1897 and re-baptized in 1902.*



Missionaries with members in Maryville, TN (1911)

Garland Family #1: First Baptized Members

1893-1927

There were 14 Garland family members baptized in Blount County from 1893 to 1927.

1st Generation Member:

- Alexander Harrison Garland²¹¹

2nd Generation Members:

- Joseph John Calvin (JC) Garland: Son of Alexander Garland²¹²
 - Sarah Margaret Cauble: 1st wife of Joseph John Calvin (JC) Garland³
 - Hattie Jane Gentry: 2nd wife of Joseph John Calvin (JC) Garland⁴

3rd Generation Members:

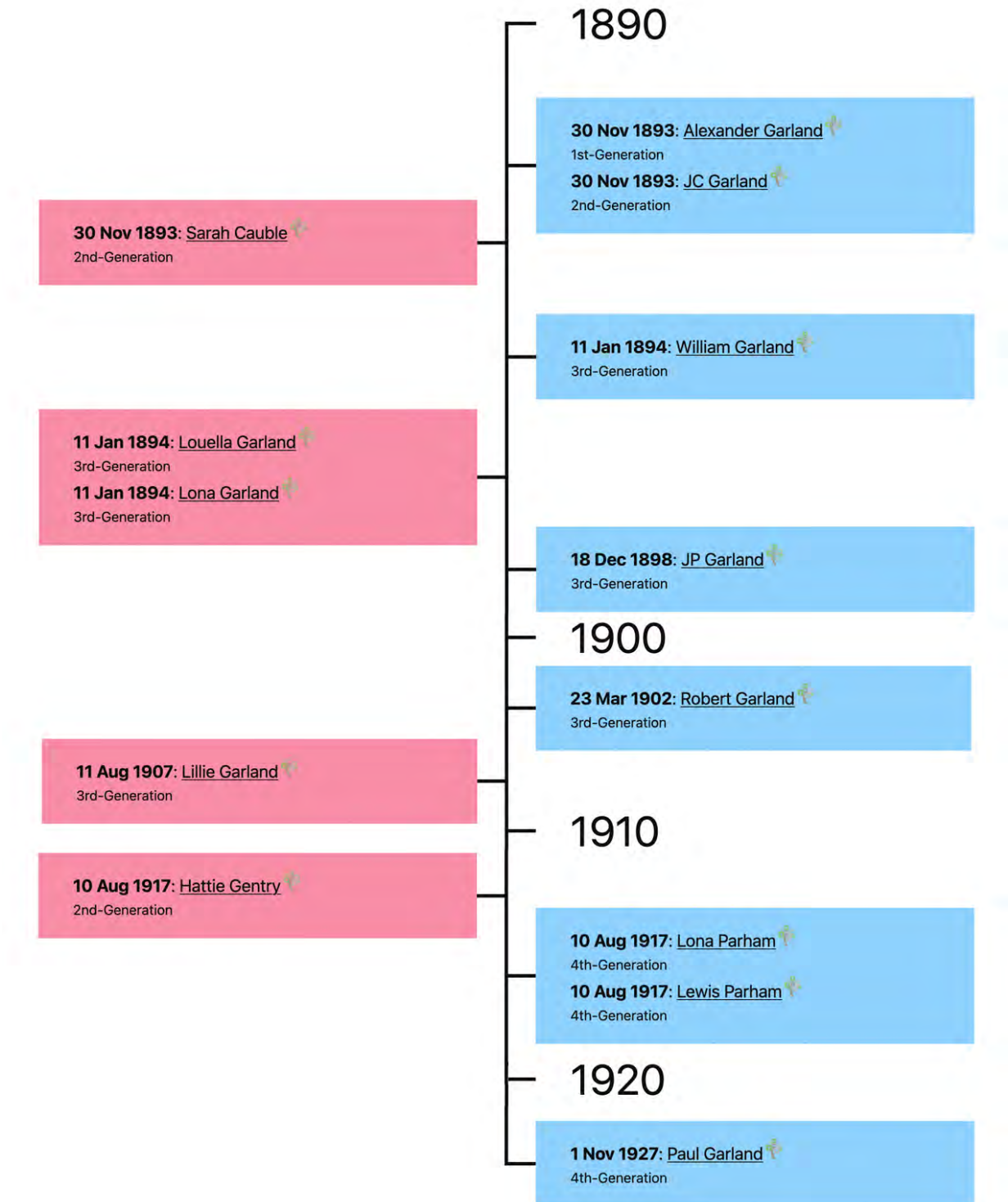
- Louella Garland: Daughter of Joseph John Calvin (JC) Garland and Sarah Margaret Cauble²¹⁵
 - Toliver Andrew Parham: Husband of Louella Garland⁶
- William Edward Silver Garland: Son of Joseph John Calvin (JC) Garland and Sarah Margaret Cauble²¹⁷
- Lona Mae Garland: Daughter of Joseph John Calvin (JC) Garland and Sarah Margaret Cauble²¹⁸
- John Pressley Garland: Son of Joseph John Calvin (JC) Garland and Sarah Margaret Cauble²¹⁹
- Lilly Hayes Garland: Daughter of Joseph John Calvin (JC) Garland and Sarah Margaret Cauble²²⁰
- Robert Filmore Garland: Son of Joseph John Calvin (JC) Garland and Sarah Margaret Cauble²²¹
- Paul Ezekiel Garland: Son of Joseph John Calvin (JC) Garland and Hattie Jane Gentry²²²

4th Generation Members:

- Lewis Calvin Parham: Son of Toliver Andrew Parham and Louella Garland²²³

- Lona Parham: Daughter of Toliver Andrew Parham and Louella Garland²²⁴

Timeline of Baptisms



Garland, Alexander Harrison

Alexander Harrison Garland (1823-1902) – 1st Generation Member

- 30 November 1893: **Alexander Harrison Garland** was baptized and confirmed by Robert Cunningham Young

Alexander Garland emigrated from Mitchell, North Carolina like many of the first Saints in Blount County. He married Eliza Jane Nelson in 1848 and they had nine children together. He was 70 years old when he was baptized with his son, Joseph John Calvin (JC) Garland, and his daughter-in-law, Sarah Margaret Cauble. In 1894, Elder Robert Cunningham Young documented Alexander's baptism in his journal in 1893 and mentioned giving further instructions to him as a member of the Church of Jesus Christ. Though it may be speculated from the below journal entry of January 2, 1894 that Alexander Garland's wife, Eliza Jane Nelson, may have been baptized, a baptismal record or journal entry documenting such has yet to be identified.

***Thursday - 30 [November 1893]** Went over to Abram's Creek and dedicated a spot to baptize some converts. I baptized Alexander [Harrison] Garland, son of Steven [Joseph] Garland and Betsey [Elizabeth] McKeeney. Also [Joseph] John Calvin [JC] (better known as Joe) Garland, son of Alexander [Harrison] Garland and Eliza [Jane] Nelson. Sarah Margaret [Cauble] Garland, daughter of Peter Vargary [Vardry] Cauble and Mary Ann Mosteller and also Andrew Johnson Smith, son of Marquis Lafayette Smith and Eliza[beth Henly] Nelson. I confirmed the last named [Andrew Johnson Smith] and Sarah Margaret [Cauble] and Elder [William] Ricks confirmed the other two. We held meeting at Joe's [John Calvin (JC) Garland]...*

***Tuesday - 2 [January 1894]** It is nice and clear this morning. Quite hard frost last night. Started for Millers Cove about 9 AM. Arrived about 1 PM. Mr. Hearn told me before I left that he intended to get baptized. Brother [Joseph John Calvin (JC)] Garland's folks [Alexander Harrison Garland and Eliza Jane Nelson] were glad to see us. Spent the evening in telling them of their duties. They feel well in the work. 8 [miles]²²⁵*

Alexander Garland's grandson, Paul Ezekial Garland, published a book in 1994 titled "The History of the Garland Family in America," which provides an understanding of his grandfather's early life and death. Though it is now known that Alexander Garland was a baptized member of The Church of Jesus Christ of Latter-day Saints because of the journal of Elder Robert Cunningham Young, which has brought to light a greater understanding of both his baptism and, particularly, the powerful role his son, Joseph John Calvin (JC) Garland, had in the growth of the early Church in East Tennessee, their baptisms and greater details of their activities as members of the Church had been lost until more recently.

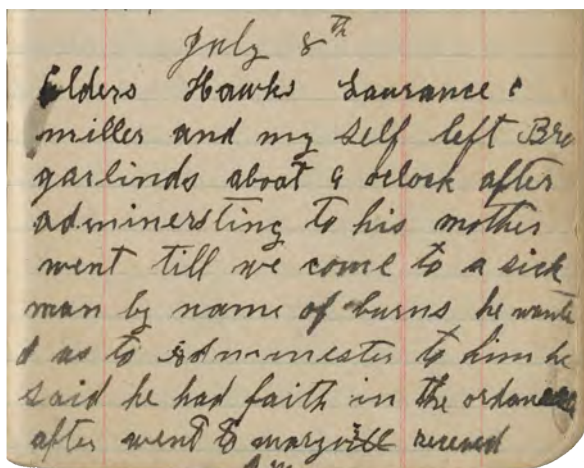
"Alexander left home in his early manhood and secured a job as a switchman on a railroad that ran from east Tennessee to Lynchburg, Virginia. It was in Lynchburg that he met his wife. She was a clerk in a store that belonged to John G. Meems. After their marriage they made their home in a log cabin in Garland's Gap, atop Pumpkin Patch Mountain, between Bakersville, North Carolina and Little Rock Creek. It was here they raised their family during the dreadful period of the Civil War. This gap in the mountain was named for him. The cabin was still standing in 1974 when I visited there accompanied by my son, Leonard. The land and cabin have been purchased by a Florida family and they have since remodeled the cabin.

Alexander was a lumberman and cattle raiser. At the time of his death he was living with his son in Walland, Blount County, Tennessee. He had gone down to the creek to bathe. His foot slipped on a rock, he fell and hit his head on a rock, and he was killed. It is believed that he and his son, [Joseph] John Calvin [(JC) Garland], were the first members of the Mormon Church to live in Tennessee. Both were devout church members despite the fact no other church members lived in the same county."²²⁶

In Calvin Stephens' biography of Howard Melvin Randall – a missionary who served in Blount County and knew Alexander Garland – he retold the following from the journal entries for May 2-3, 1902 of Elder Howard Randall:

"While in [Millers] Cove, [Elder] Howard [Randall] was called upon to preach his first funeral sermon. A grandpa [Alexander] Garland (apparently this is what his family and the missionaries called him) turned up missing one morning. When a search for him was made, he was found lying dead in the creek; his body was returned to the house [of Joseph John Calvin (JC) Garland] where the missionaries were staying. The next day [Elder] Howard [Randall] and others dressed him and prepared him for burial. At 12:30 p.m. funeral services were conducted at the church with [Elder] Howard [Randall] being asked to preach the funeral sermon."²²⁷

Alexander Garland passed away May 2, 1902, at the age of 78, and is buried in Millers Cove Cemetery. A few months later, Elder Abinadi Porter documented arriving in Blount County a week after his death. In July, Eliza was not doing well and the missionaries gave her a blessing.



July 8th
Elders Hawk Lawrence &
Miller and my self left Bro
Garlands about 9 o'clock after
administering to his mother
went till we come to a sick
man by name of Burns he want
ed us to administer to him he
said he had faith in the ordinance
after went to Marysville received

[Tuesday] - 8 July 1902 Elder[s Claudius Eugene] Hawk[e]s, [Thomas] Lawrence and [Melvin Parley] Miller and myself left Bro[ther Joseph John Calvin (JC)] Garl[a]nd's about 9 o'clock after administering to his mother, [Eliza Jane Nelson]. Went till we came to a sick man by name of Burns. He wanted us to administer to him. He said he had faith in the ordinance. After, went to Marysville (sic), received a letter from my wife and Bishop Ingelstrom. Arrived to the home of W[illia]m Ward. Stopped overnight. Walked 18 miles.²²⁸

Eliza died six years later, in 1908, at the age of 88, and is buried in Mitchell, North Carolina. Their son, Joseph John Calvin (JC) Garland, who was baptized with

Alexander Garland, became a second generation member and one of the most powerful influences in the growth of the Church during the first years in Blount County.

Garland, Joseph John Calvin (JC), Sarah Margaret Cauble, and Hattie Jane Gentry

Joseph John Calvin (JC) Garland (1851-1928) – 2nd Generation Member

- 30 November 1893: **Joseph John Calvin (JC) Garland** was baptized by Robert Cunningham Young and confirmed by William Ricks
 - Son of 1st Generation Member: Alexander Harrison Garland

Sarah Margaret Cauble (1857-1914)

- 30 November 1893: **Sarah Margaret Cauble** was baptized and confirmed by Robert Cunningham Young
 - First wife of Joseph John Calvin (JC) Garland

Hattie Jane Gentry (1890-1977)

- 10 August 1917: **Hattie Jane Gentry** was baptized by Thomas Charles Sutton and confirmed by Loren Joseph Blain
 - Second wife of Joseph John Calvin (JC) Garland

Joseph John Calvin (JC) Garland was the most influential member missionary in Blount County as the Church of Jesus Christ first began to grow at the turn of the century, from his joining the Church in 1893 until his death in 1928. His calling in the Church is unknown; however, as documented in a East Tennessee Conference mission photo from 1897 with President Elias S. Kimball and a missionary's journal in 1911, it is evident that he was very involved in directing member activities and mission work as the elders would visit him immediately before and after baptisms, presumingly to report activities. He owned a mill in Walland and large properties in Millers Cove. He was well known in the community as a man of influence and strength as the Maryville Times reported him to be "one of the strongest men in the county."²²⁹

"Bro[ther Joseph John Calvin (JC)] Garland is a large raw-boned man. A typical Southerner. A good Saint and has a heart like an ox."

Elder James Hubbard



JC Garland (1917)

JC Garland's story began in 1892, at the age of 42, when he first appeared in the journal of Elder Robert Cunningham Young. JC Garland's home was located at "the extreme west end of Miller's Cove in Blount Co[unty], Tennessee. Today it is called Mountain Homes and Blackberry Farm."²³⁰ Over the next year he became eager to learn about the gospel and eventually inquired to be baptized, which he fulfilled with his father, Alexander Garland, and his first wife, **Sarah Margaret Cauble**, who took great care of the missionaries.

In 1917, after the death of Sarah, his second wife, **Hattie Gentry**, was then baptized. Missionaries' journals document his actions inviting large groups of neighbors to his home for meetings and his friend, Charlie Garland, to learn about the Gospel of Jesus Christ. The following month, his three children were baptized and, three years later, Charlie Garland was baptized. Ultimately, seven of JC Garland's children would also be baptized. He sought out the missionaries in Knoxville and brought them back to Millers Cove after they had been away laboring in Knoxville for some time, which led to the

baptism of Samuel Harmon.

There are large gaps in historical records as missionary journals largely discuss JC and Sarah from 1892 to 1895. He is also documented in 1897 visiting with the missionaries and hosting them for a meeting at his home in Millers Cove. The next available mention of him is in 1909, when he takes out his endowment in the Salt Lake Temple, and the next available missionary journal is not until 1911, when JC and Sarah are the first members to greet and host the missionaries upon their arrival after transfers. Despite not having any missionary journals available from 1896-1910, the missionaries of the East Tennessee Conference are photographed in Cherokee, North Carolina at a meeting in August 1896. The photo captures 27 missionaries, Mission President Elias S. Kimball, and standing tall in the back of the photo is JC Garland.²³¹



Joseph John Calvin (JC) Garland with East Tennessee Conference missionaries (August 1896)

In 1927, soon-to-be apostle Charles A. Callis confirmed JC and Hattie's child a member of The Church of Jesus Christ. The last documented Church history of JC Garland is in 1927, when he gifted 25 cents to Blanche Russell at her cold winter baptism in Crooked Creek. In late-1892, JC Garland is first introduced in the journal of Elder Robert Cunningham Young, in which the elders were hosted by the Garlands, they discussed the Gospel of Jesus Christ and held an outdoor meeting with 60 people in attendance at the Garland's home.

Thursday - 3 [November 1892] *This being fast day we went without breakfast. It is raining this morning. After dinner we went through the rain to Millers Cove. We had quite a time getting down the canyon as the water was up. We stopped overnight with Joe [John Calvin (JC)] Garland and we were treated well. We sang songs and spoke on the principles of the gospel. 7 [miles]*

Saturday - 5 [November 1892] *We went to Mr. William Sayman's place where we had intended to hold meeting this evening. He thought it best not to hold the meeting here as they are going to have a trial today. After dinner we went down to the trial but there was a poor case of it. They could not prove anything against her, only what she had told them, but they found her guilty. In the evening we held meeting at Mr. [Joseph John Calvin (JC)] Garland's. There were about 60 present. I spoke first about forty-five minutes on the First Prin[ciples] of the Gospel. Elder [Lewis Alma] Adams followed on the Divine Authenticity of the B[oo]k of M[ormon]. We had a very good time. 3 [miles]²³²*

The elders were away for over a month laboring in other parts of the county and returned, in December 1892 and March and April 1893, when the Garlands again hosted the missionaries. The missionaries began sharing additional doctrines of the Gospel of Jesus Christ. JC Garland also invited the missionaries to share the gospel with his friend, William Charles Garland.

Thursday - 13 [December 1892] *We started out for Millers Cove. We got on the wrong trail and got lost as it was foggy and came back to where we started before we were aware of it. We took dinner with Mr. White then started out again. This time we got along all right, got over in the cove in good time. Stopped with Joe [John Calvin (JC)] Garland. 10 [miles]*

Saturday - 25 [March 1893] *Happy Valley. We started for Millers Cove about 8:30. Had dinner at Neuberts Mills'. He invited us back. We visited some houses in the cove that we missed before. We stayed with Joe [John Calvin (JC)] Garland. I took up salvation for the dead and some of the other principles of the gospel. 8 [miles]*

Friday - 21 [April 1893] *Millers Cove. Mr. Walker insisted on us staying until after dinner, which we did. They cordially invited us to come back. We crossed the Little River on a skiff and went over in the other end of the cove and stayed with Joe [John Calvin (JC)] Garland. He treated us kind as usual... 3 [miles]*

Saturday - 22 [April 1893] *Millers Cove. Mr. [Joseph John Calvin (JC)] Garland asked us to stay until afternoon, then he would go about six miles to see [William] Charley Garland, which we agreed to do. He lives up in the mountain about three miles east of the Cove Road. Mr. [William Charles] Garland is interested in our doctrine. We had quite a conversation on the gospel... 7 [miles]²³³*

Over the next months of May, June, July, August, September and November, the missionaries continued to visit with the Garlands and teach the gospel. The missionaries regularly reported that the Garlands were kind hosts and good friends. In September 1893, the elders who had been ministering to the Garlands attended a missionary conference in Newport, in which President J. Golden Kimball taught the elders to "not urge any to get baptized, let them take their time." Following the conference, in September, JC Garland inquired to be baptized and, in November, he was baptized with his father, Alexander Garland, and his first wife, Sarah Margaret, and his friend, Andrew Smith.

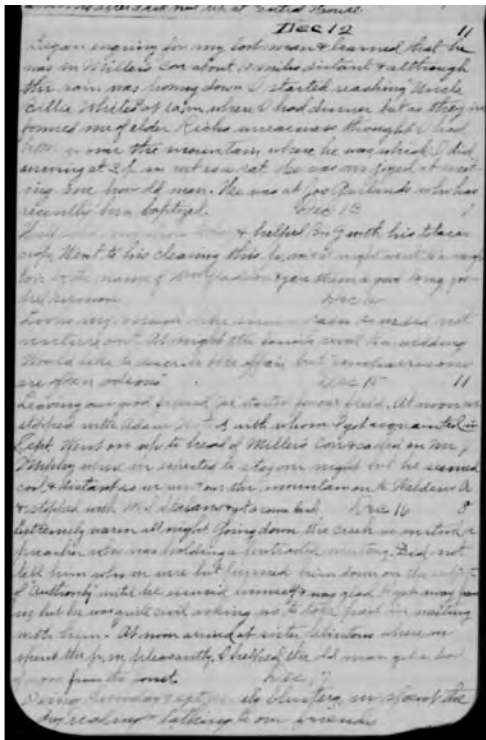
Saturday - 11 [November 1893] *...Went up to Millers Cove... Went to Joe [John Calvin (JC)] Garland's and was kindly treated. He spoke some about being baptized. 12 [miles]*

Tuesday - 28 [November 1893] ...Started for Millers Cove although I was somewhat ailing. Elder [William] Ricks killed a pig for Joe [John Calvin (JC)] Garland as he was away from home. I am a good deal better today. 8 [miles]

Wednesday - 29 [November 1893] Spent the day and night with Mr. [Joseph John Calvin (JC)] Garland. Helped him pull and pit some turnips. Talked some to Joe [John Calvin (JC)] Garland and Andy [Johnson] Smith on the gospel. 0 [miles]

Thursday - 30 [November 1893] Went over to Abram's Creek and dedicated a spot to baptize some converts. I baptized Alexander [Harrison] Garland, son of Steven [Joseph] Garland and Betsey [Elizabeth] McKeeney. Also [Joseph] John Calvin [JC] (better known as Joe) Garland, son of Alexander [Harrison] Garland and Eliza [Jane] Nelson. Sarah Margaret [Cauble] Garland, daughter of Peter Vargary [Vardry] Cauble and Mary Ann Mosteller and also Andrew Johnson Smith, son of Marquis Lafayette Smith and Eliza[beth Henly] Nelson. I confirmed the last named [Andrew Johnson Smith] and Sarah Margaret [Cauble Garland] and Elder [William] Ricks confirmed the other two. We held meeting at Joe's [John Calvin (JC) Garland]. [William] Charley Garland said he would want to be baptized after a while. 3 [miles].²³⁴

Another companionship, Elder William Lehi Hayes and Elder William Ricks – not assigned to Blount County at that time – visited with the Garlands shortly after their baptisms while they were en route to their assigned field of labor.



*Elder William Lehi Hayes Journal
(12-15 December 1893)*

[Tuesday] - 12 December [1893] Began inquiring for my lost man and learned that he was in Millers Cove about 10 miles distance and, although the rain was coming down, I started reaching "Uncle Billie White's" at 1 AM (sic), where I had dinner but as they informed me of Elder [William] Ricks' uneasiness, thought I had better go over the mountain where he was, which I did. Arriving at 3 PM wet as a rat. He was at Jos[eph John Calvin (JC)] Garlands who has recently been baptized.

[Wednesday] - 13 December [1893] Half-soled my shoes today and helped Bro[ther Joseph John Calvin (JC)] G[arland] with his tobacco crop. Went to his clearing this PM and at night went to rough [illegible] by the name of William Gladden and gave them a good long gospel sermon.

[Friday] - 15 December [1893] Leaving our good friend Joe [John Calvin (JC) Garland] for our field...²³⁵

Elder Robert Cunningham Young and Elder Thomas Watts Sloan returned to Millers Cove and spent the first week of 1894 with the Garlands. This week consisted of gospel discussions, teaching "them of their duties" as members of the Church, and blessing their children. It is also notable that, again, JC Garland

is looking to share the gospel with friends and neighbors. Their final day with the Garlands was spent baptizing the three oldest children.

Tuesday - 2 [January 1894] It is nice and clear this morning. Quite hard frost last night. Started for Millers Cove about 9 AM. Arrived about 1 PM. Mr. Hearn told me before I left that he intended

to get baptized. Brother [Joseph John Calvin (JC)] Garland's folks [Alexander Harrison Garland and Eliza Jane Nelson] were glad to see us. Spent the evening in telling them of their duties. They feel well in the work. 8 [miles]

Wednesday - 3 [January 1894] *Spent the day with Brother [Joseph John Calvin (JC)] Garland in reading. Popped some corn and they put molasses candy in it. I had a bath today. Spent the night with them telling them of their duties and asking them questions on the gospel. 0 [miles]*

Thursday - 4 [January 1894] *To Seaton. This being Fast Day we went without breakfast. We blessed John Pres[s]ley [Garland] and Robert Filmore [Garland], two of [Joseph] John Calvin [JC] Garland's children. I acted as mouth to the first [John Pressley Garland] and Elder [Thomas Watts] Sloan the latter [Robert Filmore Garland]. Had dinner, then started for Maryville... 4 [miles]*

Friday - 5 [January 1894] *Maryville. 7 AM started for town. Arrived very muddy about 10 AM. Cleaned up, then started in town to recanvass. I went to a shoe shop and got my shoes repaired. I also got a tooth filled. I feel very bad with a pain in the head, legs stiff etc. I had Elder [Thomas Watts] Sloan administer to me. We spent the night at the Central Hotel but I did not eat anything. 8 [miles]*

Saturday - 6 [January 1894] *To Millers Cove. I feel all right this morning. We called on a few persons and then decided we had finished the co[ve]. James Waters asked us to have dinner with him and of course we never refuse. Started for Bro[ther Joseph John Calvin (JC)] Garland's about 7:30. Got there about 6 PM. Found all [is] well. 11 [miles]*

Sunday - 7 [January 1894] *Spent the day in popping corn and eating and also reading. Bro[ther Joseph John Calvin (JC)] Garland spent the night with Andy [Johnson] Smith and got back about 1 PM. We interrogated Bro[ther Joseph John Calvin (JC)] Garland on the Bible, the necessity of baptism. He is striving diligently to learn. 0 [miles]*

Monday - 8 [January 1894] *Went with Bro[ther Joseph John Calvin (JC)] Garland to find his hogs. We also found some mistletoe. After dinner Joe [John Calvin (JC) Garland] pulled one of my wisdom teeth. We then went in the woods with him and cut and hauled three loads of wood. 4 [miles]*

Tuesday - 9 [January 1894] *Raining again this morning. I pulled one of Joe's [John Calvin (JC) Garland] front teeth. I wrote a letter to Jane Osborn. Spent the remainder of the day in sitting around. In the evening after supper popped corn and had a good time. 0 [miles]*

Wednesday - 10 [January 1894] *Held meeting. Joe [John Calvin (JC) Garland] sent Willie [Edward Silver Garland] up to invite Thomas Hearn to come over but he and his wife are sick so they did not come. Spent the day in lounging around and reading some. Spent the evening in talking on the Bible. 1 [mile]*

Thursday - 11 [January 1894] *Millers Cove. We had a short meeting today. Elder [Thomas Watts] Sloan spoke first, then I added a few words. We then went down to the water's edge and Elder [Thomas Watts] Sloan baptized three of Bro[ther Joseph John Calvin] J.C. Garland's children, viz Lulu [Louella Garland], Laona [Lona Mae Garland], and William [Edward Silver Garland]. We then went back to the house and confirmed them. Elder [Thomas Watts] Sloan was mouth for Laona [Lona Mae Garland] and I was for the other two [Louella Garland and William Edward Silver Garland]. Afterward I spoke some to the people on our belief. They popped some corn again. We went with Bro[ther Joseph John Calvin (JC)] Garland after dinner and looked over his farm. In the evening went*

and spent about two hours with a Mr. Gladden. They are interested and invited us back and stop with them. 4 [miles]²³⁶

Elder Robert Cunningham Young returned home from his mission due to illness shortly after baptizing the Garland children. The next available journal is from Elder William Lehi Hayes who had previously visited the Garlands shortly after their baptism in 1893. He and his companion, Elder John Roland Halliday, returned after laboring in another field for a year to find a "happy meeting" with the Garlands. They spent the next week of Christmas vacation with the Garlands and relished in jovial times with good friends celebrating the birth of the Savior.

[Wednesday] - 19 December [1894] ...Started out next day and kept going towards Blount Co. Came to Little River, followed up its stream, passed through the gate of the Chilhowee Mountain, crossed the [illegible] to our surprise, found ourselves at Bro[ther] Joe [John Calvin (JC)] Garland's where we had a happy meeting after a year absence from them. We had no idea of coming this far but found them please at our arrival.

[Sunday] - 23 December [1894] Spent AM reading and in PM held a meeting at Bro[ther] Joseph John Calvin (JC)] Garland's. Elder [John Roland] Halliday spoke first, me next, which consumed nearly all the time. The other spoke only for moments. Had a fine time together.

[Monday] - 24 December [1894] Reading in forenoon played harpsichord in the PM. Spent day inside. At night we played "Santa Clause" to the family putting an orange and an apple in each sock or stocking with rocks chips (sic) and sundry other articles for amusement. Bro[ther] John Calvin (JC)] Garland undressed and went to bed and left his trousers within reach so we put a gnat[ty] big pumpkin (or punkin) in them and sewed them up, legs and all, and retired for the night.

[Tuesday] - 25 December [1894] A Merry Christmas to all! We are awoken by the children's jolly cheers. The best fun came when Bro[ther] John Calvin (JC)] Garland went to put on his pants. He [illegible] on Elders [Thomas Watts] Sloan, [John Roland] Halliday and [illegible] to my surprise. Santa came to me, bought a nice celuford (sic) soap box. Congenial old Mr. R. he shall never be forgotten. All day was spent in games of various kinds, chiefly Fox and Geese. All night we had a hilarious old time. Played Brother I'm [illegible] Panorama and we finished a trap for Bro[ther] John Calvin (JC)] G[arland] by hanging a bucket of bran just over the door so that when he pushed the door open it tipped the bucket up and spilled the bran down his neck. Elder [John Roland] Halliday and I skipped into the dark and Bro[ther] John Calvin (JC)] G[arland] threw bran all over Elder [Thomas Watts] Sloan. In all the day was a jolly one though we often thought and spoke of home and loved ones and wondered how the little ones were spending the day. How beautiful are the serene thoughts of Zion with her hills surrounded. We also had a concert in the evening. Each one having either to sing or speak. We shall never forget the happy hours spent under this old moss-covered roof. Perhaps next year will be spent under our own vine and our own fig tree with those who render life so sweet.

[Wednesday] - 26 December [1894] Raining all day so we did not venture out. Spent day in reading and writing etc.

[Thursday-Monday] - 27-31 December [1894] Spent at Bro[ther] Joseph John Calvin (JC)] Garland's. We had a week of holiday, which was a holiday in which we played all kinds of games, sang songs, and each night had a concert or talk. We had a couple of inches of snow. Have our first taste of winter. I have read [the] B[oo]k of M[ormon] about half through last week. Just got my first letter from home in 7 weeks. It brought the sad news of little Bliss Hayes' death. What a world of disappointment

when our dear ones are called away. Now we bid farewell to old 1894 with its many joys and cares. We have counted it by day until at last we have reached 365. Last new year it looked like an ocean - now it seems as but a bubble. We can look back with many pleasant experiences during the year, and [of] all years have to regret is possibly the loss of many years which should have been better employed. At home some changes have occurred which causes a sigh of regret, some dear faces we will never see on earth again, but, all in all, good for the many blessings we daily enjoy, for the protecting hand which has shielded us in hours of peril, lifted us up in moments of disdain and inspired us with courage when all the world seemed gloomy and the heavens above us have let come what will, we know that our cause in the end will win. We may falter, perchance may fall into darkness, but the cause of Christ will steadily grow and eventually triumph. Oh that we and mine may be kept written and touched of the Spirit of God, that we may keep the faith and light after the battle of life, and when the Master selects his justice, I pray we are counted worthy to be numbered among the blessed. Farewell dear [18]94, you shall always be fondly cherished in our remembrance as a year spent in the service of the Lord. Total 3,538 [miles]²³⁷

The next journal entries of missionaries in Blount County appear after an absence from Millers Cove. Elder William Hayes and Elder John Roland Halliday took a leave of absence from the county and were working in Knoxville without success. Shortly after they moved to a new boarding house in Knoxville, JC Garland found them, brought provisions, and made them promise to return to Millers Cove, which they did. Interestingly, one week after JC Garland brought them back to Millers Cove, the missionaries baptized Samuel Patterson Harmon, which piques curiosity of the intent of bringing the missionaries back to Millers Cove.

[Saturday] - 30 March [1895] *Finished West K[nox]ville about noon. Got onto an old preacher who tried about an hour to convert me on being "saved by grace" alone and that our works availeth nothing. We lead it up and down for all that we were worth but came to no understanding. On reaching home found Elders [George Barlow] Wintle and [John William] Webster had arrived so we spent the PM in social chat. About 9:30 PM in came Bro[ther Joseph John Calvin (JC)] Garland who spent the night with us and made us promise to return with him.*

[Sunday] - 31 March [1895] *Being Sunday Eld[er John Roland] Halliday and I went out to the Red Cross Methodist Church to S[unday] S[chool] and stayed until meeting. Had the pleasure of seeing the minister baptize a child from a glass of water. This is the first sprinkling we ever saw performed. The preacher made a hit on us in his remarks, in fact they all tended in that direction. Returning home [in] the PM spent in writing letters and reading. Bro[ther Joseph John Calvin (JC)] Garland called in. Total miles 4,010*

[Monday] - 1 April [1895] *This being April fool day after laying a plot for Elders [George Barlow] Wintle and [John William] Webster we concluded to rusticate for a week and see if the house air of the country would not brace us why a little, accordingly, we met Bro[ther Joseph John Calvin (JC)] Garland at the stables and at 8 AM were headed for Blount Co. Had a very pleasant journey as the trees just begin to put forth their leaves and the gentle zephyrs of heaven sends forth sweet fragrance over hill and dell. Arriving at our destiny, we found Sister [Sarah Margaret Cauble] Garland quite sick, being laid up of fever, though some better than the day before now. Elder [John Roland] H[alliday] and I sat up the greater part of the night with her to administer to her wants.*

[Tuesday] - 2 April [1895] *Weather turned off cooler, we helped put in some garden stuff and went after water cress and feaster in country style.*

[Wednesday] - 3 April [1895] Helped Brother [Joseph John Calvin (JC)] G[arland] kill a couple of hogs this AM. Did some writing in the PM.

[Thursday] - 4 April [1895] Thought our Saints needed a practical lesson on cleanliness, so we pitched in and turned things upside down from porch to kitchen renovating the whole plantation and wound up by trimming the bushes and cleaning the yard. It looks like unto another place. I intend to giving Sister [Sarah Margaret Cauble] Garland her medicine.

[Friday] - 5 April [1895] After planting a field of potatoes we went to spend the day with [Nathan] Dempsey Harris and wife [Sarah Margaret Woody]. On our way our dog treed a squirrel. We got the gun and after spending about 3 hours and shooting 8 shots, succeeded in killing it. Bro[ther Joseph John Calvin (JC)] Garland fired some brush heaps and the wind came up and scattered the fire which got into the woods and fences, and we had an awful time to get it cut off by creating a pathway through the leaves in head of it. Brother J[ohn] R[oland Hallaway] not feeling well. His pulses are 112.

[Saturday] - 6 April [1895] This is a day of rejoicing among the Saints as home brings general conference. We shall look with longing even for some of the conference sermons. We built a step today. Hired our shoes preparatory for our journey Monday morning. Trees are now in bloom and nature once more seems to smile. It seems almost wonderful to think of the rapid growth made by our church during its short life. 65 years have passed since its birth. Then only six members and now numbered by the hundreds of thousands.

[Sunday] - 7 April [1895] Sunday again. Spent AM in quiet but in the PM, having been requested so to do, I had the pleasure of initiating another person into the fold of Christ. It was Samuel [Patterson] Harmon, a young married man who has heard our elders speak many times for several years past. Elder [John Roland] Halliday confirmed him and would have done the baptizing but that he was not feeling quite well and the water was quite cool. After performing the ordinance, some desiring to hear us preach, we concluded to hold a short service on the porch of Bro[ther Joseph John Calvin (JC)] Garland's house which we did. Sister [Sarah Margaret Cauble] G[arland] is some better than she has been, though unable to sit up as yet...²³⁸

Elder William Lehi Hayes was released from his mission in June of 1894. He went to bid farewell to his dear friend, JC Garland, when he came down with malaria. He was nursed back to health at the Garlands over an almost-three month period. Elder Hayes wrote about this memory before his own passing.

"After my release on June 10, 1895, I came down with malaria fever and could not start for home until latter part of August and reached home on evening of Aug. 31. I was at the home of some good friends during this sickness, Bro[ther] and Sister Jos[eph John Calvin (JC)] Garland in Blount Co[unty], Tenn[essee]. I shall never forget their kindness. In 1909, I persuaded them to visit Utah and have their temple work done, which they did and were very happy over their visit and its results. During my two months violent illness I was watched over by day and night by my life long friend John R. Halliday. Without his constant watch care the final outcome of my illness may have been written up in another way entirely. I always feel that I owe him a debt of gratitude which I have been free to express."²³⁹

According to church records, JC and Sarah took out their endowments together and were sealed for time and eternity in the Salt Lake Temple, on September 28, 1910. The following day, JC was sealed to his father, Alexander Garland, who was baptized with JC in 1893 and passed away in 1902.

Elder James Willard Hubbard was assigned to labor in Roane County and spent ten days at JC Garland's home in Millers Cove, in July 1895. One commonality that is noted in the missionaries' journals is that elders from all over the East Tennessee Conference come to JC Garland's home to meet with other missionaries and have meetings with JC Garland. Elder Hubbard, upon meeting JC Garland, noted some of his characteristics and documented these ten days in the following journal entries²⁴⁰:

Friday – 5 [July 1895] *Started in company of Elder [Frederick Moroni] Houston to Bro[ther Joseph John Calvin (JC)] Garland's, a distance of about 56 miles.*

Saturday – 6 [July 1895] *Arrived 7:30 PM in an easterly course. It is east of Chilhowee Mt. in Millers Cove, Blount Co., Tenn[essee]. Bro[ther Joseph John Calvin (JC)] Garland is a large raw-boned man. A typical Southerner. A good Saint and has a heart like an ox. We were pained upon arrived at [Joseph John Calvin (JC)] Garland's to find our beloved brother, W[illiam] L[ehi] Hayes, down with fever. Also with him we found Elders [Joseph Cross] Orme and [John Roland] Halliday. We were delighted to see them.*

Sunday – 7 [July 1895] *Resting today. Nothing of interest transpiring.*

Monday – 8 [July 1895] *Elder [William Lehi] H[ayes is] a little better. Went after breakfast with Bro[ther Joseph John Calvin (JC)] Garland to cut some oats. After which he and I went into the hills to try to get a sheep, which we did after a hard hunt. The sheep, though domestic, are very wild and the woods so thick they were very hard to find and follow. Continual prayer in behalf of Bro[ther William Lehi] Hayes.*

Tuesday – 9 [July 1895] *I bound oats most all day for Bro[ther Joseph John Calvin (JC)] Garland. Bro[ther William Lehi] Hayes is improving. Elder [Joseph Cross] Orme and I went a distance of about a mile to stay with Mr. [Nathan] Demps[e]y Harris, a very poor but clever man whose wife, [Sarah Margaret Woody], belongs to the Church.*

Wednesday – 10 [July 1895] *Bro[ther Joseph John Calvin (JC)] Garland went to Knoxville to appear at U.S. Court to a charge of selling tobacco. Elder [Joseph Cross] Orme went with him to go home to Zion. God speed him on his way. Elder [Frederick Moroni] Houston also went with Bro[ther Joseph John Calvin (JC)] G[arland] but will return with him. Elder [William Lehi] Hayes [is] still improving. I think he will soon be up, although he is very low-spirited. I spent 1/2 an hour fixing my pants.*

Thursday – 11 [July 1895] *Wrote a letter home and went to Millers P. O. Was very happy to receive two letters from home. All were well, also very much delighted to receive their photograph. I received also a letter from the office enclosing \$5. I went to Gambols P. O., thence to a store where I bought a pair of shoes for \$2. Returned to Bro[ther Joseph John Calvin (JC)] Garland's. Went to stay with Bro[ther] Sam[uel Patterson] Harmon, he is very poor. God bless them.*

Friday – 12 [July 1895] *Returned to Bro[ther Joseph John Calvin (JC)] G[arland]'s. Elder [William Lehi] Hayes is much better. Rested and studied all day. Remained here all night.*

Saturday – 13 [July 1895] *Spent the forepart of the day reading etc. [In the] afternoon I bound oats for Bro[ther Joseph John Calvin (JC)] Garland. Remained here all night.*

Sunday – 14 [July 1895] *The whole family and 5 elders resting and reading and studying the gospel.*

Monday – 15 [July 1895] *Nothing of interest. Elder [William Lehi] Hayes [is] slowly improving. Elder [Erastus Snow] Christensen went to [the] P. O. He got some mail for J[ohn] R[oland] H[alliday] and W[illiam] L[ehi] H[ayes], some from Pres. [Elias S.] K[imball] from the office, sending some medicine. This is our last day here I expect. We had a good time while here. Bro[ther Joseph John Calvin (JC)] Garland is so good. He would like to have all the Elders here.*

In August 1896, the missionaries of the East Tennessee Conference of the Southern States Mission held a meeting in Cherokee, North Carolina. The only available documentation of this meeting is the photo of those who attended and the journal entries of Elder James Willard Hubbard. In the photo are 27 missionaries of the conference, the mission president, who is Elias S. Kimball, and standing in the back of the photo is the member missionary, Joseph John Calvin (JC) Garland.²⁴¹ An understanding of Brother Garland's eagerness to and influence in sharing the gospel, friendship with the missionaries, and dedication to the work, allows the reader to imagine his role in the early days of the growth of the Church and why he was attending this meeting as the only member not set apart as a missionary. Elder Hubbard noted the photo in his journal entry:

Sunday – 9 [August 1896] *M[iles] w[alked] 4. We again assembled and held 2 meetings. Had our photo taken, then held a counsel meeting. [Stayed at] Jack Sedford's.*



Front row, left to right: John Heiner Hinckley, John Chandler Manning, Thomas Rawlings Smith, Adams Wesley Ensign, Ernest Rupert Needham, Erastus Kruse Fillerup, Charles Llewellyn Roberts, John Heber Seymour, George Benjamin Williams; Second row, left to right: William Henry Carter, Edmund Riley Shaw, Archibald Squire Richardson, John Cutcliffe Bertoch, David Willard Ward Jeffs, President Elias S. Kimball, John Richard Terry, Robert Reid Judd, William Fairbourn, William Edward Robinson; Back row, left to right: Alfred Woodcock Nebeker, Charles Henry Ohlweiler, James Willard Hubbard, Milton Holmes Welling, James Ellingham Hart, Saint Joseph White Musser, Joseph Leitch Dunkley, Frederick Moroni Houston, James Alma Muir; Standing in back and center: Brother Joseph John Calvin (JC) Garland

The missionaries departed from the meeting and went to their fields of labor. Elder Hubbard, in a group of six missionaries, spent ten days walking back across the Smoky Mountains in their suits with their “grip” in hand. En route to Knoxville, they arrived at JC Garland’s home and baptized Sister Harmon.

Friday – 21 [August 1896] *M[iles] w[alked] 10. We came on to Bro[ther Joseph John Calvin (JC)] Garland’s. Find all [are] well.*

Saturday – 22 [August 1896] *Rested, changed cloth[e]s etc. Held one meeting and all stayed at Bro[ther Joseph John Calvin (JC)] G[arland]’s.*

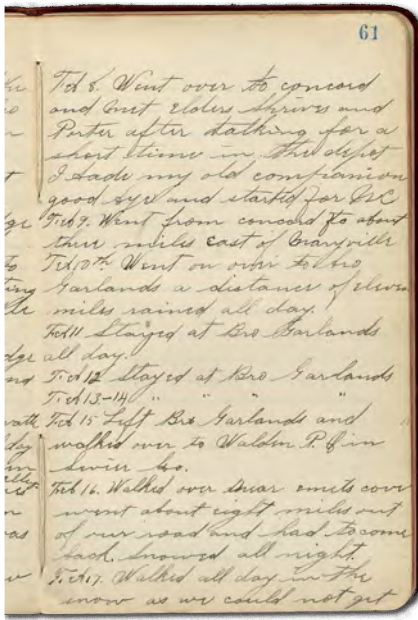
Sunday – 23 [August 1896] *M[iles] w[alked] 7. [Held] S[unday] S[chool] at Bro[ther Joseph John Calvin (JC)] G[arland]’s. Then, held a meeting. After dinner, we all went up the cr[ee]k 3 mi[les] to Bro[ther John Goulder] Ha[r]m[o]n’s, where we held a meeting, then baptized Sister [Mary Jane Davis] Harm[o]n. Then, we all went back to Bro[ther Joseph John Calvin (JC)] G[arland]’s.*

In 1897, Elder Isaac Samuel Smith was in Knoxville working for a short time before leaving for his field of labor in Northern Tennessee, when he happened to meet JC Garland, his family, and friends at a carnival. A short time later, the missionaries in Blount County requested him to join them for a meeting at JC Garland’s house in Millers Cove. He documented this in his journal in the following entries²⁴²:

Monday – 11 October 1897 *We walked fast this morning because Buffalo Bill’s shows were coming in and we wanted to see the parade, but we got there too late and, as we had no money, we couldn’t go to the show either. We went to the express office but found no clothing for us. About dark, Bro[ther Joseph John Calvin (JC)] Garland from Blount Co. with some of his family and neighbors came to see the carnival and happened in on us, “quite a happy surprise,” and, after chatting a while, we held a meeting with them. This was at Andy [Johnson] Smith’s, where I spent my first night in Knox Co. The next two days, October 12 and 13, we spent the mass of our time on the streets watching the processions. They were very good but couldn’t compare with those at the carnival in Salt Lake City in ’96. We spent those two nights at Mrs. Dockery’s.*

Friday – 29 October 1897 *Today we walked 27 mi[les]. Stopping at Mr. Orr’s for dinner. My joints ran dry before we had gone halfway and before we reached Bro[ther Joseph John Calvin (JC)] Garland’s; I could hardly work them. The bottom of my feet were also very sorely afflicted, but after supper I bathed my feet and legs in hot water (Elder [Adams Wesley] Ensign doing the rubbing act) which made them feel much better. Elders [Frederick Gilbert] W[arnick] and [Joseph Rowland] M[orrell] were at the meeting when we got there, but came in while I had my feet in the kettle. A very happy reception followed. Joe [Rowland Morrell] and I were privileged to sleep together.*

It becomes apparent in finding and reading the journals of missionaries who served in the East Tennessee Conference that JC Garland was well known to the missionaries, even those not assigned to serve in Blount County. As new journals are discovered, quick scans reveal visits to JC Garland’s home while missionaries are traveling to their fields of labor. For example, in 1900 Elder William Edward Bench was walking from Concord, Tennessee to North Carolina and made a brief layover at the Garlands. He documented this with simple entries of “Stayed at Bro Garland’s.”²⁴³



Journal of William Edward Bench (1900)

[Friday] - 9 Febr[uary 1900] Went from Concord to about three miles East of Maryville.

[Saturday] - 10 Feb[ruary 1900] Went on over to Bro[ther Joseph John Calvin (JC)] Garland's a distance of eleven miles. Rained all day.

[Sunday] - 11 Feb[ruary 1900] Stayed at Bro[Joseph John Calvin (JC)] Garland's.

[Monday-Tuesday] - 13-14 Feb[ruary 1900] " " " "

[Wednesday] - 15 Feb[ruary 1900] Left Bro[ther Joseph John Calvin (JC)] Garland's and walked over to Walden P. O. in Sevier Co[unty].

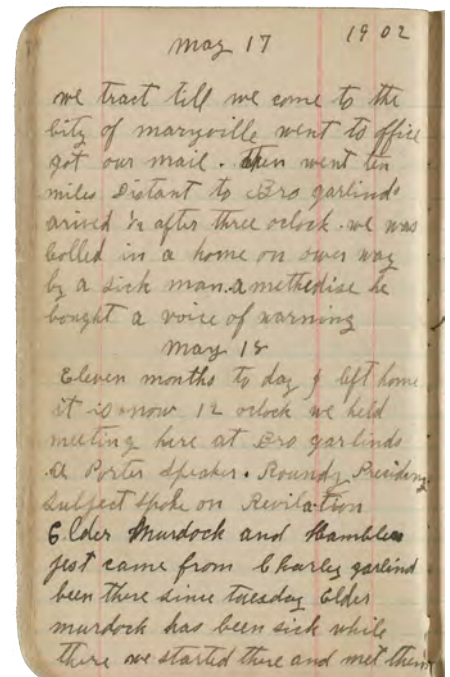
In 1902, Elder Abinadi Porter was assigned to Blount County, where he labored for just under three months. After arriving at McGhee Train Station in Maryville, he went straight to JC Garland's home. He arrived less than two weeks after Alexander Garland, JC's father, had passed away. The Garlands' home again served as the mission-

aries' home base as they began visiting the homes of the members and holding meetings, particularly at the Garlands'.

[Saturday] - 17 May 1902 We tract till we came to the city of Marysville (sic). Went to office, got our mail, then went ten miles distance to Bro[ther Joseph John Calvin (JC)] Garl[a]nd's. Arrived 1/2 after three o'clock. We were called in a home on our way by a sick man, a Methodist. He bought a "Voice of Warning."

[Sunday] - 18 May 1902 Eleven months today I left home. It is now 12 o'clock. We held meeting here at Bro[ther Joseph John (JC)] Garl[a]nd. A[binadi] Porter, speaker, [Othello] Roundy presiding. Subject: spoke on Revelation...²⁴⁴

Over the next 75 days, Elder Abinadi Porter mentioned JC and Sarah Garland 33 times in his journal. The Garlands fed the missionaries and let them stay at the home while they shared the gospel of Jesus Christ. The missionaries were working in a group of six and one can imagine the effort required to take care of these missionaries. Elder Claudius Hawkes was one of these missionaries. Though we do not have a journal of Elder Hawkes, he did keep a daily log of the names of the missionaries' hosts. He documented JC Garland and his children, Louella, Lona, and Robert, as their hosts and "entertainment" during this period.²⁴⁵



Journal entry of Elder Abinadi Porter (17-18 May 1902)

The next available journal was written by John Isaac Morley and not until 1911. As Elder Morley entered the mission field in Blount County with his companion, Elder Heber Palmer. The elders arrive at the train depot in Walland and who is there to greet them? JC Garland. The Garlands would host the missionaries for the next two weeks off and on and help them get acquainted with the area,

as well as help them get to know the other members and those who are friends of the elders. These other members include John Goulder Harmon, Mary Jane Davis Harmon, Samuel Patterson Harmon, Polly Harmon, Mary Jane Harmon, David Lafayette Whitehead, and their families and more.

[Monday] – 27 February 1911 Arrived in Blount County. Left Knoxville at 7 AM for Walland. Bro[ther Joseph John Calvin (JC)] Garland met us at [the] depot with rig and drove us to his home 4 miles. President Stailey, Elder [Heber] Palmer, Sister Harvey, and myself were in the company. Got here OK. Had a fine dinner. Went and caught some fish. Had cottage meeting in evening. All's well.

[Tuesday] – 28 February [1911] Helped Bro[ther Joseph John Calvin (JC)] Garland load manure. Helped Jonathan Perkins split some pickets in evening. Walked about 2 miles to Bro[ther Samuel Patterson] Harmon's and held a cottage meeting.

Wednesday – 1 March 1911 After breakfast helped Bro[ther Joseph John Calvin (JC)] Garland take some potatoes out of his cellar which were very rotten and stunk awful.

Thursday – 2 March 1911 Got up early. Had breakfast and took Pres. Stailey and Sister Harvy (sic) to Walland in back. Come (sic) back to Bro[ther Joseph John Calvin (JC)] Garland's and wrote to Morley and I.J. (sic). Got news and journals and read part of them. Gears (sic) up mules and helped get load of wood.

Friday – 3 March 1911 Jonathan Perkins caught a oposom (sic) alive last night and brought it up to Sister [Sarah Margaret Cauble] Garland's this morning. It had 12 young ones in its pouch, the first this one I ever seen. I worked our chores in forenoon. In afternoon rode Bro[ther Joseph John Calvin (JC)] Garland's gray mare to Walland... Read letters from wife... Read with pleasure and wrote to wife.

Saturday – 4 March 1911 Helped Bro[ther Joseph John Calvin (JC)] Garland sow oats... Held cottage meetings in evening.

Sunday – 5 March 1911 Fast day. Held sacrament meeting at 10 AM. Afternoon went to Bro[ther Samuel Patterson] Harmon's. Had pleasant time. Saw a ground hog returning. Thanked the Lord for his mercies to me this day.

Monday – 6 March 1911 On account of storm we did not get out canvassing. Studied most of forenoon. After dinner I went and helped Bro[ther Joseph John Calvin (JC)] Garland cut some trees.

Tuesday – 7 March 1911 Left Bro[ther Joseph John Calvin (JC)] Garland's at 7 AM for Happy Vallie (sic). Elder [Heber] Palmer fell in the creek. Walked 10 miles and canvassed on way. Got dinner and William [Edgar] Tucker's about 2 PM. Come (sic) down to David [Lafayette] Whitehead's. Had supper and talked on gospel until 9 PM...

Wednesday – 8 March [1911] Left Bro[ther David Lafayette] Whitehead in morning. Went down to Chill Howie (sic). Was invited and had dinner with Dr. George Bobbins. Saw Tennessee River. Canvassed on way back to Bro[ther David Lafayette] Whitehead. Met some good friends. Walked about 10 miles.

Thursday – 9 March 1911 Went over across Abraham's Creek canvassing. Walked about 6 miles... Had a long gospel conversation with him. Come back to Bro[ther David Lafayette] Whitehead's. Held a cottage meeting in evening. Not many come (sic).

Friday – 10 March 1911 Ate breakfast with Bro[ther David Lafayette] Whitehead after which we blessed Layman Ralph [Whitehead] their baby [of Mary Lucinda Tefeteller and David Lafayette Whitehead]. From there went to Ms. Mary [Jane Harmon] Tucker's and blessed Earnest Adam her baby [and of William Edgar Tucker]. Walked about 5 miles and was invited and took dinner with Mr. Spencer [illegible]. Was treated well. Walked another 3 miles to M[ary] J[ane Davis] Harmon's. Had supper and held a cottage meeting after which we walked 1 mile to Bro[ther Joseph John Calvin (JC)] Garland's to sleep. Reed (sic) and read letters from wife, sister, Mary, mother and Delena.

Saturday – 11 March 1911 Wrote letters to wife, mother, Mary, [and] Delena. In afternoon went out and leveled land for Bro[ther Joseph John Calvin (JC)] Garland with team until 9:30 AM. Then come in, shaved, took bath and read papers and Liahona. Went up to Bro[ther] Sam[uel Patterson] and Polly [Ann Davis] Harmon's and stayed all night.

Sunday – 12 March 1911 After breakfast at Sister [Polly Ann Davis] Harmon's went down to Bro[ther Joseph John Calvin (JC)] Garland's. Went to Mary J[ane] Harmon's who is sick. Held cottage meeting at 10 AM. Had talk with [illegible]. Read Era and other books most of afternoon.

Monday – 13 March 1911 Left Bro[ther Joseph John Calvin (JC)] Garland's at 9 AM. Canvassed as we went down the creek at 11 AM. We come to Mr. CC Caghorn who invited us to have dinner which we accepted and appreciated, after which we went on canvassing. Got down to a gentleman by the name of Marton who was cutting stove wood with small [illegible]. I ask him if I could interest him in religion. He got very angry and said I could not throw off on him. I told him I was not trying to, then he ordered me off. I told him he did not have the fruit of the spirit upon which he picked up a club about 5 ft. long and drawed (sic) back to strike me. I said don't do it, bro[ther]. He told me again to go, upon which I started slowly, him telling me I barly (sic) saved my life. I pray the Lord will forgive him. Came on up to Townsend and got entertainment of Mrs. Andrew [Louella Garland] Parham, a member.²⁴⁶

Over the next two months, there are 17 days in which Elder Morley mentions visiting with the Garlands, even immediately before or after baptisms, including the same day he visits Charles Harrison Russell, who was baptized in 1909, David Lafayette Whitehead, who was baptized in 1904, the day after baptizing Jennie and Eliza Hicks, and, again going to see JC Garland immediately after baptizing Mattie Russell.

Monday – 13 May [1911] Left Bro[Joseph John Calvin (JC)] Garland's. Went over had dinner with Sister [Ellen Morley] Franklin. Went to Chas [Harrison] Russell's. Had long talk with Abe H. Lane. Stayed at [illegible]

Monday – 22 May [1911] Left Bro[ther Joseph John Calvin (JC)] Garland's [at] 8 AM. Walked to Happie (sic) Valley to Bro[ther David Lafayette] Whitehead's. Helped set out some sweet potatoes.

Sunday – 28 May [1911] Left Mr. Riddler. Came up to Bro[ther] Chas [Harrison] Russell's in afternoon. I baptized Sister Mattie L[ane] Russell. Heber Palmer confirmed her. I blessed little Margaret Lane Russell.

Monday – 29 May [1911] Left Bro[ther] [Charles Harrison] Russell's at 8 am. Walked over Chilhowie Mountain to Bro[ther] [Joseph John Calvin (JC)] Garland's. Am here waiting [illegible].

Tuesday – 30 May [1911] Helped Lillie [Lilly Hayes Garland] do washing and studied most of day.

Wednesday 31 May [1911] Left Bro[ther] [Joseph John Calvin (JC)] Garland's [at] 8. Walked over Chilhowie. Ate dinner with Bro[ther] [Charles Harrison] Russell in field. Canvassed and got to stay with Alf Lane.

Sunday – 4 June [1911] Went on top of Chilhowie Mountain and held meeting. Had a nice crowd. Went down to Bro[ther] Hodge's. Had fine dinner. From there went down to Walker with Bro[ther] William Riley Thomas] Tipton and folks come back to Bro[ther] Joseph John Calvin (JC)] Garland's for the night.²⁴⁷

My grandmother's uncle – my first cousin twice removed – Cliff Robertson, was serving a mission in East Tennessee, about to be assigned to labor in Blount County, when he learned of Sarah Garland's death. He noted her passing in his mission journal. Months later, he helped JC Garland erect her tombstone in Millers Cove Cemetery, where it remains standing today.

[Thursday] – 22 January [1914] Left Chattanooga [at] five o'clock in the morning. Arrived at Knoxville [at] nine o'clock and found the elders off attending a funeral service [for] Bro[ther] Joseph John Calvin (JC)] Garland's [wife, Sarah Margaret Cauble].

[Saturday] – 24 January [1914] We saw some of the city but I was sick to my stomach, therefore we didn't run about very much. At night, Elders Morler and [Frank] Sullivan came from Walland holding Sister [Sarah Margaret Cauble] Garland's funeral.

22 distributed some tracts
helped erect Sister Garland's
tomb stone at Walland

Journal entry of Elder Cliff Robertson (April 22, 1914)

[Wednesday] – 22 April [1914] Distributed some tracts. Helped erect Sister [Sarah Margaret Cauble] Garland's tombstone at Walland.

In 1922, Elder Thomas Gibby was assigned to labor in Blount County. He began visiting members and spent time in Millers Cove with JC Garland's family:

[Friday] – 26 May [1922] We left at six AM for Maryville after paying for our bed and meals. It was mail day and I had become anxious. We tracted along the pike but towards noon we ran out of literature and moved on faster. It was one o'clock when we reached Maryville. At the P.O. we found the first class mail not in so we went back to [Joseph John Calvin (JC)] Garland's. In the afternoon, I received a nice long letter from Miss [illegible] and one from [illegible]. These letters were answered that night. My rest was not very restful that night because of an unclean bed. Brother Joe [John Calvin (JC)] Garland is such a faithful Latter-day Saint but he has one of the laziest women in the world.

[Saturday] – 27 May [1922] Most of the day was spent at [Joseph John Calvin (JC)] Garland's reading and writing. At noon we went up town to get our checks cashed and had some trouble in finding a bank that would cash them. We listened for a few moments to a Holiness preacher on the street. After he finished his say, we held a meeting. Had a nice sized crowd to whom Brother [David John] Black called to repentance. Sold some small books after meeting. Spent an evening and another night at Brother [Joseph John Calvin (JC)] Garland's.

[Sunday] – 28 May [1922] Sunday forenoon was spent at [Joseph John Calvin (JC)] Garland's in reading and trying to catch up with lost sleep. It was hard to rest with "Aunt Hattie" [Jane Gentry] calling Paul [Ezekiel Garland] every few moments. In the afternoon we walked through town to Sister [Martha Lane] Russell's. It was good to find a clean place once again. Had a pleasant visit and they gave us a good clean meal. We sat up quite late talking and then returned to a clean bed. Sure had a night's sleep.



Elder Thomas Charles Sutton and JC Garland (1917)

by the name of "Bob" Smith took us home with him and he was half drunk. His wife was a member. They were certainly in poverty-stricken conditions. The man spent most of his time in making corn liquor. It was a dirty place.

[Saturday] – 10 June [1922] Saturday I finished writing answers to letters, which I mailed at the post office. While in town, Brother [David John] Black bought a suit, hat and shoes. He sure got dolled up. At night we read and talked with Brother [Joseph John Calvin (JC)] Garland till past bedtime.

[Tuesday] – 13 June [1922] Today I laid around all day as yet not recovered from my illness. I wrote a letter to Brother Howes. Brother [David John] Black was ailing because of stomach disorder, so we remained in Maryville another day. Brother [Joseph John Calvin (JC)] Garland gave us a hint to leave but we could not go as we were, so we swallowed the hint. By night I was feeling somewhat better and had a night's rest.

[Wednesday] – 14 June [1922] In the forenoon we visited Sister [Laura Bell Harmon] Abbot, a daughter of Brother [Samuel Patterson] Harmon. She is a real Latter-day Saint and we spent a

[Monday] – 29 May [1922] We ate breakfast at [the] Russell's and then went back to [Joseph John Calvin (JC)] Garland's to prepare for the "sticks" again. I received my third inoculation. At about two o'clock, we left Maryville with Will[iam Edward Silver] Garland in a wagon on our way to Cades Cove. We had a long jolly ride over a rough road and through red clay mud, some places hub deep. We spent the night at [William Edward Silver] Garland's.

[Tuesday] – 30 May [1922] The large part of the forenoon was spent in study and talking. A little before dinner, we went to a family of Buttlers (sic), the woman being a member, Brother Garland's daughter, [Lilly Hayes Garland]. We had dinner with them. After dinner, we got into a little discussion with [Isaac Edmondson] Buttler (sic) and soon found that he was very bitter. He was very abusive of our Church and doctrines, especially polygamy. He sure got his "Irish" up. We left [the] Buttlers' (sic) at three o'clock for Millers Cove. Had a nice little hike up a creek bed. Got on the wrong trail once and had to retrace our tracks for about a mile. It was quite difficult for us to find a place to stay, and it was nearly dark before we got into the cove. A man

pleasant day there. She prepared us a bite to eat and the best part about it, it was clean. We were both feeling well enough so that we decided we would leave on the morrow for Clinton where mail was coming to us Friday. Stayed at Brother [Joseph John Calvin (JC)] Garland's.

JC and Sarah had six children who survived to adulthood and all were baptized members of the Church. Sarah died in 1914, at the age of 56. JC married Hattie Gentry in August 1917. They named their first son Joseph Fielding Smith Garland. He died the day after he was born. JC and Hattie had two children together who survived to adulthood. Their oldest son, Paul Ezekiel Garland, was baptized in 1927, the year before JC passed away. In 1994, Paul published a book titled "The History of the Garland Family in America" and said the following about Hattie and JC Garland's wedding: *"The ceremony was performed by President Charles A. Callis, his personal friend..."* At that time, President Charles A. Callis was president of the Southern States Mission and later became a member of the Quorum of the Twelve Apostles.²⁴⁸

In 1927, the year before JC Garland died, his last son, Paul, was baptized. Charles A. Callis, confirmed Paul a member of The Church of Jesus Christ of Latter-day Saints. President Callis traveled from the mission office in Chattanooga to perform the ordinance for the son of his dear friend. The last available record of JC Garland was at the cold winter baptism of 11-year-old Blanche Russell in Crooked Creek, in 1927. She wrote this memory before her passing:

"I was baptized in Cripple Creek in the dead of winter [26 January 1926]. They had to break the ice on the water to make room so I could be baptized, but I remember the water being cold. Joe [John Calvin (JC)] Garland gave me twenty-five cents for being baptized. I thought that was the most money I had ever seen."²⁴⁹

JC Garland died in 1928, at the age of 77. Sarah Garland died in 1914, at the age of 56. JC and Sarah are buried side by side in Millers Cove Cemetery. Brother Garland's headstone has the message inscribed: "father is gone but not forgotten." Hattie Garland died in 1977, at the age of 87, and is buried in Magnolia Cemetery in Maryville. She also remained a member of The Church of Jesus Christ of Latter-day Saints. Bishop Anthony C. Oxborrow officiated at her funeral.

Garland, Louella and Toliver Andrew Parham

Louella Garland (1878-1969) – 3rd Generation Member

- 11 January 1894: **Louella Garland** (Parham) was baptized by Thomas Watts Sloan and confirmed by Robert Cunningham Young
 - Daughter of 2nd Generation Members: Joseph John Calvin (JC) Garland and Sarah Margaret Cauble

Toliver Andrew Parham (1878-1913)

- 1 October 1912: **Toliver Andrew Parham** was baptized by George Alma Sampson and confirmed by Heber Ewer Palmer
 - Husband of Louella Garland

Louella Garland was about 12 years old when she moved from North Carolina to Millers Cove. It was only a short time later when the Garland family met the missionaries. In 1894, at the age of 15, she was baptized with her brother and sister one month after her mother, father, and grandfather were all baptized. Elder Robert Cunningham Young documented her baptism in the following journal entry:

Thursday - 11 [January 1894] Millers Cove. We had a short meeting today. Elder [Thomas Watts] Sloan spoke first, then I added a few words. We then went down to the water's edge and Elder [Thomas Watts] Sloan baptized three of Bro[ther Joseph] J[ohn] C[alvin] Garland's children, viz Lulu [Louella Garland], Laona [Lona Mae Garland], and William [Edward Silver Garland]. We then went back to the house and confirmed them. Elder [Thomas Watts] Sloan was mouth for Laona [Lona Mae Garland] and I was for the other two [Louella Garland and William Edward Silver Garland]. Afterward I spoke some to the people on our belief. They popped some corn again. We went with Bro[ther Joseph John Calvin (JC)] Garland after dinner and looked over his farm... 4 [miles]²⁵⁰

Toliver Andrew Parham met Louella Garland while living in Millers Cove and the two were married in November 1897. They had two children together who would become Third Generation Members. Two years before Brother Parham's death in 1913, Elder John Isaac Morley documented the following interactions with Andy and Louella, including their attendance at an in-home meeting:

Monday – 13 March 1911 Left Bro[ther Joseph John Calvin (JC)] Garland's at 9 AM. Canvassed as we went down the creek at 11 AM... Came on up to Townsend and got entertainment of Mrs. Andrew Parham [Louella Garland], a member.

Friday – 18 (sic) March 1911 ... Wrote to wife... Come down to Mr. [Toliver] Andy Parham and held cottage meeting.

Saturday – 18 March 1911 Slept at Sister [Louella Garland] Parham's. After breakfast [illegible] had dinner at Mrs Lee Grant's after which went out in Dry Valley canvassing. It started raining. Met a Mr. Henry Miller who bought book and treated us fine. Come back down to Mr. Grant's and held meeting.

Wednesday – 29 Mar 1911 Came back up to Bro[ther Jobe Abraham] Harmon's. Studied all forenoon. In afternoon went down to see Lou[el]la [Garland] Parham. Held meeting at William [Riley Thomas] Tipton's. Come up to Job[e Abraham] Harmon's tonight.

Saturday – 1 Apr 1911 Wrote letters to wife. Washed clothe (sic). Was visited by Job[e Abraham] Harmon and wife [Mary Jane Garland], [Toliver] Andy Parham and wife [Louella Garland], Ms. Sallie Bry and Dora Tipton and Mrs. S[he]rmon B[u]rchfield. Held cottage meeting.

Sunday – 20 April [1911] Held meeting in afternoon. Went up to [Toliver Andrew] Parham's for night.²⁵¹

Andy Parham died, in 1913, at the age of 34, less than two years after Elder Morley's journal entries were written. He is buried in Millers Cove Cemetery. After his death, Louella married William Riley Perkins and the two never had children together.

In April 1935, Elder LeRoy Arthur Palmer had only been in the mission field for one week, when he met Louella, who was married to William Riley Perkins at that time. He documented meeting them in the following journal entry:

[Sunday] – 7 April [1935] We stayed pretty close to home today, it being Sunday. We were able to get in some very good studying. In the evening we went down to a family of Saints. They gave us a fine supper. In fact, we had too many good things to eat and could not do them justice. We spent the evening visiting. The lady, Mrs. L[o]u[el]la [Garland] Perkins, showed us her collection of pictures. After this we had become lazy, like a snake after eating, so we decided to stay with the family for the night. It was arranged so thus we spent another night.²⁵²

William died in 1951, at the age of 70, and is buried in the Millers Cove Cemetery. Louella died in 1969, at the age of 90, and is also buried in the Millers Cove Cemetery.

Garland, William Silver Edward

William Edward Silver Garland (1880-1928) – 3rd Generation Member

- 11 January 1894: **William Edward Silver Garland** was baptized by Thomas Watts Sloan and confirmed by Robert Cunningham Young
 - Son of 2nd Generation Members: Joseph John Calvin (JC) Garland and Sarah Margaret Garland (Cauble)

William Edward Silver Garland was about 11 years old when the Garland family moved to Millers Cove where they would first meet the missionaries. Elder Robert Cunningham Young documented William's name twice, when he was called "Willie" sent to invite a neighbor for a meeting with the missionaries and on the day of his baptism, at the age of 13, in the following journal entries:

***Wednesday - 10 [January 1894]** Held meeting. Joe [John Calvin (JC) Garland] sent Willie [Edward Silver Garland] up to invite Thomas Hearn to come over but he and his wife are sick so they did not come. Spent the day in lounging around and reading some. Spent the evening in talking on the Bible. 1 [mile]*

***Thursday - 11 [January 1894]** Millers Cove. We had a short meeting today. Elder [Thomas Watts] Sloan spoke first, then I added a few words. We then went down to the water's edge and Elder [Thomas Watts] Sloan baptized three of Bro[ther Joseph] J[ohn] C[alvin] Garland's children, viz Lulu [Louella Garland], Laona [Lona Mae Garland], and William [Edward Silver Garland]. We then went back to the house and confirmed them. Elder [Thomas Watts] Sloan was mouth for Laona [Lona Mae Garland] and I was for the other two [Louella Garland and William Edward Silver Garland]. Afterward I spoke some to the people on our belief. They popped some corn again. We went with Bro[ther Joseph John Calvin (JC)] Garland after dinner and looked over his farm. In the evening went and spent about two hours with a Mr. Gladden. They are interested and invited us back and stop with them. 4 [miles]²⁵³*

In 1913, William Garland married Samantha Elizabeth Tipton. They had eight children together, seven survived to adulthood.

In 1922, Elder Thomas Gibby was serving in Blount County and documented a day with William Garland in the following journal entry:

***[Monday] – 29 May [1922]** We ate breakfast at [the] Russell's and then went back to [Joseph John Calvin (JC)] Garland's to prepare for the "sticks" again. I received my third inoculation. At about two o'clock, we left Maryville with Will[iam Edward Silver] Garland in a wagon on our way to Cades Cove. We had a long jolly ride over a rough road and through red clay mud, some places hub deep. We spent the night at [William Edward Silver] Garland's.*

William was tragically killed when he was 48 years old and is buried in the Grandview Cemetery in Maryville. His nephew, Paul Ezekial Garland, retold the events of that day in the following story:



William Edward Silver Garland and Samantha Tipton

"Prior to our father's [Joseph John Calvin (JC) Garland] death, he sent me out to my brother Will's farm so that I would have supervision while he was sick. While staying with Will and Samantha, an event occurred that I shall never forget. Will[iam Silver Edward Garland] ran sawmills and furnished the tannery at Walland with tan bark and acid wood. He hired several men and they lived in certain houses in different locations on the farm. This was called 'batching' by the employees. On one occasion he discovered that one of the men was sneaking out at night and making moonshine whiskey on Will's property. He did not care that the man was moonshining, but he sure did not want him doing it on his property. This person was ordered off the property and told to stay off."

BLOUNT COUNTIAN KILLED IN FIGHT

**Will Garland Shot Down With
Shotgun—Clyde Wilburn
Sought for Crime.**

Chattanooga Times Special.

MARYVILLE, Tenn., Sept. 4—Clyde Wilburn, alleged to have shot and killed Will Garland during an argument last night on the Garland farm seven miles from Maryville, is still being hunted today by Sheriff Pate and posses. The officers searched the entire night for the fugitive.

Garland was shot late yesterday afternoon following an argument. Details leading up to the shooting are meager, as Garland made no statement before he died last night.

Garland was shot with a double-barrel shotgun, at close range, according to Dr. J. E. Carson, tearing a hole about three inches in the lower part of the abdomen.

Garland was a prominent and well-known farmer residing near the foothills of Chilhowee mountains. He had a large force of men working for him cutting and peeling acid wood and the men were in the woods when the trouble occurred.

Garland was 48 years of age, and leaves a widow and six children. He was a son of Joe Garland, of Maryville, and also has several brothers and sisters.

A few days later this person, Clyde Wilburn, by name, was spotted by Will at a log cabin where some of the employees lived. He was riding a horse on the ridge from which he spotted Wilburn. The cabin was a two room house with connecting porches in front and rear and down one side of the building. There were three doors, one between the two rooms and one on the front side and another to the rear of the house. As Will approached the house, Wilburn went around to the back. Some of the men were sitting on the banister of the porch. Will asked them where Wilburn went. Some of the employees were related to Wilburn, and they told him that he had left. Will went around back and came through the house. As he entered the front room, Wilburn picked up a shotgun and emptied both barrels into Will's stomach. The blast knocked will down and he was heard to say, 'You damn coward.' Wilburn threw down the shotgun and took off running to the east.

Some of the men took sheets from the beds and made a stretcher out of them. Will was placed on this and carried about four miles to the main house. Lee, Will's eldest son, went on horseback to Wilkersons Store about seven miles away to the nearest telephone to call an ambulance. As Will was being carried to the house, a steady stream of blood came from the sheets. When the ambulance came, it was a T-model Ford. Will was placed inside and his wife, Samantha, went with him to lend any comfort to him that was possible.

The children and I was sent to a neighbor's house to spend the night. The neighbor, Bill Potter, was at work in Maryville and would not be home until after midnight. We were sent to the upstairs to sleep but we were all awake at one o'clock in the morning. All of us heard him tell his wife that Will had died.

I was sent back to my father's home in Maryville. Samantha had her hands full take care of her own, with six children of her own and pregnant with a yet unborn. My father [Joseph John Calvin (JC) Garland] then told of Will's death, looked off into space and said, 'It's a long road and it has no end.' [My] father [Joseph John Calvin (JC) Garland] died a month later.

They were trying Clyde Wilburn for murder. I took an old pistol that had belonged to Dad, went to the courthouse and waited for Clyde Wilburn to appear. The pistol was so large that I could not hide it. A deputy sheriff saw me with the pistol in my belt. He took it from me and I never saw that gun again. I was nine years old.²⁵⁴

Garland, Lona Mae

Lona Mae Garland (1884-1964) – 3rd Generation Member

- 11 January 1894: **Lona Mae Garland** (Perkins) was baptized and confirmed by Thomas Watts Sloan
 - Daughter of 2nd Generation Members: Joseph John Calvin (JC) Garland and Sarah Margaret Cauble

Lona Mae Garland was born in North Carolina and moved to Millers Cove, where she was baptized at age 10, one month after her father, Joseph John Calvin (JC) Garland, mother, Sarah Margaret Cauble, and grandfather, Alexander Harrison Garland. Elder Robert Cunningham Young documented her baptism in the following journal entry:



Joseph John Calvin (JC) Garland with his daughter, Lona Mae Garland, and her twins, Lorine and Pauline (circa 1925)

Thursday - 11 [January 1894] Millers Cove. We had a short meeting today. Elder [Thomas Watts] Sloan spoke first, then I added a few words. We then went down to the water's edge and Elder [Thomas Watts] Sloan baptized three of Bro[ther Joseph] J[ohn] C[alvin] Garland's children, viz Lulu [Louella Garland], Laona [Lona Mae Garland], and William [Edward Silver Garland]. We then went back to the house and confirmed them. Elder [Thomas Watts] Sloan was mouth for Laona [Lona Mae Garland] and I was for the other two [Louella Garland and William Edward Silver Garland]. Afterward I spoke some to the people on our belief. They popped some corn again. We went with Bro[ther Joseph John Calvin (JC)] Garland after dinner and looked over his farm. In the evening went and spent about two hours with a Mr. Gladden. They are interested and invited us back and stop with them. 4 [miles]²⁵⁵

Lona Mae married John Lowery Perkins in Knoxville, in 1905. Together they had eight children, seven survived to adulthood. In 1922, Elder Thomas Gibby was serving in Blount County and documented meeting Lona Garland in the following journal entry:

[Friday] – 9 June [1922] We left [the] Myers' early Friday morning for Maryville. Jake Garland told us of a near way over the mountain. We took a wrong trail and got off into the woods, filling our legs

with chiggers and ticks. It was some climb over the top, but a harder job to hold back going down on the other side. At about eleven o'clock we had made the hike over and we stopped at John [Lowery] Perkin's for dinner. Sister [Lona Mae Garland] Perkins was Uncle Joe [John Calvin (JC)] Garland's daughter. After dinner we left [the] Perkins for Maryville, tracting.

After Lona Garland's brother, William Silver Edward Garland, was murdered in 1928, his son, Paul Ezekiel Garland, went to live with Lona and John. He wrote the following story about Lona and John:

"After the death of my father, I lived for some time with John and Lona. Because of the age difference they felt more like parents to me than sister and brother-in-law. John was a man who liked to laugh. You could not be in his company and not feel at home. He was zealous in his duties as a father and loved his family. Neither the children nor I could recall Lona or John speaking a cross word to each other. Earnest, or Ern as we called him, decided he was going to make some money. Unknown to his father, he pretended to be hunting on Chilhowee Mountain. Instead he had built and set up a 'still' to make moonshine whiskey. Soon he had enough stock on hand and needed to bring it out of the mountains to sell. He engaged his brother, Robert, myself, and a friend, Paul Maynard, to help carry his merchandise out of the mountains. He did not want his father to know of the operation. He cautioned us, especially me, not to let John know anything or to let him trick us into acknowledging our part in the operation. True to fatherly instincts, John became suspicious. He first came to me, acting as if Ern had told him everything. He asked me if I had any idea as to what would happen to me if the revenue officers had caught us. I looked him in the eye and lied like a trooper. John, I said, 'we were in the flats of the mountain hunting.' He said, 'Paul, don't lie to me. Ern has told me all about the trip.' I saw through what he was attempting to do and would not admit to anything. About fifteen minutes later, Ern came up to me as angry as a wet setting hen. "I told you not to let Dad trick you into telling about last night. After I warned you, you let him get you to admit everything we did." 'Ern,' I said, 'you are the one he tricked. I didn't tell him a thing.'

John was a good joke teller. I remember a joke he told my father when we were visiting a logging camp on Bays Mountain. He said he had a dog that was especially fond of by the name of Rusty. On this occasion Rusty had followed him to church and took his place by the pew where John sat. When the choir went into a song, Rusty joined in and hit a few high notes of his own. He continued even after the choir had ceased to sing, disturbing the preacher as he tried to deliver the message. The pastor eventually stepped down from the pulpit, took old Rusty by the collar and tossed him out the front door. When the services were over and the preacher was greeting the congregation in the vestibule, he offered an apology for tossing Rusty out. John replied rather indignant, 'It didn't make a bit of difference anyway, Preacher, Rusty wouldn't have sat through that lousy sermon you preached anyway.' It was a few years later that 'ole Rusty passed over the great divide. John mentioned to the preacher that his dog had died and he wondered if he could get him to say a few words over him. The preacher acted rather incensed and said that he wouldn't be preaching over a dead dog. John replied that he and the wife had saved up for the occasion about two hundred and fifty dollars. He was going to allow fifty dollars for the casket and the pot, and the other two hundred was going to the one who said a few words over old Rusty. The preacher spoke up and said, 'John, you didn't tell me old Rusty was a Baptist.'"

When I was in Europe during World War II, [in] every mail delivery I had at least one letter from my sister Lona. If there was ever a couple made for each other, it had to be Lona and John."²⁵⁶

Lona Mae died in Maryville, in 1964, at the age of 79, and John died in 1963, also at the age of 79. They are buried in the Pecks Chapel Cemetery in Maryville.

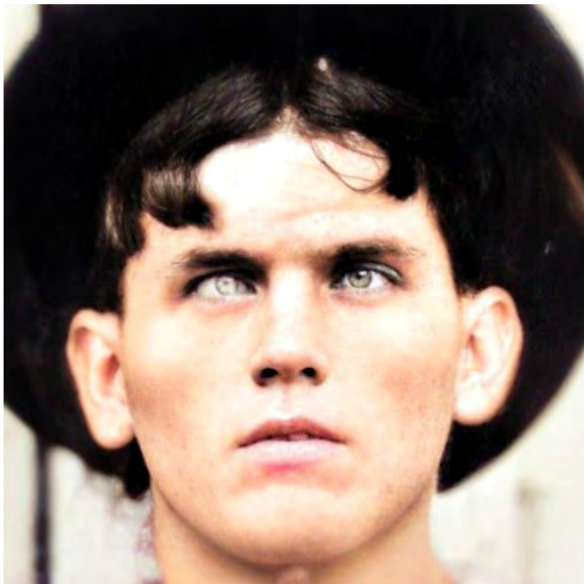
Garland, John Pressley (JP)

John Pressley (JP) Garland (1890-1953) – 3rd Generation Member

- 18 December 1898: **John Pressley (JP) Garland** was baptized by Ralph Mitchell and confirmed by Ashel Thorne
 - Son of 2nd Generation Members: Joseph John Calvin (JC) Garland and Sarah Margaret Garland (Cauble)

John Pressley (JP) Garland moved with his family from North Carolina to Millers Cove when he was a toddler. The missionaries became acquainted with the Garland family and began a friendship with his father, JC Garland, and mother, Sarah Cauble. One month after the two were baptized, Elder Thomas Watts Sloan and Elder Robert Cunningham Young returned to bless two of their children, JP and Robert Fillmore Garland. Elder Young documented the blessing in the following journal entry:

Thursday - 4 [January 1894] To Seaton. This being Fast Day we went without breakfast. We blessed John Pres[s]ley [(JP) Garland] and Robert Filmore [Garland], two of [Joseph] John Calvin [JC] Garland's children. I acted as mouth to the first [John Pressley (JP) Garland] and Elder [Thomas Watts] Sloan the latter [Robert Filmore Garland]. Had dinner, then started for Maryville. Stopped overnight with Uncle Billey. Aunt Nancy was sick with Lagrippe. We called on Mr. [illegible] He said he believes [illegible] 4 [miles]²⁵⁷



John Pressley (JP) Garland

JP Garland became blind at a young age and had to adapt to the difficulties of life without sight. He would eventually move to Nashville to attend school for the blind, where he met his wife, Sarah Dixon, and would live the remainder of his life. JP's brother, Paul Ezekiel Garland, wrote this story of his brother and Sarah Dixon:

"Sarah Dixon was a teacher of Brail at the Tennessee School for the Blind. Her reputation in the profession was that she was the very best. John Pressley or J. P. as the folks in Nashville called him, was also a teacher at the school. He taught 'Manual-arts' at the school for thirty-four years. He was well known on the lecture circuit around Nashville. Despite his handicap he was a very successful man, owning many of the buildings in Nashville. He owned a dairy in Franklin and a factory in Memphis.

*He eventually lost 'light perception.' He once told me this was the most difficult day of his life. I visited his home in Nashville many times. He loved for us to walk the streets of Nashville, as he told me the history of his city. My brothers were all good me, in a rough and rugged era, I always thought that 'Press' as I called him, would have been the best had he been a sighted man. He and Sarah had no children.*²⁵⁸

JP Garland and Sarah Dixon married in 1920. JP died in 1953, at the age of 62. Sarah died in 1961, at the age of 67. They are both buried in the Spring Hill Cemetery in Nashville. His obituary published in Nashville identified him as a member of The Church of Jesus Christ of Latter-day Saints.

John P. Garland Dies in Hospital

Blind School Teacher
Suffers Heart Attack;
Services Tomorrow

John P. Garland, 62, of 1017 Lischey ave., retired manual arts teacher at the Tennessee school for the blind, died yesterday in St. Thomas hospital of a heart ailment.

Funeral services will be at 2:30 p.m. tomorrow at the Wood funeral home, 4301 Charlotte ave. Dr. W. L. Stigler will officiate. Burial will be in Spring Hill cemetery. The body is at the funeral home.

Mr. Garland taught basketry, leather work, and other crafts at the school for 22 years before retiring last spring.

A native of Lincolntown, N. C., Mr. Garland had lived in Nashville most of his life. He attended the school for the blind.

He was a member of the Latter Day Saints church.

He is survived by his widow, Mrs. Sarah Dixon Garland, Nashville; four sisters, Mrs. Helen Suf- fridge, Knoxville, Mrs. John Perkins, Mrs. Edmondson Butler and Mrs. Lulu Perkins, all of Nashville, Tenn., and a brother, P. E. Garland, Augusta, Ga.

Garland, Lillie Hayes

Lillie Hayes Garland (1897-1999) – 3rd Generation Member

- 11 August 1907: **Lillie Hayes Garland** (Butler) was baptized and confirmed by George Leonard Hobson
 - Daughter of 2nd Generation Members: Joseph John Calvin (JC) Garland and Sarah Margaret Cauble

Lillie Hayes Garland was born in Millers Cove on the Garland Homestead. She was baptized at the age of 10. Lillie is mentioned in two missionary journals. Elder Isaac Morley first mentioned Lilly in the following journal entry when she was a teenager:

*Tuesday – 30 May [1911] Helped Lillie [Hayes Garland] do washing and studied most of day.*²⁵⁹

Lillie married Isaac Edmondson Butler in 1916. They raised at least six children together in Maryville. Lillie learned to fish from her father, JC Garland, as he was known to stock the Little River and would often fish with the children and missionaries. This led to Lillie becoming and remaining an avid fisherman throughout her lifetime. In 1922, Elder Thomas Gibby was serving in Blount County when he met Lillie Garland, who was married to Isaac Butler, documenting their meeting in the following journal entry:

[Tuesday] – 30 May [1922] The large part of the forenoon was spent in study and talking. A little before dinner, we went to a family of Buttlers (sic), the woman being a member, Brother Garland's daughter, [Lillie Hayes Garland]. We had dinner with them. After dinner, we got into a little discussion with [Isaac Edmondson] Buttler (sic) and soon found that he was very bitter. He was very abusive of our Church and doctrines, especially polygamy. He sure got his "Irish" up. We left [the] Buttlers' (sic) at three o'clock for Millers Cove. Had a nice little hike up a creed bed. Got on the wrong trail once and had to retrace our tracks for about a mile. It was quite difficult for us to find a place to stay, and it was nearly dark before we got into the cove...

Lillie's brother, Paul Ezekiel Garland, wrote the following about his sister, in 1994: "*Edmondson and Lille ran a grist mill on Butler Mill Road for years, grinding meal and flour for their neighbors. Edmondson was a good miller and was patronized by farmers from all over the county. Lillie and I are the only remaining members of our large family. She is ninety-seven years old and her mind is as sharp as any youngster. She can remember the names and birth dates of her many grandchildren, great-grandchildren and great-great-grandchildren. She is an ardent Christian and attended her church regularly until a recent fall has put her to using a walker. For several years she has been the eldest member attending the Garland Family Research Association's reunions.*"²⁶⁰ Lillie died in 1999, at the age of 101. She is buried in the Carpenters Campground Cemetery in Maryville.

Garland, Robert Filmore

Robert Filmore Garland (1893-1925) – 3rd Generation Member

- 23 March 1902: **Robert Filmore Garland** was baptized by Othello Roundy and confirmed by Melvin Howard Randall
 - Son of 2nd Generation Members: Joseph John Calvin (JC) Garland and Sarah Margaret Cauble

Robert Filmore Garland was almost a year old when his parents and grandfather were baptized the end of November 1893. The missionaries returned to give further instructions in January 1894 and blessed the two youngest children, JP and Robert. Elder Robert Cunningham Young document his baby blessing in his journal.

Thursday - 4 [January 1894] To Seaton. This being Fast Day we went without breakfast. We blessed John Pres[s]ley [(JP) Garland] and Robert Filmore [Garland], two of [Joseph] John Calvin [JC] Garland's children. I acted as mouth to the first [John Pressley (JP) Garland] and Elder [Thomas Watts] Sloan the latter [Robert Filmore Garland]. Had dinner, then started for Maryville. Stopped overnight with Uncle Billey. Aunt Nancy was sick with Lagrippe. We called on Mr. [illegible] He said he believes [illegible] 4 [miles]²⁶¹

Robert's brother, Paul Ezekiel Garland, wrote the following about his brother: *"Robert was an electrical engineer. He was away working on a power project in Idaho when World War I came to America. He wrote his father and his brothers and sisters that he was volunteering for service. He went to Europe in the infantry. He was almost cut in two by machine gun fire in the breaking of the 'Hindenburg Line.' He returned home and seemed to be on his way to full recovery.*

He gave me a handful of old coins before he moved with his family back to Black Mountain, N.C. One of my first memories is riding in his sports car, which was built in the shape of a racer. Life in East Tennessee was very difficult in those days. Children were taught to defend themselves. Unlike today when guns are everywhere. Men would stand toe to toe and battle each other with their fists. Robert's reputation as a fighter grew until all of Blount County knew he was not to be trifled with.

Soon his health turned for the worst. His old wounds began giving him trouble. He moved with his family to Black Mountain so he could be near the Veterans Hospital at Oteen, NC. He did not last long, dying three days after we had visited him. We had just gotten home when the news came, forcing us to return back across the mountains for his funeral, we traveled in a T-model Ford."²⁶²

Robert married Abby Garland, in 1921, soon after returning from Europe during WWI. They had two children together. Robert died, in 1925, four years after his wedding, at the age of 32. He is buried in the Homers Chapel Cemetery in Black Mountain, North Carolina.

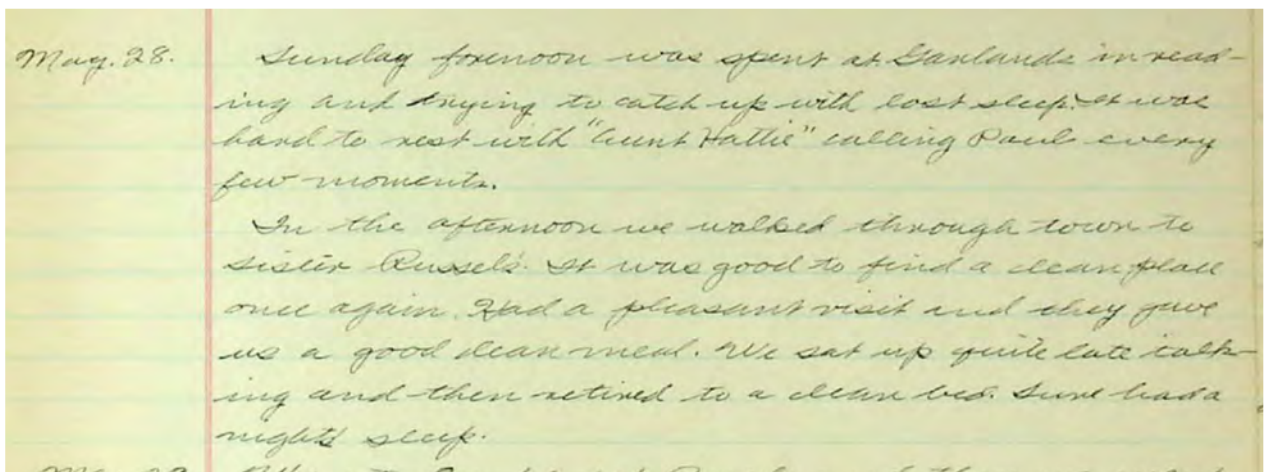
Garland, Paul Ezekiel

Paul Ezekiel Garland (1919-1999) – 3rd Generation Member

- 1 November 1927: **Paul Ezekiel Garland** was baptized by Albert Grant Street and confirmed by Charles A. Callis
 - Son of 2nd Generation Members: Joseph John Calvin (JC) Garland and Hattie Jane Gentry

Paul Ezekiel Garland was confirmed by the president of the Southern States Mission, Charles A. Callis, who would later become a member of the Quorum of Twelve Apostles. Charles A. Callis was a personal friend of Paul's father, JC Garland, who had spent almost three decades by this time working closely with the missionaries and mission presidents assisting the work of the Lord.

Elder Thomas Gibby was serving in Blount County in 1922. He documented an entry mentioning Paul by name:



May 28. Sunday forenoon was spent at Garlands in reading and trying to catch up with lost sleep. It was hard to rest with "Aunt Hattie" calling Paul every few moments.

In the afternoon we walked through town to Sister Russels. It was good to find a clean place once again. Had a pleasant visit and they gave us a good clean meal. We sat up quite late talking and then retired to a clean bed. Sure had a night's sleep.

Mission journal entry of Elder Thomas Gibby (May 28, 1922)

[Sunday] – 28 May [1922] Sunday forenoon was spent at [Joseph John Calvin (JC)] Garland's in reading and trying to catch up with lost sleep. It was hard to rest with "Aunt Hattie" [Jane Gentry] calling Paul [Ezekiel Garland] every few moments. In the afternoon we walked through town to Sister [Martha Lane] Russell's. It was good to find a clean place once again. Had a pleasant visit and they gave us a good clean meal. We sat up quite late talking and then returned to a clean bed. Sure had a night's sleep.

Paul was attending college when WWII began. He left school, never to return, and enlisted in the US Army during WWII, serving in France, Belgium, Luxembourg, Holland, and Germany. He was at the Elba River when the American and Russian armies met. He remained in Germany after the war to

Parham, Lona and Lewis Calvin

Lona Parham (1909-1999) – 4th Generation Member

- 10 August 1917: **Lona Parham** (Borden) was baptized by Thomas Charles Sutton and confirmed by Loren Joseph Blain
 - Daughter of 3rd Generation Members: Louella Garland and Toliver Andrew Parham

Lona Parham was raised in Millers Cove and baptized the same day as her brother, Lewis Calvin Parham. In 1938, she married Charles Borden. They had two children together, Carolyn and Gene, who is a veteran of the Vietnam War. Lona died in 1999, at the age of 90 and is buried in Millers Cove Cemetery. Charles died in 1990, at the age of 79, and is also buried in Millers Cove Cemetery.

Lewis Calvin Parham (1907-1987) - 4th Generation Member

- 10 August 1917: **Lewis Calvin Parham** was baptized by Thomas Charles Sutton and confirmed by Loren Joseph Blain
 - Son of 3rd Generation Members: Louella Garland and Toliver Andrew Parham

Lewis Calvin Parham was raised in Millers Cove and baptized the same day as his sister, Lona Parham. He was less fortunate with love and married five times. He had one daughter, Kathy Parham. In 1987, he died and is buried in Laws Chapel Cemetery in Walland.

Russell Family: First Baptized Members

1909-1926

There were five Russell family members baptized in Blount County from 1909 to 1921.

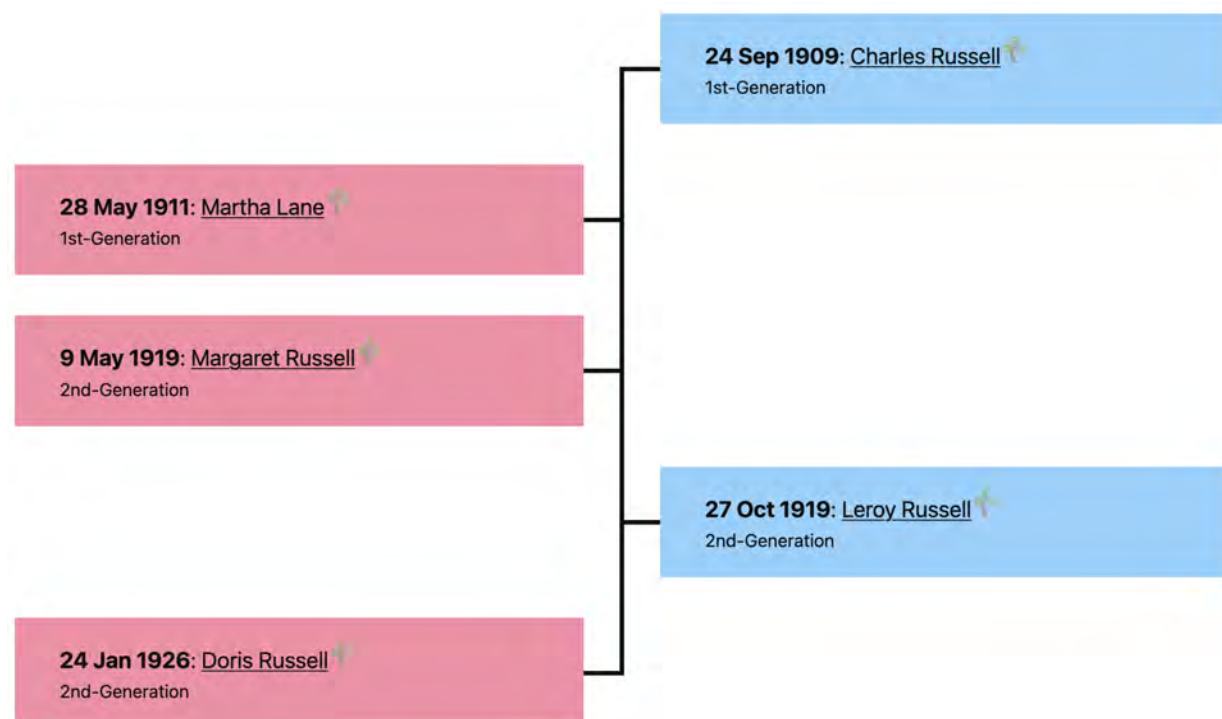
1st Generation Members:

- Charles Harrison Russell²⁶³
 - Martha Elizabeth Lane: Wife of Charles Harrison Russell²

2nd Generation Members:

- Margaret Lane Russell: Daughter of Charles Harrison Russell and Martha Elizabeth Lane²⁶⁵
- Leroy Morley Russell: Son of Charles Harrison Russell and Martha Elizabeth Lane²⁶⁶
- Doris Blanche Russell: Daughter of Charles Harrison Russell and Martha Elizabeth Lane²⁶⁷

Timeline of Baptisms



Russell, Charles Harrison and Martha Elizabeth Lane

Charles Harrison Russell (1874-1919) – 1st Generation Member

- 24 September 1909: **Charles Russell Harrison** was baptized and confirmed by William Martin Hunter

Martha Elizabeth Lane (1880-1951) – 1st Generation Member

- 28 May 1911: **Martha Elizabeth Lane** was baptized by John Isaac Morley and confirmed by Heber Ewer Palmer

Charles Harrison Russell was born in 1874 in Maryville, Tennessee. When Charles was 24 years old, on September 6, 1899, he received orders to join the 47th Regiment of Volunteers to serve in the Philippine-American War, where he fulfilled his duty June 30, 1901. His commanding officer described his leadership as a Lieutenant in numerous battles and skirmishes as "honest and faithful" in a war in which over 1,500 Americans were killed in combat and far more perished from disease. Charles would receive a monthly pension for his time in the war.



Charles Harrison Russell (circa 1900)

Martha Elizabeth Lane was born in Maryville in 1880. On May 31, 1901, Martha and Charles were married in Blount County, Tennessee, one month after Charles returned home from the Philippines. They had six children together, two of which did not survive infancy. They met the missionaries while they were living on their farm on Butler Road along Crooked Creek. Martha's extended family members, the Hearons, are documented in missionary journals, as early as 1893, as good friends of the missionaries.

Martha and Charles raised their children mostly on their farm and in their home on the corner of Everett High Street and Seveirville Road in Maryville. Their daughter, Doris, said about their time with the missionaries: "The elders had come through our community tracting and holding meetings, if they were fortunate enough to find anyone who would listen." They met the missionaries while they were living on Seveirville Road and Charles was baptized first in 1909. Martha followed two years later in 1911. Doris commented about this delay: "I guess that it took poor 'ole mother that long to get the courage enough to defy Aunt Marth. She hated the Latter-day Saints more than anybody. I've often wondered if she accepted the gospel."



Martha Elizabeth Russell (Lane)

Martha and Charles would spend time with their children and neighbors sitting in chairs on the porch in the evenings. Their daughter, Doris, remembers visiting the neighbor after going to town on Saturdays to sell butter and milk. They would buy a block of ice and bring it to the neighbors, where the neighbor would bake cornbread and they would make ice cream with the ice. They would enjoy the evenings and Charles would carry his kids back home.

Charles' health began deteriorating years before he passed away. He went by himself to Arizona for a few months for better air and then moved the family to Bakersfield, California, where they could be together, but that did not last long. After one short year in California, the Russells moved back to Maryville. He began working at a mill his nephew operated that was located up on the hillside above the library within the greenbelt. His health worsened from the flour dust created in the mill and he never fully recovered. Ultimately, Charles had to sell the farm and move back into their home in town on November 25, 1919. Their daughter, Doris Blanche, told this story of his last days:

"On December 25, 1919 (Christmas evening), Daddy left us. The day before my daddy died he saw his little sister, 12-year-old Julia, and Joseph F. Smith. He kept asking those in the room with him if they could see those in the room, if they could see them too. 'They are right up there,' he said, and pointed up about half way between the ceiling and the floor over near the corner of the room."

"My dear daddy never had the privilege of going to church or being in contact, maybe [but] once a year, with any members other than the elders. He sure had a strong testimony that The Church of Jesus Christ of Latter-day Saints was indeed the true restored church of Jesus Christ. If he had not had a strong belief in the truthfulness of the restored gospel, he would never have seen Joseph F. Smith [the day before he died]. He had all the Standard Works and studied a lot, mother said."

"He told mother to never turn the elders away - to always feed them and give them lodging."

It is evident that Martha Russell did take care of the missionaries. She provided housing and meals for them. In the journal of Elder LeRoy Arthur Palmer, Sister Russell is documented repeatedly as offering her home for the missionaries:

[Tuesday] – 2 April [1935] I arose at 5:30 this morning. There was no one else around at that time in the morning. I made myself ready for breakfast, also ready to travel. The lady at the mission home put me up a nice lunch. As soon as breakfast was over it became time to go so I, with the company of Elders [Kenneth Heber] Edwards, Bankley and [Winston Merriam] Crawford, set out. They saw me

off to Knoxville, Tennessee where I am now and will probably be here for a while. I am staying with Sister [Martha Elizabeth] Russell who is a member of the Church.

[Wednesday] – 3 April [1935] I am out of bed and had a fine breakfast, the first breakfast in Tennessee. Where, oh where will I have breakfast next? I spent the forenoon tracting. We had a meal with one of the members. In the evening we had a meal with another of the members. At night we held a cottage meeting. I gave my first speech. I talked on faith. I can assure you I did not give a masterpiece but the Lord seemed to be present from the beginning to end. Our first time to sing was also staged. I did worse than I did when I preached. There were one or two members, also several investigators. We had a fine meeting and there were many questions asked after the meeting. One woman seemed very interested. We had a long walk home after the meeting.

[Sunday] – 28 April [1935] We did very little today. We spent most of the day in study. The Russells, the family we are staying with, went away and left us here alone. We slept a while and then read a while.

[Monday] – 29 April [1935] As we began our trek to town to being our day's work we encountered heavy rain. It rained on us all the way to town and back. We had barely stepped into the house when the rain stopped. After dinner we again attempted a venture into the land of mud, but we were again met with sprays of moisture, thus interpreted would be rain. So the day was spent with little accomplished in the way of our work. We did however, get in some very valuable time with our servant, the Bible. Thus closed the day of our Lord, the 29th.

[Thursday] – 23 May [1935] It seemed like leaving home this morning when we bid the Russell people good-bye. They have sure treated me fine. Roy [Morley] Russell went to haul us to town but when he arrived there he decided to take us to Knoxville, some twenty miles away. It was very kind of him. There we met with all the elders of this, the East Tennessee District. They are [James Ammon] Simmons, [Lawrence Seifert] Tuttle, [Ellis McMillan] Burton, [Gerald Leland] Larsen, [Clifford Olene] Weaver, Sorenson, [Ralph William] Horrocks, Lucille Thomas and Sister [Virginia Lillie] Davidson. It was a pleasure to meet with them in a meeting and have them bear their testimonies of the gospel. In the evening we met with Bro[ther] and Sis[ter] Kirkham and their daughter, and Bro[ther Francis R.] Lyman and his wife. They gave some good instructions to carry out, which are: speak out plain, have a good impressive beginning and a good climax with nothing between to detract from the subject. They told us to be gentlemen. Bro[ther] Lyman said [that], if we would be faithful, we would surpass our expectations at the present time both in missionary work and temporal. My ambition now is to become the best missionary in the East Central States. May the Lord help me to do so. Further instructions, we were to get off from the beaten paths.

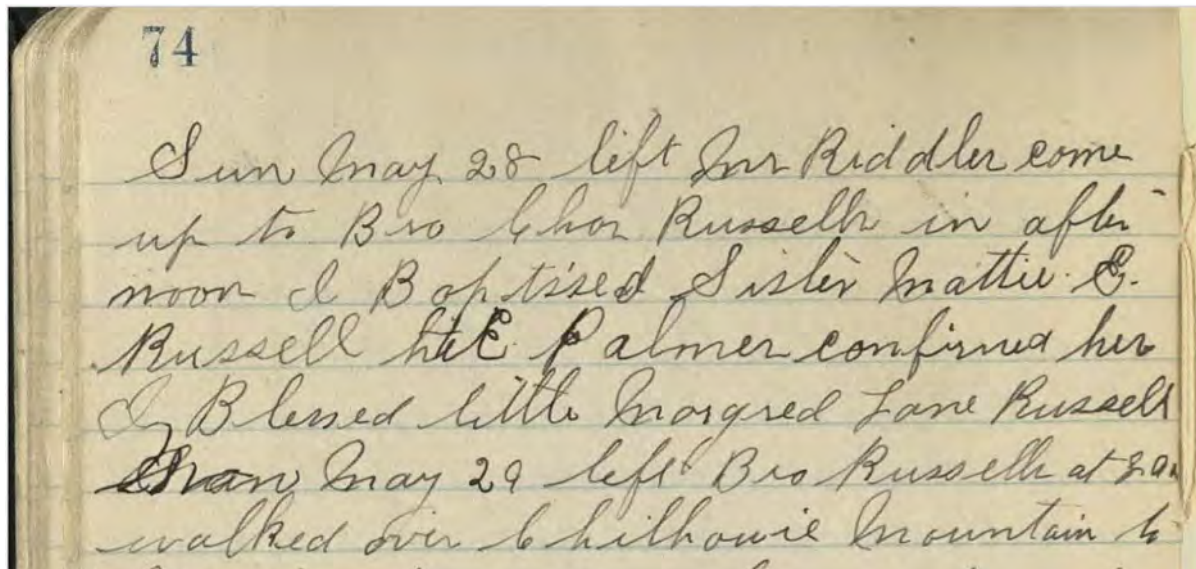


Martha Elizabeth Russell (Lane)

[Friday] – 14 June [1935] We began our homeward trek of about 220 miles. The Lord was with us all day. First fellow to pick me up was a fellow delivering a new bus through to Georgia. He stopped without me trying to stop him. He hauled us for about 54 miles. We were then picked up just out of Harriman, Tenn[essee] and hauled on into Knoxville. The fellow said he did not very often pick a fellow up but would take a chance. He was going about 60 miles an hour when we hailed him. We arrived in Knoxville about 3:30. We caught a ride from Knoxville to Maryville and there we stayed for the night with the Russell people. They seemed almost as glad as I was to have us there. We cleaned up, pressed our clothes and were ready for another day.²⁶⁸

When Charles died Christmas Day 1919, Martha was widowed with four children, her youngest was only four years old. She raised them all in the Gospel of Jesus Christ. Three of their children were baptized as members of The Church of Jesus Christ of Latter-day Saints. Their oldest son, James, was never baptized. According to Doris, Martha Russell remained a faithful member of the church and always took care of the missionaries when they were in town. She was sealed to Charles in the Salt Lake Temple in 1940, 11 years after his death. The three baptized children became the second generation Russells of Maryville, Tennessee.

Charles Russell is buried in the Russell Family Cemetery and Martha in the Grandview Cemetery, both in Maryville, Tennessee.



John Isaac Morley Journal Entry for Martha Russell's baptism (May 28, 1911)

"Sunday May 28 | left W[illia]m Riddler come up to Bro[ther] Chas [Charles] Russell. In afternoon I baptized Sister Mattie L[ane Martha] Russell. E[lder Heber] Palmer confirmed her. I blessed little Margaret Lane Russell [Martha and Charles' eldest daughter]"

Elder John Isaac Morley



Martha Russell and Charles Russell with their oldest daughter and dog, Pete, circa 1909

Russell, Margaret Lane

Margaret Lane Russell (1907-1984) – 2nd Generation Member

- 27 October 1919: **Margaret Lane Russell** was baptized and confirmed by Owen Marion Davis
 - Daughter of 1st Generation Members: Martha Elizabeth Russell and Charles Harrison Russell

Margaret Lane Russell was first introduced to the missionaries not long after she was born when her father Charles Russell was baptized. They visited regularly and was eventually given a baby blessing by Elder John Isaac Morley, in 1911, the same day her mother was baptized – Charles Russell likely waited for the baby blessing once Martha was ready to accept the Gospel of Jesus Christ. The same day her mother was baptized, the elders visited her home to give the blessing. Elder Morley documented such in his missionary journal in the following entry:



Left to right: Doris Russell, Leroy Russell, Martha Russell, James Russell, Margaret Russell

"Sunday May 28 / left for Riddler come up (sic) to Bro Chas [Charles] Russell. in afternoon I baptized Sister Mattie [Martha] Russell. Elder Palmer confirmed her. I blessed little Margaret Lane Russell [Martha and Charles' eldest daughter]"²⁶⁹

Elder John Isaac Morley

Margaret had at least one son with her second husband. She died in 1984, at the age of 77.

Russell, Leroy Morley

Leroy Morley Russell (1911-1969) – 2nd Generation Member

- 27 October 1919: **Leroy Morley Russell** was baptized by Oswald Jensen and confirmed by Roy West
 - Son of 1st Generation Members: Martha Elizabeth Russell and Charles Harrison Russell



Leroy Morley Russell

Leroy Morley Russell was baptized a member of The Church of Jesus Christ of Latter-day Saints at the age of 8, only two months before his father died on Christmas Day, 1919. Like Leroy's siblings and his father before him, he lost his father at a young age and was required to take on many responsibilities, one of which was comforting his widowed mother. One month before his father passed away, the Russell family had moved back into their home on Seveirville Road, where he would spend the rest of his adolescence.

After high school, Leroy worked as a milk delivery driver, joined the Air Force and became a deputy sheriff. He met the love of his life Eva Burl Smartt and married. Eva Smartt is the daughter of Floss Tipton, who was baptized in 1908, and Lyman Beecher Smart — who refused to be baptized

throughout his life but encouraged all of his children to do so. Eva Smartt is also the granddaughter of Mary Belle Nunley, baptized in 1905, and John Tipton, baptized in 1909.

John Tipton donated the lumber and land for the building of the Northcutts Cove chapel to The Church of Jesus Christ of Latter-day Saints. It is the oldest Church of Jesus Christ in the southeastern United States. The chapel was dedicated October 24, 1909 by Charles A. Callis, President of the Southern States Mission and later a member of the Quorum of the Twelve Apostles. On April 18, 1979, the Northcutts Cove Chapel was placed on the National Register of Historic Places. It is also featured at the church's museum in Salt Lake City, Utah. Today, it stands as a monument of the great faith and dedication of the early Saints in East Tennessee to the Gospel of Jesus Christ.



Northcutts Cove Chapel Dedication October 24, 1909



John Tipton, Lyman Smartt and Elder William Martin Hunter at Northcutts Cove Chapel October 24, 1909

Ironically, the missionary who baptized Leroy Russell's father, Charles Russell, is photographed in 1909 in this photo with Eva Smartt's father – Leroy's father-in-law – Lyman Smartt, and her grandfather, John Tipton. Eva and Leroy were not yet born. At the time of this photo, John Tipton and Lyman Smartt were both on the County Building Commission for the Northcutts Cove Chapel and Elder William Hunter, who baptized Charles Russell, attended the dedication of the chapel with the East Tennessee Conference and their mission president, Charles A. Callis. This photo was taken two years before Leroy was born. Elder William Hunter had changed the course of history for the Russell family the month before by baptizing Charles Russell and was standing with the men who would become part of the Russell family through the marriage of Leroy Russell and Eva Smartt decades later.



Eva Burl Smartt (Russell)

Eva Smartt worked on the Manhattan Project during the great migration of Saints to Oak Ridge in 1944-45 who were part of that secret plan to bring an end to WWII. She was also a teacher in Maryville. She was very active as a visiting teacher always taking her daughter LeVa (pronounced Le-Vay) on ministering assignments to the Sisters in the ward. LeVay continues in the faith today and has three children and more grandchildren. Sister LeVa resides in Missouri and comes to visit Maryville every now and then.

Leroy Russell's Melchizedek Priesthood ordination was found in the Southern States Mission LDS Church Collection and appears to be one of the first ordinations in Maryville, Tennessee at the time of the establishment of the Knoxville Branch. He served as bishop before he died at the age of 58. Leroy and Eva married in the Salt Lake Temple in 1948. Eva never remarried and died, in 2011, leaving behind a legacy of faith. Leroy is buried in the Grandview Cemetery in Maryville and Eva is buried in the Northcutts Cove Cemetery in Grundy, Tennessee.



*Eva Burl Smartt when she was sealed to
Leroy Morley Russell*

Russell, Doris Blanche

Doris Blanche Russell (1915-1998) – 2nd Generation Member

- 24 January 1926: **Doris Blanche Russell** (Hitch) was baptized by Ruel Lee Wanlass and confirmed by Floyd Oliver Garfield
 - Daughter of 1st Generation Members: Martha Elizabeth Russell and Charles Harrison Russell

Doris Blanche Russell is the youngest daughter of Martha and Charles Russell. She was born October 9, 1915 in the family home at the corner of Sevierville Road and Everett High Street in Maryville, Tennessee. She was born four years before her father passed away on Christmas Day 1919 and raised by her widowed mother, Martha Elizabeth Russell.



Doris Blanche Russell

Before the first local branch was formed in Knoxville, members of the Church in Maryville did not have a place to worship and could only take the sacrament on occasion when the elders were at their homes on Sundays. Sister Freda Borden spoke with Doris before she passed away in 1998. Doris said that the only time they would have any formal meetings was when the Elders would come by and they would have what were called “cottage meetings,” or meetings in members' homes.

Doris Russell said, *“I had three cats when I was little and I would name them after the elders. We didn’t have a church to go to, so when I was growing up I went to the Baptist Church sometimes with my girlfriends, but I always stayed true to the Church and never joined another church. I was baptized in Cripple Creek in the dead of winter. They had to break the ice on the water to make room so I could be baptized, but I remember the water being cold. Joe Garland gave me twenty five cents for being baptized. I thought that was the most money I had ever seen. Cripple Creek was in Blount County on old Block House Road. We never once turned the elders away. We stayed true to our faith. We mailed our tithing to the Mission President in Louisville, Kentucky.”*²⁷⁰

Doris Russell remembers the elders first visiting in 1918 when she was three years old, that her mother would do laundry for them, and, in general, take care of them. She married Dwight Hitch Christmas Eve 1936 and had two children, Dwight Lynn and Martha Alice. Martha was baptized in 1950 and Dwight Lynn was baptized by Robert C. Eggers May 23, 1953. Doris took out her endowments at the Atlanta Temple in 1987 and passed away in 1998. She was sealed to her Dwight in 2002 and her parents, Martha and Charles, in 2009. Doris and Dwight are buried at the Mount Lebanon Cemetery in Maryville, Tennessee.

Hicks Family #1 & #2: First Baptized Members

1885-1911

There were two J. H. Hicks family members baptized in Blount County in 1893.

1st Generation Member:

- Jordan Henry Harrison Hicks²⁷¹

2nd Generation Member:

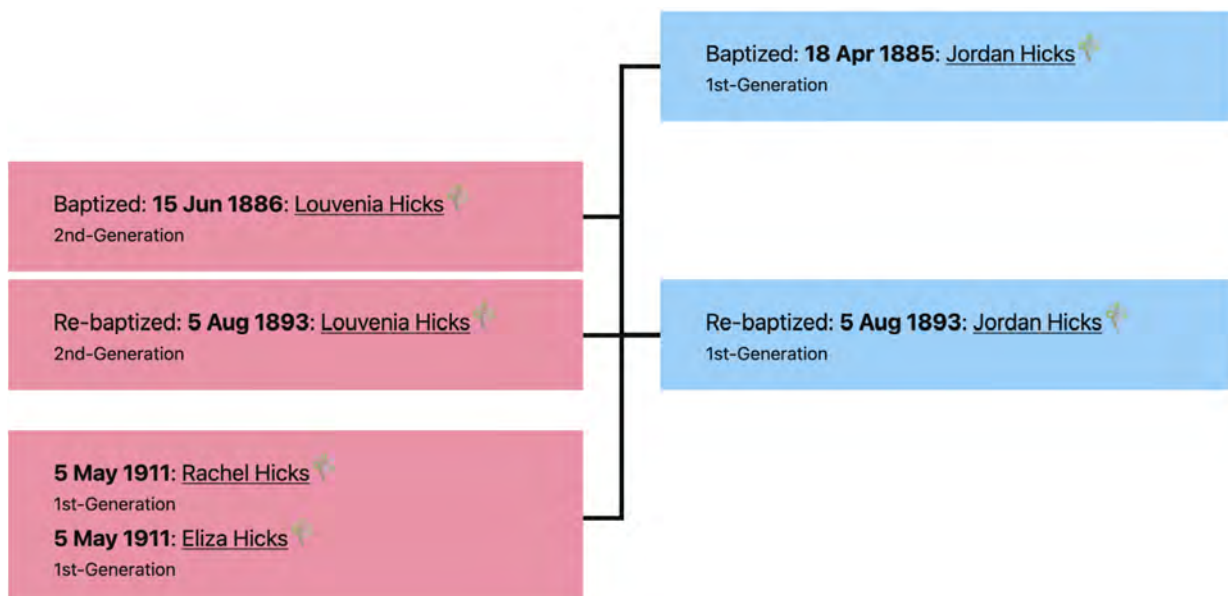
- Louvenia Hicks: Daughter of Jordan Henry Harrison Hicks²⁷²

There were two Hicks family members baptized in Blount County in 1911.

1st Generation Members:

- Rachel Tennessee Hicks²⁷³
- Eliza Lee Hicks²⁷⁴

Timeline of Baptisms



Hicks, Jordan Henry and Louvenia

Jordan Henry Hicks (1855-1925) – 1st Generation Member

- 5 August 1893: **Jordan Henry Hicks** was baptized and confirmed by Robert Cunningham Young

Louvenia Hicks (1876-1954) – 2nd Generation Member

- 5 August 1893: **Louvenia Hicks** (Lewis) was baptized by Robert Cunningham Young and confirmed by Leo Thomas Shelley
 - Daughter of Jordan Henry Hicks

Jordan Henry Hicks is originally from Boone, North Carolina and moved to Blount County briefly after his first baptism in April 18, 1885. **Louvenia Hicks** was also first baptized June 15, 1886. Following their baptisms, they were "persecuted very much" in North Carolina and joined the Baptist Church. In July 1893, they met the missionaries in Blount County and sought permission to be rebaptized. Elder Robert Cunningham Young documented in his journal their first meeting, his thoughts on the Hicks, and their subsequent baptisms.



Louvenia Victoria Hicks

Sunday - 30 [July 1893] We met Jordan H[enry] Hicks as he came up to Mr. Hearn's. He is a very nice man, although he joined the Baptist Church after belonging to ours, but he is still firm in the faith and applied for rebaptism. His daughter applied for baptism. Her name is Lovina [Victoria Hicks]. We will baptize them next Saturday. He has been persecuted very much since joining the church. We spent the night with Andy Whitehead. I was glad to meet Mr. [Jordan Henry] Hicks.

Monday - 31 [July 1893] We spent the day in making cider and talking on the Gospel with Mr. [Jordan Henry] Hicks. He is very deep in the Gospel. 0 [miles]

Saturday - 5 [August 1893] We went down on Abrams Creek and held meeting. Elder [Leo Thomas] Shell[e]y spoke first on the First Principles [of The Gospel] and I followed then. I baptized Jordan Henry Hicks and his daughter Lo[u]vin[i]a Victoria Hicks. He was born April 27, 1855, was the son of Andrew Hicks and Rachel [Serena] Oaks, was baptized by R[obert] C[unningham] Young and confirmed by me also. Lo[u]vin[i]a was born June 13, 1876, is the daughter of Jordan

H[enry] Hicks and Martha [Jane] Brewer. She was baptized by R[obert] C[unningham] Young and confirmed by Leo T[homas] Shell[e]y. Everything passed off in order. We gave out a meeting for this evening at Andy Whitehead's. There were a very poor turnout. Elder [Leo Thomas] Shell[e]y spoke first, then Bro[ther Jordan Henry] Hicks spoke a few minutes. I was too sick to talk so they dismissed the meeting. 4 [miles]²⁷⁵



Louvenia Victoria Hicks

Jordan Hicks had eight children, four of which would eventually be baptized and confirmed members of The Church of Jesus Christ over the next 25 years as they moved away from home to other parts of the United States. In 1895, Louvenia Hicks married Abraham Lewis. Together they had five children before Abraham died in 1910. Three of their children were also baptized as they continued in the faith as a family. Jordan Hicks died in Alabama, in 1925, at the age of 70. Louvenia Hicks died in Kentucky, in 1954, at the age of 78.

Hicks, Rachel Tennessee & Eliza Lee

Rachel Tennessee Hicks (1888-1966) – 1st Generation Member

- 5 May 1911: **Rachel Tennessee Hicks** was baptized by Heber Ewer Palmer and confirmed by John Isaac Morley

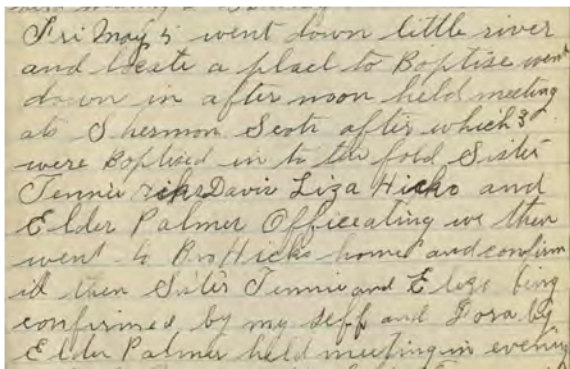
Eliza Lee Hicks (1876-1954) – 1st Generation Member

- 5 May 1911: **Eliza Lee Hicks** was baptized by Heber Ewer Palmer and confirmed by John Isaac Morley

Rachel Tennessee Hicks and Eliza Lee Hicks are sisters whose family members were friends of the missionaries. Elder John Isaac Morley documented his meetings with the family as well as the baptisms of Rachel and Eliza. In March 1911, Elder Morley held a meeting at their father's home. In April 1911, the missionaries held a cottage meeting with Ruth Jane Hicks, the sister of Eliza and Rachel. In May 1911, they had another cottage meeting with all three sisters and Ruth's husband, Sherman Ulysses Burchfield. Finally, on May 13, 1911, Rachel and Eliza became members of The Church of Jesus Christ. Elder Morley noted each event in the following journal entries²⁷⁶:

Sunday – 19 March 1911 Left Mr. Grant's about 10 AM. Went up to H[ughes Thomas] Hicks and held meeting and had dinner. After meeting went down to Bro[ther] Joseph [Franklin] Harmon's and held meeting.

Saturday – 1 Apr 1911 Wrote letters to wife. Washed clothes (sic). Was visited by Job[e Abraham] Harmon and wife [Mary Jane Garland], [Toliver] Andy Parham and wife [Louella Garland], Ms. Sallie Bry and Dora Tipton and Mrs. S[he]rmon B[u]rchfield [Ruth Jane Hicks]. Held cottage meeting.



On May 5, went down Little River and held a place to baptize. Went down in afternoon held meeting at Sherman Scott's after which 3 were baptized in the fold. Sister Jennie Davis, Liza Hicks and Elder Palmer officiating. We then went to Bro. Hicks' home and confirmed Sister Jennie and Eliza. Being confirmed by myself and Dora [Tipton]. Elder Palmer held meeting in evening.

Baptism of Tennessee and Eliza Hicks in Elder Morley's Journal (May 5, 1911)

Friday – 5 May 1911 Went down Little River and [illegible] a place to baptize. Went down in afternoon. Held meeting at Sherman Scott's, after which were baptized in the fold: Sister [Rachel] Tennie Hicks Davis [and] [E]liza [Lee] Hicks, and Elder [Heber Ewer] Palmer officiating. We then went to Bro[ther] Hughes Thomas] Hick's home and confirmed. Then Sister [Rachel] Tennie [Hicks] and Eliza [Lee Hicks], being confirmed by myself, and Dora [Tipton] by Elder [Heber Ewer Palmer]. Held meeting in evening.

Saturday – 13 May [1911] [Sherman Ulysses] B[u]rchfield and wife [Ruth Jane Hicks], Eliza [Lee Hicks] and

[Rachel] Tennie Hicks, Dora [Tipton] and Lord [William Riley Thomas] Tipton came from Townsend. Spent day with them. Held cottage meeting in evening.

Saturday – June 3 [1911] *Went down below Walland to mill for Bro[ther Joseph John Calvin (JC)] Garland. Stopped at Walker Station and brought up Bro[ther William Riley Thomas] and Sister [Emily Cordelia Burchfield] Tipton [and] [E]Liza [Lee Hicks] and [Rachel] Tennie Hicks.*

Rachel Hicks died in 1966, at the age of 77. It is unknown if she married or had children. Eliza married William Monroe Ray Boone in 1924. She did not have children. She died in 1963, at the age of 71, and is buried in the Myers Cemetery in Townsend.

Garland Family #2: First Baptized Members

1897-1918

There were six W. C. Garland family members baptized in Blount County from 1897 to 1918.

1st Generation Members:

- William Charles Garland²⁷⁷
 - Elmyra Miller: Wife of William Charles Garland²

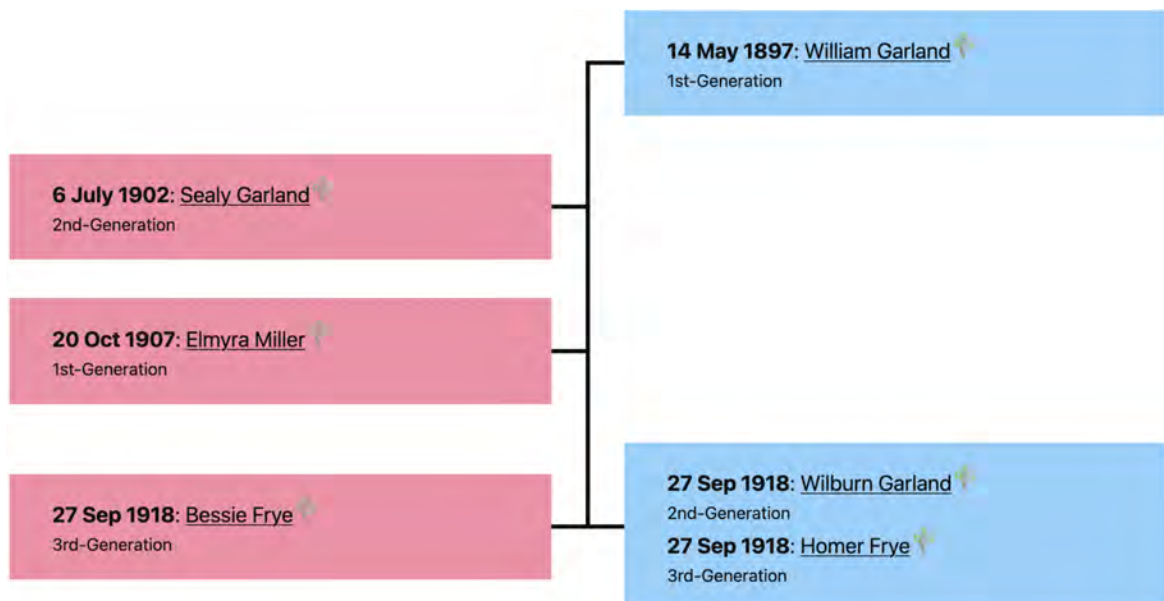
2nd Generation Members:

- Wilburn Townsend Garland: Son of William Charles Garland and Elmyra Miller²⁷⁹
- Sealy Caroline Garland: Daughter of William Charles Garland and Elmyra Miller²⁸⁰

3rd Generation Members:

- Homer Frye: Grandson of William Charles Garland and Elmyra Miller²⁸¹
- Bessie Ann Frye: Granddaughter of William Charles Garland and Elmyra Miller²⁸²

Timeline of Baptisms



Garland, William Charles and Elmyra Miller

William Charles Garland (1858-1923) – 1st Generation Member

- 14 May 1897: **William Charles Garland** was baptized by Frederick Warnick and confirmed by Soren Peterson

Elmyra Miller (1863-1954) – 1st Generation Member

- 20 October 1907: **Elmyra Miller** was baptized and confirmed by Gustavious Williams
 - Wife of William Charles Garland



William Charles Garland and Elmyra Miller

William Charles Garland and Elmyra Miller are well-known figures in the history of Blount County. They were known for their tough backcountry manner in raising so many children during difficulties and hardships. They had 17 children, 16 who survived to adulthood, and were not without controversy as a family. Some of their children were infamous moonshiners during prohibition – even Charlie Garland. In 1924, General Harmon was killed in Cades Cove by Charlie Garland's son, Jake Garland, who was never convicted for the murder, which was witnessed by several Harmon family members. The Garlands and Harmons were also interconnected through two marriages. However, Charlie Garland would not live to see the strained relationships and disappointment of his son's actions as he died months before General Harmon was killed. Elmyra would bear that burden alone.

Charlie Garland is "a name still remembered by mountain people of Blount County and North Carolina. He lived in several places inside what is now Great Smoky Mountains National Park. He was a logger, mountain farmer, moonshiner, father of 16 children. He was Cherokee, English, Irish and Black Dutch ancestry. He was tough, stubborn, high-tempered, hard-working. But the thing remembered most about him is that he was incredibly strong."²⁸³

Carson Brewer of the Knoxville News-Sentinel (1983)

Journalist Carson Brewer retold, in the 1983 Knoxville News-Sentinel article, the well-known story of Charlie Garland carrying a two-hundred pound stove tied with a rope to his back over the mountain into Cades Cove. Heartland even produced a TV story about the affair that has been narrated again and again over the last century.

Charlie Garland came to know the missionaries through his friend, Joseph John Calvin (JC) Garland. After JC Garland moved to Millers Cove, he became acquainted with Charlie – who was living in Beard Cane, located between Top of the World and Tuckaleechee in Great Smoky Mountain National Park – and introduced him to the missionaries from Utah, Elder Robert Cunningham Young and Elder Thomas Watts Sloan. These first meetings were documented by Elder Young in the following journal entries of 1893:

Saturday - 22 [April 1893] Millers Cove. Mr. [Joseph John Calvin (JC)] Garland asked us to stay until afternoon, then he would go about six miles to see [William] Charley Garland, which we agreed to do. He lives up in the mountain about three miles east of the Cove Road. Mr. [William Charley] Garland is interested in our doctrine. We had quite a conversation on the gospel. We had dinner with Mrs. Samons. 7 [miles]

Saturday - 26 [August 1893] Went over to Mr. Heroun's and had a bath in Abrams Creek and changed. Then read some of the news to them concerning the hard times. Then started over to [William] Charlie Garland's. It started to rain before we got there. They treated us kind. 8 [miles]²⁸⁴

After five months of the missionaries meeting with JC Garland, it is evident JC Garland shared the gospel while the missionaries were away laboring in other parts of the county. On November 30, 1893, at the baptisms of JC Garland, Sarah Cauble, and Alexander Garland, Charlie Garland expressed his desire to be baptized "after a while." The "while" would be almost four years later.

Thursday - 30 [November 1893] Went over to Abram's Creek and dedicated a spot to baptize some converts. I baptized Alexander [Harrison] Garland, son of Steven [Joseph] Garland and Betsey [Elizabeth] McKeeney. Also [Joseph] John Calvin [JC] (better known as Joe) Garland, son of Alexander [Harrison] Garland and Eliza [Jane] Nelson. Sarah Margaret [Cauble] Garland, daughter of Peter Vargary [Vardry] Cauble and Mary Ann Mosteller and also Andrew Johnson Smith, son of Marquis Lafayette Smith and Eliza[beth Henly] Nelson. I confirmed the last named [Andrew Johnson Smith] and Sarah Margaret [Cauble Garland] and Elder [William] Ricks confirmed the other two. We held meeting at Joe's [John Calvin (JC) Garland]. [William] Charley Garland said he would want to be baptized after a while. 3 [miles]. Total number of miles 3,106, tracts for month 235, houses visited 343, ent[ertainments] ref[used] 18, meetings held 2

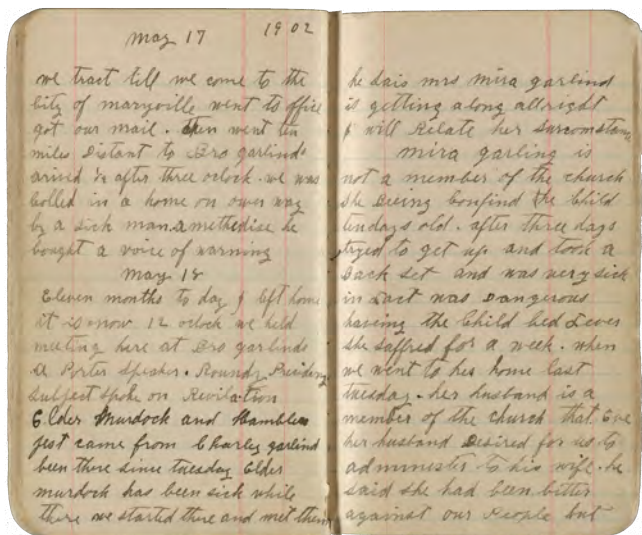


Charlie and Elmyra Garland

On May 14, 1897, Charlie Garland was baptized and confirmed a member of The Church of Jesus Christ of Latter-day Saints. Ten years later, his wife, Elmyra Miller, was also baptized and confirmed a member of the Church. It took many years for Elmyra to soften her to the gospel. There is one experience in particular that helped to do so. In 1902, she had just given birth to her son, Charles Wesley Garland, when she became seriously ill. Through her faith and administration of a Priesthood blessing, Elmyra was healed. Elder Abinadi Porter related the following experience in his journal entries:

[Tuesday] -13 May 1902 Twenty-five minutes after ten. Pres[ident Howard Hoskins] Hale and Elder [Melvin Howard] Rand[al]l just left for Marysville (sic) to take train for Hancock County to see Elders [Jedediah] Woodard, Taylor, Scott and [Thomas] Lawrence. They will go from there to Sister [Caroline] Lankford's, then to Scalf's. Will hold meeting there a week from Sunday. Then go by Pleasant's, Tucker's on way to Greenville. By then Elder [Melvin Howard] Rand[al]l will be released and go home. Myself and [Othello] Roundy will go up to [William] Charles Garl[a]n[d]'s and hold meeting tonight. [Alphonzo Brigham] Murdock, Hamblin, [Othello] Roundy and myself are sitting on porch. Just before Pres[ident Howard Hoskins] Hale and [Melvin Howard] Rand[al]l left we sang some songs. Pres[ident Howard Hoskins] Hale spoke a nice piece. Elder [Alphonzo Brigham] Murdock sang some comic songs. We started out for [William] Charley Garl[a]n[d]'s at three o'clock, six miles distance. Held [a] meeting with them at night. Administered to his wife, Elm[y]ra [Miller] Garl[and]. Her baby, [Charles Wesley Garland], [is] two weeks old. She rested good all night. She had the child bad [with] fever.

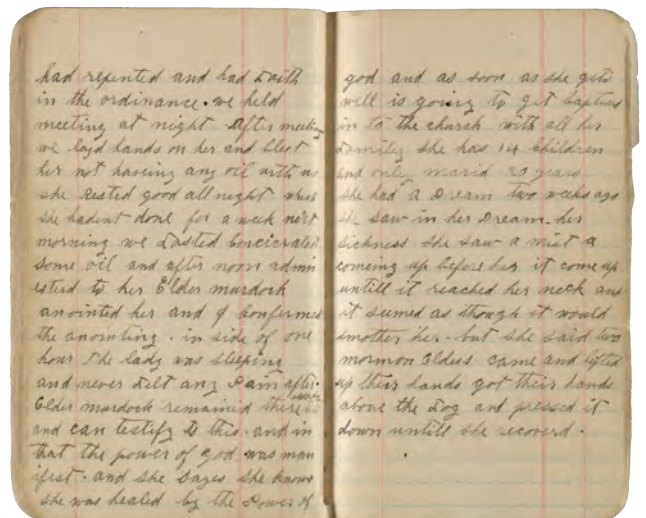
[Wednesday] - 14 May 1902 We fasted this forenoon, consecrated some oil. All administered to Mrs. [Elmyra Miller] Garl[a]n[d] again. She felt better. Said she would be baptized as soon as [she] got well. Blessed four of her children and gave them a name: [Edmonson Houston Garland; Martha Garland; Henry Hampton Garland]; [and] the baby's name is Charles Wesley [Garland]. Elder [Othello] Roundy and myself left [William] Charley Garl[a]n[d] about 1/2 after three to go to Joseph [John Calvin (JC)] Garl[a]n[d]'s, left Elders [Alphonzo Brigham] Murdock and Hamblin to [William] Charley Garl[a]n[d]'s. We got to Joseph [John Calvin (JC)] Garl[and]'s steam mill. Stopped with him till night, helped him start a shanty. Then rode with him home.



[Sunday] - 18 May 1902 Eleven months today I left home. It is now 12 o'clock. We held meeting here at Bro[ther Joseph John (JC)] Garl[a]nd. A[bi-nadi] Porter, speaker, [Othello] Roundy presiding. Subject: spoke on Revelation. Elder[s] [Alphonzo Brigham] Murdock and Hamblin just came from [William] Charley Garl[a]n[d]'s been there since Tuesday. Elder [Alphonzo Brigham] Murdock has been sick while there. We started there and met them. He says Mrs. [Elmyra Miller] Garl[a]n[d] is getting along alright. I will relate her circumstance. [El]m[y]ra [Miller] Garl[a]n[d] is not a member of the Church. She being confined, the child, [Charles Wesley Garland], being ten days old. After three days tried to get up and took a back set and was

very sick. In fact was dangerous. Having the child [in] bed [with] fever, she had suffered for a week when we went to her home last Tuesday. Her husband, [William Charles Garland], is a member of the Church. That evening her husband desired for us to administer to his wife. He said she had been bitter against our people but...

...had repented and had faith in the ordinance. We held meeting at night. After meeting we laid hands on her and blessed her, not having any oil with us. She rested good all night, which she hadn't done for a week. Next morning we fasted, consecrated some oil and in the afternoon administered to her. Elder [Alphonzo Brigham] Murdock anointed her and I confirmed the anointing. In side of one hour the lady was sleeping and never felt any pain after. Elder [Alphonzo Brigham] Murdock remained there until Sunday and can testify to this and in the power of God was manifest and she says she knows she was healed by the power of God, and as soon as she gets well is going to get baptized into the Church with all her family. She has 14 children and only married 20 years. She had a dream two weeks ago, she saw in her dream her sickness and she saw a mist coming up before her. It came up until it reached her neck and it seemed as though it would smother her, but she said two Mormon Elders came and lifted up their hands, got their hands above the fog and pressed it down until she recovered.²⁸⁵



County, Tennessee. Much interest was awakened. held. East Tennessee: J. H. Betty, President, Box 638, Knoxville.—Elders A. S. Meacham and W. T. Orton have been active in Campbell County. They baptized two honest bell souls. President J. H. Betty and Elder J. G. Jensen held a series of six meetings in Gundy County. The elders in Blount County have been meeting with success. They recently held a series of four meetings and baptized one convert. President J. H. Betty and companion have been visiting among the Saints. North Carolina: J. A. Berrett, President, Elders Guyman and

The Elders Journal (1907)

Elmyra Miller promised to be baptized when she was sick in 1902. She was baptized five years later by Elder Gustavious Williams, who established the first “Sabbath School” in Millers Cove the month before her baptism. The Elders Journal reported “one convert” that month, coinciding with Elmyra Miller’s baptism, the only baptism in October 1907, according to baptismal records.

In 1904, Elder LeRoy Armstrong documented two weeks laboring in Blount County in his mission journal. He mentioned Charlie Garland in the following journal entries, including a display of humor of how far away he lived:²⁸⁶

[Friday] - 5 Feb[ruary] 1904 Wallen (sic), Blount Co[unty]. We left [Samuel Patterson] Harmon's and came over to W[illiam] C[hables] Garland's, 400 miles from no where. He accused Jobe [Abraham] Harmon of stealing two hams and a side of meat. We did not do much but set around and read a little.

[Saturday] - 6 Feb[ruary] 1904 Walland, Blount Co[unty]. We left W[illiam] C[hables] Garland's and came over to Pollie [Ann Davis Harmon]'s for dinner. We then went down to Joe [John Calvin (JC)] Garland's and packed our grips and made ready to leave the co[unty] as there were so many measels here. We went over and spent the night with Bro[ther] John [Goulder] Harmon.

By 1911, the missionaries were regularly visiting Charlie and Elmyra after they had moved from Beard Cane to Cades Cove. Elder John Isaac Morley briefly documented some of these visits during his short time laboring in Blount County in the following journal entries of 1911:

64
Tues Mar 21 1911
Left [unclear] 2 P.M. can
vassed uper (sic) part of Cades Cove
until about 2 P.M. then
went about 2 miles to [unclear]
Wed Mar 22 1911
Went out canvassing invited
and dinner with Bro Oliver
of [unclear] canvassed until 5 P.M.
Came back to Bro [unclear] held meet
Thurs Mar 23 1911
Sawed some wood for [unclear]
to the walk around his place with
3 miles to P.O. but got no mail.
Held cottage meeting in evening
Fri Mar 24 1911
Finished canvassing Cades Cove
went to P.O. and got letters from
wife, R. Blackham, [and got the] Liahona.
Came back to [unclear] held meeting
Sat Mar 25 1911
Left [unclear] for Townsend.
Canvassed Dry Valley on way
reached Bro Jobe Harmon about
6 P.M. had good supper and will
stay with him tonight.

*John Isaac Morley journal
entries (March 21-25, 1911)*

*him tonight.*²⁸⁷

Tues[day] – 21 Mar[ch] 1911 Left W[illiam] Manuel's at 7 PM (sic). Canvassed uper (sic) part of Cades Cove until about 2 PM. Then walked about two miles to [William] Chas Garland's.

Wed[nesday] – 22 Mar[ch] 1911 Went out canvassing. Invited and dinner with Mr. Oliver. After dinner canvassed until 5 PM. Come back to Bro[ther William Charles] Garland's held meet[ing].

Thur[sday] – 23 Mar[ch] 1911 Sawed some wood for [William] Chas Garland. Took walk around his place. Walk[ed] 3 miles to P.O. but got no mail. Held cottage meeting in evening.

Fri[day] – 24 Mar[ch] 1911 Finished canvassing Cades Cove. Went to P.O. and got letters from wife, R. Blackham, [and got the] Liahona. Came back to [William Charles] Garland's. Held meeting.

Sat[urday] – 25 Mar[ch] 1911 Left [William] Chas Garland for Townsend. Canvassed Dry Valley. On way reach[ed] Bro[ther] Jobe [Abraham] Harmon about 6 PM. Had good supper and will stay with

In 1922, Elder Thomas Gibby was serving in Blount County and documented his visit time with Charlie Garland in the following journal entry:

[Saturday] – 3 June [1922] We visited [William] Charlie Garland in the morning and had dinner with him. He told us of how mean he was was (sic), and how tough his beard was. Some tough man. We suspected him of moonshining. After dinner we went to the post office for mail. I received some good long letters from home. They sure [illegible] me up. At night I answered one or two of them before retiring.

Aside from the relationship with JC Garland and the missionaries, the Garlands were well connected with other members of the Church; however, only one of Charlie and Elmyra's children has a record of being baptized – Wilburn B. Townsend Garland. Brother Jobe Abraham Harmon married one of the Garland daughters – Mary Jane Garland – and Joseph Franklin Harmon married a Garland daughter – Doshia Garland. Another daughter, Sealy Caroline Garland, had two children who became members of the Church, Bessie Ann Frye and Homer Frye, who moved out West. The Garland's son, Harve, was also noted several times in journals as being a friend of the missionaries, hosting them overnight and feeding them.

Shortly after Elder Thomas Gibby visited the Garlands in June 1922, Charlie Garland heard that the law was looking for him for moonshining. He left Cades Cove with his wife and several sons for North Carolina on foot to hide out in a location where they felt they could not be found at an abandoned cabin. In 1923, while still in hiding, Charlie died unexpectedly on his 65th birthday and was buried in nearby Farley Cemetery. Elmyra lived until 1954 and is buried in the Piney Level Cemetery in Maryville. The missionaries who baptized William Charles Garland have not been identified.

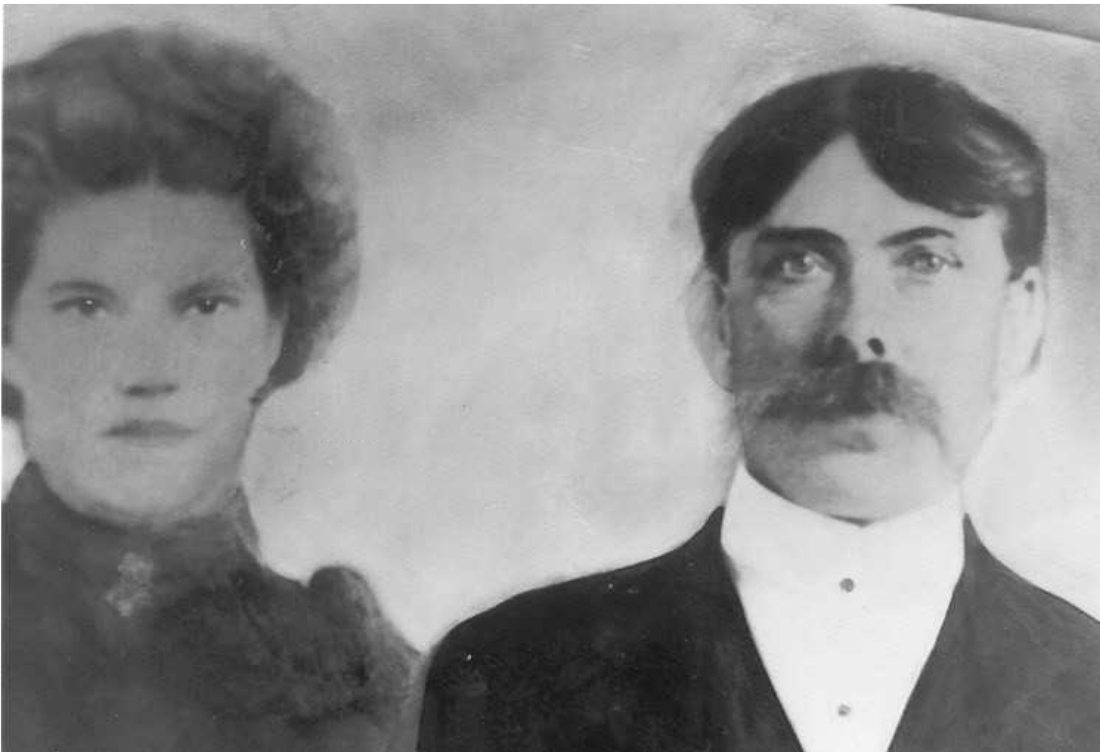


Charlie and Elmyra Garland family in Cades Cove

Garland, Sealy Caroline

Sealy Caroline Garland (1887-1908) – 2nd Generation Member

- 6 July 1902: **Sealy Caroline Garland** was baptized by Abinadi Porter and confirmed by Melvin Parley Miller



Sealy Caroline Garland and William Charles Frye

Sealy Caroline Garland was baptized at the age of 15. She married William Charles Frye the year after her baptism and had two children who would be baptized in 1918. Sealy died only six years after her baptism, in 1908, at the young age of 21. She is buried in the Tuckaleechee United Methodist Cemetery. Elder Abinadi Porter documented her baptism in his journal in the following entry:

July 4th 1902
 we went to berry patch eat
 all the Black berries. Sew berries
 picked a hat full went up to
 sister woodys she made pie out
 of them eat dinner then went
 down in swimming went to home
 of Elisha woodys for the night
 July 5th
 we had Daniel for breakfast
 went down to sister garlands
 July 6th
 It is Sunday held meeting at 11
 o'clock Baptized Celia Caroline Garland
 sang behold the Lamb of God on the
 Banks Elder hawks dedicated the water
 a Porter baptized Elder Miller confirmed
 held a nother meeting in after noon
 went to Sam Harmon's stayed over
 night

Baptism of Sealy Caroline Garland (6 July 1902)

[Sunday] – 6 July 1902 It is Sunday. Held meeting at 11 o'clock. Baptized Celia [Sealy] Caroline Garland. Sang "Behold the Lamb of God" on the banks. Elder [Claudius Eugene] Hawk[e]s dedicated the water. A[binadi] Porter baptized. Elder [Melvin Parley] Miller confirmed. Held another meeting in [the] afternoon. Went to Sam[uel Patterson] Harmon's, stayed overnight.²⁸⁸

Garland, Wilburn Townsend

Wilburn Townsend Garland (1904-2000) – 2nd Generation Member

- 27 September 1918: **Wilburn Townsend Garland** was baptized by Loren Joseph Blain and confirmed by Hugh Hamilton Service
 - Son of 1st Generation Members: William Charles Garland; sister of Home Frye

Wilburn B. Townsend Garland was baptized at 14 years old in Cades Cove the same day as his niece and nephew, Bessie Ann and Homer Frye. In 1929, He married Mary Alice Russell and had ten children together.²⁸⁹ He died in 2000, at the age of 96. He is buried in Sherwood Memorial Gardens in Alcoa, Tennessee. Mary Alice Russell died in 1989, at the age of 77. She also is buried Sherwood Memorial Gardens.



Wilburn B. Townsend Garland and Mary Alice Russell

Frye, Bessie Ann and Homer

Bessie Ann Frye (1904-1994) – 3rd Generation Member

- 27 September 1918: **Bessie Ann Frye** was baptized by Loren Joseph Blain and confirmed by Hugh Hamilton Service
 - Granddaughter of 1st Generation Members: William Charles Garland; sister of Homer Frye

Homer Frye (1907-1978) – 3rd Generation Member

- 27 September 1918: **Homer Frye** was baptized and confirmed by Loren Joseph Blain
 - Grandson of 1st Generation Members: William Charles Garland; brother of Bessie Ann Frye



Bessie Ann Frye

Bessie Ann Frye and Homer Frye are siblings baptized in Cades Cove on the same day with their uncle, Wilburn Townsend Garland, in Walland. Little is publicly available regarding their lives after they left Blount County. Bessie and Homer are children of Sealy Caroline Garland, who is the daughter of First Generation Members William Charles Garland and Elmyra Miller; however, Sealy Caroline Garland was never baptized. Bessie Frye reportedly married and moved out West.²⁹⁰ She died in 1994, at the age of 89, and is buried in Saint Eloi Cemetery in Louisiana. In 1934, Homer

married Dora Luvenia Sellers and moved to Riverside California in the 1940s where they raised their two children. He died in 1978, at the age of 70, and is buried in San Jacinto Valley Cemetery in California.



Homer Frye with wife, Dora, and son, Donald

Whitehead Family: First Baptized Members

1904-1921

There were eight Whitehead family members baptized in Blount County from 1904 to 1921.

1st Generation Members:

- David Lafayette Whitehead²⁹¹
 - Mary Lucinda Tefeteller: Wife of David Lafayette Whitehead²

2nd Generation Members:

- Lewis Carson Whitehead: Son of David Lafayette Whitehead and Mary Lucinda Tefeteller²⁹³
- Stella May Whitehead: Daughter of David Lafayette Whitehead and Mary Lucinda Tefeteller²⁹⁴
- Rhoda Anna Whitehead: Daughter of David Lafayette Whitehead and Mary Lucinda Tefeteller²⁹⁵
- Cora Elverta Whitehead: Daughter of David Lafayette Whitehead and Mary Lucinda Tefeteller²⁹⁶
- Ralph Lamon Whitehead: Son of David Lafayette Whitehead and Mary Lucinda Tefeteller²⁹⁷
- William Moses Whitehead: Son of David Lafayette Whitehead and Mary Lucinda Tefeteller²⁹⁸

Timeline of Baptisms



Whitehead, David Lafayette and Mary Lucinda Tefeteller

David Lafayette Whitehead (1869-1945) – 1st Generation Member

- 12 June 1904: **David Lafayette Whitehead** was baptized by David Samuel Warren and confirmed by Wilford Woodruff Freeman

Mary Lucinda Tefeteller (1873-1930) – 1st Generation Member

- 15 November 1914: **Mary Lucinda Tefeteller** was baptized by Charles Clifford Robertson and confirmed by William Stanton Hamblin
 - Wife of David Lafayette Whitehead



David Lafayette Whitehead and Mary Lucinda Tefeteller with their children (circa 1914)

David Lafayette Whitehead was born and raised in Happy Valley, Tennessee. He was the mailman, court clerk of the 3rd District, which is Happy Valley, and a judge of the same district.²⁹⁹ The Whitehead families were well known in the community. In 1894, **Mary Lucinda Tefeteller** and David Whitehead married in Blount County. Mary and David had ten children together, nine lived

to adulthood. Six of their children were baptized within the 2023 ward boundaries. In missionary journals, beginning in 1892, the Whiteheads of Razor and Happy Valley are mentioned a number of times as beings hosts of the elders as they labored without purse and scrip; however, David Whitehead is not mentioned by name until after his baptism in 1904. In 1911, Elder John Isaac Morley, mentions David Lafayette Whitehead and family by name in six short journal entries during his brief time in Blount County.

Tues Mar 7 1911
Left Bro Garland's at 7 AM for Happy Valley. Elder Heber Ewer and Palmer fell in the creek. Walked 10 miles and canvassed on way. Got dinner at Sister Wm Tucker's about 2 PM. Come down to David Whitehead's. Had supper and talked on gospel until 9 PM. Slept in new [illegible].

Tuesday – 7 March 1911 Left Bro[ther Joseph John Calvin (JC)] Garland's at 7 AM for Happy Vallie (sic). Elder [Heber Ewer] Palmer fell in the creek. Walked 10 miles and canvassed on way. Got dinner and [arrived at] William [Edgar] Tucker's about 2 PM. Come down to David [Lafayette] Whitehead's. Had supper and talked on gospel until 9 PM. Slept in new [illegible].

Wed Mar 8 1911
Left Bro Whitehead in morning went down to Chill Howie was invited and had dinner with Dr. Geo Bobbins. Saw Tennessee river. Came back to Bro Whitehead met some good friends. Walked about 10 miles.
Thurs Mar 9 1911
Went over across Abraham's Creek canvassing. Walked about 6 miles. Met Isaac Bomer. Had a long gospel conversation with him. Come back to Bro Whitehead's. Held a cottage meeting in evening. Not many come.

Wednesday – 8 March [1911] Left Bro[ther David Lafayette] Whitehead in morning. Went down to Chill Howie (sic). Was invited and had dinner with Dr. George Bobbins. Saw Tennessee River. Canvassed on way back to Bro[ther David Lafayette] Whitehead. Met some good friends. Walked about 10 miles.

Thursday – 9 March 1911 Went over across Abraham's Creek canvassing. Walked about 6 miles. Met Isaac Bomer. Had a long gospel conversation with him. Come back to Bro[ther David Lafayette] Whitehead's. Held a cottage meeting in evening. Not many come.

Friday – 10 March 1911 Ate breakfast with Bro[ther David Lafayette] Whitehead, after which we blessed Layman (sic) Ralph [Whitehead] their baby [of Mary Lucinda Tefeteller

John Isaac Morley journal (7-9 March 1911)

and David Lafayette Whitehead]. From there went to Ms. Mary [Jane Harmon] Tucker's and blessed Earnest Adam, her baby [and of William Edgar Tucker]. Walked about 5 miles and was invited and took dinner with Mr. Spencer [illegible]. Was treated well. Walked another 3 miles to M[ary] J[ane Davis] Harmon's. Had supper and held a cottage meeting after which we walked 1 mile to Bro[ther Joseph John Calvin (JC)] Garland's to sleep. Reed (sic) and read letters from wife, sister, Mary, mother and Delena.

Monday – 22 May [1911] Left Bro[ther Joseph John Calvin (JC)] Garland's [at] 8 AM. Walked to Happie (sic) Valley to Bro[ther David Lafayette] Whitehead's. Helped set out some sweet potatoes.

Tuesday – 23 May [1911] Left Bro[ther David Lafayette] Whitehead's at 7:30 AM. Walked about 17 miles canvassing. Am stopping tonight with Mr. Ale Mackenturf.³⁰⁰

Three years later, in 1914, my grandmother's uncle – my first cousin twice removed – was laboring in East Tennessee and had recently been assigned to Blount County. His name is Cliff Robertson. He visited with the Whiteheads in Happy Valley. He made preparations for the three girls and mother to be baptized, documenting the experiences in the following journal entries:

[**Monday**] – 4 May [1914] Elder [Elmer Ephraim] Frasier and I walked from Millers Cove to Bro[ther David Lafayette] Whitehead's at Rasar about 15 miles in the rain.

[**Tuesday**] - 5 May [1914] Held [a] meeting with Bro[ther David Lafayette] Whitehead's [family].

11. Today we are making arrangements for baptizing Sister Whitehead & children
 12. Today we visited about in Happy Valley and stayed with Gardener's folks.
 13. Back to be Whitehead's.
 14. Helping gather wood as it is too stormy to travel.
 15. Today raining, but nevertheless in the midst of the showers we dammed the creek and got sufficient water to baptize. Sister Whitehead and her three daughters were baptized by me.

Journal of Elder Clift Robertson (1914)

[**Wednesday**] – 11 November [1914] Today, we are making arrangements for baptizing Sister [Mary Lucinda Tefeteller] Whitehead and children: [Stella May Whitehead, Rhoda Anna Whitehead, and Cora Elverta Whitehead].

[**Sunday**] – 15 November [1914] Today, raining but, nevertheless, in the midst of the showers, we dammed the creek and got sufficient water to baptize. Sister [Mary Lucinda Tefeteller] Whitehead and her three daughters, [Stella May Whitehead, Rhoda Anna Whitehead, and Cora Elverta Whitehead], were baptized by me. Also caught a big fat [o]possum, but did not eat him. It was my first experience and was very successful.

By the time David, Mary, and three of the Whitehead children joined the church, in 1914, there remained about 40 members of the Church in Blount County; some members had already emigrated West or moved out of the county. David Whitehead sought to gather with a larger community of Saints and moved to Texas, in 1925. His granddaughter, Grace, shared the below memory of David Lafayette Whitehead.

"I remember him [David Lafayette Whitehead] as being a tall man and slender. He had the biggest hands of anyone I knew. He was a real good storyteller. Sometimes in the evenings he would sit on the porch where he had a large rocker and with Louis on one knee and me on the other knee he would tell list ghost stories... He would keep us spellbound... Granddad Whitehead was also smart about astronomy. He could point out the stars and name them. He was also a woodsman. As we would walk in the woods he could tell us the name of all the trees, wildflowers and different kinds of grasses that were growing around there. When he would hear a bird in the trees granddad could imitate it. I couldn't tell which was the bird and which was granddad. Granddad never learned how to drive a car. He always said he would rather fight a bear than try to drive a car. He was born in Happyvalley (sic) Tennessee. Almost everyone living in the valley there were of the Baptist faith. There were two churches there, one at each end of the valley and only one road through. He was the mailman and he went to Maryville once a week on his mule. He would go one day and return with the mail the next day. He was also the justice of the peace in Happy valley. He joined The Church of Jesus Christ of Latter-day Saints in 1904. He was the only one of his family to join. I don't know how often the



Whitehead family (circa 1907)

missionaries came to visit him, but in 1914 my grandmother Mary Tefeteller Whitehead and all the children old enough to be baptized were baptized. They were Fred, Karsen, Stella, Rhoda and my mother, Cora, were baptized at the time in 1925 my granddad decided to leave Tennessee and relocate where there was a branch of the church. My mother was 21 years old and she decided to go with them even though it meant leaving her longtime boyfriend behind. Mama's older brothers and sisters were already married. So granddad and grandma took the younger children and moved to Kelsey, Upshur, Texas. The children were mama, her brothers Ralph, Bill, Kyle, and Porter. At Kelsey he bought 48 acres with a large six bedroom two story house. He was a farmer. I know he raised corn and had a vegetable garden for the family. I don't know what else he raised. He had a peach orchard and some other fruit trees. He also had the nickname of buddy while they were in Tennessee. I don't know if he was ever called that at Kelsey. During the World War II, granddad used to come down to our house to listen to the news on the radio. The news came on at 5 PM. Mama would always warn Bennett and Louis that they must be quiet while the news was on so granddad could hear. Bennett and Louis, being very mischievous boys would see how much racket they could make. Granddad always brought a keen switch with him for he knew how the boys were. He would sure get after them with the switch but they always managed to stay just out of his reach. Granddad Whitehead had a real sense of humor. One day when the menfolk we're getting ready to butcher the pigs he asked Louis if he knew how to measure a pigs tail. Louis was about five years old and of course he didn't know. Granddad took the pigs curly tail and pulled it out straight. He put Louis's forefinger at the end of its tail and started moving his finger toward the pig, when his finger was close to the pigs rear end, granddad jabbed his finger into the pig-yuck! Granddad just whooted with laughter! I can almost see him with his head leaned back-and-forth laughing real hard."

In 1925, when the Whiteheads arrived in Kelsey, Texas, a chapel had already been built in 1909. The Whiteheads became a part of the rapid growth in Texas that continued through the last century. Mary Tefeteller died in 1930, at the age of 57, less than five years after the Whitehead family moved to Texas to begin a new life and gather with a larger community of Saints. She is buried in the Kelsey Cemetery. When the Whiteheads moved to Texas they were limited in what they could take with them. They only took that which was most important. One of those items was her baptismal certificate that is still in the family's possession today.



Mary Lucinda Tefeteller's baptismal certificate

Four years after Mary's death, David Whitehead married Grace Stone, in 1934, with whom he would spend the remainder of his life, which ended in 1945, at the age of 75. He is buried with his first wife in Kelsey Cemetery in Texas. Like Mary, David also safeguarded items of great personal value. One of which was his ordination of the Melchizedek Priesthood, signed by Samuel Otis Bennion, President of the Central States Mission, headquartered in Independence, Missouri.

Whitehead, Lewis Carson

Lewis Carson Whitehead (1897-1945) – 2nd Generation Member

- 7 October 1919: **Lewis Carson Whitehead** was baptized by Roy West and confirmed by Oswald Jensen
 - Son of David Lafayette Whitehead and Mary Lucinda Tefeteller



Lewis Carson Whitehead

Lewis Carson Whitehead was born in Happy Valley Tennessee and raised in the same home when he was baptized in 1919, at the age of 34. In 1923, he enlisted in the military, which took him to New York, where he married Kathryn Rita Fitzsimmons, in 1925. Together they raised three sons, all of whom also served in the military. Lewis died in 1945, at the age of 47, and is buried in Long Island National Cemetery in New York. Kathryn died in 1991, at the age of 85, and is also buried in Long Island National Cemetery.

Whitehead, Stella May

Stella May Whitehead (1899-1952) – 2nd Generation Member

- 15 November 1914: **Stella May Whitehead** (Myers) was baptized and confirmed by Charles Clifford Robertson
 - Daughter of David Lafayette Whitehead and Mary Lucinda Tefeteller



Stella May Whitehead

Stella May Whitehead was one of three sisters baptized with her mother in 1914. She was born and raised in Happy Valley and married Ezra Drewie Myers in Maryville, in 1919. The couple had been married six years when they followed Stella's parents and moved to Texas. They would eventually move to Arkansas and then Oregon. In 1950, Ezra was baptized a member of The Church of Jesus Christ of Latter-day Saints. In 1951, the couple traveled to Salt Lake City and were sealed for time and eternity in the Salt Lake Temple. Stella died the following year, at the age of 53, and is buried in Oregon. In 1984, Ezra died at the age of 91, and is also buried in Oregon.

Whitehead, Rhoda Anna

Rhoda Ann Whitehead (1901-1944) – 2nd Generation Member

- 15 November 1914: **Rhoda Anna Whitehead** (Williamsen) was baptized by Charles Clifford Robertson and confirmed by William Stanton Hamblin
 - Daughter of David Lafayette Whitehead and Mary Lucinda Tefeteller



Rhoda Anna Whitehead

Rhoda Ann Whitehead was baptized with her mother and sisters the same day in 1914. She married James Avery Williamsen in Maryville in 1920 and moved to Knoxville where the couple raised three children. She died in 1944 following a brief illness, at the age of 42. Homicide detectives launched an investigation with an unknown result after her death as she complained of feeling sicker immediately after taking her prescribed medicine for the illness.³⁰¹ James died two years later. Both are buried in Lynnhurst Cemetery in Knoxville.

Whitehead, Cora Elverta

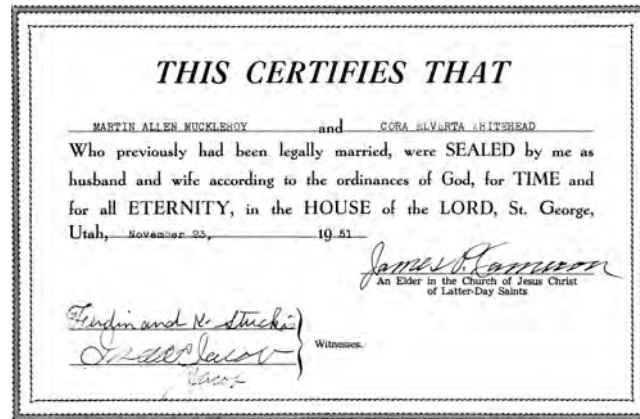
Cora Elverta Whitehead (1904-1984) – 2nd Generation Member

- 15 November 1914: **Cora Elverta Whitehead** (Muckleroy) was baptized and confirmed by Charles Clifford Robertson
 - Daughter of David Lafayette Whitehead and Mary Lucinda Tefeteller



Cora Elverta Whitehead, Martin Allen Muckleroy and their children (circa 1944)

Cora Elverta Whitehead was also born and raised in Happy Valley. She was baptized with her mother and sisters, following the example of her father who was baptized ten years earlier. Unbeknownst to Cora, her future husband, Martin Allen Muckleroy, was also baptized in Texas that same year. In 1925, she moved with her family to Texas, where she met Martin. They married in 1927 and traveled to St. George, Utah, in 1951, where they were sealed together in the temple. Cora and Martin raised seven children in the Church.



Their daughter, Grace Muckleroy, wrote the following story of her mother, Cora:

Kelsey was a farming community... laid out like Salt Lake City, with the church and school being in the center. The roads were all dirt and the road grader came by every few months to keep it smooth... There was no electricity in the homes at that time and no indoor plumbing. We drew our water from the well and carried it into the house. I remember how cold the water was coming right out of the well. My mother [Cora Elverta Whitehead] cooked on a wood stove and boy could she cook good food. The biscuits and cornbread would just melt in my mouth...



Martin Allen Muckleroy, Cora Elverta Whitehead and children, Grace and Glenn

When I was growing up we always had a cow. Mama always did the milking. We always had fresh milk, butter and buttermilk. Mama always had us kids go to the barn with her to hold the cows tail so the cow would not switch her in the face. The cow switched her tail to get the flies off her back. The cats always liked to show up at milking time because they knew mama would give them a squirt of fresh milk... I started school when I was 6 1/2 years old. We didn't have kindergarten in those days... There was also a cafeteria, which the women in the community volunteer their time to do the cooking. I remember mama

used to take her turn when I was too young to go to school. The teachers at Kelsey school with missionaries sent from Utah. Mama did washing and ironing for the missionaries. She earned the money for our first radio by doing laundry... In the community of Kelsey the LDS church was where most of the social pleasures took place and also at the old school building. On 24 July we held the pioneer Day celebration. I remember how we looked forward to the festivities. We would have a parade in the morning and the children would pull their wagons. The girls wore bonnets in the summertime, so we really didn't have to do much as far as dressing up goes. It was a lot of fun. They always have big tubs of ice cold sodas on sale for five cents. The men sat up tables and the women brought potluck for lunch. There was always a lot of fried chicken, potato salad and cake for dessert. The children played games. Kick the can, Annie over, scotch, tag and what ever we could think of. The women and men sat around and visited. In the afternoon around 3 PM the men and boys played softball and the women and girls were there to cheer them on. It was good fun. On Friday nights there was always a dance at the old-school building. They took the walls out that divided the rooms and had one big room. One night they would do square dancing and the next Friday they would have round dancing. In those days these events were a family affair. All the children went too.

Cora and Martin served a mission together in California in 1958. Like Cora's parents, Cora and Martin also kept their prized possessions that remain with their family to this day – their baptismal certificates from 1914. In 1983, Martin died in California, at the age of 77, and is buried in Rose Hills Cemetery in Whittier. Cora passed away one year later, at the age of 80, and is also buried in Rose Hills Cemetery.



Elder Charles Love Flake Jr (1917)

The Whiteheads were regular caretakers of the missionaries as there were no church buildings in East Tennessee at this time. Cora Whitehead was given the below photograph from one of these missionaries who was friends with the Whitehead family. His name is Elder Charles Love Flake. Elder Flake was asked by President Callis to extend his mission by six months, when he was drafted for service during World War I. In 1918, Elder Flake returned home and married his wife in the Salt Lake Temple. In 1919, he was killed while serving in Siberia, attempting to rescue a company of soldiers who were captured by the Bolsheviks.³⁰²

Whitehead, Ralph Lamon

Ralph Lamon Whitehead (1909-1951) – 2nd Generation Member

- 29 November 1921: **Ralph Lamon Whitehead** was baptized and confirmed by Alden Conrad Sorenson
 - Son of David Lafayette Whitehead and Mary Lucinda Tefeteller

Ralph Lamon Whitehead was born and raised in Happy Valley. He was baptized with his brother, William Moses, in 1921, and moved with his family to Texas. He returned to Tennessee and married Bertha King, in 1939. Bertha was baptized a member of The Church of Jesus Christ of Latter-day Saints nine year later in Mesa, Arizona, in 1948. They raised three children together while living in Tennessee, Arizona, and California.



Ralph Lamon Whitehead and Bertha King

In 1911, Ralph was not yet two years old when Elder John Isaac Morley was laboring in Happy Valley and visiting with the Whiteheads. He gave Ralph a baby blessing and documented it in his journal in the following entry:

in evening not many come
 Fri. Mar 10 1911
 Ate Breakfast with Bro Whitehead
 after which we Blessed Layman Ralph
 their Baby from there went to
 Mrs Mary Tucker and Blessed
 Earnest Adam her Baby walked
 about 5 miles and was invited
 and took dinner with Mr Spencer
 Hill was treated well walked ano-
 ther 3 miles to Mrs M J Har-

60
 mon had supper and held a
 cottage meeting after which wa-
 lked 1 mile to Bro Garland's to sleep
 Reed and read letters from Wife
 sister Mary Mother and Delina.

Ralph Lamon Whitehead baby blessing documented in Elder John Isaac Morley's journal

Friday – 10 March 1911 Ate breakfast with Bro[ther David Lafayette] Whitehead, after which we blessed Layman (sic) Ralph [Whitehead] their baby [of Mary Lucinda Tefeteller and David Lafayette Whitehead]. From there went to Ms. Mary [Jane Harmon] Tucker's and blessed Earnest Adam, her baby [and of William Edgar Tucker]. Walked about 5 miles and was invited and took dinner with Mr. Spencer [illegible]. Was treated well. Walked another 3 miles to M[ary] J[ane Davis] Harmon's. Had supper and held a cottage meeting after which we walked 1 mile to Bro[ther Joseph John Calvin(JC)] Garland's to sleep. Reed (sic) and read letters from wife, sister, Mary, mother and Delena.³⁰³



Ralph Lamon Whitehead

Ralph died in California in 1951, at the age of 42, and is buried in Inglewood Park Cemetery in Los Angeles. Bertha died in 1973, at the age of 57, and is buried in New Gray Cemetery in Knoxville. They have left a legacy of faith that continues today with many grandchildren and great-grandchildren. Their kids were baptized members of the Church and two married in the Washington D. C. Temple.

Whitehead, William Moses

William Moses Whitehead (1911-1977) – 2nd Generation Member

- 29 November 1921: **William Moses Whitehead** was baptized by Alden Conrad Sorenson and confirmed by Marius Fred Hansen
 - Son of David Lafayette Whitehead and Mary Lucinda Tefeteller

William Moses Whitehead was baptized with his brother Ralph in 1921. He moved with his family to Texas in 1925. He married Anna Mae Stone in 1935. He enlisted in the Army and served in WWII. In 1977, he died in Norwalk, California, at the age of 65, and is buried in Rose Hills Memorial Park in Los Angeles. Anna died in 1969, at the age of 49, and is buried with William in Rose Hills Memorial Park.



William Moses Whitehead and Anna Mae Stone

Franklin Family: First Baptized Members

1897-1909

There were two Franklin family members baptized in Blount County from 1897 to 1909.

1st Generation Members:

- James Isaiah Franklin³⁰⁴
 - Minnie Sisera Winters: Wife of James Isaiah Franklin²

Timeline of Baptisms

6 Jun 1897: James Franklin ✱

24 Sep 1909: Matilda Moxley ✱

Franklin, James Isaiah and Minnie Sisera Winters

James Isaiah Franklin (1865-1921) – 1st Generation Member

- 6 June 1897: **James Isaiah Franklin** was baptized by John Terry and confirmed by Willard Gailey

Minnie Sisera Winters (1863-1929) – 1st Generation Member

- 24 September 1909: **Matilda Ellen Franklin** was baptized by William Martin Hunter and confirmed by Alva Wilmott Keller
 - Wife of James Isaiah Franklin

James Isaiah Franklin was born in Elk Park, North Carolina and moved to Blount County some time before his baptism in 1897. About five years later, he married **Matilda Ellen Moxley**, who is also known as Minnie Sisera Winters. She was baptized in 1909. They had eight children together. In late-1920 or early-1921, they moved to Salt Lake City, Utah, where James died shortly thereafter, at the age of 55. James is buried in Salt Lake City. Matilda moved to Lenoir City, Tennessee and died in 1929, at the age of 65. She is buried in Lenoir City Cemetery.

Their son, Arthur Leonard Franklin, was baptized in Salt Lake City, in 1917. He married Susan N. Huggard in the Salt Lake Temple. They raised two daughters together. At the time of Susan Huggard's death, in 1989, she had 7 grand children and 13 great-grandchildren.



James and Matilda's son, William, and their grandchildren

In 1904, Elder LeRoy Armstrong documented two weeks of his time in Blount County. He mentioned James Isaiah Franklin in the following journal entries:³⁰⁶

[Friday] - 22 Jan[uary] 1904 *Sweet Blount Co[unty]. We lefe (sic) Mr. Dunn and canvassed over to the place of Townzen (sic). After dinner, as we were canvassing, we run on to one of the Saints. We left our grips there and went and canvassed Townzen (sic). It was a swell place. I went into some kind of a business house and that it was a dwelling house. The next pass I get in to (sic) where they were holding prayer meeting. We canvassed one house that cost about 8,000 dollars. I tell you, we were right among the big wigs. I was up against the preacher, but he did not have much to say. We canvassed till dark, then came up to Bro[ther James Isaiah] Franklin's and came down the railroad track to Walland. There I got some soles for my shoes. Also, some writing material. We then went across the mountain to Bro[ther Joseph John Calvin (JC)] Garland's.*

[Friday] - 29 (sic) Jan[uary] 1904 *Walland, Blount Co[unty]. We stayed at [Samantha Caroline Naillon] Woody's till after dinner, then we came up to Townsend and got our mail. I got a photo from my girl of her and the rest of the family of girls. We then came up to Bro[ther James Isaiah] Franklin's. That night we see (sic) the team came down with logs to the big mill. There was 15 cars loaded with logs. It was quite a sight to me.*

[Tuesday] - 2 Feb[ruary] 1904 *Townsend, Blount Co[unty]. We left Bro[ther James Isaiah] Franklin's and started out canvassing. After we got out a wase (sic), we found the measeles (sic) so bad that we stop[p]ed canvassing, for Elder [Wilford Woodruff] Freeman had never had them. We came on to Bro[ther Jonathan] Woody's and stayed that night. We were going out coon hunting but it began to rain just about the time we were going to start. Then, it turned off into hailing and how it did come down for a while. We got on a big way of singing and had a big time.*

Davis Family: First Baptized Members

1904-1913

There were six Davis family members baptized in Blount County from 1904 to 1913.

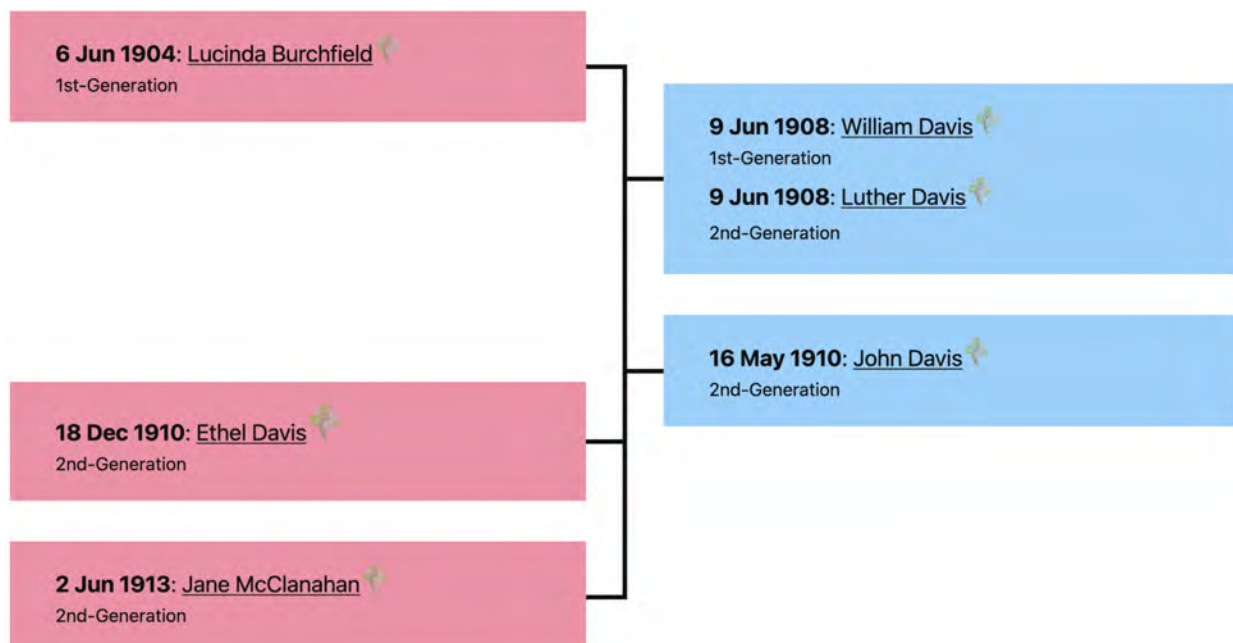
1st Generation Members:

- William Houston Davis³⁰⁷
 - Lucinda Josephine Burchfield: Wife of William Houston Davis²

2nd Generation Members:

- John Robert Davis: Son of William Houston Davis and Lucinda Josephine Burchfield³⁰⁹
 - Laura Jane McClanahan: Wife of John Robert Davis⁴
- Luther Howard Davis: Son of William Houston Davis and Lucinda Josephine Burchfield³¹¹
- Ethel C. Davis: Daughter of William Houston Davis and Lucinda Josephine Burchfield³¹²

Timeline of Baptisms



Davis, William Houston and Lucinda Josephine Burchfield

William Houston Davis (1854-1944) – 1st Generation Member

- 9 June 1908: **William Houston Davis** was baptized and confirmed by Gustavious Williams

Lucinda Josephine Burchfield (1865-undetermined) – 1st Generation Member

- 6 June 1904: **Lucinda Josephine Burchfield** (Davis) was baptized by Wilford Woodruff Freeman and confirmed by David Samuel Warren



William Houston Davis and Lucinda Josephine Davis (Burchfield)

William Houston Davis and Lucinda Josephine Burchfield were born in Tuckaleechee Cove, Tennessee. They married in 1880 and had at least five children, three of which were also baptized, becoming second-generation members of The Church of Jesus Christ, as well as at least two grandchildren, according to baptismal records. William Davis died in 1944, at the age of 89, and is buried at Bakers Creek Cemetery in Maryville, Tennessee. It has not yet been determined when Lucinda Burchfield died or where she is buried.

Davis, John Robert and Jane McClanahan

John Robert Davis (1880-1973) – 2nd Generation Member

- 16 May 1910: **John Robert Davis** was baptized by James Abraham Jr. and confirmed by George Henry Erickson
 - Son of 1st Generation Members: William Houston Davis and Lucinda Josephine Burchfield

Jane McClanahan (1881-1914)

- 2 June 1913: **Laura Jane Davis** (McClanahan) was baptized by Earl Bradford Hales and confirmed by George Alma Sampson
 - Wife of 2nd Generation Member: John Robert Davis

John Robert Davis and **Jane Laura McClanahan** were both born in Townsend, Tennessee. They married in 1901 and had six children together. Jane McClanahan died in 1914, at the age of 33, less than one year after she was baptized. She is buried at Walker's Chapel Cemetery in Townsend. John Davis remarried and passed away in 1973, at the age of 92. He is buried at Oak Grove United Methodist Cemetery in Rowan, North Carolina. Elder Cliff Robertson was serving in East Tennessee at the time of Jane's death. He noted in his mission journal their efforts to comfort her during her last hours and attended her funerals.

[Thursday] - 12 March [1914] ...sat up all night. Elder [George Alma] Sampson and I with Sister [Jane McClanahan] Davis.

[Friday] - 13 March [1914] Resumed our labors, though very sleepy.

[Saturday] - 14 March [1914] Tracted about two hours.

[Sunday] - 15 March [1914] Set up all night with Sister [Jane McClanahan] Davis. Held two meetings.

[Monday] - 16 March [1914] ...Sister [Jane McClanahan] Davis died. Elder [George Alma] Sampson and myself set up with Sister Lawsen and Evans.

[Tuesday] - 17 March [1914] Held funeral services of Sister [Jane McClanahan] Davis at their home.

[Wednesday] - 18 March [1914] Went out to Walland, Elder[s] [George Alma] Sampson, [Frank] Sullivan, [Elmer Ephraim] Frasier and myself, to hold another funeral service of Sister [Jane McClanahan] Davis. Two meetings at night.

Davis, Luther Howard and Ethel C.

Luther Howard Davis (1893-1967) - 2nd Generation Member

- 9 June 1908: **Luther Howard Davis** was baptized and confirmed by Gustavious Williams
 - Son of 1st Generation Members: William Houston Davis and Lucinda Josephine Burchfield

Luther Howard Davis was baptized when he was 15 years old and married Lettie Kathryn Davis in 1937. It is unknown if they had any children. He died in 1967 at the age of 74. He is buried in Pecks Chapel Cemetery in Maryville. Lettie died in 1981, at the age of 86. She is also buried in the Pecks Chapel Cemetery.

Ethel C. Davis (1895-1985) - 2nd Generation Member

- 18 December 1910: **Ethel C. Davis** was baptized and confirmed by William Price Fullmer Jr.
 - Daughter of 1st Generation Members: William Houston Davis and Lucinda Josephine Burchfield

Ethel C. Davis married August J. Anderson at an unknown date and was baptized in 1910. She had at least one daughter with August. She moved to San Diego, California, some time before 1950. She died in 1985, at the age of 89, and is buried in Oak Hill Memorial Park in Escondido, California.

Harmon Family: First Baptized Members

1895-1939

There were 23 Harmon family members baptized in Blount County and two in Georgia* from 1895 to 1939.

1st Generation Members:

- John Goulder Harmon³¹³
 - Mary Jane Davis: Wife of John Goulder Harmon²

2nd Generation Members:

- Samuel Patterson Harmon: Son of Nancy Jane Hicks and John Goulder Harmon³¹⁵
 - Polly Ann Davis: Wife of Samuel Patterson Harmon and daughter of Graves Davis Mary Jane Davis⁴
- Jobe Abraham Harmon: Son of John Goulder Harmon and Mary Jane Davis³¹⁷
- Joseph Franklin Harmon: Son of John Goulder Harmon and Mary Jane Davis³¹⁸
- William Council Harmon: Son of John Goulder Harmon and Mary Jane Davis³¹⁹

3rd Generation Members:

- Mary Jane Harmon: Daughter of Samuel Patterson Harmon and Polly Ann Davis³²⁰
- General Washington Harmon: Son of Samuel Patterson Harmon and Polly Ann Davis³²¹
 - Rosie Davis: Wife of General Washington Harmon¹⁰
- Laura Bell Harmon: Daughter of Samuel Patterson Harmon and Polly Ann Davis³²³
- Olive Retta Harmon: Daughter of Samuel Patterson Harmon and Polly Ann Davis³²⁴
- Braska Mae Harmon: Daughter of Samuel Patterson Harmon and Polly Ann Davis³²⁵
 - William Wade Hampton Brown: Husband of Braska Mae Harmon¹⁴
- Austin Hale Harmon: Son of Samuel Patterson Harmon and Polly Ann Davis³²⁷
 - Minnie Proctor: Wife of Austin Hale Harmon¹⁶

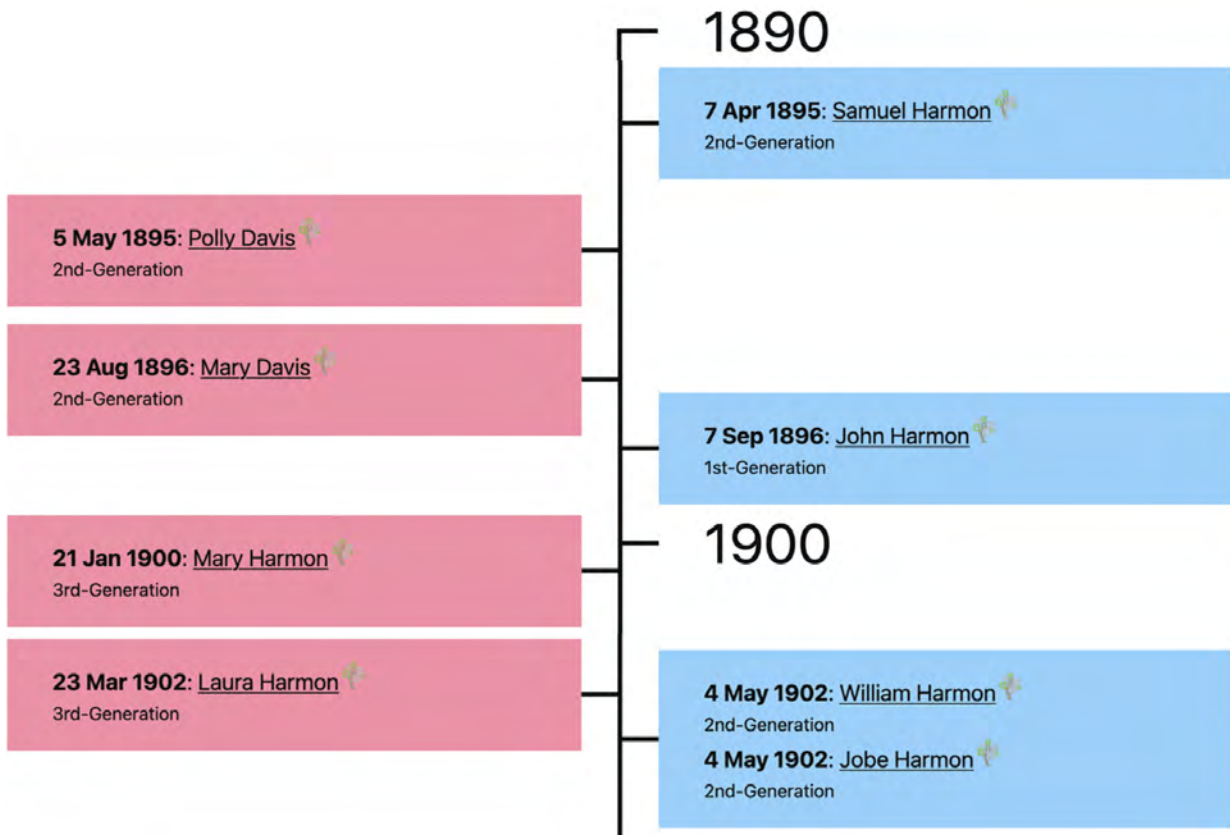
- Rachel Emmaline Tucker: Daughter of William Edgar Tucker and Mary Jane Harmon³²⁹
- Burley Lorina Harmon: Daughter of Samuel Patterson Harmon and Polly Ann Davis³³⁰
- Ether Lloyd Harmon: Son of Samuel Patterson Harmon and Polly Ann Davis³³¹
 - Wonedith Smith: Wife of Ether Lloyd Harmon²⁰

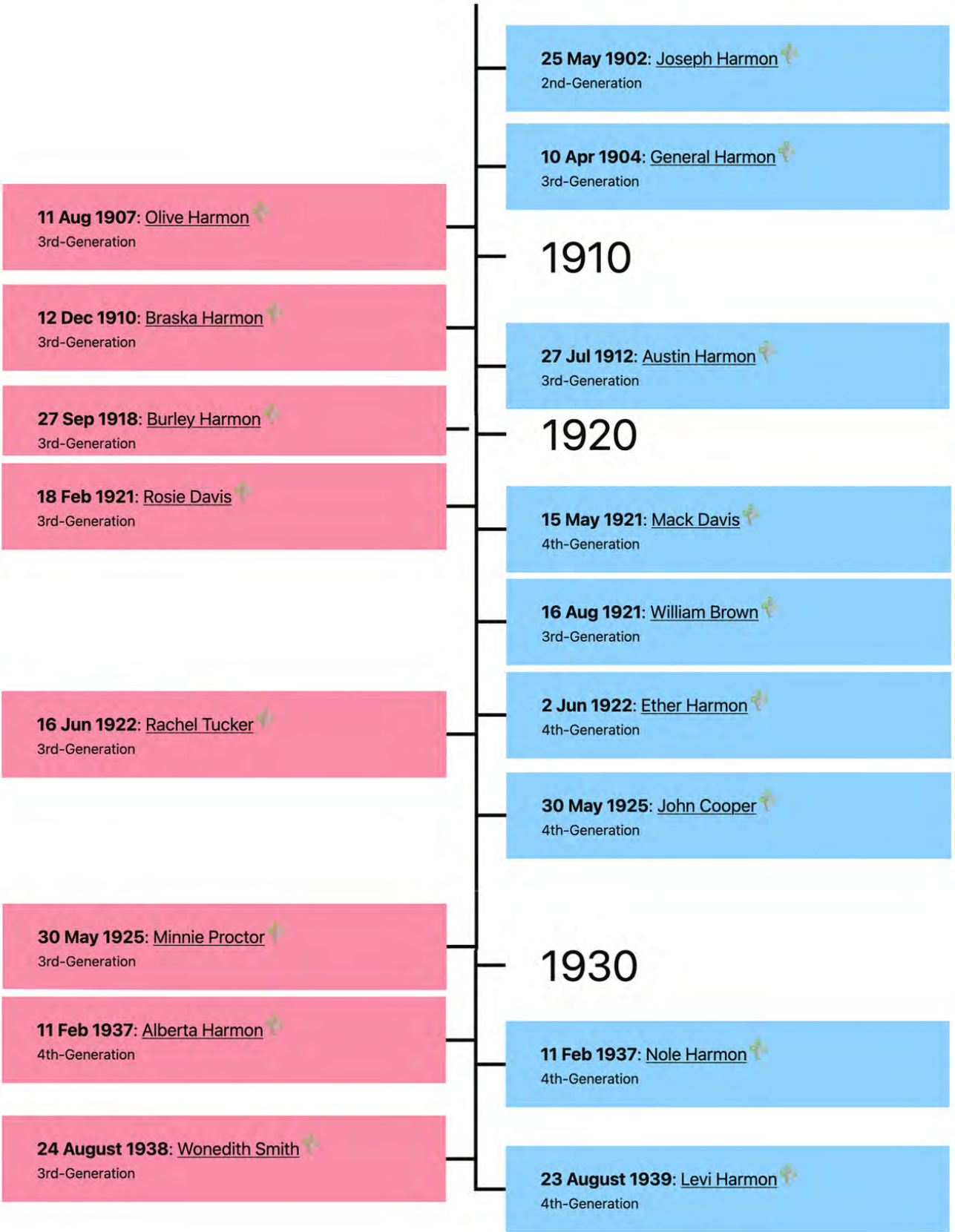
4th Generation Members:

- Alberta Harmon*: Daughter of Austin Hale Harmon and VMinnie Proctor³³³
- William Levi Harmon: Daughter of General Washington Harmon³³⁴
- Nole Toliver Harmon*: Daughter of Austin Hale Harmon and Minnie Proctor³³⁵
- John Francis Cooper: Son of Griggs Byrus Harmon and Olive Retta Harmon³³⁶
- Mack Davis: Son of Rachel Adelaide Harmon and Joseph Davis³³⁷

**Two baptisms that occurred in Georgia are included in this record – having been born within Smoky Mountain Ward boundaries of Cades Cove and being part of the Harmon Family. Two missionaries documented both baptisms and those entries are included in the following records of Nole Toliver, Alberta, and Laura Bell Harmon, who is their mother.*

Timeline of Baptisms





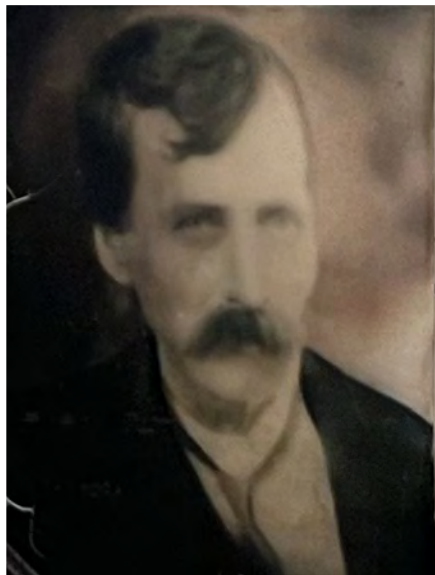
Harmon, John Goulder and Mary Jane Davis

John Goulder Harmon (1840-1920) – 1st Generation Member

- 3 September 1896: **John Goulder Harmon** was baptized by William Fairbourn and confirmed by James Alma Muir

Mary Jane Davis (1855-1920) – 1st Generation Member

- 3 September 1896: **Mary Jane Davis** was baptized by William Henry Carter and confirmed by William Fairbourn



John Goulder Harmon and Mary Jane Davis

John Goulder Harmon was born in North Carolina, in 1840, and became a farmer like his father, William Council. He married Nancy Jane Hicks circa 1865 and together they had 14 children – many did not survive infancy. In 1882, Nancy died, at the young age of 35, and was buried in North Carolina.

John, being a widower with young children, married **Mary Jane Davis**, in 1883. Together they had eight more children, four of which were baptized around the same timeframe as Mary and John, including Samuel Patterson, William Council, Joseph Franklin, and Jobe Abraham. Mary and John raised at least ten surviving children together. The four who were baptized became second generation Harmons. They moved to Millers Cove, Tennessee before 1890, where they met the missionaries.

In August 1896, the missionaries of the East Tennessee Conference held a meeting in Cherokee, NC, where they received instructions from President Elias S. Kimball. Immediately following the conference, a group of missionaries walked across the Smoky Mountains and entered Millers Cove. Elder James Willard Hubbard documented the baptism of Mary Jane Davis in his journal in the following entries:

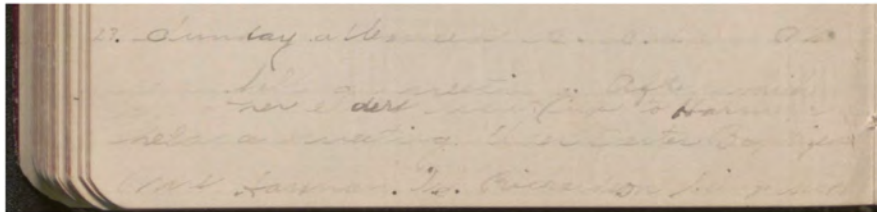
Thursday – 20 [August 1896] *M[iles] w[alked] 13. We continued on to Abrahams Cr[ee]k, thence up to Happy Valley, getting lost and losing considerable time and distance. We were welcomed at Thomas He[a]ron's.*

Friday – 21 [August 1896] *M[iles] w[alked] 10. We came on to Bro[ther Joseph John Calvin (JC)] Garland's. Find all [are] well.*

Saturday – 22 [August 1896] *Rested, changed cloth[e]s etc. Held one meeting and all stayed at Bro[ther Joseph John Calvin (JC)] G[arland]s.*

Sunday – 23 [August 1896] *M[iles] w[alked] 7. S[unday] S[chool] at Bro[ther Joseph John Calvin (JC)] G[arland]s, then held a meeting. After dinner, we all went up the cr[ee]k 3 mi[les] to Bro[ther John Goulder] Ha[r]mon's, where we held a meeting, then baptized Sister [Mary Jane Davis] Harmon. Then we all went back to Bro[ther Joseph John Calvin (JC)] G[arland]s.*

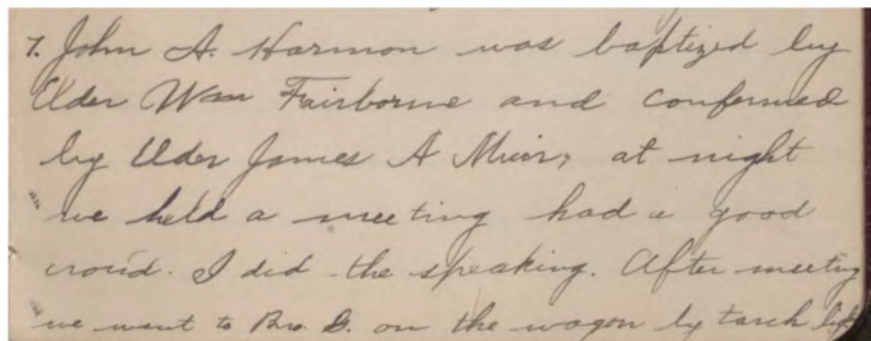
Elder John Hinckley, while en route to his newly assigned area, was laboring in Blount County for a few weeks with other missionaries and also witnessed the baptism. He documented such in the following journal entry:



Elder John Hinckley's journal entry of Mary Jane Davis Harmon's baptism (23 August 1896)

Sunday – 23 August 1896 *[illegible] held a meeting after which some other elders went up to Harmon's, held a meeting. Elder [William Henry] Carter baptized [Mary Jane Davis] Harmon [illegible] [Elder Archibald Squire] Richardson being sick.*

Two weeks later, John Goulder Harmon was baptized in the same creek, also documented by Elder John Hinckley in the following journal entry:



[Monday] – 7 September 1896 John G[oulder Monroe] Harmon was baptized by Elder W[illia]m Fairbourn and confirmed by Elder James A[lma] Muir. At night we held a meeting, had a good crowd. I did the speaking. After [the] meeting, we went to Bro[ther Joseph John Calvin (JC)] G[arland's] on the wagon by torch light.

In 1902, Elder Abinadi Porter was serving in Blount County. He documented his time with the Harmons in the following journal entries:

[Monday] - 19 May 1902 Monday, ate dinner at Bro[ther John Goulder] Harmon's. Got Sister [Mary Jane Davis] Harmon to cut my coattail off two inches. I don't like it so long. Afternoon went in bathing.

[Sunday] - 25 May 1902 Today is Sunday, decoration day. Today we went down to cemetery with Bro[ther Joseph John Calvin (JC)] Garl[a]nd and family to where the people were gathered on the side of [a] hill, in under the trees. I was called on to speak to them, which I did. I spoke on the Resurrection of the Dead. It seemed to be interesting to all but one or two; they were Missionary Baptist[s]. They are the meanest people of all denominations and [the] most prejudice[d]. Two speakers spoke, after they spoke in harmony with me and seem[ed] to partake of the Spirit, all went off enjoyable. [There were] about 150 present. We went back to Bro[ther Joseph John Calvin (JC)] Garl[a]nd's, ate dinner, held meeting at three o'clock. About 40 present. Elder [Othello] Roundy spoke a few minutes on Faith. I took up the remainder of the time on the Apostacy and Restoration and Zion Gathered to the Mountains. After meeting, baptized Sister [Mary Jane Davis] Harmon's [and John Goulder Harmon's] little boy, [Joseph Franklin Harmon]. The crowd stood on the banks of the stream. We sang "Lo on the Water's Brink We Stand." I dedicated the water and ourselves unto the Lord. Elder [Othello] Roundy baptized him. I confirmed him.

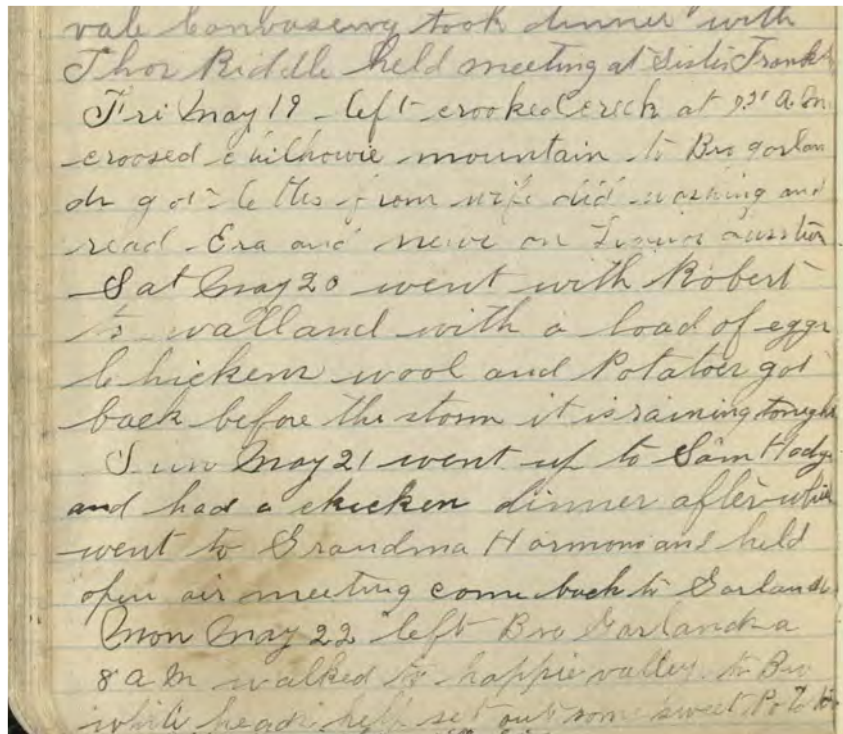
In 1904, Elder LeRoy Armstrong documented two weeks of his time in Blount County. He mentioned John Goulder Harmon in the following journal entries:³³⁸

[Sunday] - 25 Jan[uary] 1904 Walland, Blount Co[unty]. After breakfast we left Polley [Ann Davis] Harmon's and came down to Bro[ther Joseph John Calvin (JC)] Garland's, set around and chewed the sage with Uncle [Joseph] John [Calvin (JC) Garland]. After dinner we went up to the mail box and got our mail. We met a Cambellite (sic) preacher there and had quite a little talk with him. After supper we went up and stayed with Bro[ther] John [Goulder] Harmon.

[Saturday] - 6 Feb[ruary] 1904 Walland, Blount Co[unty]. We left W[illiam] C[harles] Garland's and came over to Pollie [Ann Davis Harmon]'s for dinner. We then went down to Joe [John Calvin (JC)] Garland's and packed our grips and made ready to leave the co[unty] as there were so many measels here. We went over and spent the night with Bro[ther] John [Goulder] Harmon.

[Sunday] - 7 Feb[ruary] 1904 Walland, Blount Co[unty]. We left Bro[ther John Goulder] Harmon and came over to [Joseph John Calvin (JC)] Garland's and got our grips. Then went up to Bro[ther Jonathan] Woody's. Just after we got there, how it did rain and blow and there [were] places in the house that you could throw a cat through and the rain came in and wet the bed and the folks had a hard time to keep in the dry. But after it stop[p]ed raining, we had a good time talking with the people and we sang some for them. The night before we got there, Bro[ther Jonathan] Woody and his son caught 5 possums. Some had possum for dinner to [illegible].

In 1911, 15 years after their baptisms, Elder John Isaac Morley was serving in Blount County and documented meeting with John and Mary in the following journal entries:³³⁹



Elder John Isaac Morley Journal (1911)

Friday – 10 March 1911 ... Walked another 3 miles to M[ary] J[ane Davis] Harmon's. Had supper and held a cottage meeting after which we walked 1 mile to Bro[ther Joseph John Calvin (JC)] Garland's...

Sunday – 21 May [1911] Went up to Sam Hodge and had a chicken for dinner. After which went to Grandma [Mary Jane Davis] Harmon's and held open air meeting. Came back to [Joseph John Calvin (JC)] Garland's.

Elder Cliff Robertson was serving in Blount County as the health of John and Mary's was declining in November 1914. John was very sick and Mary passed away the same month. John was 74 and Mary was around 60. The missionaries quickly went to visit them, briefly documenting John's illness and Mary's funeral. Elder Robertson's journal contains the following:

[Sunday] - 1 November [1914] We received word that Bro[ther John Goulder] Harmon was very ill, so we went immediately to see him. While there, we held a meeting and also one at Bro[ther Joseph John Calvin (JC)] Garland's after we returned back.

[Friday] - 20 November [1914] Last night we had the largest snow and the most home like since I came south. We received our mail then walked to Bro[ther Joseph John Calvin (JC)] Garland's in the snow. When we arrived, we got the word that Sister [Mary Jane Davis] Harmon was dead.

[Saturday] - 21 November [1914] We got Bro[ther Joseph John Calvin (JC)] Garland's team and took Sister [Mary Jane Davis] Harmon to the graveyard. There we held the services, a very cold day.

Ultimately, John and Mary Harmon's legacy would live long after their deaths as 25 members of the Harmon family were baptized before the end of 1938. John Harmon died in 1920, at the age of 70, and is buried in the Lawson Cemetery in Cades Cove, Tennessee. Mary Davis died in 1914, at the age of 64, and is buried in the Millers Cove Cemetery in Walland, Tennessee.

Harmon, Samuel Patterson and Polly Ann Davis

Samuel Patterson Harmon (1870-1940) – 2nd Generation Member

- 7 April 1895: **Samuel Patterson Harmon** was baptized by William Lehi Hayes and confirmed by John Roland Halliday
 - Son of Nancy Jane Hicks and 1st Generation Member: John Goulder Harmon

Polly Ann Davis (1875-1935) – 2nd Generation Member

- 10 April 1904: **Polly Ann Davis** was baptized by Hans Warren Christensen and confirmed by James Alma Muir
 - Daughter of Graves Davis and 1st Generation Member: Mary Jane Davis

Polly Ann Davis and **Samuel Patterson Harmon** have and will continue to have an enduring impact on the growth of The Church of Jesus Christ of Latter-day Saints in Blount County. Their legacy of faith and discipleship in following the teachings of Jesus Christ have lead many to follow in their footsteps to the waters of baptism in cold creeks throughout Smoky Mountain Ward boundaries.

Like many recent members, their parents felt a prompting to seek shelter in East Tennessee and they followed. They emigrated from North Carolina to Blount County when they were teenagers. Three years before Polly and Samuel Harmon were baptized, while living in Millers Cove, Tennessee, a recently-widowed missionary from Utah named Elder Robert Cunningham Young had just left his infant son at home in the care of a relative and entered the Southern States Mission assigned to Blount County in the East Tennessee Conference. He was only two months into a 31-month mission when he wrote of his only-documented meeting with Polly Ann Harmon.

Thursday – 20 [October 1892] - Millers Cove. Took our grips and started. We visited the house of a Mr. [Samuel] Harmon, they are friends to the elders. The lady [Polly Ann Davis] was intending to get baptized several years ago but she was sick. They are poor indeed. We did not see her husband [Samuel Harmon] as he was off to work.³⁴⁰

Following this meeting with Elder Young, the Harmons were baptized almost three years later in 1895. Samuel Harmon was baptized in April and Polly in May. By this time, they had three children and Polly likely had to wait until May to get baptized because she had just given birth to their third child, General Washington Harmon.



Samuel Patterson Harmon and Polly Ann Davis



Polly Ann Davis

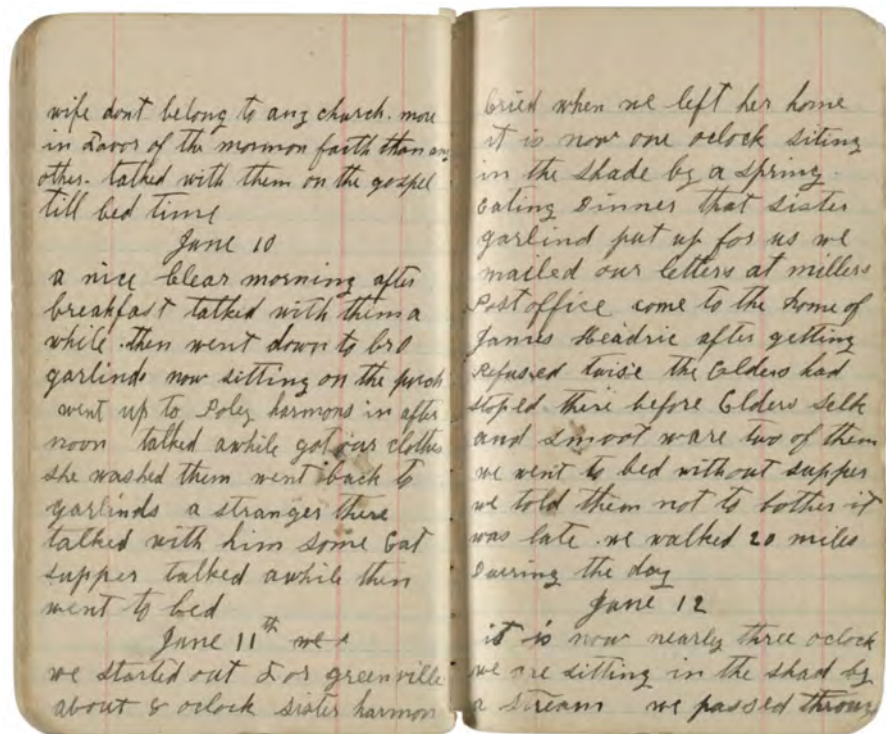
This certainly was not the first meeting between the missionaries and Polly Harmon. She would have been around 14 years old when she "was intending to get baptized," according to Elder Robert Young, but unable due to illness. Elder Young does not document any more interactions with the Harmons during the almost 29 months he continued to labor in Blount County and neighboring counties. In 1888, four years before these missionaries met Polly Harmon, she was married to Samuel Harmon in Happy Valley, Tennessee. She was 13 years old and Samuel was 18, which was not uncommon for that era.

She was already working as a midwife and traveling to homes when called upon. Many years later, she was one of the best-known, licensed midwives living in Cades Cove, Tennessee. Well-known historian, professor at Maryville College, and former resident of Cades Cove, Dr. Randolph Shields, recalled, "*Polly Harmon was one of the more recognized midwives. She came to the Cove as a licensed midwife and brought many babies into the Cove.*" Unsurprisingly, she even delivered Dr. Randolph Shields, according to the staff at the Cades Cove Museum in Maryville.

Polly Harmon was one who put the needs of others before her own and she loved those she served. Over the years a number of missionaries documented her service to them in their journals. She also enjoyed being in their company. In 1898, the traveling elders were sent to Blount County to help resolve unspecified trouble between the members. The missionaries met with the Saints and at the end of the day members they forgave one another. Peace was restored. Elder William Dawson noted Polly's emotions when they had to depart.

***[Monday] - 20 June 1898** As we bid the Saints good-bye this morning many of them busted into a flood of tears and dear Sister [Polly Ann Davis] Harmon grabbed me around the neck and cried, but I blessed her and told her this was a day of warning and not of many words. That it was duty before pleasure with us and gave them all the assurance that the true gospel would unite us if we would live it.*

Four years later, In 1902, Elder Porter documented her kindness to the missionaries and sadness when they left Blount County.



Journal entries of Elder Abinadi Porter (10-11 June 1902)

[Tuesday] - 10 June 1902 A nice clear morning. After breakfast talked with them a while, then went down to Bro[ther Joseph John Calvin (JC)] Garl[a]nd's, sitting on the porch. Went up to Polly [Ann Davis] Harmon's in afternoon. Talked a while, got our clothes, she washed them. Went back to Bro[ther Joseph John Calvin (JC)] Garl[a]nd's. [There was] a stranger there. Talked with him some, ate supper. Talked a while then went to bed.

[Wednesday] - 11 June 1902 We started out for Greenville about 8 o'clock. Sister [Polly Ann Davis] Harmon cried when we left her home. It is now one o'clock, sitting in the shade by a spring eating dinner that Sister [Sarah Margaret Cauble] Garl[a]nd put up for us. We mailed our letters at Millers Post Office. Came to the home of James Headric after getting refused twice. The Elders had stopped there before. Elders Selk and Smoot were two of them. We went to bed without supper. We told them not to bother. It was late. We walked 20 miles during the day.

In 1904, Elder LeRoy Armstrong documented two weeks of his time in Blount County. He mentioned Samuel and Polly Harmon in the following journal entries, including a story about their marriage at such a young age:³⁴¹

[Saturday] - 24 Jan[uary] 1904 Walland, Blount Co[unty]. We left [Joseph John Calvin (JC)] Garland's and came up to [Samuel Patterson] Harmon's. We wrote letters in the forenoon and, after dinner, we held [a] meeting. Sister Crook was prompt on time. I fast[ed] till supper, which was prepared just after dark: cornbread and string beans with the hide on. Went good between the teeth.

[Sunday] - 25 Jan[uary] 1904 Walland, Blount Co[unty]. After breakfast we left Polley [Ann Davis] Harmon's and came down to Bro[ther Joseph John Calvin (JC)] Garland's, set around and chewed the sage with Uncle [Joseph] John [Calvin (JC)] Garland. After dinner we went up to the mail box and got our mail. We met a Cambellite (sic) preacher there and had quite a little talk with him. After supper we went up and stayed with Bro[ther] John [Goulder] Harmon.

[Thursday] - 4 Feb[ruary] 1904 Walland, Blount Co[unty]. Right after breakfast we went over to Wallen to post some pictures that Elder [Wilford Woodruff] Freeman had to send off. I tell you, we had a muddy walk! Got back just in time for dinner. We came up to Polie [Ann Davis] Harmon's and stayed that night. She was telling us about her getting married. She was married when she was 12 years old. She ran away from home and got married and when they come back that night they went to bed together and [an] old lady would not believe they were married, so she made Polie [Ann Davis Harmon] get up and get in another bed.

[Friday] - 5 Feb[ruary] 1904 Wallen (sic), Blount Co[unty]. We left [Samuel Patterson] Harmon's and came over to W[illiam] C[hables] Garland's, 400 miles from no where. He accused Jobe [Abraham] Harmon of stealing two hams and a side of meat. We did not do much but set around and read a little.

[Saturday] - 6 Feb[ruary] 1904 Walland, Blount Co[unty]. We left W[illiam] C[hables] Garland's and came over to Pollie [Ann Davis Harmon]'s for dinner. We then went down to Joe [John Calvin (JC)] Garland's and packed our grips and made ready to leave the co[unty] as there were so many measels here. We went over and spent the night with Bro[ther] John [Goulder] Harmon.

In 1911, Elder John Isaac Morley documented in his journal that Samuel and Polly were regularly hosting the missionaries overnight, and held sacrament and cottage meetings:

[Tuesday] - 28 February [1911] Walked about 2 miles to Bro[ther Samuel Patterson] Harmon's and held a cottage meeting.

Sunday - 5 March 1911 Fast day. Held sacrament meeting at 10 AM. Afternoon went to Bro[ther Samuel Patterson] Harmon's. Had pleasant time. Saw a ground hog returning. Thanked the Lord for his mercies to me this day.

Saturday - 11 March 1911 ... Went up to Bro[ther] Sam[uel Patterson] and Polly [Ann] Harmon's and stayed all night.

Thursday - 17 March 1911 After breakfast come back (sic) to Bro[ther Samuel Patterson] Harmon's.

Monday - 3 April [1911] Went up to Bro[ther] Sam[uel Patterson] Harmon's. Had dinner and got some wood for him.

Sunday - 9 April 1911 Held sacrament meeting at Sarah [Margaret Cauble] Garland's at 10 AM and in afternoon at Polly [Ann] Harmon's.

Saturday - 29 April [1911] Studied. Went out in creek and had bath and eat (sic) dinner up at Sam[uel Patterson] Harmon's.

Monday - 1 May [1911] Saw some ginsang (sic) and tasted a Indian turnip. Went up and stayed with Sam[uel Patterson] Harmon.

Tuesday - 9 May [1911] Spent most of day canvassing. Helped kill pig. Held meeting at Bro[ther] Sam[uel Patterson] Harmon's at night.³⁴²

Long before the above journal entries – some time before Polly Harmon was baptized, on May 6, 1895 – she saw a book in a dream that left a great impression upon her, feeling that there was something very special about it. She later discovered this book was the Book of Mormon, when she found it in a dug-out cellar. Below is a transcript of a story Marie Holder told of her grandmother, Polly Harmon.

"To my knowledge she [Polly] was the only licensed midwife... She had this dream, that she went to this house to deliver this baby. They had this cellar, it wasn't a finished basement, it was just a dug out hole you would call a cellar. And in the dream, on the bank in that cellar, was a book that was laid out. And she thought, 'that book is something I should look at.'"

"Well, I don't know how much time passed away. She went to this house to deliver this baby. And they told her, 'I don't have any money to pay you with.' So they told her to go down into the cellar to get three quarts of something to pay her that she had canned. Polly went down into the basement, into the cellar to get the canned stuff and she saw this book lying over there on the bank. She thought of the dream she had. She went over there and picked the book up. When she closed it, it was the Book of Mormon. She took it back up stairs and asked the woman, in lieu of the canned stuff, 'If you don't mind, I'll just take this book.' The woman said, 'Well, sure. You can have the book. A couple of men came by here not too long ago and left it. I just couldn't throw it away. So I put it down in the cellar.'"

"So, grandma [Polly] took The Book of Mormon home with her."

"You couldn't tell grandmother anything but the Mormon Church was true. I mean, that was it. Nothing. She was staunch. And when she'd get paid anything she'd save her tithing money. When the missionaries would come through she'd give her tithing money to send in for her. She was a strict tithe payer."

A story shared by Olivee Long, granddaughter of Samuel and Polly, is similar to that of Elder Robert Cunningham Young's timeline in his journal entry. The Harmons had known the missionaries for many years before they were baptized. This family history below of Samuel's and Polly's conversion to the Gospel of Jesus Christ has been passed down through the generations.

"Grandfather was very ill and had a high fever. He was so ill that many neighbors plus some local ministers had gathered at the Harmon home. He had not eaten anything for days. His parents were sent for and by the time his parents arrived there they were informed their son was already dead. Two LDS missionaries were with my great grandparents, as they were already members of the Church."

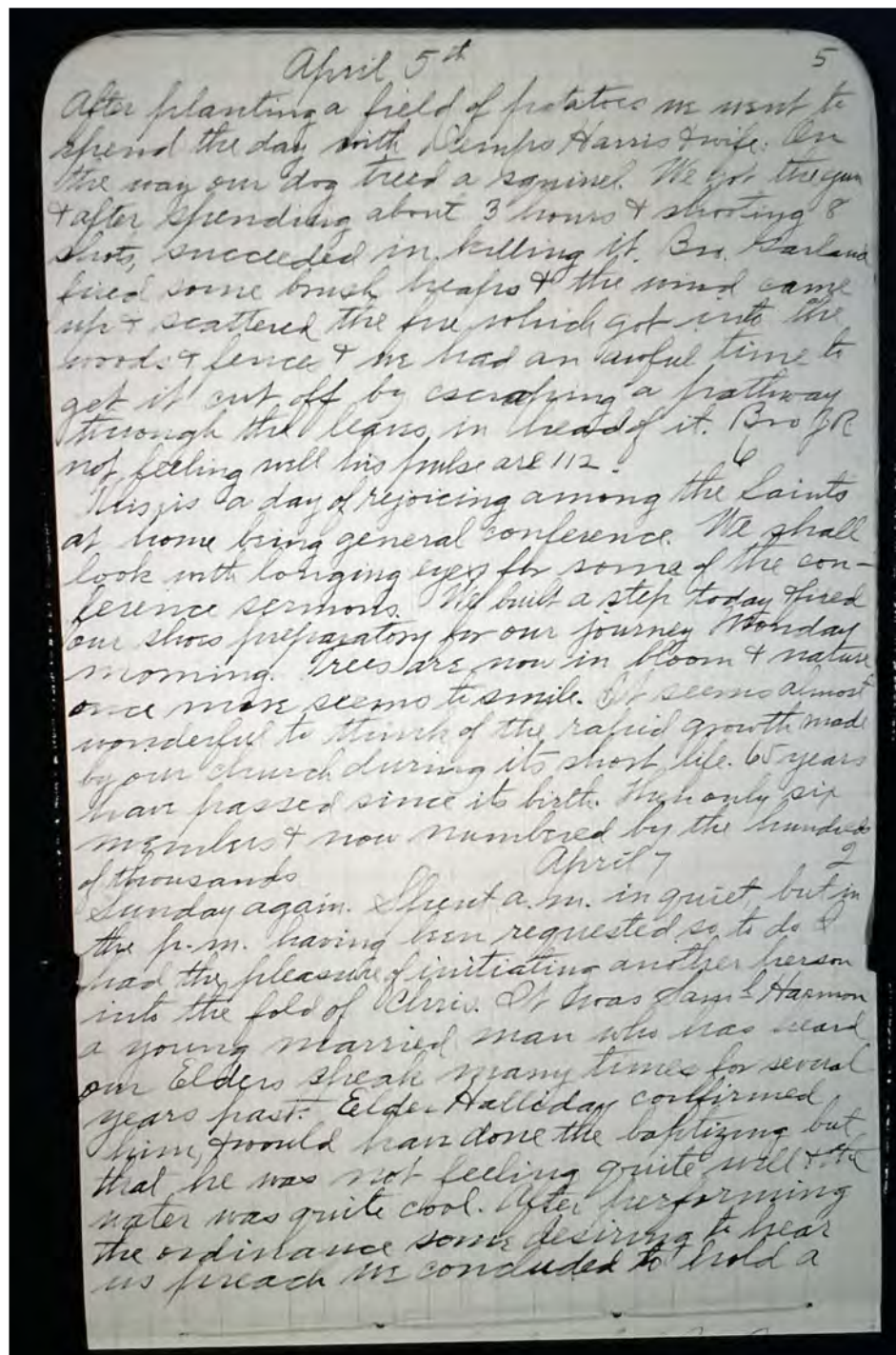


Samuel Patterson Harmon

My grandmother was crying over the death of her husband and one of the missionaries tapped her on the shoulder and asked why she was crying. Grandma, a non member, was not pleased with the question and answered "You ask me why I am crying when my husband is lying there dead?" The missionary said "No, he is not dead. May we administer to him?" Grandma still irate answered that she did not care what they did as her husband was dead and they could do nothing to hurt or help him.

Some of the neighbors and ministers said if the missionaries could raise that man from the dead there would be a lot more Mormons before the sun went down. The Elders did administer to my grandfather, and when they said amen my grandfather sat up and said, 'Polly I am hungry I want something to eat.' None of the other people were baptized, they then said it was the work of the devil. Grandpa however started to read and study the Book of Mormon and pray and was baptized."

On April 6 and 7, 1895, Elder William Lehi Hayes wrote of Samuel Harmon's baptism in the following entry:



William Lehi Hayes journal entries (April 6-7, 1895)

Saturday – 6 [April 1895] This is a day of rejoicing among the Saints at home bring[ing] general conference. We shall look with longing eyes for some of the conference sermons. We built a step today. Hired our shoes preparatory for our journey Monday morning. Trees are now in bloom and nature once more seems to smile. It seems almost wonderful to think of the rapid growth made by our Church during its short life. 65 years have passed since its birth. Then only six members and now numbered by the hundreds of thousands.

Sunday – 7 [April 1895] Sunday again. Spent AM in quiet but in the PM, having been requested so to do, had the pleasure of initiating another person into the fold of Chris[t]. It was Sam[ue]l Harmon, a young married man who has heard our elders speak many times for several years past. Elder [John Roland] Halliday confirmed him and would have done the baptizing but that he was not feeling quite well, the water was quite cool. ³⁴³



Harmon home in Cades Cove

The Harmons moved from Millers Cove to Cades Cove circa 1912. They had 10 children. While living in Cades Cove, the Harmon Family was known for having "Mormon" services in the Methodist Church. According to the staff at the Cades Cove Museum, these services were held in the Hopewell Methodist Church, which is no longer standing. Dr. Randolph Shields recalled, "*In the later years, The Church of Jesus Christ of Latter-day Saints (the Mormons) had a small following, primarily a single family, the Harmons, who were permitted to use one of the Methodist church buildings for services.*" In 1922, Elder Thomas Gibby was serving in Blount County and documented his time with the Harmons, including their son's baptism, in the following journal entries:

[Thursday] – 1 June [1922] We left [the] Rutherfords soon after breakfast for Cades Cove. On the way we called at Myers' and they had us stay for dinner. We had a pleasant visit with them and left them a Book of Mormon. As soon as we had taken the trail again it began to rain. We tried to shelter ourselves under trees, but could not. There was a seven-mile hike to make and not a house between. The rain never let up throughout the trip and by the time we had been out in it for three hours we were soaked to the hide. At [Samuel Patterson and Polly Ann] Harmon's we changed clothes and dried out clothing before returning.

[Friday] – 2 June [1922] It was Ether [Lloyd Harmon]'s birthday. We prepared for the baptismal services. It was rather cold and raining some. At a little bend in the creek we found a suitable place for the service. Before about four people, we baptized the little boy, Brother [David John] Black first explaining the need of baptism. I performed the ordinance. We went back to [Samuel Patterson] Harmon's and changed clothes. In the evening, we held a sacrament meeting at Brother William

Wade Hampton] Brown's, where we confirmed Ether [Lloyd Harmon] a member of the Church. The few Saints bore their testimonies to the truthfulness of the Gospel. The little boy, [Ether Lloyd Harmon], also bore his testimony, which was sure fine for a boy so young. At night we spent a pleasant evening at [the] Harmon's in singing. Brother [Samuel Patterson] Harmon and [the] boy played on the violin and banjo.

[Sunday] – 4 June [1922] *Sunday morning was spent at [Samuel Patterson] Harmon's in reading and conversation. In the afternoon we held a Sacrament Meeting. Had a very pleasant visit, and enjoyed these humble mountain people's hospitality very much. They were sure interesting to me.*

At least five of their children were born in Cades Cove. Within Church Collections, there are baptismal records for eight of them. Their children became the third generation of Harmons to be members of The Church of Jesus Christ. Samuel Harmon died in an automobile accident, in 1940, at the age of 70, and is buried in Armona Baptist Church Cemetery in Maryville, Tennessee. Polly Ann Harmon died in 1935, at the age of 59, and is buried in Whitfield, Georgia.

Harmon, Jobe Abraham

Jobe Abraham Harmon (1872-1967) – 2nd Generation Member

- 4 May 1902: **Jobe Abraham Harmon** was baptized and confirmed by Melvin Howard Randall
 - Son of Nancy Jane Hicks and 1st Generation Member: John Goulder Harmon

Jobe Abraham Harmon was living in Millers Cove when he was baptized with his brother, William Council Harmon, in the spring of 1902. In 1906, he married Mary Jane Garland, who is the daughter of William Charles and Elmyra Miller Garland and sister of Wilburn Townsend Garland – all three were baptized as members of the Church of Jesus Christ between 1897 and 1917. Mary Jane Garland is also the sister of Jake Garland, who is known for killing General Washington Harmon in 1924.

In 1911, over the period of about two months, Elder John Isaac Morley documented Jobe and Mary Harmon's participation in the Gospel of Jesus Christ and in hosting meetings and the missionaries at their home in the following journal entries:

Tuesday – 14 March 1911 After breakfast went out canvassing. Was treated very well. Was invited to eat dinner with Mr. Cameron who had been out West. After dinner canvassed and come back up to Bro[ther] Job[e] A[braham] Harmon's and held meeting.

Saturday – 25 March 1911 Left [William] Chas Garland for Townsend. Canvassed Dry Valley. On way reach[ed] Bro[ther] Job[e] A[braham] Harmon about 6. Had good supper and will stay with him tonight.

Tuesday – 28 March 1911 Went tracting above Townsend... Come back to Bro[ther] Job[e] A[braham] Harmon. Helped him make pig pen. Went down to Lew Grant's. Held cottage meetings and stayed all night.

Wednesday – 29 Mar 1911 Came back up to Bro[ther] Jobe A[braham] Harmon's. Studied all forenoon. In afternoon went down to see Lou[el]la [Garland] Parham. Held meeting at William [Riley Thomas] Tipton's. Come up to Job[e] A[braham] Harmon's tonight.



Jobe Abraham Harmon

Saturday – 1 Apr 1911 Wrote letters to wife. Washed clowse (sic). Was visited by Job[e Abraham] Harmon and wife [Mary Jane Garland], [Toliver] Andy Parham and wife [Louella Garland], Ms. Sallie Bry and Dora Tipton and Mrs. S[he]rmon B[u]rchfield. Held cottage meeting.

Wednesday – 3 May 1911 Went out up Gosple Holer (sic). Went down and seen Garfield. Held meeting at Job[e Abraham] Harmon's.³⁴⁴

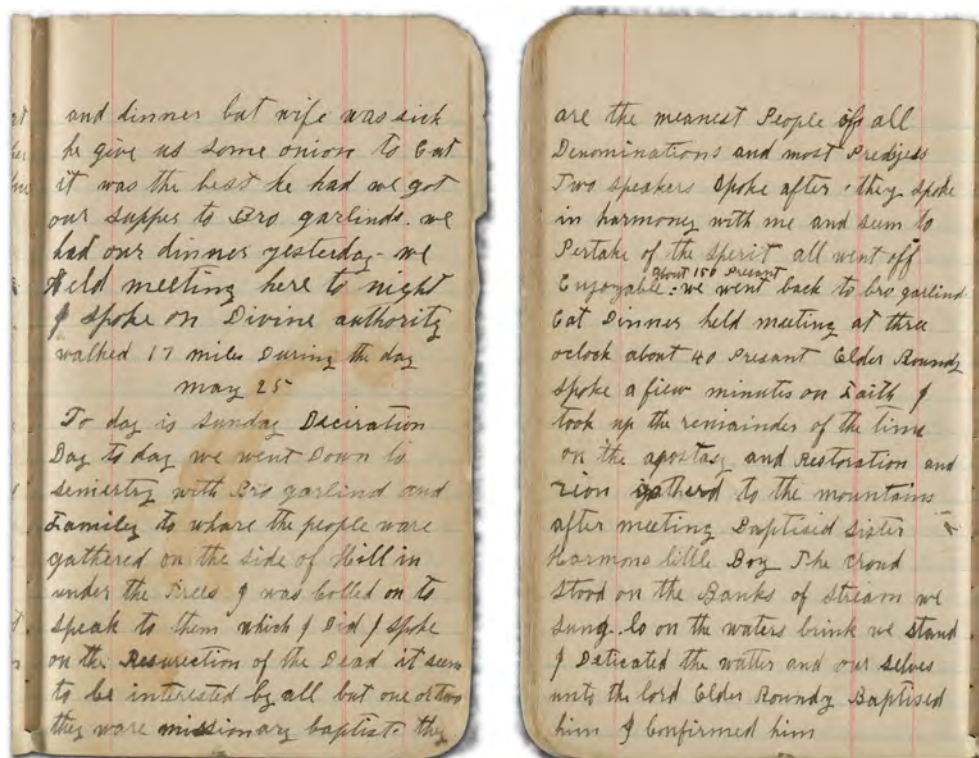
Jobe and Mary Harmon had six children together, four of which died at young ages. Jobe Harmon died in 1967 and Mary Harmon in 1940. They are buried together in Millers Cove Cemetery.

Harmon, Joseph Franklin

Joseph Franklin Harmon (1888-1936) – 2nd Generation Member

- 25 May 1902: **Joseph Franklin Harmon** was baptized by Othello Roundy and confirmed by Abinadi Wesley Porter
 - Son of 1st Generation Members: John Goulder Harmon and Mary Jane Davis

Joseph Franklin Harmon was baptized in Happy Valley, Tennessee in 1902, when he was 14 years old. In 1913, he married Doshia May Garland, who is the daughter of William Charles and Elmyra Miller Garland and sister of Wilburn Townsend Garland – all three were baptized members of the Church of Jesus Christ between 1897 and 1917. In 1902, Elder Abinadi Porter documented the baptism of Joseph Franklin Harmon in the following journal entry:



[Sunday] - 25 May 1902 Today is Sunday, decoration day. Today we went down to cemetery with Bro[ther Joseph John Calvin (JC)] Garl[a]nd and family to where the people were gathered on the side of [a] hill, in under the trees. I was called on to speak to them, which I did. I spoke on the Resurrection of the Dead. It seemed to be interesting to all but one or two; they were Missionary Baptist[s]. They are the meanest people of all denominations and [the] most prejudice[d]. Two

speakers spoke, after they spoke in harmony with me and seem[ed] to partake of the Spirit, all went off enjoyable. [There were] about 150 present. We went back to Bro[ther Joseph John Calvin (JC)] Garl[a]nd's, ate dinner, held meeting at three o'clock. About 40 present. Elder [Othello] Roundy spoke a few minutes on Faith. I took up the remainder of the time on the Apostacy and Restoration and Zion Gathered to the Mountains. After meeting, baptized Sister [Mary Jane Davis] Harmon's [and John Goulder Harmon's] little boy, [Joseph Franklin Harmon]. The crowd stood on the banks of the stream. We sang "Lo on the Water's Brink We Stand." I dedicated the water and ourselves unto the Lord. Elder [Othello] Roundy baptized him. I confirmed him.³⁴⁵

In 1911, Elder John Isaac Morley documented an evening of supper and a meeting at Joseph and Mary Harmon's home in the following journal entries:

Sunday – 19 March 1911 *Left Mr. Grant's about 10 AM. Went up to H [illegible] Hicks and held meeting and had dinner. After meeting went down to Bro[ther] Joseph [Franklin] Harmon's and held meeting.*

[Monday] – 20 March 1911 *Left Bro[ther Joseph Franklin] Harmon's for Cades Cove after climbing (sic) steep mountain. Reached the head of Dry Valley at 11:30 AM and was invited and had dinner with Mr. J. L. Walker. After dinner talked on about war. Got in Cades Cove about 5:30 PM. Was invited to stay with James Manuel. Am here as this writing.³⁴⁶*

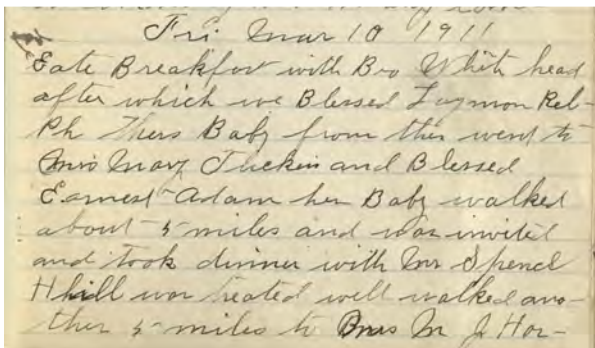
Joseph and Doshia Harmon moved to Cades Cove some years later and had five children together. Joseph died in 1936 and is buried at the Brickey Cemetery near Townsend, Tennessee. Doshia died in 1922 and is buried in the Calderwood Cemetery just south of Chilhowee, Tennessee.

Harmon, Mary Jane

Mary Jane Harmon (1890-1935) – 3rd Generation Member

- 21 January 1900: **Mary Jane Harmon** was baptized by Niels Wilford Georgeson and confirmed by Joseph Henry Woolsey
 - Daughter of 2nd Generation Members: Samuel Patterson Harmon and Polly Ann Davis

Mary Jane Harmon was the first 3rd-generation Harmon to be baptized in the Church of Jesus Christ of Latter-day Saints. Her mother, Polly Harmon, was only 14 years old when Mary was born. She was baptized in Millers Cove, Tennessee in the dead of winter in 1900. She married William Edgar Tucker at the age of 19. In 1911, Elder John Isaac Morley documented visiting Mary Harmon and William Tucker. Mary Harmon was sick and her baby, Ernest Adam would not survive another month.



Fri. Mar 10 1911
Ate Breakfast with Bro. Whitehead
after which we blessed Legmon Rel-
ph. Then Baby from this went to
Mrs. Mary Tucker and blessed
Ernest Adam her Baby walked
about 5 miles and was invited
and took dinner with Mr. Spencer
He will now be well walked an-
other 5 miles to Mrs. B. J. Har-

John Isaac Morley 1911 Journal Entry

Tuesday – 7 March 1911 ... Got dinner and [arrived at] William [Edgar] Tucker's about 2 PM. Come (sic) down to David [Lafayette] Whitehead's. Had supper and talked on gospel until 9 PM. Slept in [illegible].

Friday – 10 March 1911 From there went to Ms. Mary [Jane Harmon] Tucker's and blessed Earnest Adam, her baby. Walked about 5 miles and was invited and took dinner with Mr. Spencer [illegible]. Was treated well...

Sunday – 12 March 1911 Went to Mary J[ane] Harmon's who is sick. Held cottage meeting at 10 AM.³⁴⁷

Ernest Adam died about a month after his blessing. Mary Harmon and William Tucker had 12 children and only Rachel Emmaline survived childhood. Rachel Emmaline was baptized in 1922 and became a 4th generation Harmon. In 1922, Elder Thomas Gibby was serving in Blount County when he met Mary Jane Harmon and baptized her daughter, Rachel Emmaline Tucker.

June 15. Before noon we left Garland's for Knoxville hiking. I felt rather weak and we could not walk very fast. We tracted as we went, with fair success. I met a woman who gave me quite a good "bawling out" but I was quite able to defend myself. We got off the main road and had quite a time in getting straight. We found Will Tucker at Rockford, whose wife is another of Sam Harmon's daughter. They were sure poor people and they were certainly backwoodmen. The man had had his throat cut from ear to ear but had managed to live through. ~~But~~ We held a little meeting with them and they asked us to baptize the girl, her daughter Rachel, but wanted us to go back to Tuscan to let her sister know about it. So we walked back to Tuscan to another Will Tucker's. While there I had a little boxing match with a young fellow there. We stayed there that night, but they did not want to go back with us to Rockford.

June 16. It was a nice little hike back, but we got there in time to baptize Miss Rachel before noon. Elder Black performed the ceremony. The rest of the day was spent at the Tuckers in study and talking. At night we held a little cottage meeting and confirmed Rachel. I acted as mouth. We had a sleepless night, or at least I did.

Elder Thomas Gibby Journal Entries

[Thursday] – 15 June [1922] Before noon we left [Joseph John Calvin (JC)] Garland's for Knoxville hiking. I felt rather weak and we could not walk very fast. We tracted as we went with fair success. I met a woman who gave me quite a good "bawling out" but I was quite able to defend myself. We got off the main road and had quite a time in getting straight. We found Will[iam Edgar] Tucker at Rockford, whose wife, [Mary Jane Harmon], is another of Sam[uel Patterson] Harmon's daughter[s]. They were sure poor people and they were certainly backwoodmen. The man had had his throat cut from ear to ear but had managed to live through. We held a little meeting with them and they asked us to baptize the girl, her daughter Rachel [Emeline Tucker], but wanted us to go back to [illegible] to let her sister know about it, so we walked back to [illegible] to another Will Tucker's (sic). While there, I had a little boxing match with a young fellow there. We stayed there that night but they did not want to go back with us to Rockford.

[Friday] – 16 June [1922] It was a nice little hike back but we got there in time to baptize Miss Rachel [Emeline Tucker] before noon. Elder [John David] Black performed the ceremony. The rest of the day was spent at [the] Tuckers in study and talking. At night we held a little cottage meeting and confirmed Rachel [Emeline Tucker]. I acted as mouth. We had a sleepless night, or at least I did.

Mary Harmon died at the age of 45 and was buried in Whitfield, Georgia. William Tucker lived to be 94 and is buried in the Piney Level Cemetery in Maryville, Tennessee.

Harmon, General Washington and Rose Davis

General Washington Harmon (1895-1924) – 3rd Generation Member

- 10 April 1904: **General Washington Harmon** was baptized and confirmed by David Samuel Warren
 - Son of 2nd Generation Members: Samuel Patterson Harmon and Polly Ann Davis

Rosie Davis (1901-1973) – 3rd Generation Member

- 18 February 1921: **Rosie Davis** was baptized by Joseph Parley Heiner and confirmed by Marius Fred Hansen
 - Granddaughter of Nancy Jane Hicks and 1st Generation Member: John Goulder Harmon



General Washington Harmon

General Washington Harmon was baptized in Millers Cove and **Rosie Davis** in Cades Cove. They married in 1920 while living in Cades Cove and had one son, William Levi Harmon, who became a fourth-generation Harmon baptized in The Church of Jesus Christ. Tragically, General was shot three times by Jake Garland in 1924, at the age of 29, and died of his wounds.³⁴⁸ Jake Garland was never convicted for the killing, claiming self defense over a dispute for payment of a fence. Jake Garland became a well-known moonshiner and is the son of William Charles and Elmyra Miller Garland and brother of Wilburn Townsend Garland, who were members of The Church of Jesus Christ baptized between 1897 and 1918. In the book "The History of The Garland Family in America," Paul Ezekiel Garland wrote that Jake Garland expressed to him that killing General Harmon was his greatest regret in his lifetime.

GARLAND'S BOND FIXED AT \$3,000

Slayer Of Gen. Harmon Awaits Action of Grand Jury Next Week.

Special to The Knoxville Journal.

MARYVILLE, Tenn., Oct. 13.—

Jake Garland, charged with the murder of General Harmon last Friday at Cades Cove, Blount county, was bound over this afternoon by Justice of the Peace James M. Cates to await the action of the grand jury at the term of court which will be begun here next Monday. His bond was fixed at \$3,000, which he made.

Sam Harmon, father of General Harmon, and his son-in-law, William Tucker, both of whom were present when the killing took place, stated today that their attorney had forbidden them to discuss the case, but intimated that their version of the tragedy would be quite different from that made by Garland. Tucker stated, however, that three shots were fired by Garland quickly, and that his brother-in-law fell dead at his feet as he heard the sound of the shots. He remained with the body of his kinsman, and when help came assisted in carrying the body to the victim's home.

Tucker himself was arrested here today by U. S. Marshal Albert Hill, charged with moonshining, and gave bond for his appearance Wednesday before the U. S. commissioner.

The killing took place in Cades Cove on the land upon which Jake Garland was renting. Garland surrendered to Sheriff Pate's deputies, walking as far as he could that night, which was not very far, owing to the fact that he was suffering from broken ribs caused by a fall from a mule about two weeks ago, in addition he had the scar to show on his left cheek where he says General Harmon struck him with a rock, and was attempting to strike again when he shot.

ST. PAUL WINS CROWN FROM ORIOLES

Baltimore At One Time
Led In Game, Count 3
To 1; Meritt Is Star Of
Team.

By The Associated Press.
ST. PAUL, Oct. 13.—(AP)—The St. Paul team today won the American League championship from the Baltimore Orioles in a game which was played at the Municipal stadium here.

Tip O'Neal's Shade Over Wilson In Precious Fight Means Not In Tonight's Match Between

The fight between Tip O'Neal and Wilson was a close one, but O'Neal's shade over Wilson in the precious fight means that he is not in tonight's match between Wilson and...

GARLAND'S BOND FIXED AT \$3,000

Slayer Of Gen. Harmon
Awaits Action of Grand
Jury Next Week.

SPORT CHATTER By Arthur Fowler

Paul Thompson is on the way to the top of the sport world. He has won the championship of the world in the 100-yard dash, and is now the favorite to win the 200-yard dash.

HAGEN-SARAZEN TEAM IN MATCH WITH AMATEURS

The Hagen-Sarazen team will be in the line up for the match with the amateurs. The team is made up of Hagen and Sarazen, who are both of the top rank in the world.

SANITARY NURSING BOTTLES UNKNOWN TO EARLY ROMANS

Sanitary nursing bottles were unknown to the early Romans. The first sanitary nursing bottles were made in the 19th century.

GENTLE DRUNKARD CAN GET SHELTER

A gentle drunkard can get shelter in the city. The city has a law that allows a gentle drunkard to get shelter in the city.

John Ruskin
Best and Biggest Cigar
Same Quality Same Size
Now 5¢

BEATER SUITS

A. \$25, \$35, \$45
Suits have 2-pants.

accurate reflection of men's
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Harmon, Laura Bell

Laura Bell Harmon (1892-1964) – 3rd Generation Member

- 23 March 1902: **Laura Bell Harmon** was baptized by Othello Roundy and confirmed by Melvin Howard Randall
 - Daughter of 2nd Generation Members: Samuel Patterson Harmon and Polly Ann Harmon



Laura Bell Harmon

Laura Bell Harmon (Emmett) was baptized at the end of winter in Millers Cove, Tennessee. She married Ira Arbelia Abbott, at the age of 21, and then moved to Georgia where she married William Russell Emmett, at the age of 24. She and William raised eight children together. Laura died in Atlanta, Georgia in 1964, at the age of 72. She and Emmett were buried together in the Tuckaleechee Campground Cemetery in Townsend, Tennessee.

In 1937, while Laura and William were raising their children in Georgia, Elder Mitchell Vernon Lillywhite and Elder Marion Hughes visited Laura and William. He related the following in his journal about them when he baptized their niece and nephew, Nole Toliver and Alberta Harmon:

Thur[sday] - 11 Feb[ruary 1937] At 7:30 this morning, we started for Austin [Hale] Harmon's sister's [Laura Bell Harmon] place. He said she lived about 6 mi[les] further. We left our grips at [Austin Hale] Harmon's, because we thought we would just go over and right back. We about froze this morning. There was ice all along the road and the ground was frozen over. After taking a few short cuts thru the woods, and going a mile or two out of our way, we finally arrived at the house of Bill [Russell] Emmett, whose wife [Laura Bell Harmon] was a member. They were very glad to see us. The Elders had never visited their home during the 8 y[ea]rs they had been married. Mr. [William Russell] Emmett said he had always wanted to meet some Mormon Elders and hear them preach and had never had the privilege (sic). We didn't expect him to be very friendly towards us, but he begged us to stay with them and hold a meeting that night. We told him our grips were at [Austin Hale] Harmon's and he said he would take us in his car to get them. Since they hadn't had any Elders to stay with them, and he had never heard them preach, we decided to stay and hold a meeting. Mr. [William Russell] Emmett took us back to [Austin Hale] Harmon's to get our grips, after eating cornbread and gravy for dinner, which he apologized for, but said that was all they had. We told him it wasn't what they gave but how they gave it. When we got to [Austin Hale] Harmon's, the wind had quit blowing and it was somewhat warmer, so I suggested that we baptize the two Harmon children [Nole Toliver and Alberta]. So, when they got home from school, I got some old overalls of Austin's, and they got ready, and we went down to the branch. One of the neighbor women, Bill [Russell] Emmett and the Harmon family were the only ones there. We sang "Lo on the waters brink," had prayer, then I baptized them. The water was ice cold and my legs were so numb I couldn't feel them. I know it was cold on the two children, Nole Toliver Harmon and Alberta Harmon, but they didn't say a word. I was warm as could be when I got out. It was a spring that we baptized them in. Elder [Marion] Hughes confirmed them both. When we got back to [the] Emmett's, the family [boys] was out looking for us, thinking we had a [vehicle] break down or something. We had turnip greens, cornbread and gravy for supper, but it was the best they had, and we knew we were welcome to it. Four men came to the meeting tonight, one a Baptist minister. None of them had ever heard a Mormon preach. We had a pretty good conversation before beginning the meeting. Elder [Marion] Hughes took charge. I was the first speaker, and spoke on the kingdom of God as established at the meridian of time, then the apostasy and how the people changed the things set up by Christ. Elder [Marion] Hughes took the restoration. The meeting lasted 1 1/2 h[ou]rs. It seemed that they were carried away by the meeting. Everyone there asked us to come and stay with them, especially the Baptist minister. He said if we couldn't visit him this trip, be sure and come next time. We can preach in the Baptist church any time we give them notice a little ahead of time. One of them grabbed me by the arm and nearly broke down crying when he left and said to remember him in our prayers. Mr. [William Russell] Emmett said he had learned more tonight than all the rest of his life. He said he had never seen any preachers before that would sit down to cornbread and gravy, and seem to enjoy it as much as a fine meal. And also that there wasn't another denomination that would baptize anyone at this time of the year, practically breaking the ice to do it. We sat up until 10:30 and talked, I think he would have sat up all night. He certainly is interested. He has about 10 kids...

Fri[day] - 12 Feb[ruary 1937] Talked to them [Laura Bell Harmon's family] mostly this morning on the Word of Wisdom. Mrs. [Laura Bell Harmon] Emmett doesn't break it and is the only member, but we talked it to the rest of them. It wouldn't take much to convert the whole family...³⁴⁹

Laura and William left a grand impression on the missionaries, because Elder Marion Hughes, who confirmed Laura's niece and nephew, also wrote - 40 years after the events - the following story of meeting Laura, William Russell Emmett and their children at the time of the baptisms:

"We went to a to a family member's home by the name of [Austin Hale] Harmon [and Minnie Proctor]. They had a boy [Nole Toliver] age 12 and a girl [Alberta] age 8 (sic) that they wanted us to baptize. We told them we would when they got home from school that afternoon. Brother [Austin Hale] Harmon had a sister [Laura Bell Harmon] that lived about eight miles from there. She had been married for eight years and her husband [William Russell Emmett] had never heard of the Mormon missionaries, so we told them we would go up and visit them. Brother [Austin Hale] Harmon put us on a short cut up through the piney woods to cut down on some of our walking. When we came out of the woods, we were out in an open cotton field. It was February and real cold, and across the field we could see a group of men there building a home. When we came out in our suits, the men started asking us what we were doing there. There were lots of moonshine stills and revenuer men coming to check up on them. We explained we were looking for the family of [William Russell] Emmet. It was alright now, so they took us by their fire so we could get warm, and we were able to talk to them for some time and tell them about the Church. Many of the revenuers would be shot and never heard from again so we were glad that they would listen to us.



William Russell Emmett

We got to the [William Russell] Emmet[t]'s about noon, so they asked us to stay and eat with them. We had corn bread and gravy. Mr. [William Russell] Emmet[t] pleaded with us to stay and spend the night with them. He said when his boys got out of school, he'd send them around on the mull (sic) and invite people to come to a meeting. We explained that we had left all our books down at the Harmons and we were supposed to go back and baptize their children [Alberta and Nole Toliver]. He still insisted on taking us back in his old car to get our books. It was about sundown before their children came home so it was real late by the time we got back to the Emmet's that night. During the afternoon, while we were waiting for the Harmon kids to come home from school, we went about half a mile out in the fields and found where the rain water had been running and dammed it off so it would back up enough water to baptize them. It was cold. The wind was blowing and there was ice on the water. My companion [Elder Mitchell Vernon Lillywhite] said when his feet hit the water that they went numb. The kids [Nole Toliver and Alberta] both took deep breaths and we baptized them, and then we all had to walk back to the house in our wet clothes. The kids were just one sheet of ice by the time they got to the house.

They got their clothes changed and we confirmed them members of the Church before going back with Mr. [William Russell] Emmet[t]. About one mile from the Emmet[t] house, we were met by his boys

and their mulls (sic). They were coming out looking for us as they thought the car had broken down. In that cold north wind, we held our meeting. The boys had been out after school inviting people to it and there were three people that showed up to it. There was a holiness [Catholic priest], a Baptist preacher, retired age 73 years old, and one more man. After the meeting was over, the Baptist preacher told us that one of the last Mormon missionaries that had been in that area had been killed about 15 miles from there. There were Rudgar Clawson and Joseph Standing as companions and they shot down Joseph Standing in cold blood. Elder [Rudger] Clawson opened up the buttons of his shirt and they got scared and left. The Church owns that property now and they have a big monument and information there now. The preacher had tears in his eyes and said, "I haven't got the truth and I know it. You notify Brother Emmet[t], who is a deacon in my church, and I'll guarantee you a big crowd when you come again, and you can preach over at the church."

I never did get to go back as I was transferred after a month to Atlanta and then to Savannah, Georgia for the last eight months of my mission down there. I did meet some of our missionaries that did get to preach in that church and they had 75 people in attendance.

That night, we all had corn bread and gravy for supper. The next morning, we had corn bread and gravy again and we appreciated it as it was all they had and we were hungry. This man said to me, you show me any other preacher that would baptized people like I saw you baptize those children last night and then eat corn bread and gravy three times a day and eat it like you enjoyed it like you did, then I'll give them my span of best mulls (sic) and they are the best in the country."³⁵⁰

Harmon, Olive Retta

Olive Retta Harmon (1899-1981) – 3rd Generation Member

- 11 August 1907: **Olive Retta Harmon** was baptized by George Leonard Hobson and confirmed by Arnold Rose Meacham
 - Daughter of 2nd Generation Members: Samuel Patterson Harmon and Polly Ann Harmon



*Olive Retta Harmon and Griggs
Byrush Harmon*

Olive Retta Harmon was eight years old when she was baptized in Millers Cove in the warm summer month of August, following in the footsteps of her two older sisters and brother. Olive moved with her family to Cades Cove in 1912 and, in 1930, married Griggs Byrush Harmon, who is also a grandson of first generation members John Goulder Harmon and Mary Jane Davis. Griggs was baptized a member of the Church in 1950. Olive and Griggs traveled to Salt Lake City, Utah and were sealed together in the Salt Lake Temple, in 1965. They never had any children. Olive died in 1981 and Griggs died in 1986. They are buried together at the Zion Chapel Cemetery in Maryville, Tennessee.

On February 22, 1944, the first “Home Sunday School” was organized in Blount County. Ether Lloyd Harmon was sustained and set apart as the Sunday School Superintendent and Olive Retta Harmon as the Sunday School Secretary.³⁵¹

2/22/44 Elder George R. Quist left Chattanooga on his journey home on the 20th of Feb. 1944. He has served as district president very capably & has the district very well organized. He has been a credit to the church & has filled a wonderful mission. Branch conferences were held in Altamont & Chattanooga meetings were inspirational to all who attended. The new district president Elder Lyman S. Wiser & Elder Leffel A. Bean left Chattanooga for Louisville Tenn. to organize a Home Sunday School. The organization was effected, officers were sustained & set apart: Brother Ether Harmon as the Sunday School Superintendent, Sister Olive Retta Harmon as the Secretary. Both are of Rt. # 2 Louisville Tennessee.

East Tennessee Conference Minutes

22 February 1944 Elder George R[obert] Quist left Chattanooga on his journey home on the 20th of February 1944. He has served as District President very capably (sic) and has the district very well organized. He has been a credit to the Church and has filled a wonderful mission. Branch conferences were held in Altamont and Chattanooga meetings were inspirational to all who attended. The new District President, Elder Lyman S[mith] Wiser and Elder Leffel A[ddison] Bean left Chatt[anooga] for Louisville, Tenn[essee] to organize a Home Sunday School. The organization was effected, officers were sustained and set apart: Brother Ether [Lloyd] Harmon as the Sunday School Superintendent, Sister Olive Retta Harmon as the Secretary. Both are of R[ou]t[e] #2 Louisville, Tennessee.

Harmon, Braska Mae and William Wade Hampton Brown

Braska Mae Harmon (1902-1926) – 3rd Generation Member

- 12 December 1910: **Braska Mae Harmon** (Brown) was baptized by William Price Fullmer Jr. and confirmed by John Charles Burrell
 - Daughter of 2nd Generation Members: Samuel Patterson Harmon and Polly Ann Harmon

William Wade Hampton Brown (1888-1959)

- 16 August 1921: **William Wade Hampton Brown** was baptized by Rulon Harlum Nielsen and confirmed by Collins Rulon Rogers

Braska Mae Harmon was baptized at the age of eight in Millers Cove in the cold of winter, in December 1910, and moved to Cades Cove with her family sometime around 1912. **William Wade Hampton Brown** married Braska Harmon in June of 1921. He was baptized three months shortly thereafter in August of 1921. Braska died seven years later, at the age of 26, and never had any children. Braska is buried in Cades Cove. William Brown died a widower in Knoxville, in 1959, and is buried in Middlesettlements Cemetery in Maryville.

Harmon, Austin Hale and Minnie Proctor

Austin Hale Harmon (1904-1982) – 3rd Generation Member

- 27 July 1912: **Austin Hale Harmon** was baptized by George Alma Sampson and confirmed by John Lawrence Lowry
 - Son of 2nd Generation Members: Samuel Patterson Harmon and Polly Ann Harmon

Minnie Proctor (1907-1964)

- 30 May 1925: **Minnie Proctor** was baptized by Floyd Oliver Garfield and confirmed by Frank Edgar Douglas
 - Sister of 1st Generation Member: Hiram David Proctor

Austin Hale Harmon was baptized in Millers Cove, Tennessee in the summer of 1912. He married **Minnie Harmon** while living in Cades Cove, Tennessee in July 1924. Minnie was baptized almost one year later. They raised five children together, four of which were baptized members of The Church of Jesus Christ. Austin Harmon died in 1982, at the age of 77, and Vinnie Harmon in 1964, at the age of 57. Both of them are buried at the Cades Cove Primitive Baptist Church Cemetery.



Austin Hale Harmon and Vinnie Minnie Harmon

Harmon, William Council and Davis, Mack

William Council Harmon (1892-1947) – 2nd Generation Member

- 25 May 1902: **William Council Harmon** was baptized by Melvin Howard Randall and confirmed by Othello Roundy
 - Son of 1st Generation Members: John Goulder Harmon and Mary Jane Davis

William Council Harmon was baptized in Millers Cove, Tennessee in 1902, when he was ten years old. In 1917, he married Jane Cowden and moved to Cades Cove. They had seven children together. William died at the age of 54 and is buried in the Piney Level Cemetery in Maryville, Tennessee. Jane died at the age of 65 and is also buried in the Piney Level Cemetery in Maryville.

Mack Davis (1916-1973) – 3rd Generation Member

- 15 May 1921: **John Francis Cooper** was baptized by Marius Fred Hansen and confirmed by Alden Conrad Sorenson
 - Son of Rachel Adelaide Harmon and Joseph Davis
 - Grandson of Nancy Jane Davis and 1st Generation Member: John Goulder Harmon

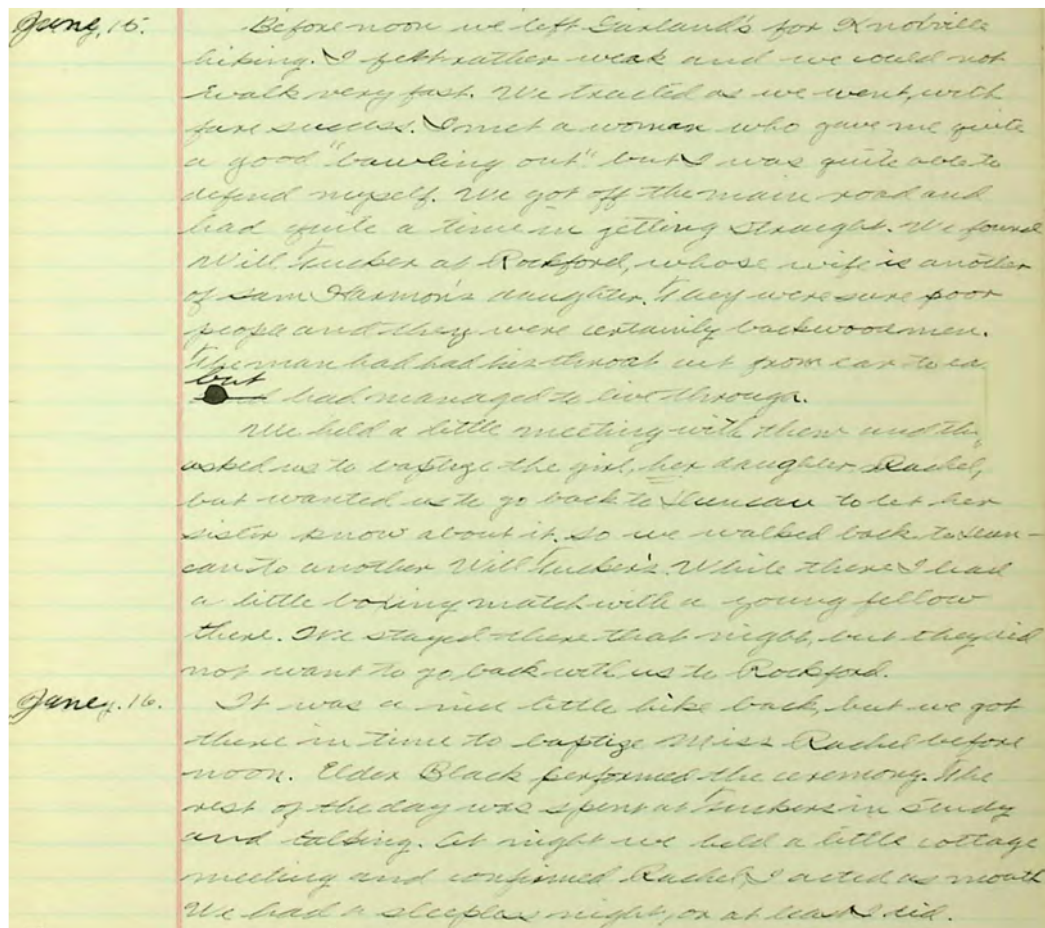
Mack Davis was born in 1903. He is a third-generation member of The Church of Jesus Christ of Latter-day Saints as the son of Rachel Adelaide Harmon and Joseph Davis. He was baptized in Cades Cove. The only information available of Mack Davis is his baptismal record and a census record. Other details of his life are unknown and remain to be discovered.

Tucker, Rachel Emmaline

Rachel Emmaline Tucker (1890-1935) – 4th Generation Member

- 16 June 1922: **Rachel Emmaline Tucker** (Harmon Connely Brackett) was baptized by David John Black and confirmed by Thomas Gilbert Gibby
 - Daughter of William Edgar Tucker and 3rd Generation Member: Mary Jane Harmon

Rachel Emmaline Tucker was born in Millers Cove, Tennessee. She was baptized in Cades Cove in 1922. Elder Thomas Gibby recorded Rachel Tucker's baptism in his missionary journal.



Elder Thomas Gibby Journal Entries

[Thursday] – 15 June [1922] Before noon we left [Joseph John Calvin (JC)] Garland's for Knoxville hiking. I felt rather weak and we could not walk very fast. We tracted as we went with fare success. I met a woman who gave me quite a good "bawling out" but I was quite able to defend myself. We got off the main road and had quite a time in getting straight. We found Will[iam Edgar] Tucker at

Rockford, whose wife, [Mary Jane Harmon], is another of Sam[uel Patterson] Harmon's daughter[s]. They were sure poor people and they were certainly backwoodmen. The man had had his throat cut from ear to ear but had managed to live through. We held a little meeting with them and they usked us to baptize the girl, her daughter Rachel [Emeline Tucker], but wanted us to go back to [illegible] to let her sister know about it, so we walked back to [illegible] to another Will Tucker's (sic). While there, I had a little boxing match with a young fellow there. We stayed there that night but they did not want to go back with us to Rockford.

[Friday] – 16 June [1922] *It was a nice little hike back but we got there in time to baptize Miss Rachel [Emeline Tucker] before noon. Elder [John David] Black performed the ceremony. The rest of the day was spent at [the] Tuckers in study and talking. At night we held a little cottage meeting and confirmed Rachel [Emeline Tucker]. I acted as mouth. We had a sleepless night, or at least I did.*

On May 12, 1925, she married Isaac Hartsell Boring while they were living in Cades Cove. They were not married long before she married Thomas Andrew Hendrix Brackett and lived in Georgia. They had seven children together and there may be baptismal records of an unknown number of 5th Generation Harmons in Georgia. Rachel died in 1977 and Thomas in 1979. They are buried in the Deepsprings Baptist Church Cemetery in Whitfield, Georgia.



Rachel Emmaline Tucker with her children

Harmon, Burley Lorina

Burley Lorina Harmon (1910-1988) – 3rd Generation Member

- 27 September 1918: **Burley Lorina Harmon** (Proctor) was baptized by Loren Joseph Blain and confirmed by Hugh Hamilton Service
 - Daughter of 2nd Generation Members: Samuel Patterson Harmon and Polly Ann Harmon



Hiram Proctor and Burley Harmon

Burley Lorina Harmon was born in West Miller's Cove. In 1912, at the age of two years, she moved with her family to Cades Cove. Burley was baptized at the end of the summer in 1918. She likely met Hiram Proctor while she was living in Cades Cove. They married in 1925 and had three children. Fernetta Long related the following about her grandparents, Burley and Hiram:



Hiram Proctor and Burley Lorina Harmon

"Grandma has always been my favorite person, always, and grandpa would tell some of the neatest stories. I'd sit and listen to them tell me stories about themselves. Grandma was 15 when she got married. Because they were the only LDS family in [Cades Cove], they were really ridiculed and really made fun and people were mean to them. She had a farm, she walked through the woods to school and she said she just couldn't take it. She could only go to sixth grade. So, I think she stayed home after that... Grandma was a smart lady. She got married. She couldn't get married in Blount County when she was 15. If you go to the Knox County line there is a bridge and that is where they got married. They stepped over into Knox County, over the line. So they were on the Knox County line when they got married. And when they got married, they went back into the cove. None of grandpa's family were members [of The Church].

Grandma said the missionaries would come all the time. They talked about them all the time. And she said that people did not accept them very well. But she said they came to their house all the time. She said they would come and stay for a while. That's how they would live. They would go around and stay at the members homes for a while. She said it was hard to be a Mormon back in those times. It was really tough. She said, it was one of the hardest things she ever did was be a Mormon and live here in town."

Burley died in 1988, at the age of 78. She is buried in Redwood Memorial Cemetery in West Jordan, Utah. Hiram died in 1975, at the age of 69, and is also buried in Redwood Memorial Cemetery.

Harmon, Ether Lloyd and Wonedith Smith

Ether Lloyd Harmon (1914-1983) – 3rd Generation Member

- 2 June 1922: **Ether Lloyd Harmon** was baptized and confirmed by Thomas Gilbert Gibby and confirmed by David John Black
 - Son of 2nd Generation Members: Samuel Patterson Harmon and Polly Ann Harmon

Wonedith Harmon (1918-2001)

- 24 August 1938: **Wonedith Smith** was baptized by Willis Joseph Michaelson and confirmed by Marion George Forsyth



Ether Lloyd Harmon and Wonedith Harmon

Ether Lloyd Harmon was born in Cades Cove in 1914. He was so eager to be baptized that he made sure it happened on his eighth birthday, June 2, 1922. He married **Edith Harmon** in 1932. She was baptized six years later in 1938. They raised their family in Maryville, Tennessee. In 1975, they drove to Maryland and were sealed in the Washington D. C. Temple. They were widely known for their kindness, honesty, and love for others.

It comes as no surprise that Ether Harmon was named after Ether in the Book of Mormon. Ether and Edith's daughter, Marie Holder, said in an interview that her *"daddy was always a kid, never grew up,"* and of both her father and mother, *"their whole life was around their family, they always made sure*

that holidays were special to us." Marie added, *"Daddy was as honest as can be, he was tremendously honest."* Marie Holder told the following story of Ether's honesty:

"One time that impressed me very much about him was at the grocery store. They gave him change back, 50 cents too much and he didn't catch it until we got home. So he's taking this change out and counted it. He looked at it and he looked at the ticket [receipt]. He said, 'They gave me 50 cents too much here.' We were living in Louisville and we bought, we were shopping in Maryville. So he drives all the way back to Maryville to give that person 50 cents. They gave him too much money. He was extremely honest. He was a hard worker and wouldn't take anything from anyone but was willing to give. I loved growing up with my family, it was a lot of fun."

Jake Garland (1883-1973) is known to have killed Ether Harmon's older brother, General Washington Harmon, at the age of 29. Jake Garland is the brother of Wilburn Townsend Garland and son of William Charles Garland and Elmyra Miller, all three were baptized members of The Church of Jesus Christ. General Harmon is Marie Holder's uncle and was killed before she was born, but she was witness to her father, Ether Harmon, forgiving Jake Garland. She retells the story in the below transcript of the interview.

"He [Ether] had an older brother. His name is General Washington... He was killed by Jake Garland. He shot him [three times]. General built, prepared a fence for Jake. He went over to his house and told him he needed to be paid for the work that he did. And Jake told him he didn't owe him anything. He didn't do the work like he wanted it done, but anyway it went down, General got killed."



Jake Garland

My grandparents couldn't afford to take it to court. The Garlands had money. They should have done something about it but they didn't. I know we went to a memorial one day up there at the church and Jake Garland was there. Jake came up to Daddy and Austin [Ether's older brother] and asked Austin if he would forgive him and to see if he wanted to shake Austin's hand. Austin would not shake his hand and he said, 'No, I would not forgive you even if you were dying.' And then he came over to Daddy and offered to shake Daddy's hand. And he said, 'Will you forgive me?' And he [Ether] said, 'I will, I forgive you.' I thought that was commendable of Daddy. And Daddy said, 'Well, it's like this: to be forgiven you've got to forgive because our Heavenly Father is the one that does forgive.' And he said, 'So I do forgive him. I don't hold any grudges against him.' I thought that was commendable of daddy to do that, what his brother wouldn't do."



Ether Lloyd Harmon

I visited the Cades Cove Museum to inquire what the staff knew of the Harmons and Ether Harmon in particular, thinking it was a long shot. As soon as I mentioned Ether Harmon's name, the staff immediately responded that they knew he was "the Mormon." They shared good thoughts and stories that had been passed down from their families. These stories - like the one Ether's niece, Olivee Long, shared below - are the stories of faith that leave a legacy for many generations.

"I first learned of this story in April 1993 at a funeral viewing. I met Kermit Caughron, the last resident of Cades Cove. I introduced myself to him. When he found out I was a Harmon descendant he said, 'The Harmon's were Mormons. Are you a Mormon?' Now, remember, this was April 1993 and the story he related to me had happened in

about 1920 when my Uncle Ether was around 6 years old. In this year, according to Kermit, they were having a terrible drought in the Cove and it was a great worry to all the people. If they or their animals lived through the winter months they had to have rain for their crops and yet their crops were dying because no rain came.

The drought was talked about all the time, even the children at school were worried. Uncle Ether informed them there was no need to worry, if they wanted rain, all they had to do was to pray for it to rain. Many of the kids kidded him or made fun of him. The children told him if he could pray for rain and get it then to go ahead and pray for rain. At last Uncle Ether said he would pray for rain and started to walk into the woods by the school to pray and the kids started to follow him. He stopped and said they had to stay there and not follow him. Kermit said they watched him from a distance and that he knelt down and prayed for several minutes and then got up and walked back to them and said, 'It will rain.' Kermit said there was not a cloud in the sky and it looked as if it would never rain, but before the school day ended, the sky became dark and the rain poured down. It kept raining during the growing season and, when it did get a little dry again, some of the kids said, 'Ether, we need more rain you better pray.' Uncle Ether said, 'No, if you want rain then pray for it yourself; I taught you how to pray.' Approximately 73 years after the incident an elderly man was still amazed and still remembered when a 6-year-old Mormon boy prayed for rain."

In 1922, Elder Thomas Gibby was serving in Blount County and documented Ether Harmon's baptism on his eighth birthday in the following journal entry:

[Friday] – 2 June [1922] *It was Ether [Lloyd Harmon]'s birthday. We prepared for the baptismal services. It was rather cold and raining some. At a little bend in the creek we found a suitable place for the service. Before about four people, we baptized the little boy, Brother [David John] Black first explaining the need of baptism. I performed the ordinance. We went back to [Samuel Patterson] Harmon's and changed clothes. In the evening, we held a sacrament meeting at Brother Will[iam Wade Hampton] Brown's, where we confirmed Ether [Lloyd Harmon] a member of the Church. The few Saints bore their testimonies to the truthfulness of the Gospel. The little boy, [Ether Lloyd Harmon], also bore his testimony, which was sure fine for a boy so young. At night we spent a pleasant*

evening at [the] Harmon's in singing. Brother [Samuel Patterson] Harmon and [the] boy played on the violin and banjo.

On February 22, 1944, the first "Home Sunday School" was organized in Blount County. Ether Lloyd Harmon was sustained and set apart as the Sunday School Superintendent and Olive Retta Harmon as the Sunday School Secretary.³⁵²

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Ether and Edith Harmon raised six children. Their legacy of faith has passed on to their children. Their daughter, Marie Holder, received an unsolicited mission call to New Zealand. She accepted the call to serve and, to this day, her face lights up with a beautiful smile as she recounts her time serving the Lord. Ether passed away in Maryville in 1983, at the age of 69. Edith lived 18 more years and passed away in 2001, at the age of 82. They are buried in the Grandview Cemetery in Maryville.

Harmon, Nole Toliver and Alberta

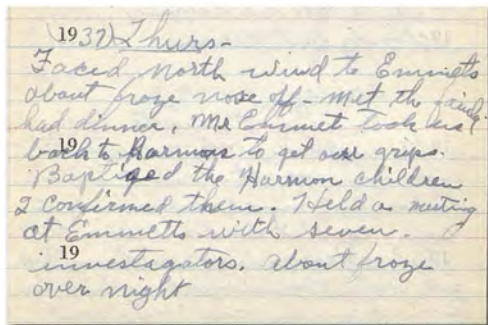
Alberta Harmon (1927-1996) – 4th Generation Member

- 11 February 1937: **Alberta Harmon** was baptized by Mitchell Vernon Lillywhite and confirmed by Marion Hughes
 - Daughter of 3rd Generation Members: Austin Hale Harmon and Minnie Proctor

Nole Toliver Harmon (1925-1983) – 4th Generation Member

- 11 February 1937: **Nole Toliver Harmon** was baptized by Mitchell Vernon Lillywhite and confirmed by Marion Hughes
 - Son of 3rd Generation Members: Austin Hale Harmon and Minnie Proctor

Alberta Harmon and **Nole Toliver Harmon** were born in Cades Cove and moved to Georgia after the establishment of Great Smoky Mountain National Park and the land was purchased by the Federal Government. Their baptisms occurred in Georgia but are included in this record being born in within Smoky Mountain Ward boundaries Cades Cove and as part of the Harmon Family.



***Thurs[day] - 11 February 1937** Faced north wind to [William Russell] Emmet[t]'s. About froze nose off. Met the family. Had dinner. Mr. Emmet[t] took us back to get our grips [bags]. Baptized the Harmon children [Alberta Harmon and Nole Toliver Harmon] and confirmed them. Held a meeting at [William Russell] Emmett's with seven investigators. About froze overnight.*

Elder Mitchell Vernon Lillywhite, who baptized Nole Toliver and Alberta, wrote of their baptisms in the following journal

entry:

***Tue[sday] - 9 Feb[ruary] 1937** It rained nearly all night, hard, and was still raining this morning. I didn't know how we were going to get over that 10 mi[les] of red mud, but Mr. Powers got kind-hearted and took us in his new "chev" to Calhoun, that is on the main highway. We could never have walked in, we had to cross 3 or 4 creeks, that came nearly over the running-board. I guess he wanted to get rid of us, and so brought us in, but we appreciated it anyway. It wasn't so bad walking through the rain, when we had pavement to go on. We caught a ride out about 5 mi. in a new V8, walked a mile into a small town, then after 1/2 h[ou]r or so caught a pick-up. Had to ride in the back, and it was sure cold. We were wet through anyway. He took us in to Dalton. We thought we would have an easy*

time here, we had so many names. We walked a mi[le] or more to where a member was supposed to have lived, but alas! They had moved out in the country. Back into town we trudged. Most of the names we had were Box 128, Rt #3, so we decided to find that. We asked a man which way that was, and he directed us a certain direction. After we had gone about 1/2 mi[le] in that direction, we asked another man. He directed us back the other way. We asked another and he directed us on the same way we were going. We walked on out about 1 mi[le] and inquired at a store. We were directed to 5 or 6 different stores, and they all told us different, so we walked clear back to town to the post office, where we should have gone first. They didn't know at the Post office, but said the mail carrier for that r[ou]t[e] would be in about 12. That was only 15 min[utes] to wait. He came at 12:30 and we found where Austin Hale Harmon lived, around 13 mi[les] NE. He drew us out a map so that it wasn't hard to find, but we were mighty tired after walking most of that 13 mi[les] with a 25 or 30 lb. grip. No one knew where Harmons lived until we got about 1 mi[le] from his house. It was a good thing we had a map. Bro[ther Austin Hale] Harmon was out chopping wood... He told us to go on in the house. No Elders had been here for about 2 y[ea]rs. Austin Harmon's father [Samuel Patterson Harmon], brother [Ether Lloyd Harmon], and two sisters had moved to Tenn[essee] near Knoxville. One of his married sisters had died since the Elders were here, and he has two children ready to be baptized. They seem to be a fine family... He has 4 fine children. After supper we had a fine visit with them. They only have one bedroom, and insisted that we take their bed. They laid down some quilts on the floor in the other room and slept.



Nole Toliver and Alberta Harmon with their mother, Minnie Proctor (Harmon)

Wed[nesday] - 10 Feb[ruary 1937] Visited with Harmons until 11 AM, when they left for town. We stayed to catch the mail man, and find out where Satterfields lived, more of our members. After we found this out, we went back to the house and studied for an hour. Harmons came back about 3 PM and we spent the rest of the day visiting with them, and spent the night there. The reason we spent so much time with them was because no Elders had been by for 2 y[ea]rs and they had two children [Nole Toliver and Alberta Harmon] old enough to be baptized.

Thur[sday] - 11 Feb[ruary 1937] At 7:30 this morning, we started for Austin [Hale] Harmon's sister's [Laura Bell Harmon] place. He said she lived about 6 mi[les] further. We left our grips at [Austin Hale] Harmon's, because we thought we would just go over and right back. We about froze this morning, There was ice all along the road and the ground was frozen over. After taking a few short cuts thru the woods, and going a mile or two out of our way, we finally arrived at the house of Bill [Russell] Emmett, whose wife [Laura Bell Harmon] was a member. They were very glad to see us. The Elders had never visited their home during the 8 y[ea]rs they had been married. Mr. [William Russell] Emmett said he had always wanted to meet some Mormon Elders and hear

them preach and had never had the privilege (sic). We didn't expect him to be very friendly towards us, but he begged us to stay with them and hold a meeting that night. We told him our grips were at [Austin Hale] Harmon's and he said he would take us in his car to get them. Since they hadn't had any

Elders to stay with them, and he had never heard them preach, we decided to stay and hold a meeting. Mr. [William Russell] Emmett took us back to [Austin Hale] Harmon's to get our grips, after eating cornbread and gravy for dinner, which he apologized for, but said that was all they had. We told him it wasn't what they gave but how they gave it. When we got to [Austin Hale] Harmon's, the wind had quit blowing and it was somewhat warmer, so I suggested that we baptize the two Harmon children [Nole Toliver and Alberta]. So, when they got home from school, I got some old overalls of Austin's, and they got ready, and we went down to the branch. One of the neighbor women, Bill [Russell] Emmett and the Harmon family were the only ones there. We sang "Lo on the waters brink," had prayer, then I baptized them. The water was ice cold and my legs were so numb I couldn't feel them. I know it was cold on the two children, Nole Toliver Harmon and Alberta Harmon, but they didn't say a word. I was warm as could be when I got out. It was a spring that we baptized them in. Elder [Marion] Hughes confirmed them both. When we got back to [the] Emmett's, the family [boys] was out looking for us, thinking we had a [vehicle] break down or something. We had turnip greens, cornbread and gravy for supper, but it was the best they had, and we knew we were welcome to it. Four men came to the meeting tonight, one a Baptist minister. None of them had ever heard a Mormon preach. We had a pretty good conversation before beginning the meeting. Elder [Marion] Hughes took charge. I was the first speaker, and spoke on the kingdom of God as established at the meridian of time, then the apostasy and how the people changed the things set up by Christ. Elder [Marion] Hughes took the restoration. The meeting lasted 1 1/2 h[ou]rs. It seemed that they were carried away by the meeting. Everyone there asked us to come and stay with them, especially the Baptist minister. He said if we couldn't visit him this trip, be sure and come next time. We can preach in the Baptist church any time we give them notice a little ahead of time. One of them grabbed me by the arm and nearly broke down crying when he left and said to remember him in our prayers. Mr. [William Russell] Emmett said he had learned more tonight than all the rest of his life. He said he had never seen any preachers before that would sit down to cornbread and gravy, and seem to enjoy it as much as a fine meal. And also that there wasn't another denomination that would baptize anyone at this time of the year, practically breaking the ice to do it. We sat up until 10:30 and talked, I think he would have sat up all night. He certainly is interested. He has about 10 kids...

Fri[day] - 12 Feb[ruary 1937] *Talked to them mostly this morning on the Word of Wisdom. Mrs. [William Russell, AKA Laura Bell Harmon,] Emmett doesn't break it and is the only member, but we talked it to the rest of them. It wouldn't take much to convert the whole family. We left about 10 this morning for Dalton. Mr. [William Russell] Emmett would have taken us, but he didn't have any gas or money. We walked about 5 or 6 mi[les] to the main highway, just a few mi[les] below Varnell's Station, where Elder [Joseph] Standing was killed. From here we caught a ride into Dalton. We went to no. 2 Green St., where Mrs. Bernice Parker, a member, was supposed to live but they had moved. We went to the post office and asked for their new address, but they said they didn't know. As we were walking through town, someone hollered, "where are youuns from?" Elder [Marion] Hughes said, "the West originally." He introduced himself as Brother Satterfield. We had been trying to find where they lived. We went to his house and spent the night.³⁵³*

Many years later, Marion Hughes, who confirmed Alberta and Nole Toliver, also wrote the following story of their baptisms:

"We went to a to a family member's home by the name of [Austin Hale] Harmon [and Minnie Proctor]. They had a boy [Nole Toliver] age 12 and a girl [Alberta] age 8 (sic) that they wanted us to baptize. We told them we would when they got home from school that afternoon. Brother [Austin Hale] Harmon had a sister [Laura Bell Harmon] that lived about eight miles from there. She had been married for

eight years and her husband [William Russell Emmett] had never heard of the Mormon missionaries, so we told them we would go up and visit them. Brother [Austin Hale] Harmon put us on a short cut up through the piney woods to cut down on some of our walking. When we came out of the woods, we were out in an open cotton field. It was February and real cold, and across the field we could see a group of men there building a home. When we came out in our suits, the men started asking us what we were doing there. There were lots of moonshine stills and revenuer men coming to check up on them. We explained we were looking for the family of [William Russell] Emmet. It was alright now, so they took us by their fire so we could get warm, and we were able to talk to them for some time and tell them about the Church. Many of the revenueurs would be shot and never heard from again so we were glad that they would listen to us.

We got to the [William Russell] Emmet[t]'s about noon, so they asked us to stay and eat with them. We had corn bread and gravy. Mr. [William Russell] Emmet[t] pleaded with us to stay and spend the night with them. He said when his boys got out of school, he'd send them around on the mull (sic) and invite people to come to a meeting. We explained that we had left all our books down at the Harmons and we were supposed to go back and baptize their children [Alberta and Nole Toliver]. He still insisted on taking us back in his old car to get our books. It was about sundown before their children came home so it was real late by the time we got back to the Emmet's that night. During the afternoon, while we were waiting for the Harmon kids to come home from school, we went about half a mile out in the fields and found where the rain water had been running and dammed it off so it would back up enough water to baptize them. It was cold. The wind was blowing and there was ice on the water. My companion [Elder Mitchell Vernon Lillywhite] said when his feet hit the water that they went numb. The kids [Nole Toliver and Alberta] both took deep breaths and we baptized them, and then we all had to walk back to the house in our wet clothes. The kids were just one sheet of ice by the time they got to the house.

They got their clothes changed and we confirmed them members of the Church before going back with Mr. [William Russell] Emmet[t]. About one mile from the Emmet[t] house, we were met by his boys and their mulls (sic). They were coming out looking for us as they thought the car had broken down. In that cold north wind, we held our meeting. The boys had been out after school inviting people to it and there were three people that showed up to it. There was a holiness [Catholic priest], a Baptist preacher, retired age 73 years old, and one more man. After the meeting was over, the Baptist preacher told us that one of the last Mormon missionaries that had been in that area had been killed about 15 miles from there. There were Rudgar Clawson and Joseph Standing as companions and they shot down Joseph Standing in cold blood. Elder [Rudger] Clawson opened up the buttons of his shirt and they got scared and left. The Church owns that property now and they have a big monument and information there now. The preacher had tears in his eyes and said, "I haven't got the truth and I know it. You notify Brother Emmet[t], who is a deacon in my church, and I'll guarantee you a big crowd when you come again, and you can preach over at the church."

I never did get to go back as I was transferred after a month to Atlanta and then to Savannah, Georgia for the last eight months of my mission down there. I did meet some of our missionaries that did get to preach in that church and they had 75 people in attendance.

That night, we all had corn bread and gravy for supper. The next morning, we had corn bread and gravy again and we appreciated it as it was all they had and we were hungry. This man said to me, you show me any other preacher that would baptized people like I saw you baptize those children last

night and then eat corn bread and gravy three times a day and eat it like you enjoyed it like you did, then I'll give them my span of best mulls (sic) and they are the best in the country."³⁵⁴

Alberta Harmon moved back to Blount County and married Claude Henry Hyatt in 1958. They adopted a girl who has since passed away. Claude was baptized in 1961. Alberta and Claude traveled to Utah and were sealed together in the Logan Temple in 1962. Alberta died in 1996, at the age of 68, and was buried in Macedonia Baptist Church Cemetery in Townsend. In 1983, Claude died in Washington, at the age of 83, and is buried in Hawthorne Memorial Park in Mount Vernon, Washington.

Nole Toliver Harmon married Nora Russell Harmon. They had three daughters together. Nole died in 1983, at the age of 57, and is buried in Piney Grove Cemetery in Wayne, Tennessee.

Harmon, William Levi and Cooper, John Francis

William Levi Harmon (1923-2005) – 4th Generation Member

- 23 August 1939: **William Levi Harmon** was baptized by Gilbert Reed Hunter and confirmed by Jesse Devoe Terry
 - Son of 3rd Generation Members: General Washington Harmon and Rosie Davis

William Levi Harmon had just completed his first birthday when his father, George Washington Harmon, was killed by Jake Garland. Rosie Davis, now widowed, was left to raise William alone. William was baptized in 1923, at the age of 16. He died in 2005, at the age of 82.

John Francis Cooper (1916-1973) – 4th Generation Member

- 30 May 1925: **John Francis Cooper** was baptized and confirmed by Floyd Oliver Garfield
 - Son of Gatherblancher Cooper and 3rd Generation Member: Olive Retta Harmon

John Francis Cooper is a fourth-generation member of The Church of Jesus Christ, son of Olive Retta Harmon. John was baptized at the age of 9. He married Anna Belle Russell and together they had four children. He died on 18 November 1973, at the age of 57, and was buried in Louisville, Tennessee.

Smith Family: First Baptized Members

1893-1918

There were three Smith family members baptized in Blount County from 1893 to 192.

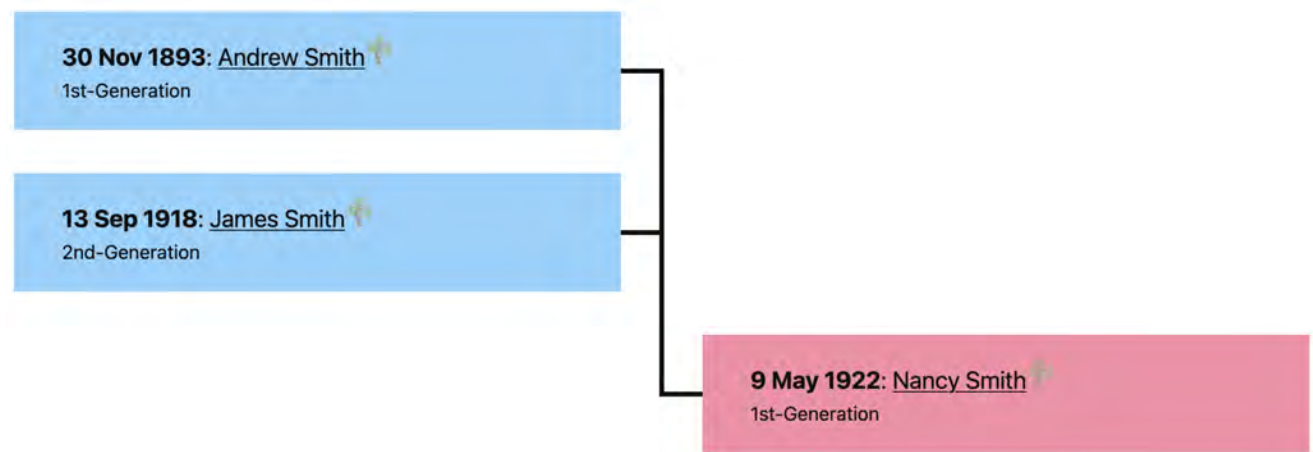
1st Generation Members:

- Andrew Johnson Smith: Son of Marcus Lafayette Smith and Elizabeth Henly Nelson³⁵⁵

2nd Generation Members:

- James Oliver Smith: Grandson of Marcus Lafayette Smith and Elizabeth Henly Nelson³⁵⁶
- Nancy Mariah Smith: Granddaughter of Marcus Lafayette Smith and Elizabeth Henly Nelson

Timeline of Baptisms



Smith, Andrew, James & Nancy

Andrew Johnson Smith (1862-1923) – 1st Generation Member

- 30 November 1893: **Andrew Johnson Smith** was baptized and confirmed by Robert Cunningham Young

Andrew Johnson Smith is mentioned numerous times in the journals of Robert Young, William Hayes, and Isaac Smith from 1893 to 1897. He also is mentioned in the journal of Elder James Hubbard. He was born in Strawberry Plain and moved to Millers Cove, where was first introduced to the gospel of Jesus Christ by JC Garland, in 1893. As the first member of his family to become a member of the Church of Jesus Christ, he ultimately had an influence on at least 12 members of his family in the first two generations who joined the Church, beginning in 1909. There are many generations of members of the Church because of Andrew Smith. Elder Robert Young documented his meetings with him and his baptism in the following journal entries:³⁵⁷

***Tuesday – 15 [August 1893]** ... Went back to James Walker's and had dinner, then crossed the river to Joe [John Calvin (JC)] Garland's. Talked some on the Bible with Andy [Johnson] Smith. 5 [miles]*

***Wednesday – 29 [November 1893]** Spent the day and night with Mr. [Joseph John Calvin (JC)] Garland. Helped him pull and pit some turnips. Talked some to Joe [John Calvin (JC)] Garland and Andy [Johnson] Smith on the gospel. 0 [miles]*

***Thursday – 30 [November 1893]** Went over to Abram's Creek and dedicated a spot to baptize some converts. I baptized Alexander [Harrison] Garland, son of Steven [Joseph] Garland and Betsey [Elizabeth] McKeeney. Also [Joseph] John Calvin [JC] Garland (better known as Joe), son of Alexander [Harrison] Garland and Eliza [Jane] Nelson. Sarah Margaret [Cauble] Garland, daughter of Peter Vargary [Vardry] Cauble and Mary Ann Mosteller, and also Andrew Johnson Smith, son of Marquis Lafayette Smith and Eliza[beth Henly] Nelson. I confirmed the last named, [Andrew Johnson Smith] and Sarah Margaret [Cauble Garland], and Elder [William] Ricks confirmed the other two, [Alexander Harrison Garland and Joseph John Calvin (JC) Garland]. We held meeting at Joe's [John Calvin (JC) Garland]. [William] Charley Garland said he would want to be baptized after a while. 3 [miles]. Total number of miles 3,106, tracts for month 235, houses visited 343, ent[ertainments] ref[used] 18, meetings held 2*

***Sunday – 7 [January 1894]** Spent the day in popping corn and eating and also reading. Bro[ther Joseph John Calvin (JC)] Garland spent the night with Andy [Johnson] Smith and got back about 1 PM. We interrogated Bro[ther Joseph John Calvin (JC)] Garland on the Bible, the necessity of baptism. He is striving diligently to learn. 0 [miles]*

The Smith Family - including Andrew Smith's father, Marcus Lafayette Smith, and brother, George Marshall Smith – would become friends of the missionaries over the years. Elder William Hayes documented this, beginning in late-1894 and early-1895, in the following journal entries:³⁵⁸

[Saturday] – 8 December [1894] *Raining like fury. So we are slow at morning. About noon we come over to a friend by the name of Marcus [Lafayette] Smith (father of Bro[ther] Andy [Johnson] Smith), where we spent the remainder of the day and at night had singing.*

[Saturday] – 2 March [1895] *Snowing. Worked up the river and about 11 AM came across George [Marshall] Smith with whom we went home to [that of] his father Marcus [Lafayette] Smith and Andy [Johnson Smith], our “brother.”*

The Smith family moved to the outskirts of Knoxville sometime before 1897. In 1896, Elder James Hubbard departed a mission conference in North Carolina with a group of missionaries in August of 1896. They walked with their “grips” over the Smoky Mountains and into Millers Cove, where they attended the baptism of Sister Mary Jane Harmon (Davis), on August 23, 1896. Following the baptism, they went to Knoxville and then held a meeting at Andrew Johnson Smith’s home. Elder Hubbard documented this in the following entries:

Thursday – 27 [August 1896] *M[iles] w[alked] 10. We went to Knoxville where I got mail from home. All were well after finishing our business. Elder [Adams Wesley] Ensign and I took our leave of the other boys and started out eastward. We were lucky to strike the river and get across without trouble. We got in with William Fisher just [at] dark.*

Friday – 28 [August 1896] *M[iles] w[alked] 5. We continued on to Andy [Johnson] Smith’s, where we held [a] meeting in the afternoon.*

Saturday – 29 [August 1896] *M[iles] w[alked] 17. We passed on up through Strawberry Plains, on to Mossy Cr[eeke], through some of the best country in East Tenn[essee]. We had a hard time but got in about 9 o’clock at Samuel James’. He was very kind.*

In 1897, Elder Isaac Smith, upon first arriving to Wooddale en route to Northern Tennessee for his assigned field, met Marcus Lafayette Smith, Andrew Smith’s father. He noted their meeting and being hosted for the evening in the following journal entry:³⁵⁹

Friday – 24 September 1897 *Today we reached Wooddale. Called at a Mrs. Cannon’s who kindly asked us in to dinner. From there we went to the schoolhouse and gave out an appointment for [a] meeting that night and towards evening walked to Marcus [Lafayette] Smith’s for supper and to see about entertainment for the night, which was granted. After supper we went to the schoolhouse to fill our appointment and found a small crowd. We held a meeting just the same and appointed one for the next morning at 10:30. We then wended our way back to the Smiths.*

Elder Isaac Smith arrived in Knoxville and came across JC Garland and Andrew Smith at a carnival. He noted that the missionaries spent their first night at Andrew Smith’s home, in October, and again, in November, in the following journal entries:

Monday – 11 October 1897 *We walked fast this morning because Buffallo Bill’s shows were coming in and we wanted to see the parade, but we got there too late and, as we had no money, we couldn’t go to the show either. We went to the express office but found no clothing for us. About dark, Bro[ther Joseph John Calvin (JC)] Garland from Blount Co. with some of his family and neighbors came to see*

the carnival and happened in on us, "quite a happy surprise," and, after chatting a while, we held a meeting with them. This was at Andy [Johnson] Smith's, where I spent my first night in Knox Co. The next two days, October 12 and 13, we spent the mass of our time on the streets watching the processions. They were very good but couldn't compare with those at the carnival in Salt Lake City in '96. We spent those two nights at Mrs. Dockery's.

Friday – 12 November 1897 *At 5 o'clock this morning we were hitting the high places toward Knoxville, reached there about 10. We stopped at Andy [Johnson] Smith's for my things and he asked us to stay for dinner, which, of course, we did. While there, this man "Lutteral" and another man came in and, at seeing me, pretended that he didn't wish to stay and said he had very important business up town and would have to do. But Andy [Johnson Smith] persuaded him to come in and have some dinner. While Mrs. [Margret Nichodemous] Smith was getting dinner, he and his companion were left in the same room with Elder [Frederick Gilbert] W[arnick] and I. He never said a word to us ("a guilty conscience needs no excuses"). After dinner we went to the express office and from there down to Mrs. Dockery's where we took a bath, etc. About 6 o'clock, who should come in but Elder [Erastus Kruso] Fillerup, who had just been released and was on his way to Mexico to teach school. We had a glorious time. Mrs. Dockery sent out for some ice cream (quite a treat). His train left at 8 o'clock so our visit was short, but very enjoyable. Elder [Frederick Gilbert] W[arnick] and I accompanied him to the depot. While there I let him have the \$1 bill I had received the day before to go and buy some fruit with (grapes and oranges). This didn't last long as I had been longing for fruit all day (they were not less ravenous) and didn't dare spend my money, it being against counsel.*



Photos from photo album of Elder Thomas Gibby

At least four of Andrew Smith's sibling became baptized members of the Church. There are partial records of other family members – they are not included below. Of Andrew Smith's siblings, many

of his nieces and nephews were baptized as well as their husbands and wives. A number of them immigrated to Utah, where there are generations of members of the Church today. These are the first two generations of members who became members of the Church of Jesus Christ in Blount and Knox counties and their family relationship to Andrew Smith:

- 1909: David Hamilton Smith, brother
 - 1909: Clara Edith Smith, niece
 - 1909: Walter Alexander Smith, nephew
 - 1911: Ruth Mabel Smith, niece
 - 1911: William Wallace Smith, nephew
- 1911: George Marshall Smith, brother
 - 1916: Roy George Smith, nephew
 - 1918: Martha Elizabeth Smith, niece
 - **1918: James Smith, nephew**
- 1916: Elizabeth Jane Smith, sister
 - 1916: James Arthur Ivie, nephew
- 1918: Nancy Mariah Smith, sister

In 1918, Elder Joseph Franklin Jensen was assigned to another county in East Tennessee when he visited Blount County for only a few days. It is likely he was requested to visit Maryville to perform two baptisms, as documented in his journal entries below. He baptized an unidentified member and James Smith, based on the coinciding date of his baptismal record and the date of the journal entry.³⁶⁰

[Monday-Friday] - 9-13 September 1918 *We left on the morning of the 9th of September, 1918 for Knoxville. Stopped at Newport and registered and reached Knoxville at 8 AM. After two days of city life we left for Blount County on the 11th, arriving in Marysville (sic) in the evening. We stayed the next day, visiting with Saints and friends. While here, I baptized two people, one was a lady weighing about 250 pounds and then the other was a small boy, [James Oliver Smith], about 14 years old (sic). It was necessary to dam a small stream of water, making a small pond, which we did by placing three ties in the stream and then piled sand and dirt against them, I baptized the boy first and when the water cleared I baptized the lady. We had hardly finished when away went the sand and mud and it was good-bye to the little pond.*

Andrew Smith was introduced to the gospel by JC Garland and likely became a regular host of the missionaries in Knoxville, based on the missionary journals. The timeline of his family members' baptisms indicates he was an active participant of the gospel of Jesus Christ. Though a baptismal records does not exist for his father, Marcus Lafayette Smith, he was a good friend to the elders and had a positive impact on the growth of the Church in Blount and Knox counties. It is notable that George Marshall Smith is first introduced in the journal of William Lehi Hayes in an 1895 journal entry. He did not join the Church until 1911.

Andrew Smith died on June 21, 1923, at the age of 60. He is buried in Pleasant Hill Methodist Church Cemetery in Knoxville. Although Andrew's wife, Margret Nichodemous, is mentioned in the journals and was likely a good friend of the missionaries, it is unknown if she joined the Church. They had two children who died shortly after they were born. Margret died some time after 1923. It is unknown when she died or where she was buried.

Woody Family: First Baptized Members

1892-1921

There were 15 Woody family members baptized in The Church of Jesus Christ of Latter-day Saints in Blount County from 1892 to 1921.

1st Generation Members:

- Jonathan Woody³⁶¹
- Samantha Caroline Naillon: Wife of Jonathan Woody³⁶²

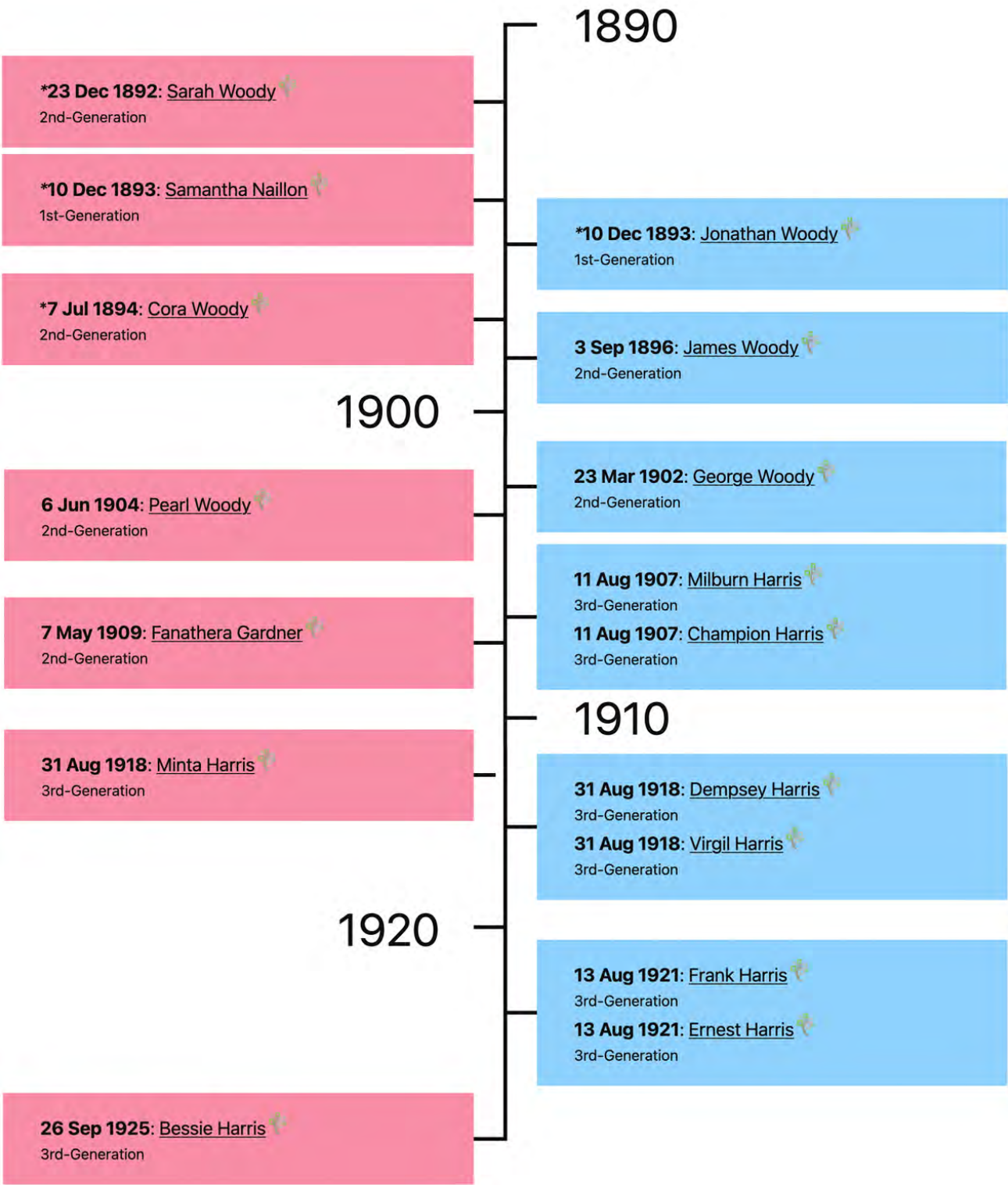
2nd Generation Members:

- Sarah Margaret Woody: Daughter of Samantha Naillon and Jonathan Woody³⁶³
- Cora Bell Woody: Daughter of Samantha Naillon and Jonathan Woody³⁶⁴
- George Woody: Son of Samantha Naillon and Jonathan Woody³⁶⁵
- Pearl Woody: Daughter of Samantha Naillon and Jonathan Woody³⁶⁶
- Fanathera Dora Gardner: Wife of James Woody, who is the son of Samantha Naillon and Jonathan Woody³⁶⁷

3rd Generation Members:

- Milburn Asher Harris: Son of Sarah Margaret Woody³⁶⁸
- Champion Burke Harris: Son of Sarah Margaret Woody³⁶⁹
- Bessie Marie Harris: Daughter of Sarah Margaret Woody³⁷⁰
- Minta Lovada Harris: Daughter of Sarah Margaret Woody³⁷¹
- Dempsey Roosevelt Harris: Son of Sarah Margaret Woody³⁷²
- Virgil Hiram Harris: Son of Sarah Margaret Woody³⁷³
- Frank McPherson Harris: Son of Sarah Margaret Woody³⁷⁴
- Ernest Frank Edgar Washington Harris: Son of Sarah Margaret Woody³⁷⁵

Timeline of Baptisms



Woody, Jonathan and Samantha Caroline Naillon

Jonathan Woody (1857-1927) – 1st Generation Member

- 10 December 1893: **Jonathan Woody** was baptized by Jedediah Grant Shumway and confirmed by Joseph Cross Orme

Samantha Caroline Naillon (1857-1927) – 1st Generation Member

- 10 December 1893: Samantha Caroline Naillon was baptized by unidentified missionaries

Jonathan Woody and Samantha Caroline Naillon were baptized in Cocke County the same day in December 1893, following the example of their daughter, who was baptized the year before. They married in 1876 and had eight children together. A number of Jonathan Woody's siblings were also baptized around the same time period, as well as siblings of Samantha Naillon. Though, by April 1895, they were living a short distance from Millers Cove, it is uncertain when they moved to Blount County. Jonathan and Samantha eventually migrated with many family members to Utah, then Idaho, and finally to Oregon. Samantha's family included at least 14 members who were baptized between 1892 and 1898. Some of the Woodys and Naillons migrated West after their baptisms.

Elder Joseph Cross Orme confirmed Jonathan Woody, in 1893. Following his mission, he invited them to migrate West and by the early-1920s they were living in Idaho. The brother of Joseph Cross Orme shared the following story about Jonathan Woody and his family:

"One of his [Joseph Cross Orme's] Tennessee converts, [Jonathan Woody], came to Utah, and later moved to Twin Falls, Idaho. This man had a large family, [Woodys, Harrises, and Naillons], some active, others inactive in the Church, and the man himself became very indifferent and told Joe [Cross Orme], when he called on him, that he was not interested in church work any more. Joe stopped with him all night, recalled incidents in "The South," etc. Next morning at day break to up and helped the man pile hay, and talked as they worked, by so doing he found out the man's bishop had offended him. So Joe gets word to the bishop secretly of what was the matter, and asked the bishop to try and fix it up. About a year later, Joe met his southern friend again and he said, "Brother Orme, I am so glad to see you. A few days after you were here at my home, the bishop called and asked my forgiveness, and got me going to meetings again. I thought of my conversion, of the purpose of my emigrating to the West; of how I had laid down on the job, and then I decided to get busy, so I converted my son-in-law, my daughter-in-law, and only last week we made a bus load of 32 of my family, went to the temple and had us all sealed and connected up, husbands and wives, parents and children, and we are all happy in knowing we've done the right thing."³⁷⁶

Long before they moved West, the Naillons and Woodys were living near Pigeon Forge, in January 1895, when Elder William Lehi Hayes documented receiving word of Doctor Lafayette Naillon's baptism, which occurred on January 6, 1895:³⁷⁷

William Lehi Hayes journal (12 January 1895)

[Saturday] – 12 January [1895] In letter from Elder [Edward William] Payne got word of the baptism of Doctor [Lafayette] Naillon, also his marriage to our good sister [Sarah Ann] Laws. It was snowing this morning but I had laid around town so long that I was anxious to get into the country. We went up into forks of the river and nearly froze out it being a bitter cold day especially in the PM. Called on Fritz Newbert for a few hours but they had sickness so we went about a mile and stayed for the night with Harmon Kreis where we had a nice warm bed & a fire in our room for which we were very thankful to our Heavenly Father. Before morning it had registered 8 below zero, which is the coldest I have ever seen in the South.

By April 1895, Jonathan and Samantha were living in Millers Cove near the home of JC and Sarah Garland.

[Friday] – 5 April [1895] After planting a field of potatoes, we went to spend the day with [Nathan] Dempsey Harris and [his] wife, [Sarah Margaret Woody]. On our way our dog treed a squirrel. We got the gun and after spending about 3 hours and shooting 8 shots, succeeded in killing it. Bro[ther Joseph John Calvin (JC)] Garland fired some brush heaps and the wind came up and scattered the fire which got into the woods and fences, and we had an awful time to get it cut off by creating a pathway through the leaves in head of it. Brother J[ohn] R[oland Halliday] not feeling well. His pulses (sic) are 112.

In August 1895, Elder James Willard Hubbard documented visiting Jonathan Woody and Samantha Naillon, as well as the extended family members, in his journal in the following entries:³⁷⁸

Monday – 19 [August 1895] Went to [the] P. O. and back to Bro[ther Jonathan] Woody's where we took dinner. We then went to Mr. [James Bennett] Laws to stay overnight, a distance of about 10 miles.

Tuesday – 20 [August 1895] Had a feast of peaches. Left Mr. [James Bennett] Laws and went to Mr. Arrington. These gentlemen are very friendly investigators. Stayed at Mr. Arrington's all night.

Wednesday – 21 [August 1895] Returned by way of Mr. [James Bennett] Laws where we took dinner and had a conversation with Sister Sarah Ann [Laws] Naillon, Mr. [James Bennett] Laws' daughter. [Then] to Bro[ther Joseph Reed Vance] Naillon's where we stayed all night. Sister Marg[a]ret Naillon [Sutton] did our washing, she is the most faithful of all these folks. We promised her a picture of the Elders at conference.

In 1904, Elder LeRoy Armstrong labored for about two weeks in Blount County and documented meeting Jonathan and Samantha Woody in the following journal entries:³⁷⁹

[Tuesday] - 2 Feb[ruary] 1904 Townsend, Blount Co[unty]. We left Bro[ther James Isaiah] Franklin's and started out canvassing. After we got out a wase (sic), we found the measeles (sic) so bad that we stop[p]ed canvassing, for Elder [Wilford Woodruff] Freeman had never had them. We came on to Bro[ther Jonathan] Woody's and stayed that night. We were going out coon hunting but it began to rain just about the time we were going to start. Then, it turned off into hailing and how it did come down for a while. We got on a big way of singing and had a big time.

[Wednesday] - 3 Feb[ruary] 1904 Walland, Blount Co[unty]. Soon after breakfast we left Bro[ther Jonathan] Woody's and went down to [Joseph John Calvin (JC)] Garland's. We we came up to the door, they did not ask us to come in, so, [if] anything, it made me feel pretty funny, but we went in any how, but did not feel much welcome. Elder [Wilford Woodruff] Freeman went up to the mail box after dinner and there he got some photos for us, some large ones of his self and some [illegible] photo of us both. While he was gone, I went up in the woods and fixed my pants. At night some loving folks came in and they had a rough and tumbled time for a while. The girls and boys would wrestle. This is the way. Feb[ruary] 3[rd] warmed up.

[Sunday] - 7 Feb[ruary] 1904 Walland, Blount Co[unty]. We left Bro[ther John Goulder] Harmon and came over to [Joseph John Calvin (JC)] Garland's and got our grips. Then went up to Bro[ther Jonathan] Woody's. Just after we got there, how it did rain and blow and there [were] places in the house that you could throw a cat through and the rain came in and wet the bed and the folks had a hard time to keep in the dry. But after it stop[p]ed raining, we had a good time talking with the people and we sang some for them. The night before we got there, Bro[ther Jonathan] Woody and his son caught 5 possums. Some had possum for dinner to [illegible].

[Monday] - 8 Feb[ruary] 1904 Wallen (sic), Blount Co[unty]. We left [Jonathan] Woody's and started for Sevier Co[unty]. Came to Walland and got our mail. We had too many tracts to carry so we went some over to [Joseph John Calvin (JC)] Garland's. We had a heavy load but we made it thru to John Baker before run down. He seemed quite pleased to see us as Elder [Wilford Woodruff] Freeman had been there before and visited on him when he got hurt.

At least four of Jonathan and Samantha's children were baptized before they moved West. Jonathan died in 1927, at the age of 69, in Oregon. He is buried in the Eddyville Cemetery in Eddyville, Oregon. Samantha Naillon died in 1938, at the age of 81, and is buried in the Taft Pioneer Cemetery in Lincoln City, Oregon.

Woody, Sarah Margaret

Sarah Margaret Woody (1877-1934) – 2nd Generation Member

- 23 December 1892: **Sarah Margaret Woody** (Harris) was baptized by Alma Henry West and confirmed by John Hyrum Koyle
 - Daughter of 1st Generation Members: Jonathan Woody and Samantha Caroline Naillon

Sarah Margaret Woody is the first member with a complete baptismal record who was baptized. Sarah was baptized in 1892. Based on these baptismal records, she is also the first person of her family to be baptized. Over the next two decades, dozens of her siblings, in-laws, extended family members, and even her parents would be baptized. However, her husband, Nathan Dempsey Harris, never became a member of the Church. She married Nathan on September 4, 1894. In 1895, they were living in Millers Cove when Elder William Hayes and Elder John Halliday had just returned to from Knoxville. Elder Hayes documented a visit with the newly-wed couple in his journal, on April 5, 1895.³⁸⁰



Sarah Margaret Woody and Nathan Dempsey Harris

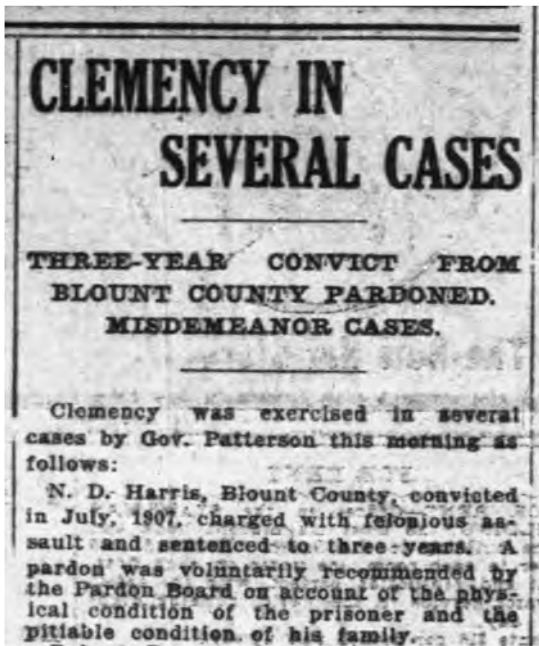
[Friday] – 5 April [1895] After planting a field of potatoes we went to spend the day with [Nathan] Dempsey Harris and wife [Sarah Margaret Woody]. On our way our dog treed a squirrel. We got the gun and after spending about 3 hours and shooting 8 shots, succeeded in killing it. Bro[ther Joseph John Calvin (JC)] Garland fired some brush heaps and the wind came up and scattered the fire which got into the woods and fences, and we had an awful time to get it cut off by creating a pathway through the leaves in head of it. Brother J[ohn] R[oland Hallaway] not feeling well. His pulses are 112.

In July 1895, Elder James Willard Hubbard visited Sarah and Nathan and briefly commented on his visit while Elder Hayes was recovering at the home of JC Garland from malaria.³⁸¹

Tuesday – 9 [July 1895] I bound oats most all day for Bro[ther Joseph John Calvin (JC)] Garland. Bro[ther William Lehi] Hayes is improving. Elder [Joseph Cross] Orme and I went a distance of about a mile to stay with

Mr. [Nathan] Demps[e]y Harris, a very poor but clever man whose wife, [Sarah Margaret Woody], belongs to the Church.

Nathan Harris and Sarah Woody had ten children together. Between 1907 and 1921, eight of their children were baptized in The Church of Jesus Christ of Latter-day Saints. Three of Sarah's siblings were also baptized, as well as her father, mother, aunt, and other extended family members.



Nashville Banner, Nashville, Tennessee, 29 Sep 1909, Wed • Page 9

In 1907, Nathan Harris was convicted for “attempt to commit murder” and was sentenced to three years in the state penitentiary. Blount County court records show that Nathan Harris did “assault with a pistol one Sherman Flint with the intent at the time to then and there unlawfully, feloniously, willfully, deliberately, premeditatedly, maliciously, and of malice aforethought, kill and murder the said Sherman Flint against the peace and dignity of the state.” In 1909, Nathan Harris received a pardon on “account of his physical condition” and the “pitiable condition of his family.”

Sarah Woody died in 1934, at the age of 57, and is buried in Higgins Chapel Cemetery in Flag Pond, Tennessee. Nathan Harris died in 1937, at the age of 73. He is also buried in Higgins Chapel Cemetery.

In 1935, Nathan Harris was living in Erwin, Tennessee, near-by lived his children Virgil Hiram, Frank McPherson, and Bessie Marie. Elder LeRoy Arthur Palmer visited Nathan and his children. He noted that Nathan Harris expressed his desire to be baptized; however, it does not appear he was able to do so in the following journal entries due to poor health.³⁸²

[Thursday] – 18 July [1935] We tracted again this AM. I had a long conversation with a fellow. In the afternoon we tracted a house and the lady of the house, [Bessie Marie Harris], said she had been a member of the Church. She also said her father, [Nathan Dempsey Harris], and brothers were members. We were very much overjoyed so we began to find where her family lived. We found them and found out that all the boys were members but the father, [Nathan Dempsey Harris], was not. We had a meeting scheduled so we invited them all out. They all came and while there the old man, [Nathan Dempsey Harris], said he wanted us to baptize him.

[Friday] – 19 July [1935] We did some tracting for a while, we visited with Sister Bessie [Marie] Harris, for a while. We left her some reading material. From there we went and had our hair cut. The barber cut our hair for 30 cents, his regular price was 40 cents. We told him our work. Since we both had it cut he charged us less. We then went to Mrs. [Bessie Marie] Harris' where we held a good meeting with a good crowd. Upon request, we stayed all night with the Harris people.

[Saturday] – 20 July [1935] We went back to our rooms and slept for a while. We were unable to sleep last night on account of little things. In the afternoon we held a street meeting. There was a fair crowd and a good spirit attended. We held another meeting at Mr. [Nathan Dempsey] Harris' at night. The crowd was poor and the talk I gave on the apostasy was worse than poor; the very worst I have give, I believe.

[Sunday] – 21 July [1935] We spent the forenoon in study. Then about noon we came up to Mr.

[Nathan Dempsey] Harris' for dinner. We had a fine dinner. We had to stay there until late because of the rain. In the evening we went back to the room and from there we went to a meeting with the Casey people. It was a Church of God meeting. The sermon was fine as long as the fellow talked about his subject but he began to condemn preachers and missionaries that were going over the world scattering out tracts and preaching false doctrine. He said for them to take all they could get and bring them to him, he would burn them up. He made me mad by my testimony grew stronger. I felt sorry for a preacher that was so misinformed.

[Monday] – 22 July [1935] *We tracted a little this AM in an attempt to find a Mrs. Marion who had been reported to be a member of the Church. It rained nearly all day. I had to get my shoes half-soled so I spent some time at that. We went up to Mr. [Nathan Dempsey] Harris' to hold a meeting but no one came, so we only visited with them.*

[Tuesday] – 23 July [1935] *We came up to Bro[ther] George [Washington] Hensley's today. He is a member of the Church and is a good one. Br[other Nathan Dempsey] Harris and his boys brought us up. The Hensley people were very glad to see us. There had not been any elders there for two years. It is sure good to see them and to eat good ranch food after starving around town for a week. We had the intention of going down to a meeting but we decided not to go on account of rain.*

[Wednesday] – 24 July [1935] *We did not do much to celebrate the coming of the Saints into Utah. If no one did any more than we did from outward appearance it was not celebrated. How my thoughts were there. I remember the many good times I have had on that day at home. I was not homesick but would like to see the folks and some of my friends at home. However, I feel to rejoice that I have been found worthy to represent such a noble cause. I know God has been with us as he was Brigham Young and the Saints when they came across the plains. I am sure if we as a people will be faithful to the end we will be blessed through perilous times.*

[Thursday] – 25 July [1935] *I cannot say I spent a good night last night because I was unable to sleep. About 2 o'clock I had to get up and relieve myself of my supper. Again this morning I had to feed the bugs because there were no fish. I have been sick to the stomach all day. However, I ate a little dinner and a little more supper. I slept some during the day so tonight I feel some better but do not feel like challenging anyone for a foot race even then. I did a little studying but other than that I did not do any good for anyone.*

[Friday] – 26 July [1935] *A good night's sleep will restore you when tonic or pills will fail. Thus after having had such I feel much better this morning. I sat down after breakfast with Parley Pratt's Key to Theology in my hand and hardly put it down until I was through with it. I love to read his writings. He has such a clear and beautiful way of making himself understood. After dinner, Bro[ther George Washington] Hensley, Elder [James Ammon] Simmons and myself went out to pick blackberries. We picked about six gallons. That was my first attempt at picking them. We have been very well cared for during our sojourn with the Hensleys. They sure are find people. They are living their religion as well or better than any persons I have met since I came out. They are being blessed for so doing. They do not have to worry about the necessities of life. They believe in the passage which reads, "Seek ye after the Kingdom of Heaven and in righteousness and all else will be added unto you." I only wish people would live up to their religion so they would be in a position to receive blessings the Lord has in store for them. I will close this epistle because I believe we are going to have chicken for supper, that is my weakness now.*

[Saturday] – 27 July [1935] *We got up this morning and picked some more blackberries. About noon Frank [McPherson] Harris came over to take us back to Erwin. We arrived in Erwin about 4 o'clock and made our way out very soon to Johnson City. We caught a ride pretty soon after we left Erwin. Upon arriving in Johnson City we called on the lady missionaries. We visited with them for 35 to 50 minutes then again headed for Kingsport. We had not reached the city limits until we hailed a ride and the fellow hauled us all the way in. When we arrived at the Parks' home we found it locked and no way to find where the folks were. Since we were so tired and night was coming on we sat down thinking possibly they would soon come. After waiting for some time, we decided to go in through the window, which we did. We spent the rest of the night in getting our clothes cleaned. It was about 12:30 when we finally gave up to go to bed.*

[Sunday] – 28 July [1935] *We attended Sunday School this morning. We had a good crowd. Immediately after Sunday School we went out for a picnic. After that we held a service commemorating the 24th of July. We had a fine program. I believe everybody was well pleased with the results. After all the people left from Bro[ther] and Sis[ter] Moore's the missionaries had a good visit. I made a date with Sister [Lucille] Thomas for July 28, 1936. I am putting this in here to help me remember it. Steve and Gladys [Montgomery] came for us. We rode home with them after we had bade the lady missionaries goodbye. We stayed all night with Steve and Gladys.*

[Thursday] – 26 Sep[tember 1935] *We came to Johnson City today, had pretty good luck. We caught two rides. We did not have to walk but a little ways. We helped a fellow out of a ditch with his car, so another fellow that helped him out asked us to ride on into Johnson City with him. We took dinner with the lady m[issionaries] and attended a show. We also studied for a while in the afternoon.*

[Friday] – 27 Sep[tember 1935] *We came to Erwin today. We found the Harris people quite well with the exception of Mr. [Nathan Dempsey] Harris who seems to have something wrong with his back. A fellow that first picked us up hauled us all the way to Erin. We visited with the people, made our reports, and wrote some letters.*

[Saturday] – 28 Sep[tember 1935] *We have completed dressing and breakfast. We have already bid part of the Harris family good-bye. So we will have to be on our way back to Johnson City pretty soon. We went to Johnson City without any trouble. We had dinner with the lady m[issionaries]. We went down and bought a suit and hat for Elder [James Ammon] Simmons. We called for Mr. Parks to come and get us, which he did. Therefore we spent the night in Kingsport.*

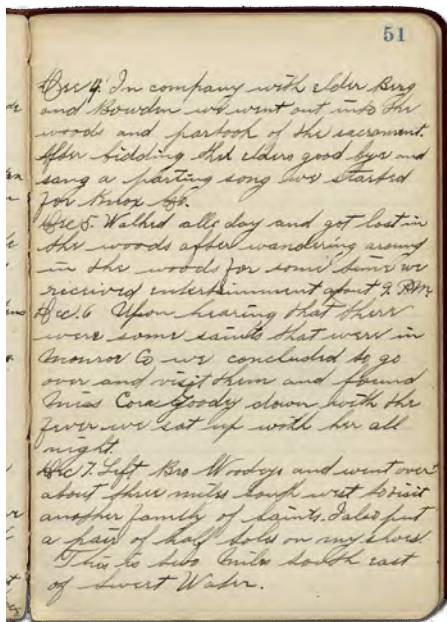
Woody, Cora Bell

Cora Bell Woody (1878-1907) – 2nd Generation Member

- 6 June 1904: **Cora Bell Woody** was baptized and confirmed by unidentified missionaries
 - Daughter of 1st Generation Members: Jonathan Woody and Samantha Caroline Naillon

Cora Bell Woody was baptized in 1894. Elder Lester Bair documented her baptism in the following journal entry:

July 4[-8], 1894 We arrived at Bro[ther] Naillon's on the 3rd of July, and awoke on the morning of the 4th without hearing the sound of a cannon, the beating of a drum, or the glimpse of a flag, an ice cream, or lemonade; nothing took place during the day that reminded us of the 4th of July. We are visiting among the Saints, holding meetings, and doing what good we can, during this month and next. On the 7th of July, I baptized [Elijah] Russell Naillon and Cora Belle Woody in [the] Pigeon River, Naillon, Cocke Co[unty], Tenn[essee]. About 50 people gathered to see the ordinance performed. The next day was Sunday; we took part in the Sunday School that I helped to organize some time ago, and found it in a flourishing condition. We then held [a] meeting at four o'clock PM. The house would not contain the eager listeners...



Journal of Elder William Bench
(1899)

She married Elisha Gardner in 1903. Cora Woody suffered for many years before she passed away of “consumption.” In 1899, Elder James Hubbard was laboring in Monroe County when he heard about the Woodys who had moved and were living nearby. The missionaries visited the home where her family was. They found her with a fever and documented staying up with her, tending to her throughout the night in the following journal entries:

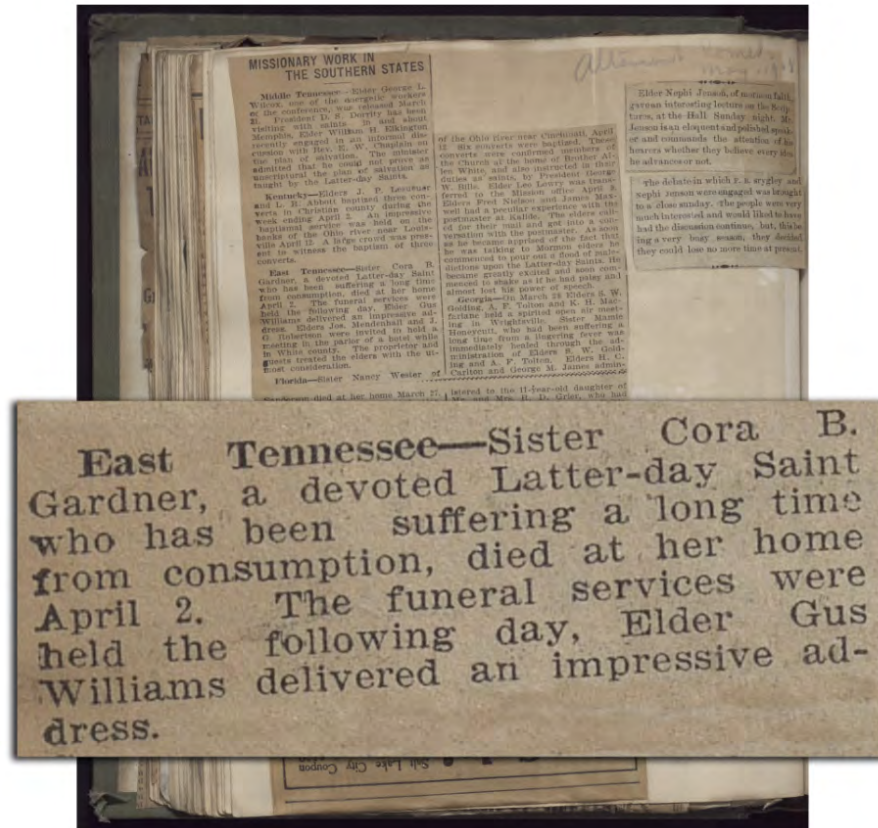
[Tuesday] – 5 Dec[ember 1899] Walked all day and got lost in the woods. After wandering around in the woods for some time, we received entertainment [at] about 9 PM.

[Wednesday] – 6 Dec[ember 1899] Upon hearing that there were some Saints that were in Monroe Co[unty], we concluded to go over and visit them and found Miss Cora [Bell] Woody down with the fever. We sat up with her all night.

[Thursday] – 7 Dec[ember 1899] Left Bro[ther] Jonathan Woody's and went over about three miles southwest to visit another family of Saints. I also put a pair of half soles on my shoes.

This is two miles southeast of Sweet Water (sic)

Elder Gustavious Williams, who was serving in Blount County at the time teaching at the newly-established "Sabbath School" in Millers Cove, teaching school children by day and preaching by night, spoke at her funeral. The Elders Journal noted her passing on April 2, 1908. She was noted as "a devoted Latter-day Saint."



The Elders Journal (1907)

She died 15 years after her baptism, at the age of 31, and is buried in Chilhowie Primitive Baptist Church Cemetery in Happy Valley, Tennessee.

Woody, Pearl

Pearl Woody (1895-1981) – 2nd Generation Member

- 6 June 1904: **Pearl Woody** was baptized and confirmed by Wilford Woodruff Freeman
 - Daughter of 1st Generation Members: Jonathan Woody and Samantha Caroline Naillon

Pearl Woody was baptized, in 1904, with her sister, Cora Bell. She immigrated to the West before other members of her family. She married Robert Taylor Naillon in Idaho, in 1909, at the young age of 14. Robert Naillon was baptized in 1930. They ultimately moved to Washington State and had 15 children together, 14 of which lived to adulthood and were all baptized and confirmed members of The Church of Jesus Christ of Latter-day Saints, in the 1930s and 1940s. Pearl traveled to Salt Lake City in 1953 and visited the Salt Lake Temple. Robert Naillon died in 1958, at the age of 80. He is buried in Washougal Memorial Cemetery in Washington. Pearl was sealed to Robert in the Salt Lake Temple in 1963. She died in 1981, at the age of 86, and is also buried in Washougal Memorial Cemetery.



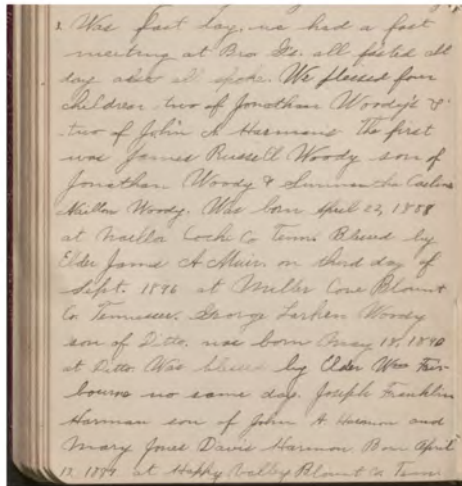
Pearl Woody and Robert Taylor Naillon

Gardner, Fanathera Dora

Fanathera Dora Gardner (1893-1931) – 2nd Generation Member

- 7 May 1909: **Fanathera Dora Gardner** was baptized by Heber John Smith and confirmed by Wallace Hunt Larson
 - Wife of James Russell Woody, who is the son of 1st Generation Members: Jonathan Woody and Samantha Naillon

Fanathera Dora Gardner was born in Chillhowie, in 1893. She was baptized in Blount County, in 1909, and married James Russell Woody, who is the son of first-generation members Jonathan Woody and Samantha Caroline Naillon. A baptismal record for **James Russell Woody** was only recently found in a journal of Elder John Hinckley. The following journal entry documented James Russell Woody's baptism:



Journal of Elder John Heiner Hinckley (1896)

[Thursday] – 3 September 1896 Was fast day. We had a fast meeting at Bro[ther Joseph John Calvin (JC)] G[arland]'s. All fasted all day, also all spoke. We blessed four children, two of Jonathan Woody's and two of John G[oulder Monroe] Harmon's. The first was James Russell Woody, son of Jonathan Woody and Samantha Caroline Naillon Woody. Was born April 22, 1888 at Naillon Locke Co[unty], Tenn[essee]. Blessed by Elder James A[lma] Muir on third day of Sept. 1896 at Miller[s] Cove Blount Co. Tennessee. George Larken Woody son of ditto. was born May 17, 1890 at ditto. Was blessed by Elder W[illiam] [Wright] Fairbourn on same day. [Blessed] Joseph Franklin Harmon, son of John G[oulder Monroe] Harmon and Mary Jones (sic) Davis Harmon, born April 13, 1889 at Happy Valley, Blount Co[unty], Tenn[essee]. Blessed by John H[einer] Hinckley same day. [Blessed] W[illiam] Council Harmon, borned (sic) [in] Miller[s] Cove, Blount Co[unty], Tenn[essee] Sept[ember] 17, 1892. Blessed by James A[lma] Muir ditto. James Russell Woody was baptized on [the] same day by James A[lma] Muir, confirmed by W[illiam] [Wright] Fairbourn. We had a meeting at Samuel [Patterson] Harmon's at night. I did the speaking. [Stayed the night at] Joseph [John Calvin (JC)] Garland's.



James Russell Woody with two of his daughters

Fanathera and James immigrated to Utah, Idaho, and then Oregon with other Woody and Naillon family members in the 1920s. They had 12 children together, nine of which lived to adulthood. Fanathera died, not long after moving to Oregon, in 1931, at the age of 38. She is buried near her mother-in-law, Samantha Naillon, in Taft Pioneer Cemetery in Lincoln City, Oregon. James died in 1942, at the age of 53, and is also buried in Taft Pioneer Cemetery.

Harris, Milburn Asher

Millburn Asher Harris (1898-1978) – 3rd Generation Member

- 11 August 1907: **Millburn Asher Harris** was baptized by George Leonard Hobson and confirmed by Arnold Rose Meacham
 - Son of Nathan Dempsey Harris and 1st Generation Member: Sarah Margaret Woody

Milburn Asher Harris was born in Millers Cove in 1898. He was baptized and confirmed a member of The Church of Jesus Christ of Latter-day Saints the same day as his brother, Champion, in 1907. In 1923, he married Eliza Guinn. They raised five children together. Milburn died in 1978, at the age of 80, and is buried in McMahan Cemetery in North Carolina. Eliza Guinn died in 1980, at the age of 76. She is also buried in the McMahan Cemetery.



Milburn Asher Harris and Eliza Guinn

Woody, George and Harris, Champion Burke

Champion Burke Harris (1899-1915) – 3rd Generation Member

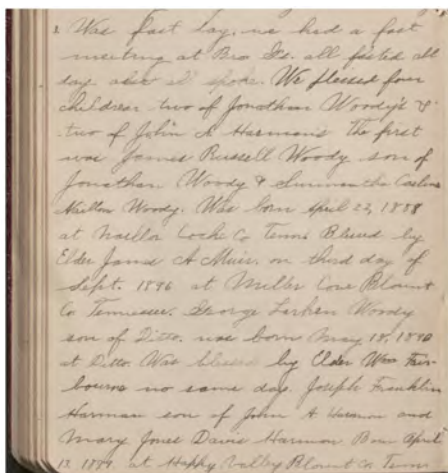
- 11 August 1907: **Champion Burke Harris** was baptized and confirmed by George Leonard Hobson
 - Son of Nathan Dempsey Harris and 1st Generation Member: Sarah Margaret Woody

Champion Burke Harris was born near Millers Cove and baptized and confirmed a member of The Church of Jesus Christ of Latter-day Saints, in 1907, at the age of eight, with his brother Milburn. He died some time in 1915, at the age of 15 or 16.

George Woody (1893-1909) – 2nd Generation Member

- 23 March 1902: **George Woody** was baptized and confirmed by Othello Roundy
 - Son of 1st Generation Members: Jonathan Woody and Samantha Caroline Naillon

George Woody was baptized a member of The Church of Jesus Christ of Latter-day Saints, in 1902. He died in 1909, at the age of 16, in Sweetwater, Wyoming. It is unknown where he is buried. George Woody became a “child of record” on September 3, 1896. Elder John Heiner Hinckley – who is President Gordon B. Hinckley’s great uncle – was laboring in Blount County for a few weeks when he met the Woody family. George Woody received a blessing that day as documented in Elder Hinckley’s missionary journal in the following entry:



***[Thursday] – 3 September 1896** Was fast day. We had a fast meeting at Bro[ther Joseph John Calvin (JC)] G[arland]'s. All fasted all day, also all spoke. We blessed four children, two of Jonathan Woody's and two of John G[ould] Monroe Harmon's. The first was James Russell Woody, son of Jonathan Woody and Samantha Caroline Naillon Woody. Was born April 22, 1888 at Naillon Locke Co[unty], Tenn[essee]. Blessed by Elder James A[ma] Muir on third day of September 1896 at Miller[s] Cove, Blount Co[unty], Tennessee. George Larken Woody, son of ditto, was born May 18, 1890 at ditto. Was blessed by Elder Wm Tinsboro on same day. Joseph Franklin Harmon son of John A. Harmon and Mary Jane Davis Harmon. Born April 13, 1894 at Happy Valley Blount Co. Tenn.*

*Elder John Hinckley Journal
(1896)*

September 1896. 163
 Blessed by John H. Hinckley same day.
 Was Council Harmon borned
 Miller Cove Blount Co Tenn. Sept
 17, 1892, Blessed by James A. Muir, ditto.
 James Russell Woody was baptized
 on same day by James A. Muir.
 Confirmed by Wm Fairbourn. We
 had a meeting at Samuel Harmon's
 at night I did the speaking. Jos Garland.

Elder John Hinckley Journal (1896)

...Was blessed by Elder W[illia]m [Wright] Fairbourn on same day. [Blessed] Joseph Franklin Harmon, son of John G[ould]er Monroe] Harmon and Mary Jones (sic) Davis Harmon, born April 13, 1889 at Happy Valley, Blount Co[unty], Tenn[essee]. Blessed by John H[einer] Hinckley same day. [Blessed] W[illiam] Council Harmon, borned (sic) [in] Miller[s] Cove, Blount Co[unty], Tenn[essee] Sept[ember] 17, 1892. Blessed by James A[lma] Muir ditto. James Russell Woody was baptized on [the] same day by James A[lma] Muir, confirmed by W[illia]m [Wright] Fairbourn. We had a meeting at Samuel [Patterson] Harmon's at night. I did the speaking. [Stayed the night at] Joseph [John Calvin (JC)] Garland's.

Harris, Minta Lovada

Minta Lovada Harris (1902-1990) – 3rd Generation Member

- 31 August 1918: **Minta Lovada Harris** was baptized by Daniel Stanley Adams and confirmed by Horace Raymond Pond
 - Daughter of Nathan Dempsey Harris and 1st Generation Member: Sarah Margaret Woody

Minta Lovada Harris was born near Millers Cove, in 1902, and was baptized and confirmed a member of The Church of Jesus Christ of Latter-day Saints, in 1918, at the age of 16, with two of her brothers. She had one child named Billie Grace. She married three times and each husband died shortly after they married. She died in 1990, at the age of 88, and is buried on family property with her third husband, James Haire.



Billie Grace and Minta Lovada Harris

Harris, Dempsey Roosevelt

Dempsey Roosevelt Harris (1905-1932) – 3rd Generation Member

- 31 August 1918: **Dempsey Roosevelt Harris** was baptized and confirmed by Daniel Stanley Adams
 - Son of Nathan Dempsey Harris and 1st Generation Member: Sarah Margaret Woody

Dempsey Roosevelt Harris was baptized with his brother, Virgil, in 1918. He was never married and did not have any children. He died in 1932, at the age of 26, and is buried in Brushy Mountain Prison Cemetery in Tennessee. It is possible he was an inmate at the state prison. The “graveyard record” identifies him as a “miner” and the prison system, at that time, employed the inmates as coal miners.



Dempsey Roosevelt Harris

Harris, Virgil Hiram

Virgil Hiram Harris (1908-1977) – 3rd Generation Member

- 31 August 1918: **Virgil Hiram Harris** was baptized by Daniel Stanley Adams and confirmed by Horace Raymond Pond
 - Son of Nathan Dempsey Harris and 1st Generation Member: Sarah Margaret Woody

Virgil Hiram Harris was baptized and confirm a member of The Church of Jesus Christ of Latter-day Saints at the age of 10. He married Ella Geneva Hughes in 1936. They had one daughter together who died in an accident with Ella Hughes in 1945. Virgil Harris married Marie Louise Vance, who is from Maryville, Tennessee, and they had three boys together. Virgil died in 1977, at the age of 69, and is buried in Evergreen Cemetery in Erwin, Tennessee. Marie died in 1993, at the age of 65, and is buried in the same cemetery with Virgil.

VIRGIL H. HARRIS

Virgil H. Harris, 68, Rt. 6, King Springs community, died at his home early Sunday morning.

A native of Sweetwater, Mr. Harris was a retired farmer and a member of the Church of Latter Day Saints.

Survivors include his widow, Mrs. Louise Hensley Harris; three sons, Lawrence, Nashua, N.H., Willard, Jonesboro, and Homer, Fort Carson, Colo.; two daughters, Mrs. Phyllis Wheeler, Lucas, Ohio, and Mrs. Janice Harris, Johnson City; two brothers, Milburn Harris, North Carolina, and Ernest Harris, Ohio; two sisters, Mrs. Levada Hare, Flag Pond, and Mrs. Alfred Crovato, Sterling Park, Va.; six grandchildren.

Ledford Chapel, Erwin, is in charge.



Marie Louise Vance and Virgil Hiram Harris

Harris, Frank McPherson

Frank McPherson Harris (1911-1967) – 3rd Generation Member

- 13 August 1921: **Frank McPherson Harris** was baptized by Royal Q. Jensen and confirmed by Douglas Love Paxman
 - Son of Nathan Dempsey Harris and 1st Generation Member: Sarah Margaret Woody

Frank McPherson Harris was baptized with his brother in 1921, at the age of nine. He married **Hono Lula Peterson** in 1936. Hono was baptized and confirmed a member of The Church of Jesus Christ of Latter-day Saints, in 1950, with their son, Clarence.. They had three children together, one of which survived to adulthood. Frank Harris died in 1967, at the age of 55, and is buried in Forest Lawn Memorial Park in Erlanger, Kentucky. In 1968, Hono Harris visited the Salt Lake Temple and was sealed to Frank Harris. She died in 1981, at the age of 65, and is buried in Larkin Sunset Gardens Cemetery in Sandy, Utah.



Hono Lula Peterson and Frank McPherson Harris

Harris, Ernest Edgar Washington

Ernest Edgar Washington Harris (1913-1986) – 3rd Generation Member

- 13 August 1921: **Ernest Edgar Washington Harris** was baptized and confirmed by Royal Q. Jensen
 - Son of Nathan Dempsey Harris and 1st Generation Member: Sarah Margaret Woody

Ernest Edgar Washington Harris was baptized the same day as his brother, Frank McPherson Harris, on August 13, 1921, at the age of eight. In 1937, he married Hazel Alice Hensley. They had two children together, one of which died as an infant. Ernest died in Ohio, in 1986, at the age of 73. He is buried in Glen Haven Cemetery in Haven, Ohio.



Ernest Edgar Washington Harris

Harris, Bessie Marie

Bessie Marie Harris (1916-2014) – 3rd Generation Member

- 26 September 1925: **Bessie Marie Harris** (White) was baptized and confirmed by Floyd Oliver Garfield
 - Daughter of Nathan Dempsey Harris and 1st Generation Member: Sarah Margaret Woody

Bessie Marie Harris was baptized when she was nine years old. She married Joseph Christopher White in 1936. They had nine children together, five of whom lived to adulthood. Joseph White died in 1962 and is buried in Jobe Cemetery in Erwin, Tennessee. Bessie Harris married Alfred Leonard Crovato, who was baptized in 1986. She visited the Washington D.C. Temple in 1986. The following year Bessie and Alfred were sealed together in the Washington D.C. Temple. She died in 2014, at the age of 98, and is buried in the Oak Hill Cemetery in Kingsport, Tennessee. Alfred died in 2013, at the age of 93, and is also buried in the Oak Hill Cemetery.



Bessie Marie Harris

Wilcox Family: First Baptized Members

1918-1920

There were three Wilcox family members, all siblings, baptized in Blount County from 1918 to 1920.

1st Generation Members:

- Georgia Edna Wilcox³⁸³
- Horace Lester Wilcox³⁸⁴
- Pearl Edith Wilcox³⁸⁵

Timeline of Baptisms



Wilcox, Georgia Edna

Georgia Edna Wilcox (1901-1974) – 1st Generation Member

- 9 March 1918: **Georgia Edna Wilcox** was baptized by Loren Joseph Blain and confirmed by Ernest Langston

Georgia Edna Wilcox was the first of the three siblings to be baptized. She was baptized in 1918, at the age of 17. She married Hubert Justice in 1923. They raised five children together in Blount County. Georgia died in 1974, at the age of 73. She is buried in Sherwood Chapel and Memorial Gardens in Alcoa, Tennessee. Hubert died in 1990, at the age of 89. He also is buried in Sherwood Chapel and Memorial Gardens.

In 1922, Elder Thomas Gibby noted meeting the Wilcox family and possibly was referencing Georgia Edna Wilcox during the below visit recorded in his missionary journal:

***[Sunday] – 11 June [1922]** Sunday we stayed in most of the day. I tried to take a little nap in the afternoon. Towards evening we visited Sister [Sarah Katherine Cooper] Wilcox whose daughter had just been operate on for appendicitis. Had a pleasant visit. We went up town to look over the prospects for a street meeting, but there were but few people on the streets and so we did not try to hold [a] meeting. I did some reading before retiring.*

In 1935, Elder Leroy Arthur Palmer met with Wilcox family in Maryville. He documented his experience with them in the following journal entries.³⁸⁶

***[Thursday] – 4 April [1935]** I read the letters this morning which the MLA officers wrote to me before I left home. I was loyal to their trust. I did not open them until the date which I was supposed to. We did some tracting this morning. We also ran onto some members at the Church that haven't been visited for years. Their names were Wilcox: [Sarah Katherine Cooper Wilcox; Georgia Edna Wilcox; and Pearl Edith Wilcox]. We had a very fine visit with them. They invited us back so we will go back tomorrow. We will probably hold a meeting with them.*

***[Friday] – 5 April [1935]** I woke up this morning expecting some word from home but I was disappointed for I did not get any mail. We went down to Sister [Sarah Katherine Cooper] Wilcox's where we talked to them all day. They gave us a dinner which makes a total of about six meals I have had since I came. We did some good words reconverting a daughter of Sister Wilcox who has joined the Holy Rollers. She was not very enthused but she was interested. The elders have not been there to see them in several years.*

Wilcox, Horace Lester and Pearl Edith

Horace Lester Wilcox (1908-1944) – 1st Generation Member

- 28 May 1920: **Horace Lester Wilcox** was baptized by Alden Conrad Sorenson and confirmed by Marius Fred Hansen

Horace Lester Wilcox followed the footsteps of his older sister, being baptized two years later in 1920, at the age of 11. It is unknown if Horace married or had children. He died in 1944, at the age of 35, and is buried in Maryville, Tennessee.

Pearl Edith Wilcox (1911-2008) – 1st Generation Member

- 28 May 1920: **Pearl Edith Wilcox** was baptized and confirmed by Alden Conrad Sorenson

Pearl Edith Wilcox was baptized, at the age of 8, with her brother, Horace, in 1920. She married Minuad Edmondson and they raised three children together. She died in Texas, in 2008, at the age of 96. She was cremated.

Tipton Family: First Baptized Members

1911-1935

There were three Tipton family members baptized in Blount County from 1911 to 1935.

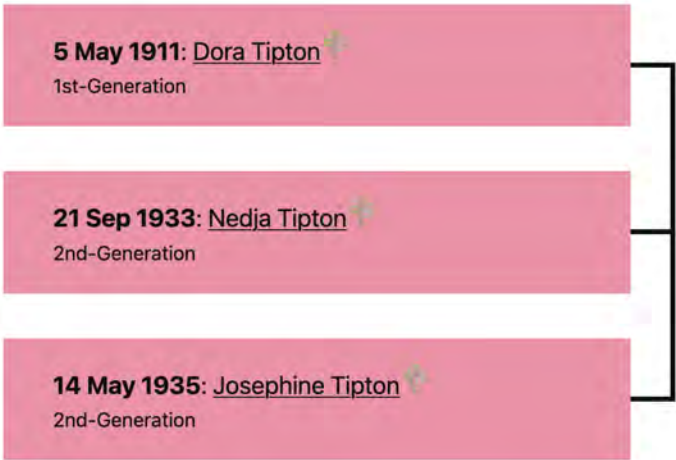
1st Generation Member:

- Dora Tipton³⁸⁷

2nd Generation Members:

- Nedja Tipton: Daughter of Dora Tipton³⁸⁸
- Josephine Ruth Tipton: Daughter of Dora Tipton³⁸⁹

Timeline of Baptisms



Tipton, Dora

Dora Tipton (1890-1975) – 1st Generation Member

- 5 May 1911: **Dora Tipton** was baptized and confirmed by Heber Ewer Palmer



Dora Tipton

Dora Tipton was born and raised in Cades Cove, Tennessee. Her family were friends to the missionaries at the time of her baptism. Dora's parents, William Riley Thomas Tipton and Emily Cordelia Burchfield, came from well-known families in Cades Cove, who at the time, were investigating the Gospel of Jesus Christ. These meetings with William Riley Thomas and Emily Cordelia Burchfield's brother, Sherman Ulysses Burchfield, were documented in the following journal entries of Elder John Isaac Morley:

Sunday – 26 March 1911 Spent most of day talking with friends. Held 2 cottage meetings and went down and stayed with Mr. William [Riley Thomas] Tipton all night.

Monday – 27 March 1911 Studied and wrote letter to [illegible]. In afternoon went down to see Garfield Smith who is sick. Come back up to Mr. Shurman [Ulysses] Birchfield's. Held cottage meeting and stayed all night.

Wednesday – 29 Mar 1911 Came back up to Bro[ther Jobe Abraham] Harmon's. Studied all forenoon. In afternoon went down to see Lou[el]la [Garland] Parham. Held meeting at William [Riley Thomas] Tipton's. Come up to Job[e Abraham] Harmon's tonight.



Left to right: John Lloyd Tipton; Dora Tipton; William Riley Tipton; Sarah Tipton; William Asbury Tipton; Charles Oscar Tipton; Emily Cordelia Tipton

Saturday – 1 Apr 1911 Wrote letters to wife. Washed clozse (sic). Was visited by Job[e Abraham] Harmon and wife [Mary Jane Garland], [Toliver] Andy Parham and wife [Louella Garland], Ms. Sallie Bry and Dora Tipton and Mrs. S[he]rmon B[u]rchfield [Ruth Jane Hicks]. Held cottage meeting.

Tuesday – 2 May [1911] Left Bro[ther Samuel Patterson] Harmon's and walked about 9 miles to Townsend. Held a cottage [meeting] at William [Riley Thomas] Tipton's in evening.

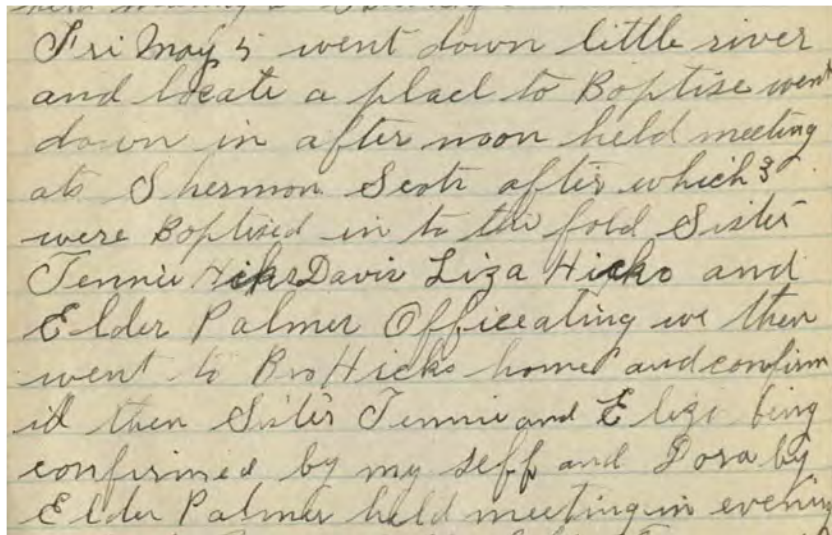
Thursday – 4 May [1911] Studied in forenoon. Went over and visited an old gentleman who has been ill for 9 years. Come back and held meeting at S[herman Ulysses] B[u]rchfield's. Staid (sic) with him.

Saturday – June 3 [1911] Went down below Walland to mill for Bro[ther Joseph John Calvin (JC)] Garland. Stopped at Walker Station and brought up Bro[ther William Riley Thomas] and Sister [Emily Cordelia Burchfield] Tipton [and] [E]Liza [Lee Hicks] and [Rachel] Tennie Hicks.

Sunday – 4 June [1911] Went on top of Chilhowie Mountain and held meeting. Had a nice crowd. Went down to Bro[ther Samuel] Hodge's. Had fine dinner. From there went down to Walker [Station] with Bro[ther William Riley Thomas] Tipton and folks, come back to Bro[ther Joseph John Calvin (JC)] Garland's for the night.

Monday – 5 June [1911] Went and bid goodbye (sic) to all the Saints in Millers Cove. Walked over Chilhowie. Bid goodbye (sic) to Sister [Minnie Sisera Winters]. Staid (sic) at Bro[ther Charles Harrison] Russell's. All's well.

On May 5, 1911, Dora Tipton was baptized, at the age of 21. Elder Morley documented the baptism in his journal.³⁹⁰



Fri May 5 went down little river
 and locate a place to baptize went
 down in afternoon held meeting
 at Sherman Seats after which 3
 were baptized in the fold Sister
 Jennie ~~Hicks~~ Davis Liza Hicks and
 Elder Palmer officiating we then
 went to Bro Hicks home and confirm
 id then Sister Jennie and Eliza being
 confirmed by my self and Dora by
 Elder Palmer held meeting in evening

Elder Morley's journal entry (5 May 1911)

Friday – 5 May 1911 Went down Little River and locate a place to baptize. Went down in afternoon. Held meeting at Sherman Seats, after which were baptized in the fold: Sister [Rachel] Tennie Hicks Davis [and E] Liza [Lee] Hicks, and Elder [Heber Ewer] Palmer officiating. We then went to Bro[ther Hughes Thomas] Hicks' home and confirmed. Then Sister [Rachel] Tennie [Hicks] and Eliza [Lee Hicks], being confirmed by myself, and Dora [Tipton] by Elder [Heber Ewer Palmer]. Held meeting in evening.

One year after her baptism, Dora married Joseph Sherman Tipton. They had three children together, two of which were baptized, becoming second generation members of The Church of Jesus Christ of Latter-day Saints. Dora and Joseph moved to Montana for a short period and then returned to Blount County. Dora died in Idaho, in 1975, at the age of 84. She is buried in Bethel Baptist Cemetery in Townsend, Tennessee.

Tipton, Josephine Ruth and Nedja

Josephine Ruth Tipton (1925-2001) – 2nd Generation Member

- 13 May 1935: **Josephine Ruth Tipton** was baptized by LeRoy Arthur Palmer and confirmed by Ralph William Horrocks
 - Daughter of Joseph Sherman Tipton and 1st Generation Member: Dora Tipton

Josephine Ruth Tipton was born in 1925 in Townsend, Tennessee. She was baptized in the spring of 1935 at the age of nine. It is unknown when she married and if they had any children. Elder LeRoy Arthur Palmer baptized Josephine and documented her baptism and meeting with her family in April and May in the following journal entries:³⁹¹

***[Sunday] – 21 April [1935]** Today being Sunday and in a new place and storming very hard, we did very little. We visited with the Tiptons, [Joseph Sherman Tipton and Dora Tipton] and in the afternoon we visited with some people by the name of Riddle. They were very find people and are somewhat interested in our doctrine.*

***[Friday] – 10 May [1935]** Today found us contentedly located in Cades Cove. The people seemed very glad to see us and more than anxious to make things nice for us. We spent most of the day visiting and cleaning our clothes.*

***[Saturday] – 11 May [1935]** The sun was shining bright when we decided to accompany our hosts over the mountain to a little place where Mrs. [Dora] Tipton's parents were buried – [William Riley Thomas Tipton and Emily Cordelia Burchfield]. We spent the good part of the day visiting and discussing the Gospel with Mr. and Mrs. Joe Abbot. We returned to Cades Cove in the evening after having spent the day very well so we figured.*

***[Sunday] – 12 May [1935]** We spent the forenoon in preparation for a meeting that was to be held in Cades Cove with a man by the name of Garland. We went to the place early in the day and had some very good discussion with them before meeting time. The meeting was a success and we had a good crowd. It was our privilege to stay with the family for the night. A few minutes after the meeting, Mr. Garland's brother came in to stay with him for the night, so it was necessary for someone to sleep on the floor. He and his wife slept there and gave us their bed. It was very kind of them and I am sure the Lord will bless them for so doing.*

***[Monday] – 13 May [1935]** We studied today and also baptized a little girl by the name of Josie [Ruth] Tipton. This was my first baptism, therefore I was a little timid. But trying very hard to cover my meekness I proceeded with the ceremony. While so doing I slipped and fell. I very near dunked myself. It was a sad scene and to make it worse, a man not of our faith walked on the scene just in*

time to see it all.

***[Tuesday] – 14 May [1935]** We packed our grips for a farewell trip to those people in Cades Cove. There was a chance we would not see them for sometime again. We rode over the mountain with the mailman and went to the home of Ernest Tipton in Townsend. He is a very fine fellow and interested in our religion. We spent a good part of the day in discussion of religion with them and in having dinner. After that we visited Joe Abbot and he took us to a friend of his where we spent the evening. The family sang and played for us until quite late.*

Josephine died in 2001, at the age of 76. It is unknown where she is buried.

Nedja Tipton (1916-1977) – 2nd Generation Member

- 21 September 1933: **Nedja Tipton** was baptized by Joseph Max Rothe and confirmed by an unidentified missionary
 - Daughter of Joseph Tipton and 1st Generation Member: Dora Tipton

Nedja Tipton was born in Montana between moves of her parents, Dora and Joseph, from Blount County and back. Nedja was baptized in Townsend in 1933, at the age of 17. She married Ernest Eugene Teffeteller in 1941. It is unknown if they had any children together. She died in 1997, at the age of 80, and is buried in Grandview Cemetery in Maryville.

Other Individuals: First Baptized Members

1902-1935

There were nine other individuals who were baptized in The Church of Jesus Christ of Latter-day Saints from 1902 to 1935.

Carl Allen Farr³⁹²

Laura Walker³⁹³

William C. Bonham³⁹⁴

Jesse Simeon Brown³⁹⁵

Synthia Catherine Elliott³⁹⁶

Robert Madison*

Charles Milus Kilburn³⁹⁷

Lila Tefeteller³⁹⁸

Susie Melissa Rouse³⁹⁹

**As of January 2024, records were not yet identified on Family Search.*

Carl Allen Farr (1880-1961) – 1st Generation Member

- 17 April 1911: **Carl Allen Farr** was baptized by Jacob Benjamin Higginson Jr and confirmed by Alvin L. Bailey

Carl Allen Farr was born in Maryville, Tennessee, in 1880, and was baptized, in 1911. He married **Effie Cordelia Tanner** in 1904. Effie, who is from Altamont, Tennessee, was baptized in 1896. It is unknown if they had any children who survived to adulthood. There is a small gravestone that has been found in the Altamont Cemetery in Tennessee with the name of their baby daughter Zella. A record found in the East Tennessee Conference of the Southern States Mission noted that Carl Allen Farr had "gone West" with his family some time after his baptism. Carl died in Tennessee, in 1961, at the age of 80. He is buried in the Altamont Cemetery. Effie died in Texas, in 1965, at the age of 87. She is buried with Carl in the Altamont Cemetery.

Laura Walker (1880-1965) – 1st Generation Member

- 23 August 1914: **Laura Walker** was baptized by Frank Sullivan and confirmed by George Alma Sampson

Laura Walker (Phelan) was born in an unidentified town in Blount County in 1880. She was baptized in the summer of 1914, at the age of 34. She married Thomas Phelan at an unknown date. It is not known if they had any children together. Laura died in Knoxville, in 1965, at the age of 84. She is buried in Goshen Cemetery in Belmont, North Carolina.

William C. Bonham (1852-UNK) – 1st Generation Member

- 3 August 1902: **William C. Bonham** was baptized and confirmed by Howard Hoskins Hale

William C. Bonham was born in Maryville, Tennessee. He married Sarah Cormoney in Knoxville, Tennessee, in 1871. It is unknown if they had any children together or where they are buried. William was baptized in 1902.

Jesse Simeon Brown (1874-1944) – 1st Generation Member

- 28 August 1916: **Jesse Simeon Brown** was baptized by Charles Love Flake Jr. and confirmed by James Baron

Jesse Simeon Brown was born in Cades Cove, Tennessee, according to his baptismal record. In 1916, he was baptized by Charles Love Flake, who was killed three years later in Siberia during World War I. Jesse Brown married Mary Sadie Poor in 1899. They had one daughter together, Eva Wilma Brown, who was baptized in 1916. Eva's husband, James Cisero Morgan, was baptized in 1911. They had five children together, three of which were baptized in the 1930s. Jesse Brown died in Mayland, Tennessee, in 1944, at the age of 70.

Synthia Catherine Elliott (1866-1947) – 1st Generation Member

- 23 July 1916: **Synthia Catherine Elliott** was baptized and confirmed by August Emanuel Hedin



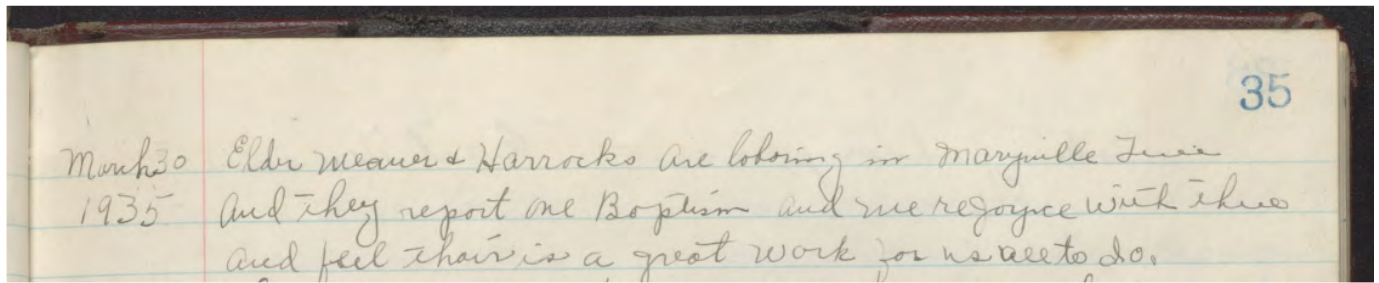
Synthia Catherine Elliott

Synthia Catherine Elliott was born in Chilhowie, Tennessee. She married **Joel Clingman** in Robbinsville, North Carolina, in 1884. Joel was baptized in 1917. They had 11 children together, 10 of which survived to adulthood. At least six of their children were baptized members of The Church of Jesus Christ of Latter-day Saints. Synthia died in Robbinsville, in 1947, at the age of 81. She is buried in First United Methodist Church Cemetery in Hayesville, North Carolina. Joel died in 1938, at the age of 82, and is buried with Synthia in First United Methodist Church Cemetery.

Robert Madison (UNKNOWN)

27 March 1935: **Robert Madison** was baptized by Clifford Olene Weaver and confirmed by Ralph William Horrocks

Robert Madison was born in Maryville, Tennessee, on May 16, 1908, according to his baptismal record. His father is Hugh Madison. His mother is Nola Gembrey. His records have not yet been identified on Family Search.



East Tennessee Conference Minutes

Charles Milus Kilburn (1904-1963) – 1st Generation Member

- 15 April 1914: **Charles Milus Kilburn** was baptized by Louis Henry Laney and confirmed by Clarence Hyrum Yates

Charles Milus Kilburn was born in 1904. He was baptized in Townsend, Tennessee, in 1914. He married Mary Nola Vandiver in 1925. They had at least one daughter together. Charles died in 1963, at the age of 58. He is buried in Greenwood Cemetery in Lawrence, Tennessee. Mary died in Michigan, in 1977, at the age of 67. She also is buried in Greenwood Cemetery.

Lila Tefeteller (1898-1964) – 1st Generation Member

- 9 March 1918: **Lila Tefeteller** was baptized and confirmed by Loren Joseph Blain

Lila Tefeteller (Word) was born in Maryville, Tennessee. She was baptized in March 1918 and married James William Word in August of the same year. They had at least six children together. Lila died in 1964, at the age of 66. She is buried in Pine Grove Presbyterian Church Cemetery in Greenback, Tennessee.

Susie Mellisa Rouse (1879-1927) – 1st Generation Member

- 14 July 1918: **Susie Mellisa Rouse** was baptized by Hugh Hamilton Service and confirmed by Mernice Linton Griner

Susie Mellisa Rouse (Sills) was born in Wauhatchie, Tennessee, in 1879. She married James Henry Sills, in 1896. She was baptized in Maryville, in 1918. They were the parents of at least four sons and one daughter. She died in 1927, at the age of 47. Susie is buried in Forest Hills Cemetery in Chattanooga, Tennessee.

About the Missionary Journals

The transcribed journals provided in the next chapters were written by the first Smoky Mountain Missionaries who served in Blount County. These first missionaries served during very challenging times as "anti-Mormon" sentiment was very strong in Tennessee and was echoed frequently in the Maryville Times. Mob violence was a real concern following the murders of Elder Joseph Standing, in Georgia, and Elder William Berry and Elder John Gibbs, in Tennessee. To better understand this context and others, there are a few instances in which I have included articles from The Maryville Times or photos from the Southern States Mission. This is done when the missionary mentions such or to provide greater context of the events.

Identifying Locations

The transcriptions of these journals include missionaries' efforts mostly within Blount County and specifically within Smoky Mountain Ward boundaries. However, some of the journals have been transcribed for areas outside of the county. The "traveling elders," as these missionaries were called, were assigned to labor in Blount County as part of the East Tennessee Conference, but often left the county to assist missionaries in other areas for extended seasons or for periods of respite after arduous months of labor. For example, there are times the missionaries cross the county border into Loudon for a few days or would spend a month in Knoxville. Some of these entries are included in the transcriptions.

Locations were often mentioned daily in their journals but this was not always the case. In those instances when locations are not mentioned, the names of the people they visited were used as a reference to identify where they were. This method has its flaws but appeared to be the best option for identifying when they were specifically in Blount County, or heading out of the area or to the area.

Some of the journal entries are transcribed and presented even though the missionaries are away from the county. This is done for context and additional understanding of circumstances. Some examples are when they are in Chattanooga at the Mission Office or at the meeting of the East Tennessee Conference with other missionaries and the mission president, Elias S. Kimball, in Newport, Tennessee. Elder Robert Cunningham Young and Elder William Lehi Hayes provide similar writings of the events of this meeting and both are provided in the transcriptions. Therefore, these are not complete transcriptions of their journals. They are transcribed with a focus on what is of value to the Smoky Mountain Ward. I must mention that there are very few redactions. I do not believe these amazing elders realized - at the time of writing their thoughts and activities - the priceless value of their journals to us 100+ years later. Aside from a rare redaction, these journals are transcribed in full for the days they are laboring within the Smoky Mountain Ward.

Identifying Full Names

Most of the names of people who host the missionaries are written with initials or just a last name. The members often are referenced as "Brother" or "Sister." I have a working spreadsheet of the first 101 baptisms from 1880 to 1939. The members in the spreadsheet were identified through baptismal records and many have been identified in these journals. I transcribed their names as full names for better understanding of who the missionaries are referencing. The members are sometimes referred by "Brother" or "Sister." There are a few instances in which the missionary referenced someone with "Brother" or "Sister" and a baptismal record does not exist for that person, which may mean they were baptized members of The Church of Jesus Christ or they are just close with the missionaries, and this is merely incidental. This is a note that requires additional research.

Names of people who have been identified are placed in brackets. For example, "Brother Smith," "Andy Smith," or "A.J. Smith" will appear as "Brother [Andrew Johnson] Smith," "Andy [Johnson] Smith," or "A[ndrew] J[ohnson] Smith" in the transcription. To identify between family members who share the same name, this is done through context within the journal. For example, Mary Jane Harmon and Mary Jane Davis Harmon are identified as separate people based on how far the missionaries walked from house to house or if they have been identified at some point as distinct people. Mary Jane Davis Harmon was identified in a journal entry as "Grandma Harmon" and Mary Jane Harmon was identified separately as "M. J. Harmon." This method is not absolute and may have errors; however, it appeared to be accurate and the best method. Punctuation also has been added when necessary. Any mistakes in transcription are my own and I take responsibility for them. If any are identified, please notify me. Thank you.

Journal of Elder Robert Young

Mission: August 1892 - August 1894

Arrival to Mission Office in Chattanooga

Monday – 29 [August 1892] Arrived in Chattanooga 11 AM where we found it very warm. Went and seen Pres. Andrew Kimball and M[oses] W[hitaker] Taylor. (We traveled this day and last night). We put up at the Kennedy House [Hotel]. Had a shave and bath. In the afternoon was appointed to my field of labor. I was appointed to labor at Marysville Blunt (sic) Co with R[oyal] J[ames] Cutler.

Arrival to Blount County

Tuesday – 30 [August 1892] Went from Chattanooga to Maryville 129 miles by rail. Met my companion, Elder R[oyal] J[ames] Cutler. We traveled 4 1/2 miles to the house of a friend, Samuel Willosks, a preacher of a Christian Church who kindly entertained us. I was so tired, I thought I could not stand it.

Wednesday – 31 August [1892] Went back to Maryville on horseback and got my valise, a distance of 8 miles there and return. Then we traveled 7 miles to Houk, a small village in the woods, to the house of a friend, Jeff Mason, and were kindly entertained by them.

Thursday – 1 September [1892] This being fast day we fasted and in the evening we started for the post office, but I being unwell, I stopped when I got 1/2 mile from the house and waited until Elder [Royal James] Cutler returned. We stopped overnight at the house of Mr. Mason and were kindly treated.

Friday – 2 September [1892] We stopped until 3 PM at Mr. Mason's house, then went to the house of a friend, Mr. Kirklan, and was kindly entertained by them. I feel better this day than yesterday.

Saturday – 3 September [1892] Stopped at the house of Mr. Kirklan. In the evening Elder [Royal James] Cutler went to the post office and got a register[ed] letter for me from Pres. [J. Golden] Kimball with [\$]20.00 in it. In the evening we held meeting at Mr. Kirklan's house. There were about ten persons present. We had a good meeting.

Sunday – 4 September [1892] Spent the forenoon at the house of Mr. Kirklan. In the afternoon we went to their Sunday School and after school we held meetings. I took charge as is the custom to take turns. We held meeting about one hour.

Monday – 6 (sic) September [1892] We started this morning for conference to be held in Madison Co., North Carolina. We walked about 7 miles part of the time in the rain to the house of a friend, Mr. Raulson, and was kindly entertained by them.

Tuesday – 6 September [1892] In the morning rode to Maryville, a distance of seven miles, with Young Raulson to get Mr. [Royal James] Cutler's mail. Walked about 9 miles to the house of a friend, William White, and was kindly entertained by them.

Wednesday – 7 [September 1892] Walked about 9 miles. Stopped at the house of two old maids named Rogers and took dinner and paid them ten cents. Stopped overnight with John Hedrick. They charged us 50 cents but we had but 45 in change so we gave that to them. They did not seem to care for religion.

Friday – 9 September [1892] Stopped for dinner with Alex Jenkins who treated us kindly and invited us back. We took our grips and walked on and stopped at the house of S. S. Brown 3/4 miles west of Sevierville. He treated us kindly. We traveled about 7 miles. He invited us back.

Thursday – 4 October [1892] We walked 16 miles and stopped at the house of George Henry after we had been turned away 8 times. In the evening we sang songs and talked on the principles of the gospel.

Wednesday – 5 [October 1892] Traveled eight miles to Maryville and got Elder [Lewis Alma] Adams' valise. We were invited to take dinner with M. C. Jones and conversed with them nearly all afternoon. We called at one house for dinner... While we got traveled with our valises, a negro girl said to us "Is there going to be a show Mistah." We had quite a laugh over it. Stopped over night with Sam. Willocks a friend to the elders.

Thursday – 6 October [1892] Walked to Houk a distance of 8 miles and got the mail. I got a letter from Nancy Osborn stating all is well at Bear Lake. Also received a map from Elder [James Edgar] Taylor at Chattanooga – a map of Tennessee. Then went to the house of Thomas Kirkland's, a friend to the elders and had dinner. After dinner wrote two letters, one to J[oseph] M[orris] Phelps and one to Chidester and sons of NY.

Friday – 7 October [1892] Stopped with Jeff Mason and spent the day and night with them conversing on the principles of the gospel and singing hymns and songs.

[Saturday] – 8 October [1892] It being rainy we spent the day and night with them.

Sunday – 9 October [1892] Started canvassing through the southeastern part of Blunt (sic). Gave out tracts. Mailed a "Voice of Warning" to S. S. Brown of Sevierville. Stopped over night with Colonel Hoskins on the [Little] Tennessee River. A rich old man but he did not want to hear the gospel. He treated us very well indeed, and showed us his slate works. He also told us that some of our elders had been through here. 10 [miles]

Monday – 10 October [18]92 Went into Happy Valley and gave tracts and cards. Stopped for dinner with a widow lady named Sellers who treated us kindly and she told us where to find a family who were friends to the elders named David Correll who was convinced of the truth of the gospel by teaching of Elders C[hristopher Amos] Merkley and [James Madison] Thomas. The family treated us very well and had a crowd assemble to their house and we held meeting and had a very good time. I spoke on the first four principles of the gospel. 3 [miles]

Tuesday – 11 October [1892] They prevailed us to stay over with them, that is the Correll family. We had a very good time singing song and reading from Orson Pratt's works. I read 80 pages. They thought it was very good.

Wednesday – 12 October [1892] After breakfast we started on a fox hunt but the hounds did not find it (the fox). I sent a letter to Pres. [Alma Henry] West. Had dinner with Mr. Correll's family. After dinner went 1 1/2 miles up the valley and stopped with Andy Whitehead who used to be investigating our gospel but he has grown cold. His wife never spoke to us all the time we were there.

Thursday – 13 October [1892] Went through the valley to Thomas [Hearon] Heroun's place about 2-1/2 miles and had dinner with them and was going to stop overnight with them but they were going to a corn husking so we went west over the Chilhoui (sic) Mt. through Mont. Vale (sic) and north one mile and stopped over night with Alex. McDonald who treated us well. We set forth the principles of the gospel and sang six songs etc.

Friday – 14 October [1892] Traveled about 6 miles to Samuel Willock's place and took dinner. After dinner went to Houk and got the mail and stopped with Jeff Mason. The following notice was put on a gate close by "*Notis. Meister Mormons if you arnt away from hear against next Satdray the 15teenth day of the onth October Bi *** you will git the ***** whipping you efer got bi ***. We mean hit. We ar no heathens hear. We want you to no whit.*" In the evening we went to a protracted meeting and it was a very noisy meeting. They would sing, pray, shout, cry, etc. (I received letter from office at Chattanooga with five dollars) 14 [miles]

Saturday – 15 October [1892] Had a bath and stayed to Mr. Mason's until afternoon waiting for the mail. Then we went south east about 3 miles and stopped overnight with Andy Frits, a friend to the Mormons. In the evening we sang songs and conversed on different topics.

Sunday – 16 October [1892] Stayed over this day with Mr. Frits. I wrote a letter to the folks at home. We spent the day in talking and singing.

Monday – 17 [October 1892] Went about nine miles and visited houses along the road to see if any wished to converse about the tracts that we left but scarcely any one had read them. Stopped overnight with Harvey Garland, a friend to the Mormons. We sang songs etc. then retired.

Tuesday – 18 [October 1892] Went a short distance to David Correll's place. We took dinner and stayed most of the afternoon but the men folks were gone. We went over and stopped with the widow Garland and son who are friendly to the elders. We enjoyed ourselves very well singing songs and conversing on the harmony of our gospel and the scriptures. 2 [miles]

Wednesday – 19 [October 1892] We started for Millers Cove. Traveled about nine miles and stopped with Greene Buchanan a friend to the elders. We conversed on the scriptures and sang songs. We bore our testimony to the truth of what we are teaching.

Thursday – 20 [October 1892] Took our grips and started. We visited the house of a Mr. [Samuel Patterson] Harmon, they are friends to the Elders. The lady, [Polly Ann Davis Harmon], was intending to get baptized several years ago but she was sick. They are very poor indeed. We did not see her husband as he was off to work. We called and took dinner with John Webb who treated us well and invited us back. We gave out a No. 1 tract at every house we came to and bore our testimony. We traveled about nine miles today and stopped with Alvin Walker close to the Little River. We conversed with them on the principles and sang songs. We tried to get the school house to hold a meeting in but failed. 9 [miles]

Friday – 21 [October 1892] We started back for Happy Valley. We asked one of the directors of the union meeting house for the privilege of holding a meeting. He was willing. Then we saw another,

D. G. Farr. He was willing so we gave out to hold a meeting Nov[ember] 6th. We had dinner with Mr. Farr. He invited us back and treated us well. Then we sang songs and started out. We traveled about 6 miles and stopped with Greene Buchanan. We proved the divine authenticity of the Book of Mormon and sang songs.

Saturday – 22 [October 1892] Walked nine miles to David Correll's. I got a letter from Isabel reporting all well at home and also a bunch of papers from Thomas C. Young. I was very much pleased to hear from home. We also received a letter from office at Chattanooga of 150 tracts 100 gospel pioneer 50 tracts No. 1.

Sunday – 23 [October 1892] We held a meeting in the Garland School house at Chilhowee. There were about 25 present. We had a good flow of the spirit. Stopped over night with Newton McCalvey. Spent the evening in singing and talking on the scriptures. 4 [miles]

Monday – 24 [October 1892] Tracted down the [Little] Tennessee River to Mr. Bly's place and was kindly treated by them. We spent the evening in singing songs and conversing on different topics but more on the divine authenticity of the Book of Mormon.

Tuesday – 25 [October 1892] Walked 8 miles to Jeff Mason's place to get some things and we were very coldly treated by Mrs. Mason. She let us know that she did not want us to stop there. She made the excuse that she was afraid the mob would come and hurt us there. We stopped with Thomas Kirkland and they treated us coldly.

Wednesday – 26 [October 1892] We went to the store at Houk. I wrote to Anna Osborn. Then we went to the house of Andy Frits a distance of three miles and were again very kindly treated by the family. I read some from the No. 2 tract. We sang songs and Mr. Frits played the fiddle.

Thursday – 27 [October 1892] This is a nice day. We start for Happy Valley. I gave a "Voice of Warning" to Mr. Frits for which he was very thankful. We went to Alleghany Springs and the proprietor took us through the hotel and treated us very kindly. Then we went on top of Signal Mt. We had a very good view of the valleys (sic) around. Then we went over into Happy Valley. I received a letter from Pres. [Alma Henry] West stating that Elder [Royal James] Cutler was very sick and had started home but had returned. We started over for Mr. Correll's place with the intention of having dinner then going to Andy Whitehead and stop over night but we stopped with Mr. Correll's folks. We sang songs etc. I took the cramp on my stomach and suffered all night.

Friday – 28 [October 1892] I suffered all day with the cramp. Laid in bed nearly all day. I was very kindly treated by them.

Saturday – 29 [October 1892] I am still in pain yet. I laid in bed most of the day. I ate a little supper to night. Mr. Correll gave me a large spoon full of castor oil and turpentine. I feel a good deal better tonight.

Sunday – 30 [October 1892] I feel much better this morning. I am free from pain. We spent the day in talking etc. We also had a bath in the evening. William Sellers invited us over to his place and stop over night with him which we did. We spent the evening very well singing and we read from the Voice of Warning sub. the Kingdom of God and the Origin of the Indians.

Monday – 31 [October 1892] Spent the forenoon at Mr. Sellers' place and I wrote a letter to the Three Mile Sabbath School. Mr. Sellers seems to be energetic in finding out the truth. After dinner

went to Harvey Garland place and spent the evening with them in a pleasing manner reading and talking.

Tuesday – 1 November 1892 We went and took dinner with Mrs. Correll. I wrote two letters, one to T. C. Young and one to W. W. Richards. I do not feel very strong. After dinner went about 3 miles to Andy Whitehead's place and stopped over night with them. We spent the time conversing on the gospel.

Wednesday – 2 [November 1892] We went and seen a lady by the name of Gourley who knew some of our elders. She seems to be investigating the gospel. We went back and took dinner with Mr. Whitehead. Then went to the P. O. and got my mail. I received a lot of lectures by C. Ellis and some of our cards, also a letter from David Osborn reporting all well and one from J[oseph] M[orris] Phelps from Miss. [illegible] reporting his (sic) labors all right. We went about four miles to Thomas Hearon's place and had a very goo time singing. I read two lectures from Chas. Ellis and we bore our testimony. It rained quite hard today. 4 [miles]

Thursday – 3 [November 1892] This being fast day we went without breakfast. It is raining this morning. After dinner we went through the rain to Millers Cove. We had quite a time getting down the canyon as the water was up. We stopped over night with Joe [John Calvin (JC)] Garland and we were treated well. We sang songs and spoke on the principles of the gospel. 7 [miles]

Friday – 4 [November 18]92 We went down to Mr. Habscher's to get his consent to hold meeting in the union house and he gave us his consent but he said he had said that no Mormon should preach in that house but he read our articles and changed his mind and gave his consent. We went to the school house to have it given out that we would hold meeting on Sunday. The teacher invited us to go in and visit the school. They gave response to the calling of the roll which was good. The teacher wishes me to talk to the school for a few minutes which I did. After school he invited us to his place to stop overnight with him which we gladly accepted. We had a very nice time singing songs and speaking on the principles of the gospel. The young man's name is William Briskey. He invited us back to stop with him. 3 [miles]

Saturday – 5 [November 1892] We went to Mr. William Sayman's place where we had intended to hold meeting this evening. He thought it best not to hold the meeting here as they are going to have a trial today. After dinner we went down to the trial but there was a poor case of it. They could not prove anything against her only what she had told them but they found her guilty. In the evening we held meeting at Mr. [Joseph John Calvin (JC)] Garland's. There were about 60 present. I spoke first about forty-five minutes on the First Prin[ciples] of the Gospel. Elder [Lewis Alma] Adams followed on the Divine Authenticity of the B[oo]k of M[ormon]. We had a very good time. 3 [miles]

Sunday – 6 November [1892] We went to S[unday] School. I was called to open by prayer. We took part with them. We held meeting at 11 AM. There were about 50 or 60 present. I took charge. Elder [Lewis Alma] Adams spoke on the first principles. I followed on the divine authenticity of the B[oo]k of M[ormon]. After meeting we went through the Chilhoui (sic) canyon to Seaton to see some old friends. Stopped over night with Calvin Lane. 7 [miles]

Monday – 7 [November 1892] It is raining today I wrote one letter to Jane Osborn and one to A[ma] H[enry] West, the pres[ident] of this conference, [East Tennessee Conference]. Ate dinner with Mr. Lane. After dinner we went to see William White a friend to the elders and stopped with him. We were treated very kindly by them. We sang songs and bore our testimony to them.

Tuesday – 8 [November 18]92 We went to Maryville a distance of 6 1/2 miles. I made a few purchases then went to Sam Willock's place and had dinner. Then went to Liberty a distance of about 20 miles today and stopped with Jack Bly and was kindly treated by them. Sang songs etc.

Wednesday – 9 [November 1892] It is very rainy today so we are spending the day with them. One man came in and made fun of our doctrine. Then we took the Bible and made his own words condemn him. We cornered him on every hand. His name is John Williamson. He went so far as to tell us to kneel down at night and ask the Lord to forgive us. I was very much disgusted with him. We spent the evening in singing and talking.

Thursday – 10 [November 1892] I wrote the song, "The way we must go" for Texana Bly. Then went to Andy Frits' a distance of three miles. We had dinner with them and spent the afternoon in conversing on different topics and more especially on the gospel. I was troubled with a boil in my ear.

Friday – 11 [November 1892] Mountainville. We went a distance of five miles to William Bly's place last night was the first night of frost this winter. We were kindly treated by them. We sang songs, etc.

Saturday – 12 [November 1892] We started out this morning to get a house to hold meeting in tomorrow. We first went to George Wray's place then we went to where he was at work. He gave his consent, then sent us to preacher Curtis but they would not let us use the Church House but he said he was willing for us to hold in the School House but we would have to see Mr. Luke Calaway as they deeded the land but he said it was nothing to him. We traveled about twelve miles to get a place to hold meeting. We spent the evening in singing and I read in the Voice of Warning on the resurrection. 12 [miles]

Sunday – 13 [November 1892] We found out that we could not get the key as it was over the river so we could not have a meeting. We wrote a few songs for Mr. Bly's folks then started for Happy Valley a distance of about 12 miles. Stopped with Mrs. Correll's folks. We sang a few songs.

Monday – 14 [November 1892] This morning I had to go down to Sam McMurry's place for my money purses because yesterday I let Elder [Lewis Alma] Adams take it to get a groundhog skin and I was writing when he came back and he handed it to me and I laid it down and forgot it. It stormed very hard and I wrote a letter to the folks at home. I got a letter from home stating all well. I also got a bunch of books from Belle Salmon in Salt Lake City. We stopped overnight with Corrells family, travel[ed] about 7 miles.

Tuesday – 15 [November 1892] We spent the forenoon with Mrs. Sellers, a widow lady who is friendly to us. After noon we went about 2 1/2 miles and stopped with Caleb Carpenter who treated us kindly and invited us back. We spent the evening in bearing our testimony and singing.

Wednesday – 16 [November 1892] I wrote a letter home to Maggie. We started out to get permission to hold meeting in the Union School House, which we did, so we can hold meeting when ever we want to. I received a letter from Pres. A[Ima] H[enry] West stating all well and wanting us to travel without purse and scrip. I also received one from Anna Osborn stating all well and that my baby, [David Robert Young] is doing well. I wrote a letter to Belle Salmon. We had dinner with Mr. [illegible]. We stopped overnight with William Hamilton on Abram's Creek. We had a very good time talking on the principles of the gospel and showing that it was necessary to have hands laid on for the Gift of the Holy Ghost. 3 [miles]

Thursday – 17 [November 1892] Bazil Brawner said this morning that if all the world should tell him that an angel appeared to Joseph Smith he would not believe. We showed his follow (sic). We started out for Houk for a letter for Elder [Lewis Alma] Adams. We traveled about 14 miles. We took dinner with Marion Jones and we stopped over night with Andy Frits. We read from Orson Pratt's works.

Friday – 18 [November 1892] We went over to Houk P.O. and got a register[ed] letter for Elder [Lewis Alma] Adams. We went to Thomas Kirklan's and had some dinner. Our valises had been brought from Sam Willocks' place and I changed my cotton garments for woolen ones. I read a long time from Orson Pratt's works, sub[ject] the Kingdom of God and the Healings of the Savior.

Saturday – 19 [November 1892] We took our grips and started back for Happy Valley over the Chilhoui (sic) Mt. Took dinner with Mr. Correll's family. Passed afternoon with the family. I received a letter from Heber Perry stating all well at home. mi[les] 7.

Sunday – 20 [November 1892] We went to the School House in Happy Valley and held meeting. There were about 30 persons present. I spoke first on the first principles of the gospel about 45 minutes. Elder [Lewis Alma] Adams followed on the authority to preach. After meeting a Baptist minister got up and said that Jesus built his church upon himself and that Jesus is the foundation of God. We had dinner with D. Correll's then spent the night with Harve[y] Garland. I read two of Chas. Ellis' lectures and we sang some songs. 8 mi[les]

Monday – 21 [November 1892] We intend starting for Cades Cove today. It is raining today. We took dinner with Mrs. Correll. I wrote a letter to J[oseph] M[orris] Phelps and one to A[lma] H[enry] West. I have got quite a bad cold today. We traveled to Thomas [Hearon] Heroun's and stopped with him. We were treated very well. Spent the evening in sing (sic) reading and talking. mi[les] 7

Tuesday – 22 [November 1892] Shouldered our grip and started over a very crooked mountain road for Cades Cove. Got into the cove about 2 o'clock. Stopped over night with John Myers a very nice old man. We bore our testimony to them and sang some songs. 11 mi[les]

Wednesday – 23 [November 1892] We started out across the cove to get a house to hold a meeting. We went to see Squire Lawson as he had a house but he would not let us hold meeting there as he said he promised to let another have it when he was ready for it. We took dinner with P. A. Myer then we went canvassing the houses in the cove. We went to all the houses along the road and gave a tract to them. We were turned away from one house and got to stay with an old gentleman named William Lequire and were kindly treated by the family. We conversed with them on the scriptures and other topics and sang songs. He did not invite us back. 5 mi[les]

Thursday – 24 [November 1892] Started again on our journey after reading the Tract No. 1 to the gentleman we staid (sic) with. We went to a Primitive Baptist preacher named Oliver. We had quite a talk with him. He spoke about the reports and histories against our people and he said if they had not have been bad, the people would not have persecuted them. I told him that was the same as they did with the Savior and the apostles. We had quite a long talk with him. Their foundation is very weak. He said Satan is bound now. I told him I would hate when he is loosened if bound now. We were kindly invited to take dinner with Isaac Leguire who invited to come back. We spent the afternoon in traveling amongst the people. We gave out 12 tracts today. We were kindly invited to stop over with John Anthony. He and his old wife treated us very well. I read most of a lecture by Chas. Ellis. We also sang songs and bore our testimony. We sang a song through a telephone and heard one which sounded very well. He invited us back. His son Lazarus also invited us to stop with him. 7 mi[les]

Friday – 25 [November 1892] We started out this morning canvassing as before. We went to a Methodist Deacon to get the house to hold meeting in but he said it was not in a fix to hold meeting in, but he gave us some dinner. His name is William Fizelle. We got through with the cove or nearly so about 2 o'clock and we stopped over with John Birchfield. He was very clever to us. Back to stop with him again. 4 mi[les]

Saturday – 26 [November 1892] It is raining again this morning. We started back for Happy Valley. We went to Jas. Correll's place and stopped with them. I started to read some but I had got such a cold I could not read. 11 mi[les]

Sunday – 27 [November 1892] We stayed with them until after dinner. We went to the post office. I got a letter from Bro. Thomas C. reporting all well but Emma Young. She is troubled with erysipelas. I got one from George Davis to answer me. I wrote to the S[unday] School. I also received one from Jane Osborn reporting all well up at Bear Lake. We received one from Pres. [Alma Henry] West telling us to meet him at the bridge over the Little Tennessee River and for Elder [Lewis Alma] Adams to take his place and him [to] labor with me for about three weeks. We stopped over night with David Correll's family. 3 [miles]

Monday – 28 [November 1892] I sent a letter today to Nancy Osborn. We had a bath and change of clothes. Took dinner with them. We went over to Mrs. Sellers and stopped over night with them. We were kindly treated by them. Gayther and we were talking about Kansas and the Indian Territory and we conversed some on the gospel. 1/2 [miles]

Tuesday – 29 [November 1892] We started over the mountain to meet Pres. [Alma Henry] West. Went to Andy Frits and stopped with them in the evening we read extracts from the P[earl] of G[reat] Price. 5 1/2 [miles]

Wednesday – 30 [November 1892] We went over to Houk and got our large valises and took them to Mr. Frits' place. I wrote several songs and studied some in the scriptures. 4 [miles]

Thursday – 1 [December 1892] We took dinner with Mr. Frits then started over to Liberty to stop with Jackson Bly but he was away from home so we trudged over to his father's place at Tomotley. We got there just after dusk. We were treated kindly by them. We sang several songs and chatted until 11 PM. 18 mi[les]

Friday – 2 [December 1892] We started for McGhee's Station on the Knoxville Southern to meet Elder [Alma Henry] West tomorrow. We took dinner with a man S.W. Baily who had been out in Utah. He invited us back. We went over the Tenn[essee] R[iver] on the r[ail]r[oad] bridge. The bridge and trestle work is nearly 1/2 mile long. We stopped overnight with William Hammondtree. They were kind to us and invited us back. 8 mi[les]

Saturday – 3 [December 1892] We went over to the depot to meet Pres. [Alma Henry] West on the morning train but he did not come. We met him and his com[panion], Elder [Lorenzo Wesley] Roundy, sitting about 1/2 mile south of depot. We had a nice chat about four hours. Then we parted. Elders [Lewis Alma] Adams and [Lorenzo Wesley] Roundy going back to McMinn (sic) and Elder [Alma Henry] West and I back to our field. We stopped over night with Mrs. Bly's family. We had a very nice time. We sang about five songs and I led them for the first time. We conversed until 11 o'clock on the gospel etc. 7 mi[les]

Sunday – 4 [December 1892] We bid adieu to the family and started across for the valley where Andy Frits lives and stopped with them. My eye was sore and I went to bed early. 5 mi[les]

Monday – 5 [December 1892] We went over the Chilhoui Mt. (sic) to Happy Valley. We had dinner with Mrs. Correll. After dinner we went to the P.O. I got a letter from A[lma] H[enry] West. We then went over to Mrs. [Sarah Margaret Cauble] Garland and stopped with them. They charged us 25 cents. 10 [miles]

Tuesday – 6 [December 1892] We went to Mrs. Correll and took dinner then went to Andy Whitehead's and stopped overnight with them. We had a nice time and stopped with them until after dinner. 3 mi[les]

Wednesday – 7 [December 1892] I received a long letter from home stating all well then went to Caleb Carpenter's. They were not anxious to hear the gospel. We did not get to talk any on the Bible. 3 [miles]

Thursday – 8 [December 1892] We started over the mountain for Mary Ville (sic). We went on top of the mountain and had a good view of the country. Had dinner with Mrs. Raulson. Stopped over night with them. They were very kind to us etc. and wished us to come back. 7 mi[les]

Friday – 9 [December 1892] We went to Mary Ville (sic) and made a few purchases and put up at the Central House [Hotel]. I sent a letter home and one to Anna Osborn. No elder came. 7 mi[les]

Saturday – 10 [December 1892] We went to Cal Lane's at Seaton. Took dinner with them. We went and spent the evening with William White. We had a very nice time. 7 mi[les]

Sunday – 11 [December 1892] We went back to Maryville to see if the elder had come but he did not so we went around town then went to Wal. Raulson and stopped over night with them or with George and a lady who cooked for him. We sang songs etc . 15 [miles]

Monday – 12 [December 1892] We shouldered our grips and started for Happy Valley. I received a letter from Emma and Tom stating all well at home. We took dinner with Mrs. Correll. We drew cuts to see which should go back to the P.O. to get our mail and it fell to me. We stopped overnight with the Correll family. 14 [miles]

Tuesday – 13 [December 1892] We started at half past six this morning back for Maryville to meet the new elder. We put up at the Eurehee House [Hotel] and had dinner. Then we went and found the elder at the Jackson House [Hotel]. We had a nice time. His name is Thomas W[at]ts Sloan from Salt Lake City. We chatted until bed time then we went back to our hotel. 14 [miles]

Wednesday – 14 [December 1892] We (Elder [Thomas Watts] Sloan and myself) went down to the depot to see Pres. [Alma Henry] West off on the train as he is going to meet Elder [John Hyrum] Koyle. I got my shoes quarter soled. Then we walked out to William White's place at Seaton. We read from the "Voice of Warning," "The Origin of the American Indians." 7 [miles]

Thursday – 13 [December 1892] We started out for Millers Cove. We got on the wrong trail and got lost as it was foggy and came back to where we started before we were aware of it. We took dinner with Mr. White then started out again. This time we got along all right, got over in the cove in good time. Stopped with Joe [John Calvin (JC)] Garland. 10 [miles]

Friday – 16 [December 1892] We went down to Joe Hatcher's to get the Church House to hold a meeting in but he said he had enough of our doctrine and would not let us have it. We conversed some on the scripture. Then we went to Vance Walkers and had dinner. We got to conversing on the scripture and the woman got in such an awful way that she cried like everything. She said it was terrible that we believed in repentance after death. We stopped over night with James Layman and family. They treated us very well indeed. It rained nearly all day. They wished us to hold a meeting in their house.

Saturday – 17 [December 1892] We decided to hold meeting in their house tonight. We took dinner with them then we went to John McNealeys to tell him about the meeting. They had us eat supper with them. We had a good meeting about fifteen present. I spoke about 1 1/4 hours. Mr. McNealy asked us to go home with him and stop over night but we stopped over night with James Layman. 2 [miles]

Sunday – 18 [December 1892] We started over for Happy Valley. We had quite a time getting over some of the streams. We stopped over night with Thomas [Hearon] Heroun. They are investigating the gospel and are warm friends to us. 7 [miles]

Monday – 19 [December 1892] We went down to Ian Correll's place. I had a bath. I got a letter from home stating all well. I wrote a letter to Pres. [Alma Henry] West. We had dinner at the P.O. We went back to the office in the rain. I spoke to the Correll family on the personality of God. 10 [miles]

Tuesday – 20 [December 1892] It snowed last night. We started out this morning for the other side of the mountain to Andy Frits' place. I ordered a pair of shoes made at the shop. 9 [miles]

Wednesday – 21 [December 1892] We went over to Mountainville. I sent a letter to Jane Osborn. We stopped over night with Mr. Bly's family. We read from the Pearl of Great Price. We had a very nice time. I wrote a letter to Elder [Lewis Alma] Adams. 5 [miles]

Thursday – 22 [December 1892] We bid good bye to them and started back for Andy Frits. We ate dinner with them and started over the mountain to Happy Valley. There was snow on the road. We were invited to stop with William Sellers. We had a nice time in the evening reading and conversing on the scripture. 10 [miles]

Friday – 23 Dec[ember] 1892 We stopped the fore part of the day with Widow Sellers. Had dinner with Mrs. Correll then went up to the P.O. and I got a paper from home with a neck tie in it and a box of candy. It made me very home sick to get them. Stopped over night with Albert Hill at the store.

Saturday – 24 [December 1892] We went down to Mr. Correll's and spent the day with them in reading and singing. The bed fell down with us and we had quite an experience. 4 1/2 [miles]

Christmas Sunday – [25] December 1892 We got up as usual had breakfast and I wrote some to our folks at home. We had dinner with the folks there, went past the P.O. and went to Andy Whitehead. We had a nice time. He did not believe that God has got a body as we have. I proved by the Bible that he has and that men have seen him. 2 [miles]

Monday – 26 [December 1892] We spent the forenoon in reading. We waited there until mail time at 3 PM. We took dinner with them. We went over to William Hamilton's on Abram's Creek. I got a letter from home stating all well and one from Anna Osborn stating all well at Bear Lake. We had a nice time at Mr. Hamilton's talking until 12 PM and I explained the resurrection. 3 [miles]

Tuesday – 27 [December 1892] We talked with the same people until two o'clock. We had quite a debate with Jessie Brawner but he soon calmed down and I had my own way. We shouldered our grips and went back to Mr. Correll's. They went to bed early and we sat up and I wrote a letter to Mrs. Osborn. 12 [miles]

Wednesday – 28 [December 1892] We went down to Chilhoui (sic) to get our shoes but the man had not done anything to them. So we told them not to make any. We had dinner and bid Correll's family Good bye and started out for Seaton. I got a box at the P.O. with a Christmas cake in it from Mrs. Osborn then went to Thomas Haroun's. I had a very nice time explaining the gospel. 10 [miles]

Thursday – 29 Dec[ember] 1892 We shouldered our grips and started or rather renewed our journey to Seaton. Stopped at 11 AM and ate the cake sent by Mrs. Osborn. It was very nice indeed. Stopped over night with William White. Spent the evening in singing, etc. 9 [miles]

Friday – 30 [December 1892] We went to Maryville to get us some shoes. We went also to get a box sent to Elder [Thomas Watts] Sloan. We took our clothes to Thomas Riddle's to get washed. We were invited to take dinner at the Jackson Hotel as the proprietor asked Elder [Thomas Watts] Sloan to call and have dinner and it would not cost him anything, but he charged us 25 cents each. Elder [Thomas Watts] Sloan got his box consisting of cake, apples, etc. We bought some coarse shoes. We went back and stopped with Thomas Riddle. We sang some songs. 11 [miles]

Saturday – 31 [December 1892] We tried to get a house to hold meeting in but we failed. James Law said they did not believe in us and he would not let us hold a meeting in the Laws Chapel. We canvassed from house to house and told them what we had to give to the people. We took dinner with the wife of Alex. B. Garumble. We tried to get to stop at ten places and we were turned away all but the last. We got to stop at M. S. Amorine and we were kindly treated by him. 5 [miles]

Sunday – 1 January 1893 We went over to Cal Lane's and took dinner then went to the meeting house then went back to William White's. I read from the Voice of Warning. They were very kind to us. He said as long as he had a biscuit we could have some. He is very kind to me. 2 [miles]

Monday – 2 [January 1893] We started out again this morning canvassing. Went to all the houses and we bore our testimony to the people and gave them a tract. We were invited to take dinner with Giles J. Whitehead. We had a nice time with them. After dinner we went to Thomas Riddle's and I had a bath and changed clothes. Spent the evening in singing and bearing our testimony to them. 3 [miles]

Tuesday – 3 [January 1893] I have traveled 851 1/2 [miles]. We shouldered our grips and started out in a north and westerly

direction visiting the people. We went and visited a gentleman who has charge of the Pleasant Hill Church. He told us he had power to let the other known denominations hold meetings but he would not give us permission to hold a meeting without seeing the other officers. He gave us some dinner. His name is Samuel Clemens. We visited all the houses and talked with the people. We got to stop with a man named Samuel Stevens. He treated us real well. 2 1/2 [miles]

Wednesday – 4 [January] 1893 We went to Maryville to get some mail but I got none. I got a bunch of envelopes. We started out in a north west direction. We were invited to take dinner with James Nichols. After noon we traveled to the houses. We stopped over night with R. P. Chandler. We had a

nice time. They asked us a great many questions about the gospel. I enjoyed myself better than any other time since I left home. He kindly invited us back. 7 [miles]

[Thursday]- 5 January [1893] Peppermint. We started out and visited all the houses along the road. We went to the [post] office but I did not get any mail from home. We took dinner with Widow [illegible]. We stopped over night with Moses Gamble. They treated us well. I read a dialogue between a Mormon elder and a preacher. It snowed some tonight. 6 [miles]

Friday – 6 January 1893 We visited a few houses this forenoon, crossed little River, then recrossed and went to James White's and had dinner with him. He invited us back. Then we started southwest and we went to a man by name Coalter. He did not believe what we would tell him. Then he went and left us. We tried until 6:30 to get a place to stop overnight. Got in at last with Andy Coalter. In the night I got quite a scare. I heard some one coming to the house and they said I am sure they are in there and they came in and it was some of their folks. They meant that the boys had got back from a fox hunt. I thought it was a mob come to whip us. 7 [miles]

Saturday – 7 January 1893 We had a slim breakfast then started out canvassing again. Some refused our tracts and some took them. We had dinner with Widow Seaton. We visited nearly all the places over along Crooked Creek. We went over to Thomas Riddle's and stopped over night with them and had a nice time. 6 [miles]

Sunday – 8 January [1893] We spent the forenoon with them. After dinner we had quite a time with a man Walter by name. He was very bitter against us and very unreasonable. Then we shouldered our grips and went to John Riddle's and we were kindly treated by him. He was very much interested in our doctrine. 2 [miles]

Monday – 9 January [1893] I went to the P.O. and got a letter from Pres. [Alma Henry] West telling about the hard time, some of the elders are having a hard time. They were debating and that was against counsel and Elder [Jedediah Grant] Shumway was arrested and fined 14.70 for saying that a history lied that his opponent quoted from. I got a letter from Elder [Lewis Alma] Adams. I wrote a letter to Mary Phelps, T. C. Young and Pres. [Alma Henry] West. We took dinner with a Mr. Nichols. His wife was very bitter but treated us well. We started for Mountainville to see about Elder [Lewis Alma] Adams' valise. I mailed a pair of garments to Elder [Lewis Alma] Adams. We stopped overnight with M. C. Jones three miles south of Maryville. We had a nice time conversing with him. 7 [miles]

Tuesday – 10 January [1893] We started out this morning and it was blowing very cold. We took dinner with Jack Bly at the Williamson Settlement. Then we started out and went to McGhee's Station to see about Elder [Lewis Alma] Adams' valise and it had just been sent off. We went to William Sly's place at Morganton and had a nice time. 19 [miles]

Wednesday – 11 January 1893 Morganton. We arose in good spirits. I wrote a song for Mattie Bly. We started back for Seaton. Called at a man's place for dinner. His name is Lorenzo W. Thompson. He lives in Loudon Co. He was very kind to us invited us to stop overnight with him which we did. He told us some stories about the war. One was about like this: when his father held slaves and one would get the stomach ache they would send after the best doctor, but if one of his own sons he could wait until morning. 4 [miles]

Thursday – 12 [January 1893] Greenback. We started out about 8 o'clock. He wanted us to stop over the day with him. It snowed last night. We went in to three houses for dinner but they did not invite us to have any. We called at Maryville and got 10 cents worth of crackers and cheese. We went over

to Samuel Clemens' to see about getting Pleasant Hill Chapel but he decided, and the others, that we could not have it. We went over to Thomas Riddles' to stop all night but he was away from home so we pulled our weary selves to John Riddle's and was kindly treated by them. I went over to the P. O. and got a letter [from] Isabel, my sister and one from David Osborn. They stated all well, only some of the children were troubled with colds. We spent the evening in singing and talking. 19 1/2 [miles]

Friday – 13 [January 1893] Seaton. It is very cold this morning. We are spending the forenoon with Mr. Riddle in conversing on the Principles of the Gospel and singing. Some neighbors came in and spent part of the forenoon. We ate dinner then went over to Uncle Billy White's and had the usual good treatment. I read a lecture on the Mountain Meadows Massacre by C. W. Penrose. We retired to bed early at 7.15 P.M. 1 [miles]

Saturday – 14 [January 1893] We arose about 6 AM and had breakfast. Spent the forenoon in reading and talking. It was reported that one of (sic) were killed while at Greenback, but the Devil is busy starting these stories. We had dinner. Then started southwest to Abe Lane's place and stopped over night with them. We sang songs and conversed a little on the gospel as we believe it. 3 [miles]

Sunday – 15 [January 1893] We had breakfast then started back for Uncle Billy's through the deep snow as it snowed about ten inches. We took dinner with our friends and had some walnuts. It was very cold tonight. 3 [miles]

Monday – 16 [January 1893] Uncle Billy. 94 1/2 [miles] We woke in good spirits. We had dinner, or rather breakfast, then bid good-bye to our good friends. Went to the P. O. for letters. Got letter from Mrs. Osborn stating all well. We went over to Thomas. Riddle's and spent the day in studying and reading. We also spent the night with them. We were going to have a bath but it was so cold that the folks needed the room. They told us the thermometer was down to 20 degrees below zero at Maryville. 3 [miles]

Tuesday – 17 [January 1893] Seaton. We started out through the deep snow for Maryville as Elder [Thomas Watts] Sloan wanted some boots. I sent a long letter home. We started north for Maryville along the Rockford Road canvassing. Visited the houses. We tried and were turned a way from two houses and got to stop with John Eagleton and we were kindly treated by them. We spent the evening in talking upon different topics. Spent a good night's rest. They invited us back. 7 [miles]

Wednesday – 18 [January 1893] 25 miles north of [illegible] We started out in a snow storm and it snowed all day. We went to six places. We stopped a long time at each. We stopped for dinner with Husten Edmondson and we had nearly four-hours talk with them. They invited us back. One place we went to, and as we started off, they gave us a paper the Gospel Messenger and we read a terrible piece against the Mormons and we went back and contradicted it and bore a faithful testimony to the cause of truth. We stopped overnight with W. B. Taylor who treated us well but we did not get to talk much on the gospel. Elder [Thomas Watts] Sloan read from the "Voice of Warning the Kingdom of God." We sang a few songs and had prayers. 2 1/2 [miles]

Thursday – 19 [January 1893] We started out about nine o'clock. We would stop quite a while at each house where there were men. We took dinner with Hugh Wrinkle who was very much interested in our conversation. I left the book entitled a Public Discussion, by Ben E. Rich and Richard Hartley. They invited us back. We stopped overnight with W. S. Russell. They treated us very kindly. He was squire of the town Rockford. 2 [miles]

Friday – 20 [January 1893] Rockford. The thermometer registered 4 degrees below. We went to the Rockford Cotton Mills and the Sup[erintenden]t Fred D. Toof showed us through the entire process. Then he sent home and told his wife that we would be there for dinner. At dinner he asked us to stop overnight with him and we promised to. We went and tried to get a church to hold meeting in. We first tried the Baptist and they are going to have a meeting next Sunday. Then we tried for the Presbyterian. We got consent from a Mr. Anderson, a deacon. We will go and try some others in the morning. I had a nice conversation on the gospel with a young lady, a graduate from the Presbyterian College at Maryville. Her name is Jennie McCollough. We spent the day very pleasantly indeed and also the evening. We sat up until 11 o'clock. We had a very nice time indeed. 2 [miles]

Saturday – 21 [January 1893] Rockford. We went three miles north to see two more elders if we could get the house. There (sic) names are McBath. The young man was not very bitter. But the old man was very abusive to us and would not let us have it. So we started back downhearted and we stopped and took dinner with J. R. C. Anderson. He was very kind and obliging to us. His granddaughter Jennie McCollough was kind to us. She told him that we had opened her eyes in the scriptures. I wrote a letter to Nancy Osborn in the Cotton Mill Office. We stopped overnight with J.S. Wrinkle. In the evening Squire W. S. Russell came in and I explained the different principles of the gospel. I enjoyed it very much and they seemed to enjoy it. Mr. Wrinkle said he would try and get a house to hold a meeting in. 6 1/2 [miles]

Sunday – 22 [January 1893] Rockford. We had breakfast and we then talked with them. Then two men came in, Huse Taylor and a German, and we had a very nice time talking on the gospel. They were very much interested in our doctrine and liked it very much. I went over to Mr. Wrinkle's brother's and had a nice conversation with him. There is nothing so nice as talking to appreciative listeners. We started back for Maryville. We were kindly invited back. We stopped with Samuel Thompson. We were kindly treated by them. I talked on the necessity of baptism and the officers of the church. They invited us back. We went in Maryville. I did a little trading. 4 [miles]

Monday – 23 [January 1893] I wrote some of this day's proceedings in yesterday's. Going out of Maryville we met several friends James Layman and wife, Uncle Billey White and others. We took dinner with Thomas Riddle's family then went to the P.O. I got a nice letter from Sisters Maggie and Isabel stating all [is] well at home. We stopped overnight with James Everett, but in the evening we went to Mr. White's and got some tracts. We started out because Uncle Billey was not at home. We stopped for dinner with Samuel Henry. 9 [miles]

[Tuesday – 24 January 1893] We spent the day in recanvassing. Some refused to read any farther. They were the Widow Everett and a family by the boom on Little River named Gamble and of course we will not go back. We stopped overnight with R.R. Davis. They did not say much. 5 [miles]

Wednesday – 25 [January 1893] Ellajoy. We started out. It is a nice day but it is very wet underfoot. We started for Rockford but we got on the wrong road and of course it took us longer. We had dinner with George Brakebill about three miles from Rockford. We rode about two miles with him. We called in to a house. Their name is Caughron. One of their sons has been out to Utah and he said he caught cold while bathing. We went off the road to see Gus. Henry one of the school trustees and to try and get to hold a meeting in the school house. He gave his consent. We went about 2 1/2 miles northwest of Rockford to see the other trustee by [the] name of John Godard. We stopped overnight with him. 11 1/2 [miles]

Thursday – 26 [January 1893] Rockford. Mr. Godard gave his consent. We then went to Jacob Wrinkle and had dinner. We also got consent from a Mr. Wright, a darkey, the other trustee. The old Gentleman James Taylor asked us if we would hold a meeting if he would get the house. We told him we would. We went to the office of the Rockford Mills and I wrote a letter to T. C. Young, my brother. Mr. Toof the manager asked us to go and stop with him but we wanted to see Gus. Henry about getting consent to hold a meeting in each of the School houses under their control. He was willing. We stopped over night with him. They were very kind to us. We spent the evening in explaining the gospel and singing. He invited us back. 3 [miles]

Friday – 27 [January 1893] Rockford. We started out canvassing to all of the houses. We had a long talk with Widow McCarrell, a Baptist lady. She told us the way she thought the scriptures mean and of course we told her the way we thought. We were asked to stop overnight with Capt[ain] J. R. C. Anderson but, as we promised to stop with Fred Toof, we decided to go tomorrow night. We spent the evening very pleasantly with Mr. Toof and wife. Had a nice supper and breakfast. 1 1/2 [miles]

Saturday – 28 [January 1893] Rockford. We spent the forenoon at Mr. Toof's in studying. We took dinner then we went over to the School House and cleaned it out for the meeting tomorrow. We then went canvassing. We had a nice conversation with a young Dr. Bush. Mr. Toof asked us to come and spend the day tomorrow with him and we accepted. We crossed the River to tell the people on the other side about the meeting. We then went to Mr. J. R. C. Anderson's as we had promised and spent the evening until 11 PM in explaining the principles of the gospel, the different sub[jects]: Faith, Personality of God, Repentance, Baptism and [the] Holy Ghost. I enjoyed it immensely. 1/2 [mile]

Sunday – 29 [January 1893] Rockford. I took the sub[ject] of bap[tism] for the dead and [the] pre-existence of spirits, and spoke about where the Savior went after being put to death. We then went up to the Presbyterian House to Sunday School, but they had none. We then went back to Fred Toof's and had dinner. Then we adjourned to the school house and held meeting. We had a good turnout. I spoke 55 minutes then Elder [Thomas Watts] Sloan spoke. We had very good order. John Godard refused to let us have the houses, that is the school houses under his control, although the others, Gus Henry and a Mr. Wright, were willing. Mr. Toof wished us to stop overnight with him but we thought it best to start on toward Maryville. We stopped with Mr. Edmondson who we ate dinner with before. 4 [miles]

Monday – 30 [January 1893] We started out and went to Maryville and then went over to Seaton P.O. and got the mail. I got a letter from Big Pine that Elder [Alma Henry] West sent that was written by T. C. and Emma Young in September. I also got one from home written by T. C. stating all well. Wilford Richards sent one from V[irgini]a giving an account of his labors. One from Elder [Lewis Alma] Adams stating his family were not very well. I got two pair[s] of socks from home. I wrote a letter to Pres. [Alma Henry] West. We then went over to Uncle Billey's and spent the night in singing and talking. 9 [miles]

Tuesday – 31 [January 1893] Seaton. I cut Elder [Thomas Watts] Sloan's hair and also two boys' hair. We then went over to Mr. Thomas Riddle's and had a bath and changed. I was studying some in the gospel. 3 [miles]

Wednesday – 1 [February 1893] I [have] traveled 1,015 [miles]. We went to Maryville. I had a tooth filled. Out of town and started to recanvass. We (sic) were many that they had enough of our tracts. We spent the night with J. Whitehead East of Maryville. 19 [miles]

Thursday – 2 [February 1893] Seaton. I went over to Thomas Riddle's and got my eye water bottle as I forgot it. We went over [to] the Wells Town and we only got to leave one tract there. They all had enough but two families, so we will not need to go over that again, only to those two houses. We fasted this morning. We called on William Nichols and had dinner, which I enjoyed very much as I was hungry. We started out canvassing. We were treated very shabbily. Nearly all refused another tract. Some told us they did not want to talk with us. We stopped overnight With James Lowe. He treated us quite kind. 7 [miles]

Friday – 3 [February 1893] No time. We were treated very cold today. We had dinner With Granvil Seaton. We had crackers and peanuts as his wife was gone. We went to Richard Chandler's and was treated kindly. 2 1/2 [miles]

Saturday – 4 [February 1893] Peppermint. I wrote a letter to the folks at home. We visited houses all along and were treated very coldly and nearly all refused tracts. We had dinner with Clarke Wilder and had a nice talk with them. We went to Maryville. I got a letter from Maggie stating all well. We stopped overnight with Cal. Stevens. He was very obstinate on the gospel. He wanted me to perform a miracle. I asked him if he believed. He said he did. I told him I would cut his arm off but he wanted me to raise a sick girl and I could make a good deal of money. I told him the Lord did not work that way. 7 [miles]

Sunday – 5 [February 1893] Maryville. I wrote two letters, one to Heber Perry and wife and one to W.W. Richards in answer to one I got from him. We went to Thomas Riddle's and wrote the letters and had dinner then went to John Riddle's but he was gone and we did not stop. We asked to stop over night with Mr. Armoline but he said he expected company and we went over to Uncle Billey's and got the usual welcome. 6 [miles]

Monday – 6 [February 1893] Seaton. We went over to the office but got no mail. We then went to Uncle Billey's and got dinner and started for Millers Cove. We stopped overnight with John Webb, as our friends were away from home. He did not want to hear the gospel. 4 [miles]

Tuesday – 7 [February 1893] Millers Cove. We started out through the rain for Happy Valley. Had dinner at Thomas Heroun's. He said they had threatened us at Cades Cove. After dinner we went to David Correll's on Panther Creek. We spent the evening in singing. 13 [miles]

Wednesday – 8 [February 1893] Rich Woods. I visited the slate works, dinner with William Hamilton – Baptist Preacher. He dare bore (sic) my testimony to him. Stopped with Thomas [Hearon] Heroun singing etc. 6 [miles]

Thursday – 9 [February 1893] Happy Valley. We bid good-bye and started for Cades Cove. Arrived at noon. At dinner with Noah Brockfield, who we stopped with before. This cove is about 1 1/2 by seven miles. We gave out five gospel pioneer tracts. We stayed with John Myers. Spent the evening in reading a book [illegible]. He was very kind to us. 12 [miles]

Friday – 10 [February 1893] Cades Cove. We started out this morning to get a house. We went to Wit Shields, one of the committee [members] of the Baptist Church, but he did not think we could get the house. We had dinner with Mister William Oliver. We asked Squire Lawson for his house but he would not let us. He said we did not believe the Bible. We then tried to get the school house. Dan Cable, one of the directors, gave us his consent and we went to see the other but he was gone. We visited 17 houses and gave out 15 tracts. We stayed overnight with H. W. Myers. He treated us well. We Sang songs etc. 7 [miles]

Saturday – 11 [February 1893] Cades Cove. The other director, Mr. Spraddlen, did not come home so we cannot have a meeting this time. We canvassed all of the houses along as we went. Only one refused our tracts, that was William Frazel's wife. We ate dinner with Joseph Lequire. His wife started in on us about the gospel but she soon became mum. We were invited to stop overnight with William Blair of Spruce Flats, east of Cades Cove. They treated us very kindly. We visited 16 houses. He invited us back. 8 [miles]

Sunday – 12 [February 1893] Spruce Flats. Spruce Flats is a nice little cove with three families, some very large trees, one it took both Elder [Thomas Watts] Sloan and myself twice each to reach around it. We took dinner with Robert A. Flowers who was very kind to us and invited us back. We then went to Lazarus Anthony's and spent the afternoon in talking to the people on the gospel. Went to the P. O. with Elder [Thomas Watts] Sloan and stopped overnight with Mr. S. Anthony. 9 [miles]

Monday – 13 [February 1893] Cades Cove. We were invited back. We canvassed along to the houses. Mr. Ike Tipton asked us to stop with him and have dinner. I saw a boy 22 years old who looked about 8 and his bones are all breaking with bone serofulous (sic). I posted three letters, one to Maggie, one to Jane Osborn and one to Pres. [Alma Henry] West. We went over a very rough road to Chestnut Flats and stopped with G. W. Powell's, a very quick spoken man. 12 [miles]

Tuesday – 14 [February 1893] Chestnut Flats. Mr. Powell charged us 25 cents each. We paid it and started out a little farther up the Flats. There is some very fine trunks here, poplar and chestnut. The man Powell has a large apple orchard and makes brandy. We got consent from Dan Cable to hold a meeting in each school house. Not getting any dinner, we made out with brown sugar. We got a hesitating consent from N. Spraddlen to hold a meeting but we will have to ask the other director. Stopped overnight with Noah Birchfield. 8 [miles]

Wednesday – 15 [February 1893] Cades Cove. We started back for Happy Valley in the rain. Got to Thomas [Hearon] Heroun's about noon. He has quite a novel rig to use instead of a bellows. It is a hollow log about six feet long and both ends stopped up and the water brought about 5 feet over it and let down through a spout into a hole in the log on top close to one end like this air [illegible] water escape. It works like a charm. We spent the evening very pleasantly in talking on the gospel and singing. 10 [miles]

Thursday – 16 [February 1893] Happy Valley. It is raining again this morning. We were just starting out but it commenced to rain and we stayed until 11 o'clock. We went to William Hamilton's and took dinner. Had a nice conversation on the gospel. We had quite a time getting over Abraham's [Abrams] Creek. William Hamilton took us over in a skiff. We stopped overnight with Correll family. 7 [miles]

Friday – 17 [February 1893] Rich Woods or Panther Creek. We started out this morning about 8 o'clock and it started to rain very hard and we went into a house that had the slate machinery. We went to the commissary on Abrams Creek. I got two white shirts. The water in the Little Tenn[essee] River was very high. This afternoon was nice. We stayed with Andy Frits. They were glad to see us. 12 [miles]

Saturday – 18 [February 1893] Alleghany Springs. We started out for Seaton to get the mail. I got 5 letters: one from T. C. Maggie; and Isabel; and one from Nancy O[sborn]; one from George Dinsi; and one from M. J. Richards. Stopped overnight with Uncle Billey. 19 [miles]

Sunday – 19 [February 1893] Seaton. I wrote a letter to M. J. Richards. We were writing and I read some sermons in the Deseret News. We went this afternoon to John Riddles. We asked him if we

could stay overnight with him. He first refused us as he was going to meeting. Then he called us back and we kept house and he went to meeting. 1 [mile]

Monday – 20 [February 1893] Seaton. I got a paper from M. J. Richards. We had quite a wordy argument with John Riddle. He wanted us to heal a sick or, rather, cripple person. We took dinner with Thomas Riddle and had a bath and change. He told us we would have to go off and not stay overnight as he was expecting sickness. We started out with our duds. We were turned away four times and got to stay overnight with A. F. Brown. We had a room to ourselves and they never came in at all so we just went to bed when we got ready. He lives one mile out east of Maryville. 5 1/2

Tuesday – 21 [February 1893] Maryville. We started out and went to Maryville. I got a deed about my land for R. Henderson signed before a notary and Andrew Gamble. I got a letter from Anna Osborn stating all well. We had dinner with W. S. Graston. He treated us very kindly. We had a nice conversation with James Waylin. We started out for Friendsville and visited along the road. 4 PM. It is raining very hard. We visited seven houses. We got to stop with W. M. McClanahan. He was very kind to us. 3 1/2 [miles]

Wednesday – 22 [February 1893] Pistol Creek, 2 1/4 miles from Maryville. We started out in the mud. We had a very cold reception today. We tried to get the Tabor Meeting House but Mr. Froo refused it. We read an account of the death of two of our Elders in Sevis (sic) Co. Tenn[essee] by a mob, but we did not know the truth of it. We stayed overnight with G. G. Blouner, who was very kind to us. He lives in Middle Settlement, 2 1/2 miles from Louisville. He invited us back. 3 [miles]

Thursday – 23 [February 1893] Middle Settlement. Mr. O'Connor had us stay and take dinner with him. We then started to canvass along the road. We stayed overnight with G. M. D. Miser in the Miser Station, a nice little town of about 20 families. Mr. Miser gave us permission to hold a meeting in the school house and we will hold in it if we cannot get the meeting house. We visited 21 houses. 3 [miles]

Friday – 24 [February 1893] Miser Station. We visited a marble quarry which was quite interesting. We took dinner with J. P. C. Davis. We tried for the meeting house but were not successful. We canvassed along the road towards Friendsville. We visited another marble quarry. We got to Friendsville about half past five. There are about fifty or sixty families. We had to try 11 times before we could get to stop overnight. We at last got to stop with a section boss named John Davis. They were very kind and invited us back. 5 [miles]

Saturday – 25 [February 1893] Friendsville ten miles from Maryville. I wrote a letter to Nancy Osborn. We were refused the meeting house. Mr. Jasmes B. sent for us to come and take dinner with him. We enjoyed it very much. We went back to Miser and cleaned the schoolhouse with hoe and broom, it was so dirty to hold [a] meeting tomorrow as they refused to let us have the church house. We stayed overnight with Matthew Anderson, who was very kind to us. We spent the evening in sing[ing] and talking. 5 [miles]

Sunday – 26 [Febraury 1893] Miser, 8 miles from Maryville. We went to meeting today. The minister was a George Butler. We were invited to take dinner with John Smith. We had a very nice meeting of 60 or 70 persons. I took charge. We were filled with the Spirit of God. After meeting I talked about 1 1/2 hours to about ten young men. We stayed overnight with Melville D. Cox a mile out from Miser. He invited us back. 2 [miles]

Monday – 27 [February 1893] Miser. We started for Maryville canvassed along the road, had dinner with William G. Craig and we were invited back. We stayed in the hotel Eurokee. I got a letter from home stating all were well. I also wrote one home. 8 [miles]

Tuesday – 28 [February 1893] Maryville. Spent the forenoon at the hotel. I did a little trading. I wrote a letter to Pres. [Alma Henry] West. We started out north, stopped overnight with Samual Cowan. He was very kind to us. His house is in Springfield, 2 miles out. 2 [miles]

Wednesday – 1 March 1893 Springfield. We started out recanvassing. We took dinner with Mrs. John Eagleton, a very nice one indeed. We started in to get consent to hold a meeting in the Eagleton Schoolhouse. Messrs (sic) Mitchell, Eagleton, Kidd and Laurance were the trustees and they gave consent. We stayed overnight with Samuel Thompson, two miles out from Maryville. We went to town to see Mr. Laurance, and he gave his consent. 7 [miles]

Thursday – 2 [March 1893] 1 1/2 miles from Maryville. We went into Maryville. We went back to Springfield to give out about the meeting on next Sunday. We fasted this morning and took dinner at Mr. Mitchell's, and I enjoyed it very much as I was hungry. We stopped overnight with C. C. Haggard at Peppermint, 4 miles out from Maryville. We bore our testimony to them.

Friday – 3 [March 1893] Peppermint. We started out as usual. We had a long talk with J. P. Hook on the gospel. He said he did not believe our doctrine but he invited us in and we had dinner. We visited about ten houses and stopped overnight with John Brown. Now it is raining. 5 [miles]

Saturday – 4 [March 1893] Rocky Ridge. It snowed this morning and was [a] very cold to day. We did not have any dinner today. We cleaned out the schoolhouse for [the] meeting tomorrow. I was turned around all day. We visited all the houses along our route. We went into Maryville and stayed at the Eureka (sic) House. I wrote a letter to Anna Osborn. 5 [miles]

Sunday – 5 March [1893] Maryville. We started out for Eagleton about nine o'clock. I got one hundred no. 1 tracts. There were about 27 [people] at [the] meeting. I spoke one hour and ten minutes, then Elder [Thomas Watts] Sloanspoke a short time. Mr. Henry Moseley asked us to go and have dinner with him, which we did. Started about 3 o'clock for Rockford. Stopped with Jacob Wrinkle. We had quite a conversation on the gospel. 7 [miles]

Monday – 6 [March 1893] Rockford. We went to Mr. Self, a Baptist deacon, and we got consent to have a meeting in the Baptist House next Sunday. We had dinner with Fred Toof. He also wanted us to stay overnight but we refused as we were going to start for Knoxville. We stopped with A. H. Pickens on Stock Creek in the south edge of Knox Co. We did not have any supper. He treated us kindly. 5 [miles]

Tuesday – 7 [March 1893] Stock Creek. We started out for Knoxville. Got in town about ten o'clock. It is a very busy place. We visited the ice factory, cooper shop and the cemeteries, the National [Cemetery] and the Citizens [Cemetery]. We put up for the night at a private boarding house. 10 [miles]

Wednesday – 8 [March 1893] Knoxville. We went through the iron works. It was very interesting to see the different processes from the pig to the small red. We next went through the marble work, then the furniture house, then a large woolen factory that employs about 500 persons, a great many girls. We started back for Rockford about one o'clock. It rained like everything. We stayed with a man named Wells on the south edge of Knox Co. We did not get to talk much on the gospel. 9 [miles]

Thursday – 9 [March 1893] Stock Creek. We had a warm talk on the gospel with the family. They spiritualized everything. We got some crackers for dinner. Mr. Toof had us go with him and stay overnight. He treated us kind as usual. 4 [miles]

Friday – 10 [March 1893] Rockford. We went and spoke to James Sarmns (sic) about the Baptist House but he said we could not have it now he promised it, that is [the] deacon Self. We had a long talk on the gospel. He went home to dinner and left us standing. Mr. Ben. F. Anderson invited us to his place for dinner and his wife asked us back. I sent a letter home to the folks. We went southwest of Rockford and canvassed. We stopped with Hugh Taylor. They treated us well. 2 [miles]

Saturday – 11 [March 1893] Rockford. Ate breakfast and started out visiting the different houses. We were talking with Emerson Wrinkle and it started to rain and he had us go into the house and we had dinner with them. We went over the r[ail]r[oad] bridge. Called at the houses on the north side of the river. It rained very hard about 45 minutes. We stopped overnight with Gus. Henry. 3 [miles]

Sunday – 12 [March 1893] Rockford. We ate breakfast and stayed until 11 o'clock and Mr. J. P. T. Self invited us up to dinner, and of course we went. We then went down to the meeting house to see if there would be enough to hold an open air meeting but there was not enough. We went to Herman Toof's and had a long talk on the gospel, then with Fred Toof and was treated as kind as usual. 1 [mile]

Monday – 13 [March 1893] Rockford. We canvassed most of the houses north of the river with gospel pioneer tracts. We gave 22 tracts. We also visited houses along the r[ail]r[oad]. We took dinner with A. A. Creasman. He is interested in the gospel. We were invited to stop overnight with Jonathan Eagleton, which we gladly accepted. 5 [miles]

Tuesday – 14 [March 1893] Springfield. We started bright and early for Maryville. I got a letter from home, one from Jane Osborn, one [from] A[lma] H[enry] West, one J[oseph] M[orris] Phelps, and one from the office at Chattanooga. All [is] well but Elder [Joseph Morris] Phelps; his health has not been good for two months. We had dinner at the hotel and a wash and change of clothes. I wrote several letters: one to Jane Osborn; Jode Phelps; and Pres. [Alma Henry] West. We stopped overnight with Mrs. Nichols whose husband was good to us but he died about a week ago. 1,288 miles up to date. 5 [miles]

Wednesday – 15 [March 1893] Two miles out from Maryville. We went over to Jonathan Riddle and had dinner. Then went to Uncle Billey's and was treated as kind as usual. We retired early. 5 [miles]

Thursday – 16 [March 1893] Seaton. It is quite cold this morning. We stayed and spent the forenoon with Uncle Billey, had dinner, then started over for Millers Cove. Stayed overnight with James Simon and was treated as kind as usual. They made some molasses candy and the dog got away with it. I sang three or four songs. 3 [miles]

Friday – 17 [March 1893] Millers Cove. We went down the cove and left a G[ospel] P[rinciples] tract with all that wanted one. We went to Slim Walker's place, knocked at the door and they said, "There is no one here." We then went to the kitchen and knocked and they asked, "What do you want?" I told them a book of mine. Mrs. Walker got it, then we left. Joe [John Calvin (JC)] Garland asked us to go to the house and he would get his wife, [Sarah Margaret Cauble], to get some dinner for us. It was very kind of him and he would have us stop overnight with him. So we did. I sang two songs alone as Elder [Thomas Watts] Sloan had a cold. 4 [miles]

Saturday – 18 [March 1893] Millers Cove. It is snowing this morning. We stayed with Mister [Joseph John Calvin (JC)] Garland on account of the snow until about two o'clock. We then went to Granvil Fars, but he has had enough of the gospel. We stayed overnight with John McNeilly. He treated us very kindly. We read the no. 2 tract. I sang two songs. 1 [miles]

Sunday – 19 [March 1893] Millers Cove. We started for Happy Valley. Mr. McNeally invited us back. We went to Thomas [Hearon] Heroun's and was treated as kind as usual. We spent the afternoon and evening in singing and talking. 7 [miles]

Monday – 20 [March 1893] Happy Valley. We spent the forenoon with Mr. [Thomas Hearon] Heroun. I helped him clear off some land. We took dinner. Then went to William Hamilton's and was kindly treated as usual. Dr. Lawson told them that we have the truth and it strengthened them in the belief that we have the truth. We had a nice time conversing on the gospel. 3 [miles]

Tuesday – 21 [March 1893] Abrams Creek. We went to see the old man Brawner. He is dying. He said he had believed as well as he could that they were right. He believes we have the truth. We went over to see Mr. Butler but he was not at home. We had dinner with Dan Ma[illegible]ison. We then went over to Andy Whitehead. We had some talk on the gospel. He believes that they did not always immerse in Bible times. 4 [miles]

Wednesday – 22 [March 1893] Happy Valley. We started out for Mr. Butler's place about ten o'clock. We had a very warm conversation on the gospel. He is a Quaker. He did not think that Peter and Paul was commanded by the Savior to baptize the people. We had dinner with him. Then started for Boyd McMurray's across the [Little] Tenn[essee] R[iver] in Monroe Co. We paid ten cents each to be ferried over. He treated very well. We had a nice conversation on the gospel. Some of our elders had been there. 7 [miles]

Thursday – 23 [March 1893] Chilhowee. We went up to David Correll's. We arrived there a little before noon but they never gave us any dinner. We could see that they were turning against us. We expected that Mr. Correll came home at night but we found out he was burning a bit of coal. We went away from the house to see the boys load some logs. When we came back we found our grips out doors. So we started off for good. We went to Thomas [Hearon] Heroun's and stayed overnight. We were treated kind as usual. We were thunder struck by the actions of Mrs. Correll. Spent the evening as usual in talking. 10 [miles]

Friday – 24 [March 1893] Happy Valley. We arose with the intentions of starting out for Millers Cove but a man Andy McCulley came and I had a long talk with him on the gospel. I read a lecture delivered by Andrew Jensen titled "Was Joseph Smith a Prophet." After dinner we went on the hill and split fence rails. In the evening I had another conversation on the gospel with them. 1 [miles]

Saturday – 25 [March 1893] Happy Valley. We started for Millers Cove about 8:30. Had dinner at Neuberts Mills'. He invited us back. We visited some houses in the cove that we missed before. We stayed with Joe [John Calvin (JC)] Garland. I took up salvation for the dead and some of the other principles of the gospel. 8 [miles]

Sunday – 26 [March 1893] Millers Cove. We went down the cove to M. A. Stalens and had a long talk on the gospel. He invited us back. We then started out for Seaton after eating dinner with him. We called in to Tobe Gambles to get the "Voice of Warning." He said he did not believe it. We stayed with Uncle Billey and was treated kind as usual. 7 [miles]

Monday – 27 [March 1893] Seaton. About 4 AM we started out from Uncle Billey's for Maryville to have a bath and change of clothes. I got several letters, one from home, Emma, Nancy Osborn and Anna Osborn, and A[lma] H[enry] West. He wrote to us (Elder [Thomas Watts] Sloan and I) and wished us to act as president until Pres. [J. Golden] Kimball chooses one. We had dinner at the hotel. I wrote a letter home, one to David Osborn and one to the office at Chattanooga. I retired at 11 PM after reading and writing. 7 [miles]

Tuesday – 28 [March 1893] Maryville. I spent most of the forenoon reading in the hotel before I start out on our trip. We started [at] 11:30 on the Morganton road. We went to all the houses that were any ways close to the road. We tried four places to get a place to stop overnight. We stayed with D. B. Langford four miles southwest of Maryville. 5 [miles]

Wednesday – 29 [March 1893] Graston. We started out about 8:30 to get a meetinghouse or schoolhouse. We first went to see James Scott a deacon of the Laurel Bank house. We hunted about two hours but we could not find him. We went back to his house where we left our grips and had dinner. He shortly came home. He refused the house to us. We asked for [the] reason and he said they were prejudiced against us. We then started to find the directors of the schoolhouses. J. T. Kinnick lives at Clover Hill and he was not at home. We tried five places to get to stay overnight. We then went back to Mr. [J. T.] Kinnick. We asked him if we could have the houses to hold meetings in as they have four under their control. He gave his consent. We asked if we could stay overnight. He said he did not think he could keep us. But his wife who is afflicted with Rheumatics said, "They are strangers. Let them stay." I appreciated it. "Bless her heart." They treated us fine. 12 [miles]

Thursday – 30 [March 1893] Clover Hill. We started across the country to see David Cosner. We called at the house but he was not at home. We then started for Mr. Willocks the other trustee but he was not at home. We had a talk with a big fat fellow and he was very insulting indeed. He said we were impostors and said as much as we told lies. We stopped Mr. Cosner on the road and asked him for the house and he said he would not give his consent. We asked him why and he said there were too many preachers. We were going to explain and he said to his driver, "Go on," and he went and left us. So we were throwed (sic) out of a house after trying two days. We went to see David Langford to tell him we could not get the houses and he asked us to stay with him, which of course we accepted. We had a talk on the gospel. He invited us back. 9 [miles]

Friday – 31 [March 1893] Graston School. We were invited back when we left. We left a tract with (sic) all along the road. We had dinner with Thomas Russell who was very kind to us. We talked between two and three hours with him. We called at one house and a woman told us, "We have no use for you, just hit the road," and of course we did. We stopped overnight with W. A. Lane close to Brick Mill. 6 [miles]

Saturday – 1 April 1893 1,387 miles. Brick Mill. Started out about nine o'clock canvassed along the road towards Loudon Co. We went to see Mr. Joseph McCaul, he being one of the school directors for the southwestern part of Blount Co. We had dinner with him but he refused the schoolhouses. We stayed overnight with S. W. Thompson at Greenback. They treated us kindly as they did the other time. 3 [miles]

Sunday -2 April [1893] Greenback. Mr. Thompson wished us to get the Union Meetinghouse to hold a meeting in tonight. We went to see one of the officers named P. D. Hammondtree but he was not at home. We next went to see Mr. J. T. McCullum. He gave us leave to hold a meeting. Took dinner with him. Went to Sunday School. He asked us back after school. It was given out that we would hold

meeting at early lamp light. Mr. McCullum asked us to stay with him until we went off. There was quite a crowd came. Elder [Thomas Watts] Sloan spoke first. I spoke about one half hour. They kept very good order. He very kindly invited us back. 3 [miles]

Monday – 3 [April 1893] Greenback. We started out 8 AM for Mr. Bly's place close to Morganton. They treated us kindly and was glad to see us. We spent the day in talking on the gospel. We went to a neighbor's named Lowry. Spent the evening with Mr. Bly in explaining the gospel. I also read a letter of the late David H. Cannon. A very good one. A very nice day. 3 [miles]

Tuesday – 4 [April 1893] Morganton. We started out about 9 AM with a warm invitation to go back. It rained some last night, was a little muddy. We started back for Maryville. We went out of our way to get leave from Davis Miller to hold meeting in the Clover Hill Churchhouse but he was not at home. We tried to get a place to stay overnight. He asked us what ministers we were. Then he said, "No, I will not keep you." Another fellow told us that he was boarding with a widow but we found out later he was lying as he had a home. We tried six places before we could get to stay. We at last got to stay with Bert Carver. Although poor, he was kind. 12 [miles]

Wednesday – 5 [April 1893] Clover Hill. Left Mr. Carver's for Maryville at 7 AM. We stopped at Mr. David Weir's and got consent from him to hold a meeting in the Clover Hill House but we have not seen the other one yet. I got a letter from home stating all [are] well, one from Jane Osborn saying they were quite well and one from A[lma] H[enry] West telling how happy he was now he had got home. We had dinner at Peter Wallser's. It rained and [I] wrote a letter to A[lma] H[enry] West. We then went past Clark Wilder's place and their grandson said we could stay overnight but we found out after that we could not. We stayed with Richard Chandler at Peppermint. They treated us kind as usual. 11 [miles]

Thursday – 6 [April 1893] Peppermint. We started out about 8:30 this morning. We went to Maryville, then started west for [illegible]. We called on Jasmes Whalen one mile from Maryville. He is investigating thoroughly. I read two sermons, one by George Teasdale, the sub[ject] First Principles of the Gospel and one from Brigham Young. He invited us back. We went to four new houses and two [they] refused tracts. We went to F. M. Brown's place and at Long Hollow. He and wife were away from home and the boys were in bed but they got up and gave us some supper. They treated us kindly. 10 [miles]

Friday – 7 [April 1893] Long Hollow. We started out at 8:30 to get the Thompsons Chapel. The men who had it in charge were Samuel Thompson, James Curtis and Lem Talent. All gave their consent. We had dinner with John S. Smith. He invited us back. We stopped overnight with Charley Johnson. They were kind to us and played some nice music. 8 [miles] We decided to quit using pork.

Saturday – 8 [April 1893] We started out about 9 AM to tell the people about the meeting. Canvassed over some new country around the chapel. We went about noon and swept the floor. Then we went to William A. Craig and had dinner. They are friendly to us. We were treated very shabbily this afternoon by about half of the people. We went to G. G. O'Connor and he kept us but he did not like to. He was the one who treated us so well before and he has got enough of our doctrine. He could not endorse the "Voice of Warning." 10 [miles]

Sunday – 9 [April 1893] Middle Settlement. We started out about eight o'clock for the Thompsons Chapel to hold meeting at 11 AM. There were 50 present. I spoke first, one hour on the First Principles [of The Gospel]. Elder [Thomas Watts] Sloan followed about twenty minutes. We gave out to have

another[at] about 3:30 PM. James Curtis asked us to go and have some dinner with him, which we accepted. We went back to S[unday] School. We opened meeting [at] about 3:30. There were 30 present. Elder [Thomas Watts] Sloan spoke 40 minutes on the organization of the Church. I spoke a short time on the personality of God. After meeting, the old man Curtis came and shook hands with us and said he liked our doctrine. Samuel Thompson came and invited us to stay with him for which we were thankful. William Craig told us to come to his place anytime. The old gentleman Langford liked our doctrine. 3 [miles]

Monday – 10 [April 1893] Long Hollow. We started out about 9 AM for Miser. Canvassed along the road. We tried to get the schoolhouse but Mr. Dal Miser refused it. We had dinner with Aaron Dunslap. I sent off two letters, one to the Seventies Quorum and one to Pres. [J. Golden] Kimball. We canvassed a good part of Miser. Stopped with Andy French who treated us very well. 4 [miles]

Tuesday – 11 [April 1893] Miser. We visited the marble quarries. Then we started to canvassing. About two-thirds refused a tract. We went to the store. We talked some to some men. One man came out and asked us to go and see him. His name is John Flannigan. We went to two houses where they would not come to the door. Another a young man said he would go and tell the lady, and they just left us standing there, so we left. We had dinner with V. B. Milegan. We stayed overnight with Richard Phelps in Middle Settlements. 4 [miles]

Wednesday – 12 [April 1893] Middle Settlements. We started out about 7 AM for Maryville. We canvassed along the road. More than half of the people refused a tract, the second one. We ate dinner with Elizabeth Logan. We were kindly invited back. We arrived in Maryville [at] 2 PM. I got a letter from Len Bird, a little fellow about six or seven. Elder [Thomas Watts] Sloan was appointed to succeed Pres. [Alma Henry] West as president of this, the East Tennessee Conference. We started out north of town to apply for a house to hold a meeting in. We stayed overnight with Samuel Thompson two miles north of Maryville. 8 [miles]

Thursday – 13 [April 1893] Maryville P. O. It is raining like everything. We are waiting for it to stop. It stopped so we started out about 9 AM. We went over to Mr. Mitchell to see who has charge of the Mt. Lebanon Church. He did not believe we could get it. We had about two-hours talk on the gospel. We had dinner with John Hutchins. We also had a nice conversation with Washington Lawson from Rockford. About half of the people refused a tract. They are quite bitter in this part. We stayed with a Scotchman named Samuel Clark. He was kind to us. We had a nice chat on the gospel. We removed a great deal of prejudice from his mind. 3 [miles]

Friday – 14 [April 1893] Maryville P. O. We started out about 7 AM. We went to Clark's Graveyard with Mr. Clark to see the deacons of that church, also Mt. Lebanon as they were working on a fence. We were treated very shabbily. We were refused the house and nearly all refused a tract. We tried one man, Clark by name, and he said, "No Sir." We called on a Miss Clemens from Logan, Utah. She was glad to see us. She is a Presbyterian. We did not get any dinner. We called at one place and asked to stop overnight. He told us we could for 50 cents but of course we had to go on. We stayed with George Edina on Little River. They treated us well. 7 [miles]

Saturday – 15 [April 1893] Little River. We started out canvassing down the river. We had dinner with James [Dedrick] Harris on the river. We asked Granville D. Armon for the use of the schoolhouses in their district. He said he would ask the others. We had quite a time to get a place to stay. We were going through there and we suddenly came to Crooked Creek. We stayed with Granville Seaton on Crooked Creek. 9 [miles] We visited 15 houses, gave 11 tracts. Total 1,485 miles.

Sunday – 16 [April 1893] No time. We started out about 9 AM. We went in the Peppermint Schoolhouse and I wrote two letters, one to Sister Osborn and one to Len Bird. We canvassed a little. We found another honest seeker after the truth, J. C. Houser, with whom we had dinner. We visited 7 houses and gave out six tracts. We stayed overnight with S. Fl[illegible]wain, with whom we stayed with before. He was kind as usual. 5 [miles]

Monday – 17 [April 1893] Springfield. We started out about 8 AM. We canvassed at two houses and left one tract. We arrived in Maryville about 9:30. I had a bath. Received two letters, one from Maggie written at Salt Lake [City] stating all [is] well. She had been tending to David [Robert Young], my boy. We had dinner with Peter Wallser. I got one from J. G[olden] Kimball. I wrote a letter to the folks at home. We stayed with James Whalen in Maryville. 3 [miles]

Tuesday – 18 [April 1893] Maryville. We started for Uncle Billey's about 9 AM. Had dinner with Thomas Riddle. We then went on. Arrived at Uncle Billey's about 4 PM. I cleaned my clothes. I spent a good part of the time in reading a book pub[lished] by Ben. E. Rich, [titled] "That Mormon." 8 [miles]

Wednesday – 19 [April 1893] Seaton. We stayed at Uncle Billey's until after noon, then started out on a canvassing trip in the east end of Millers Cove. We went to seven places and gave out six tracts. One lady, when she saw us coming, went in and shut the door and would not talk. We stayed with Aaron Burns, one of the trustees of the meeting house. He was not willing for us to hold a meeting so we had to give it up. 6 [miles]

Thursday – 20 [April 1893] Millers Cove. We called at a widow's named Jane Waters. She was glad to see us. We had dinner with her and talked until 2 PM. She invited us back. We stopped with her brother James J. Walker. He is also a Christian. He is very much interested. We left the "Voice of Warning" with him. We were treated very well by all in the eastern end. Then spent the evening in conversing on the gospel.

Friday – 21 [April 1893] Millers Cove. Mr. Walker insisted on us staying until after dinner, which we did. They cordially invited us to come back. We crossed the Little River on a skiff and went over in the other end of the cove and stayed with Joe [John Calvin (JC)] Garland. He treated us kind as usual. We visited three houses today. 3 [miles]

Saturday – 22 [April 1893] Millers Cove. Mr. [Joseph John Calvin (JC)] Garland asked us to stay until afternoon, then he would go about six miles to see [William] Charley Garland, which we agreed to do. He lives up in the mountain about three miles east of the Cove Road. Mr. [William Charley] Garland is interested in our doctrine. We had quite a conversation on the gospel. We had dinner with Mrs. Samons. 7 [miles]

Sunday – 23 [April 1893] We stayed until after dinner. I read a sermon by G.I. Cannon. We had a very nice time talking on the gospel. They were very kind to us and asked us to come and stay a week with them. We arrived at Thomas [Hearon] Heroun's about 3 P.M. and was treated as kind as usual. We talked until 10:30 PM. James. Brawner said he would give out that we would hold a meeting in William Hamilton's house tomorrow night. 6 [miles]

Monday – 24 [April 1893] Happy Valley. I went over to Mr. [Thomas Hearon] Heroun's farm and helped plant some corn and potatoes. After dinner we started for the P. O. but I got no mail except two papers from M. J. Richards. We then started for Will Hamilton's to hold meeting. They were glad to see us. There were about twenty at meeting. I spoke first about one hour on the First Prin[ciples] of

the Gospel. After meeting we conversed until after twelve o'clock on future punishment and baptism for the dead. I enjoyed myself very well indeed. 6 [miles]

Tuesday – 25 [April 1893] Abrams Creek. We spent the forenoon in sitting around. Brawner was there and talked to us. I had quite a chat with him. We had dinner then started for Thomas Hearn [Hearon] around by the Rasar P. O. We spent the evening in reading the dedicatory prayer. We retired early. 3 [miles]

Wednesday – 26 [April 1893] Rasar. We spent the forenoon with Mr. [Thomas Hearon] Hearn. I was helping to tie a quilt. We then went over to Nick Blevins to spend the night. We talked some on the gospel. It rained very hard. 1 [mile]

Thursday – 27 [April 1893] Abrams Creek. We arose quite early. I went down to the creek fishing but I got no bite as usual. We then started out for Cades Cove about 9 AM. We had dinner in the mountains about half way with I. J. Whitehead. He invited us back. We stayed with John Anthony in the eastern part of the cove. We went to see Andy Gregory but he was not at home. He is one of the school trustees. 12 [miles]

Friday – 28 [April 1893] Cades Cove. We started out about 7 AM to apply for the schoolhouses. Andy Gregory, being one of the trustees, we asked him but he refused us. He said his friends had been good to him and they did not want us to hold meeting. We had quite a talk with him but he is very ignorant. We had a long talk and dinner with Samuel Roberts. He also was very unreasonable on the Bible. We told him the Savior preached to the spirits in prison. He said we had better not preach such doctrine if it was true. We had a long talk with Robert Flowers, then went over to William Blair's in Spruce Flats. 4 [miles]

Saturday – 29 [April 1893] Spruce Flats. We spent the forenoon with Mr. Blair looking around his orchard and sitting in the shade. Had dinner, then bid adieu to them. He invited us back. We went to the other houses in that place, then went up to a saw mill in the east end of Cades Cove and left two tracts. We stayed overnight with Lazarus Anthony. He was kind to us but he does not care for the gospel. 5 [miles]

Sunday – 30 [April 1893] Cades Cove. We left Mr. Anthony's place about 10 AM. He invited us back. We had dinner with Ike Tipton, then started down the cove. We had a bath in Abrams Creek. We stayed with Alex Wilson in the western end of the cove. Spent the evening in talking and singing. 5 [miles]

Monday – 1 [May 1893] Cades Cove. Total 1,563 [miles] Mr. Wilson kindly invited us back. We started out about 7 AM. for Caziers Valley (sic) intending to get there today. We took dinner with G. W. Powell. Started on our journey about 12:30 PM. The latter part of the road was very fine, a turnpike along the mountain. We took the wrong road and passed Cazier Valley and stayed with Pheasant Henry on the [Little] Tenn[essee] River. They treated us very kindly. It rained very hard and we were out in it. 15 [miles]

Tuesday – 2 [May 1893] Harden Farm. Oh, how it rained today. We left Mr. Henry's about 10 AM. She invited us back. We went over into Cachers Valley and visited all the houses. We got through about 4 P.M. We got to talking with R. A. Williams, a Quaker Preacher. He was very kind to us. I had a very nice time with him. He was at first quite bitter but he cooled down. We retired about 10 PM. 9 [miles]

Wednesday – 3 [May 1893] Chilhowee. (We visited 8 houses) When we arose it was raining hard this morning. We started out about ten o'clock to over the creek, that is Abrams, but the water was so high it washed the bridge away while we were looking at it and we could not get over. We did not know what to do. We went back to the ferry but we could not cross there. We then decided to go up to James Correll's and we found the bridges were washed away on the train road and we tried to go over the hills to his place but we lost the road. We got back to the river and we got to stay with Jason Culverson, an old man. 7 [miles]

Thursday – 4 [May 1893] Chilhowee. We started out bright and early about 7 AM, intending to go to Andy Frits. I asked a young fellow if he would take us across the creek in a boat and he said, "I will for the money." We told him all right. We paid him ten cents. We stopped at the shoe shop about three hours and got our shoes fixed. We arrived at Mr. Frits' about 4 PM and was treated kind as ever. 9 [miles]

Friday – 5 [May 1893] Alleghany Springs. We resumed our journey about 9 AM. We canvassed along the road. We had dinner with James McCall. I did not take any breakfast as it was fast day and we forgot it yesterday. We got consent from Isaac Rasar to hold a meeting next Sunday in a house close to the Ellsworth P.O. The place is called Christy Hill. We met up today with some Christians. They are generally kind to us. We stayed overnight with John Holder. They were extra kind to us. We gave out 16 tracts two refused. 7 [miles]

Saturday – 6 [May 1893] Near Ellsworth. We started canvassing as usual and telling them about the meeting. We went to see John Blevins but he was gone to Knoxville, so we went to Wal. Raulson's at Mount Vale (sic) and was treated very kind. Went to bed early. 6 [miles]

Sunday – 7 [May 1893] Mont Vale (sic). We left Mr. Raulson's about 9 AM to hold the meeting. There were about 25 present. I took charge. Elder [Thomas Watts] Sloan spoke first about 30 min[utes], then I followed on baptism and church organization for about 40 minutes. After meeting, I. W. Taylor invited us home to dinner. We had a nice time and he invited us back. We started out about 2 o'clock intending to go part way to Maryville. We went to see William Brickey but his wife was unwell, so we did not stay with them. We stayed with A. J. Brewer three miles south of Maryville. We bore our testimony to them. 10 [miles]

Monday – 8 [May 1893] Maryville. We were anxious to get the mail so we started out early for town. Arrived there about 8 o'clock. I got a letter from Isabel stating all well, one from David and another from Sister Osborn. All as well as common at home. We had a bath and dinner with Peter Wallser. Left town about six o'clock to find a place to stay. We first went to James Graston's, a friend, but he was not going to be at home as he was gone to meeting. We tried several other places but were turned away. It was raining some and very muddy. We called at John Smith's after they were in bed about 7:30 and they got up and let us in and treated us very well. I wrote a letter to Sister Isabel. 7 [miles]

Tuesday – 9 [May 1893] Tabor. We went back through town this morning as we had to go that way to go to Liberty as we were going to canvass around that house. We spent the night with Harvey Arwood four miles south of town. He was acquainted with some of our elders as he heard them have a discussion in Cooke Co. I explained the gospel to them. They are very much interested. 6 [miles]

Wednesday – 10 [May 1893] Maryville. We spent the day in trying to get the Forest Hill Church-house. W. C. Boyd gave his consent but Isaac Connel was not willing. We had dinner with S. W. Fuller about 2 o'clock. He also invited us back. We called on one young man and he got a lot of books when

we talked a little while. He got mad and turned us off. We gave out 15 tracts and 3 refused. We stayed with Spence Walker, who was kind to us. He lives about [illegible] mi[les] from Maryville. 7 [miles]

Thursday – 11 [May 1893] Montvale. We were told that the Baptists were going to hold Sacrament Meeting close to where we were going to hold ours and at the same hour. We decided to change the time until 3 o'clock PM, so we went to see Mr. Raulson about it. He said it was alright. We had dinner with them and then went over to the meeting house and cleaned it out. Then started north canvassing and telling people about the meeting. We stayed with Isaac Russell close to the Piney Grove Meetinghouse. We spent the evening in talking and singing. 6 [miles]

Friday – 12 [May 1893] Block House. It was raining this morning and we started out. We went past a house where four idiots lives. They came out and jabbered to us like Chinamen but a man was with us that knew them. Their mother was never married. We had dinner with Harvey Arwood. Then started canvassing. We put up with John Blevins who treated us fine. We had a nice conversation on the gospel. 8 [miles]

Saturday – 13 [May 1893] Six Mile. It is a very nice day. We went south along the road canvassing and telling the people about the meeting. Matt. Blevins asked us to hold some meetings in the Christy Hill Church. We asked 5 places before we got in. We stayed with John Thompson close to the Black Sulphur Springs. 6 [miles]

Sunday – 14 [May 1893] We went to the Baptist Sacrament Meeting this morning. At noon we went to the meetinghouse and went to writing letters. We held meeting at three o'clock. I spoke 65 minutes on the Principles of the Gospel. There were about 60 persons at meeting. After meeting we went home with Wal Raulson. We had a long talk with preacher Duncan. He is a Christian preacher. We had a long argument. 3 [miles]

Monday – 15 [May 1893] Montvale. We stayed with Mr. Raulson until after dinner and I had a talk with them on the resurrection. It rained nearly all day. We started for Maryville and canvassed a little along the road. We tried 11 places but were turned away and finally had to sleep in a barn. 7 [miles]
Total 1,678 [miles]

Tuesday – 16 [May 1893] Maryville barn. We arose about 4 AM before the people would come out in the barn. We then went along the r[ail]r[oad], about a mile and a half and brushed our clothes and shoes. We went back to Maryville about 7 AM. I rec[eive]d one letter from Maggie and one from Heber Perry. All well. We got some crackers for dinner as we had no supper or breakfast. We started out for Millers Cove intending to stop with Uncle Billey tonight, which we did. I caught cold last night. 10 [miles]

Wednesday – 17 [May 1893] Seaton. We spent the forenoon with Uncle Billey. In the afternoon Millers Cove and stayed with Jus. Walker and was (sic) as ever. I still have a cold. 5 [miles]

Thursday – 18 [May 1893] Millers Cove. We spent the forenoon with Mr. Walker. Got consent from James Waters to hold a meeting in the schoolhouse. We also got consent from three out of four trustees to hold meeting in the church. We will see J. A. Burns as he is the other. We spent the night with Adam Waters. They treated us very well. He is a nice old man. We gave out some tracts. 2 [miles]

Friday – 19 [May 1893] Millers Cove. Mr. Waters kindly invited us back. We went to the upper end of the cove. All took a tract [illegible] Pioneer but Aaron Burns. We talked about two hours with Louis Husley and another man, and we had dinner with the former. We got the key for the schoolhouse.

We stayed overnight with Houston Walker one of the trustees. We spent the evening with them in conversation on the gospel and our country. 4 [miles]

Saturday – 20 [May 1893] Millers Cove. We went over and swept out the school house. Started over in the other end of the cove over the river. A little fellow charged us ten cents for the boat to go over with [him]. We called on our old friends Joe [John Calvin (JC)] Garland and Mr. [illegible]. Joe [John Calvin (JC) Garland] was going off. We went over on the creek and stayed with Houston Hicks. He was quite brisk at first but he soon caved in. He was terribly whipped. 4 [miles]

Sunday – 21 [May 1893] Millers Cove. We started for the schoolhouse about 8 o'clock. I waded the Little River. There were about 50 persons at the meeting. The people liked it very well. After meeting we went to dinner with James Walker. After I went to the Baptist meeting with Mr. Walker's family. The minister told Mr. Walker he had no use for the Mormons. His name is Coalter. 4 [miles]

Monday – 22 [May 1893] Millers Cove. We started out for Maryville about 9 AM intending to stop tonight with Uncle Billey. We had a swim in [the] Little River. I had to help Elder [Thomas Watts] Sloan out of a deep place or he might have drowned. Found all well at Uncle Billey's. 5 [miles]

Tuesday – 23 [May 1893] Seaton. Left Uncle Billey's about 8 AM for Maryville. I got two letters, one from Anna Osborn stating that David [Robert Young], my baby, was unwell with a fever. I got one from Elder [Lewis Alma] Adams. We had a bath and change of clothes. I sent a letter to T. C. Young and one to Jane Osborn. We started out north of town to find a place to stop but we were refused and we had to sleep in a schoolhouse. I spent a very miserable night. 12 [miles]

Wednesday – 24 [May 1893] Peppermint. We started out very sleepy and went to a man's place, J. C. Houser by name, and asked for breakfast but he refused, so we had to wait until dinner. We had dinner with Granvil DeArmon's. We spent the day in canvassing and we had a sleep in the road and spent the night with James M. Harris, who was kind to us. 4 [miles]

Thursday – 25 [May 1893] Close to Peppermint. We went canvassing along the river. We had dinner with Mrs. M. Singleton. We went to Mr. G. DeArman's to see if we could use the schoolhouse but the others were not willing. We then started for Maryville to meet the elders but they did not come. I had a glass of milk shake. We then started out of town to stay overnight with Harvey Arwood but he had company. We had a terrible time getting a place to stop. We got in at last by hard [illegible]ing with George Watkins two miles south of Maryville. We got almost discouraged. 12 [miles]

Friday – 26 [May 1893] We spent the day and night at Harvey Arrowwood's. He was not at home in the day but came in the evening just as we were going to fix a bed in the barn and he took us in the house. Talked some on the gospel. 2 [miles]

Saturday – 27 [May 1893] We went into Maryville to see if the elders had come but they had not. Got some crackers and a pineapple for dinner. We stopped overnight with James Whalen. He was kind to us. 3 [miles]

Sunday – 28 [May 1893] Maryville. Got a horse and cart and went over to Uncle Billey's to get Elder [Thomas Watts] Sloan's valise. Stayed over night with them. 1 [mile]

Monday – 29 [May 1893] Seaton. Started back for Maryville to see if the elder had got in. It rained very hard last night. He did not come so we went down to James Langford's as I will go down to

McGhee [Station] to see Elders [Lorenzo Wesley] Roundy and [Leo Thomas] Shell[e]y. Had crackers for dinner. 6 [miles]

Tuesday – 30 [May 1893] Morganton Road. Started out about 6:30, Elder [Thomas Watts] Sloan [and] me. Arrived at William. Bly's about noon kindly. I read a sermon on miracles [of the] Latter-day Saints. Also talked with them on the gospel. Mr. Bly believes what we told him. 14 [miles]

Wednesday – 31 [May 1893] Morganton. Went over to McGhee [Station] to meet the elders but they did not come. I waited from 8 AM until 3 PM. I had a long talk with the Agt. C. E. Pyron [who] I also had dinner with. Started back for Maryville. Stopped with J. C. McCullum. They were glad to see me. 3 [miles] Total 1,469 (sic) 1,769 [miles]

Thursday – 1 June [1893] Greenback. I started for town about 6 AM. Had dinner at James Whalen's. I rec[eive]d a letter from Isabel stating all [is] well, one from Elder [Thomas Watts] Sloan and one from Pres. [J. Golden] Kimball with 2.00 in it. I met my new companion Elder Thomas Hickens of Heber City. I wrote three letters: one to J. G[olden] Kimball; Elder [Thomas Watts] Sloan; and one to Elder [Lorenzo Wesley] Roundy. I bought a straw hat and got my pants dyed, then started out of town for Thomas Riddle's. Was treated well. It rained hard to day. 18 [miles]

Saturday – 2 [June 1893] Went over to Uncle Billey's and had dinner, then started for Millers Cove over the mountain. Stayed with Joe [John Calvin (JC)] Garland and treated kindly. It rained today. 3 [miles]

Saturday – 3 [June 1893] Millers Cove. Started for Happy Valley about 8 AM. Had a bath and dinner with Greene Buchannan. Left the B[oo]k of M[ormon] with him. Stayed with Thomas Heron and was treated kind as usual. 8 [miles]

Sunday – 4 [June 1893] Happy Valley. Went up on top of the Look Rock. Duncan, the Christian preacher, held meeting. He gave us several thrusts. After meeting we got to talking with and we had it up and down three or four ministers and most of the crowd against us. One minister commanded me to give him the Holy Ghost. He said I will get down on my knees. Then he offered to by (sic) it. I of course told him that was the way Simon the Sorcerer did [it]. We had a terrible time. I went back down to Mr. [Thomas Hearon] Heroun's and had dinner and a nice talk with them. He is on our side all the time. 4 [miles]

Monday – 5 [June 1893] Happy Valley. Talked with the folks until after dinner. Then started for Will Hamilton's. Had a bath in Abrams Creek. Arrived at Mr. [Will] Hamilton's about six o'clock. We had a heated time on the gospel with them. Talked until about ten. It rained very hard off and on last week. 7 [miles]

Tuesday – 6 [June 1893] Abrams Creek. It rained again this morning. We left Mr. [Will] Hamilton's at ten, I guess nearly for good, as they have had a good ch[illegible] and the least thing turns them. We stayed with Andy Whitehead. Spent the PM and evening with them. 2 [miles]

Wednesday – 7 [June 1893] H[ardin] Valley. Stayed with them until after dinner. Went over to the P. O. but no mail came as the creek was up and they did not take the mail. We arrived at Mr. [Thomas Hearon] Haroun's about six o'clock. We held a meeting but there were only about 15 present. Elder [Thomas] Hicken spoke first about fifteen minutes and I followed fifty minutes. 5 [miles]

Thursday – 8 [June 1893] H[ardin] Valley. It is a beautiful day. We started over to Enock Blevins. Mr. [Thomas Hearon] Hearn went part way with us. He almost shed tears when we left. We went fishing but as usual I had not much. We caught seven but I only one of them. Mr. Blevins got an eel 35-inches long. It was good. 2 [miles]

Friday – 9 [June 1893] Started for Millers Cove after a kind invitation back. We took a bath in the Little River and changed clothes, then went over to James Walker's and were treated kindly. Spent the night with them. 10 [miles]

Saturday – 10 [June 1893] Millers Cove. Started for the P. O. and got consent to hold a meeting schoolhouse. I got letters from G[eorge] A[alma] Smith and Mary, one stating all well in Montpelier. I wrote letters [to George] A[lma] Smith, J[edediah] Grant] Shumway. Had dinner with Adam Waters. Overnight with Widow Waters. Spent the day in conversation. 3 [miles]

Sunday – 11 [June 1893] Millers Cove. Went down to the Methodist meeting. After meeting, Adam Waters asked us to go and have dinner with him but I was not very well so I stayed to the schoolhouse. Elder [Thomas] Hicken went with him. We had a very good turn out at meeting. I did the preaching about an hour. Jeff Waters took us home with him. The remainder of my mission is continued in book No. 2. So Adieu. 4 [miles] Total miles traveled until date 1,835

[Monday] – 12 June 1893 Millers Cove. We (that is Elder Thomas Hicken and I) had a talk with a Mr. Murphy. He wants to hear the truth. Had dinner with Jas. Walker, then over to the P. O. and stayed overnight with Waters. I rec[eive]d a letter from Nancy Osborn stating all [is] well. I wrote to Anna Osborn. 5 [miles]

Tuesday – 13 [June 1893] Millers Cove. Started out for Tuckaleechee Cove. Arrived about 10 AM. Started to canvas. This cove is about seven miles long and the Little River runs through it. Had dinner with John Hodge. Gave out 11 tracts. Stayed with Jos[eph] E. Scott. He was kind to us. 8 [miles]

Wed[nesday] – 14 [June 1893] Tuckaleechee Cove. Started out about 7 AM canvassing through the cove. Henry Webb refused, the S[outhern] Methodist, and Mr. King refused, the Baptist missionary. We gave out 20 tracts. I was tired. Stayed with John Myers. 8 [miles]

Thurs[day] – 15 [June 1893] I wrote a letter to the office. Started canvassing. Asked Preacher Brickey for the Baptist House but we could not get it. Had dinner with Jonathan Myers, a cousin of the one we stayed with last night. About four persons refused tracts. Finished with the north side of the river, crossed and stayed over night with D.H. Myers, who was kind to us. 10 [miles]

Fri[day] – 16 [June 1893] Started to work as usual. We tried to get the schoolhouses but Samuel Farmer refused. We had dinner with William Myers. John Emmet refused the M. E. Church which the other three gave us permission. So we have been refused [at] all the houses to hold meetings. Gave out 20 tracts. Stayed overnight with Joel Walker. 8 [miles]

Sat[urday] – 17 [June 1893] To Millers Cove. Started out about 9 AM. Had dinner with Joseph [illegible] and kindly treated by them. We finished the cove. Started back for Millers Cove. About 4 PM forded the river and I slipped and got my grip wet. Stayed with James Walker. Treated kind as usual. 12 [miles]

Sun[day] – 18 [June 1893] Spent the day with them. I wrote four letters: Maggie Young, T[homas] W[atts] Sloan, Andrew [D.] Helm and L[orenzo] W[esley] Roundy. Spent the day in talking on different topics. It rained some.

Mon[day] – 19 [June 1893] Strolled up to Robert Davis. Had dinner with them. Then went over to the P.O. I got three letters: one from T. C. Young; J. G[olden] Kimball; [Joseph Cross] Orme; and Elder [William Lehi] Hayes. All well but report rather hard times in their fields. Stayed with Robert Davis. 2 [miles]

Tues[day] -20 [June 1893] To Seaton. Started for Maryville intending to stay with Uncle Billey. Had dinner with Joe Miller at Melrose Springs. His mother said she would not join our church if Jesus would tell her we are right. Had a nice conversation with them. Arrived at Uncle Billey's about 2:30 o'clock. I wrote a letter to J. G[olden] Kimball. 6 [miles]

Wed[nesday] – 21 [June 1893] To Maryville. Long Hollow. Started for Maryville. Arrived about 9 AM. I got a pair of shoes, got my coat bound etc. Rec[eive]d letter from Elder [Leo Thomas] Shell[e]y stating they could make no opening in M[illegible] Co. Our mail was forwarded to Waters so we will not get it until next week. Got a letter from Elder [Jedediah Grant] Shumway and another from Elder [Joseph Scott] Orme stating they were well. Started west to Long Hollow with William Anderson. Sang some hymns etc. 13 [miles]

Thurs[day] – 22 [June 1893] To Clover Hill. Started out canvassing. Found very few who wanted a tract. Had dinner with Mack Simmons. It rained very hard. Started for Clover Hill. Only gave two tracts. We stayed with Isaac Dennis. Had a long conversation with him on the gospel. 8 [miles]

Fri[day] – 23 [June 1893] To Brick Hill. Went on as usual. Had a long talk with R.S. Jenkins, a Baptist Preacher. Canvassed the Brick Hill. Stopped overnight with Jack Bly. 6 [mile]

Sat[urday] – 24 [June 1893] Alleghany Springs. Called on the school trustees for the schoolhouses, but we were refused [by] them. I saw a boy yesterday eleven years old who weighs 112 pounds. Started for Alleghany. Stopped with Andy Frits. 5 [miles]

Sun[day] – 25 [June 1893] Although it was Sunday we started canvassing. Started for Maryville. Had dinner with A. J. Bess at Carpenters Campground. Called on a good many houses. Stayed with Harvey Arwood. 11 [miles]

Mon[day] – 26 [June 1893] To Maryville. Started out about 6 AM. Rec[eive]d letter and coat and vest from office at Chattanooga. We had a bath and change of clothes. Had dinner with Peter Walker. We was in Maryville until 5 o'clock for mail but no more came. I wrote three letters [to]: T. C. Young; L[orenzo] W[esley] Roundy; and Andrew [D.] Helm – two Elders in this field [East Tennessee Conference]. We went west from Maryville canvassing. Stopped with Chas. Ellis two miles out from town. They were kind. 6 [miles]

Tues[day] – 27 [June 1893] To Louisville. Mrs. Ellis kindly invited us back. Started to visiting the houses. We were coldly treated in several places. Had dinner with S. S. George. Had a nice conversation with T. J. Underwood. Also had a sharp talk with a young lady, a good many refused tracts. 6 [miles]

Wed[nesday] – 28 [June 1893] Stayed with R. P. Settlemire on the Holston River. We went this morning and had a long talk with a Mr. Potter. Very bitter. Asked Mr. H. J. Cox for the Presbyterian

Church but he refused. Went to the preacher named Ferris of the Methodist Church and he said, "What do you want!" I asked him if he was willing for us to hold meeting in the church. He said, "No!" And the community were not willing. We struck some hard formation. One fellow told us some stories of the organization of our church. Louisville has about 73 families, 1/4 colored. Got through and started west. Stayed with George Morton 3 miles west of Louisville. 6 [miles]

Thurs[day] – 29 [June 1893] Resumed our journey this morning. Visited all the houses along the Tenn[essee] River. Had dinner with William Bowman on a bend of the river. Stayed over night in a peninsula of the river with George Iveener. 8 [miles]

Fri[day] – 30 [June 1893] Commenced canvassing at 7:15 AM. There is very beautiful scenery along the bluffs of the river. We canvassed along the river. Called on James Peter who was at our meeting in Miser Station. He invited us back to stay with him overnight some time. He liked our doctrine. We stayed overnight with Joseph Parks on the banks of the [Little] Tenn[essee] River. It is a fine view. We had a nice boat ride on the river. 10 [miles] Total 1,967 miles. Disco (sic)

Sat[urday] – July [1893] Went down to the river and had a nice bath and boat ride. We started out about 10 AM. Had dinner with Samuel Greer. I wrote a letter to Pres. [J. Golden] Kimball. The rain poured down in torrents for a while. We went to the southwest line of Blount then started back. Stayed with John Donaldson who treated us very kind. They played on the violin and piano. I enjoyed it immensely. 6 [miles]

Sun[day] – 2 [July 1893] We stayed with them until about 9 AM, then started to canvas. Although it was Sunday we had to go. We had dinner with J. D. Morton. We finished all houses between the r[ail]r[oad] and the river up as far as Louisville. We had a long and sharp conversation with a fellow just out of Lousville. We stayed at the house of William Prater with John Wheeler, a young fellow working for him. In the morning a negro cooked for us. The boy asked us back. 8 [miles]

Mon[day] – 3 [July 1893] To Maryville. Resumed our work about 7 AM. We offered a tract to Amos McCalahan. He said, "Take it away and don't go to my house." I asked him where it was and he told us. We had dinner with Harvey Godard and a nice conversation with him. Went through the different roads to find all of the people and we ran unawares upon the before mentioned man and his house. We did not know the place so he turned us off in great shape. Walked over to a Mr. Godfrey's and the woman asked us to stay overnight and we of course consented. Soon her husband told her he was going off so we had to go on. Tried several places. At last got in with Alex Kidd on the r[ail]r[oad] line. 10 [miles]

Tues[day] – 4 [July 1893] Maryville. Left Mr. Kidd's about 7 AM for Maryville. Got letters from the following persons: Maggie Young; Jane Osborn; Abbie Bird; [and] J. G[olden] Kimball, who said we could give out the no. 2 tract; [and] one each from Elders [Lorenzo Wesley] Roundy, [William Lehi] Hayes and [Andrew D.] Helm—reporting all [is] well. Spent the day at Mr. Walker's in writing, reading and having a bath. Maryville had a celebration but we did not participate. I wrote letters to Isabel, Jane and Nancy Osborn. Stayed overnight at the Central Hotel. 2 [miles]

Wed[nesday] – 5 [July 1893] Piney Grove. Rec[eive]d letter from J. G[olden] Kimball

this morning. Started out for Piney Grove to get the meeting house which we got. Visited the people along the road. Had dinner with Mrs. John A. Russel. Stayed overnight with William Grindstaff. They treated us kindly. 6 [miles]

Thurs[day] – 6 [July 1893] This being fast day we went without breakfast. Went up in the woods and had prayer, sang and read from the Bible. Had dinner with Henry Arwood. Went to the Blockhouse P. O. I wrote three letters, one to each pair of elders and a card to Elder [Thomas Watts] Sloan. Started canvassing. Called at a man named Bell and he ordered us off his premises. We stayed with Wal Raulson. 5 [miles]

Fri[day] – 7 [July 1893] To Carpenters Campground. It is very warm again this morning. Went over to Carpenters Campground and left tracts with the people. We met up with George Stone, a Methodist Minister, and had a long talk with him. He said that God has no body. He refused to keep us overnight. Also had a long talk with an old Quaker preacher. They do not believe any of [the] ordinances are needed. It rained very hard. Refused [at] 8 places. Stayed in McMillan's barn after a light lunch of bread and butter. 7 [miles]

Sat[urday] – 8 [July 1893] To Piney Grove. Arose this morning and shook ourselves and started out without breakfast as he did not offer us any. Had breakfast with Thomas Walker on Montvale and Maryville Road. Had dinner with Charlie Bess. The rain poured down in torrents. We asked for a night's lodgings but were refused in several places. We started back for Piney. Stayed overnight with Isaac Russe[l]. It was hard walking today. 7 [miles]

Sun[day] – 9 [July 1893] 27 meetings up till date. To Seaton. Went over to the house to hold meeting. Just before we started meeting we were surprised to see Elder [Thomas Watts] Sloan come in. There were only about 30 present. Elder [Thomas] Hicken spoke first, Elder [Thomas Watts] Sloan second and I spoke last on the mode of baptism and the Church Organization. We had dinner with Henry Arwood. Elder [Thomas Watts] Sloan brought instructions to the effect that we are not to labor canvassing during July and August. Went over to Uncle Billey's. 5 [miles]

Mon[day] – 10 [July 1893] To Maryville. I rec[eive]d a letter from Anna Osborn yesterday stating all [is] well. [My baby,] David [Robert Young], is doing nicely. Started for Maryville about 7 AM. We took our time and got there about 11:30 AM. Had dinner with Peter Walker, then started for Rockford on our holiday trip in visiting friends during July and August. Stayed with Jacob Wrinkle of Rockford. Had a nice conversation. 13 [miles]

Tues[day] – 11 [July 1893] Rockford. Went over to the depot to see Elder [Thomas Watts] Sloan as he is just now on his way to Cocke Co. We bid good-bye to him, then went over to Little River and had a bath, then over to Mr. Wrinkle's and had dinner. Called on Ross Anderson. He is very weak. We spent the night with Gus. Henry. 2 [miles]

Wed[nesday] – 12 [July 1893] Stayed with Mr. Henry until 10 AM. Then went in the woods and layed (sic) around and got bitten with chiggers. Read and slept until about 4 PM. Then went over to J. P. I. Self and stayed overnight with him. He was very kind to us. I mowed a little oats with a scythe. 1 [miles]

Thursday – 13 [July 1893] Rockford. Spent the morning in reading a medical book. Had dinner with them. They treated us kind. We then started for the Little River and took a bath, then over to Fred. Toof's and was treated kind as usual. I had quite a talk on the gospel with Fred and his father. Fred said he believed our doctrine, all but polygamy. I of course told him we do not practice that but he said it was our belief. 2 [miles]

Fri[day] – 14 [July 1893] We hung around until about 8 AM, then crossed the river and hung around Mr. Houston Taylor's store and he took us to dinner with him and we spent the after noon and evening with them. I read "Ecclesiastical History" by [B. H.] Roberts. 1 [mile]

Sat[urday] – 15 [July 1893] We left there about 9 AM. Went into the woods and sat on the fence and read. Had dinner with Jack Rhea. Stayed there until 5 PM, then over to Hugh Wrinkle's. Spent the evening with them on the gospel conversing. The time wears slow. 2 [miles]

Sun[day] – 16 [July 1893] Spent the day and also the night with Jacob Wrinkle. They had been very kind indeed to us. We let Jesse Davis have a "Voice of Warning." He invited us to visit him. Spent the day as usual in talking. 0 [miles]

Mon[day] – 17 [July 1893] To Maryville. Left Mr. Wrinkle's at 6 AM for Maryville. While going along, I saw a negro playing a fiddle and a little fellow about 5 or 6 dancing. Arrived in Maryville [at] 8 AM. I got letters from Jane and Rosilla Osborn and from Maggie and Isabel stating the death of Peter Peters. He died July 7th of typhoid fever. The rest are well. Had a wash and change. It was a darkey excursion from Knoxville so we went there in the grove and watched them dance. They have five couples in a set. We also went through the Maryville college. Started for Morganton intending to make it in two days. Stopped with William C. Craig. 12 [miles]

Tues[day] – 18 [July 1893] To Greenback. Mr. Craig asked us to come back any time. We called on Mr. Anderson who is sick with typhoid fever. Started for Greenback. Had dinner with Bryant Curtis. She said he was set in his views and that (sic) was that baptism was not essential. Oh the darkness of the people. Stayed with Lorenzo Thompson. Rained a little. 8 [miles]

Wed[nesday] – 19 [July 1893] Morganton. Resumed our journey at 7 AM for Morganton. Went down to McGhee [Train Station] but the Elders did not come. We went down to William Sly's after bathing in the river. The elders came [at] about 6 PM. They came on the train. We had a nice talk with them telling our experiences. They are discouraged. 6 [miles]

Thurs[day] – 20 [July 1893] I helped Mr. Bly with their oats. I pitched them back. We had a splendid rain today. We (that is the elders) had a nice time today. I wrote a letter to Anna Osborn. 0 [miles]

Fri[day] – 21 [July 1893] To Maryville. Went over to McGhee Station. Elder [Lorenzo Wesley] Roundy said Pres. [Wilford] Woodruff told his bro[ther] that one day in his office the door opened and in walked Joseph Smith. He shook hands and said, "How do you do Pres. Woodruff." The Pres. asked him to sit down but he said, "I have not got time. Other generations had time but this one has not much time," and of course the Prophet Joseph must be resurrected or as he, that is Pres. Woodruff, could not have felt his hand. We bid good-bye to the elders and started back for Maryville. Had dinner with J. D. McCollum. It rained hard to day. Tried several places to stop overnight but did not succeed. Slept in a barn just out of Maryville. Had no supper. 17 [miles]

Sat[urday] – 22 [July 1893] Seaton. Had breakfast with James Whalen. Went into Maryville. Had a milk shake. Got a letter written by T. C. and Emma Young and Louis Bowen. We started for Millers Cove. Had dinner with Widow Nichols 3 miles out from town. Arrived at Uncle Billey's about 6 PM and were kindly treated. 8 [miles]

Sun[day] – 23 [July 1893] To Millers Cove. Started for Miller Cove at 9 AM. Took a bath in the Little River. Arrived at Mr. Walker's at 1 PM but they were gone, so we waited until they came home. They treated us kind as usual. Spent the afternoon in writing to the folks at home, also reading. 5 [miles]

Mon[day] – 24 [July 1893] I see that this is the glorious Twenty-Fourth of July. We spent the forenoon in fixing a fence for Mr. Walker and writing a card to Elder [Thomas Watts] Sloan and finishing my letter home. Went over to the P. O. and stayed with Adam Waters who was kind as usual. Had our first green corn. 2 [miles]

Tues[day] – 25 [July 1893] This is my birthday, being thirty years old. We spent the forenoon and until 2 o'clock. I helped Mrs. Waters peel some apples. Read Tract No. 4 to them. Then went over to Jane Waters. Stayed and talked with them, then went up to Jeff Waters and stayed overnight. They treated us kind as usual. 1 [mile]

Wed[nesday] – 26 [July 1893] Started up the cove about 9 A.M. Spent the forenoon with widow Jane Waters and father. Had dinner with them, then started up the cove about 1 1/2 miles to C. R. Maples who is investigating our doctrine. Took the "V[oice] of W[arning]" to him. They treated us kind. We conversed on the gospel. 3 [miles]

Thursday – 27 [July 1893] Spent the forenoon with them. They were kind to us. Then went down to the P. O. Had a nice conversation on marriage for eternity. Mrs. Waters said she liked our doctrine very well. I rec[eiv]ed a letter from Nancy Osborn stating all [is] well. Some of the children have the whooping cough. 2 [miles]

Fri[day] – 28 [July 1893] To Happy Valley. We went over to James Walker's. Had a bath and change. Had a nice mess of fish for dinner. Then went to our friend Joe [John Calvin (JC)] Garland. They were glad to see us. Talked some on the gospel with them. 6 [miles]

Saturday – 29 [July 1893] Spent the forenoon with them, then started over to Thomas [Hearon] Hearn's. They were glad to see us. 9 [miles]

Sunday – 30 [July 1893] We met Jordan H[enry Harrison] Hicks as he came up to Mr. [Thomas Hearon] Hearn's. He is a very nice man, although he joined the Baptist Church after belonging to ours, but he is still firm in the faith and applied for rebaptism. His daughter applied for baptism. Her name is Lo[u]v[e]n[i]a [Hicks]. We will baptize them next Saturday. He has been persecuted very much since joining the Church. We spent the night with Andy Whitehead. I was glad to meet Mr. [Jordan Henry Harrison] Hicks.

Monday – 31 [July 1893] We spent the day in making cider and talking on the gospel with Mr. [Jordan Henry Harrison] Hicks. He is very deep in the gospel. 0 [miles]

Tues[day] – 1 [August 1893] To Panther Creek. We went over to Mr. [Thomas Hearon] Hearn's and got my grip so we could write some letters, then went back to Andy Whitehead. Had dinner. I wrote a letter to the Sunday School. Went over to the P. O., then up to William Hamilton's. Mrs. Hamilton is against us, or rather, our doctrine. 6 [miles]

Wednesday – 2 [August 1893] Started about 9 AM for James Correll's on Panther Creek. Arrived there about 1 PM. I got completely covered with seed ticks. In the evening some young folks came in and a young man asked me to explain the mode of baptism in the Bible, and of course, I did so. Also the necessity and object and the authority to preach. 3 [miles]

Thursday – 3 [August 1893] Happy Valley. We wended (sic) our way back to Thomas Hearon's and spent the remainder of the day with [him]. I was sick at the stomach. Spent the night with Mr. [Thomas Hearon] Heroun. 7 [miles]

Fri[day] – 4 [August 1893] Went with the folks to cut a bee tree but it did not have a pint of honey. Spent the day with them. Had a long talk with Bud Robins on the gospel. 2 [miles]

Baptisms of Jordan and Louvenia Hicks

Saturday – 5 [August 1893] We went down on Abrams Creek and held meeting. Elder [Leo Thomas] Shell[e]y spoke first on the First Principles [of The Gospel] and I followed then. I baptized Jordan Henry [Harrison] Hicks and his daughter, Lo[u]v[e]n[i]a Victoria Hicks. He was born April 27, 1855, was the son of Andrew Hicks and Rachel [Serena] Oaks, was baptized by R[obert] C[unningham] Young and confirmed by me [Robert Cunningham Young] also. Lo[u]v[e]n[i]a [Hicks] was born June 13, 1876, is the daughter of Jordan H[enry Harrison] Hicks and Martha [Jane] Brewer. She was baptized by R[obert] C[unningham] Young and confirmed by Leo T[homas] Shell[e]y. Everything passed off in order. We gave out a meeting for this evening at Andy Whitehead's. There were a very poor turnout. Elder [Leo Thomas] Shell[e]y spoke first, then Bro[ther Jordan Henry Harrison] Hicks spoke a few minutes. I was too sick to talk so they dismissed the meeting. 4 [miles]

Sunday – 6 [August 1893] I was sick to day. Elder [Leo Thomas] Shell[e]y burned some hickory ashes for me and I drank some.

Mon[day] – 7 [August 1893] I spent a miserable day today. I took lobelia tea to make me throw up. 0 [miles]

Tuesday – 8 [August 1893] I am a little better but not strong yet. We went over to Mr. [Thomas Hearon] Heroun's although I was weak. I heard that Lo[u]v[e]n[i]a Hicks (the one I baptized) has got married to Bill Correll. 2 [miles]

Wednesday – 9 [August 1893] To Millers Cove. We started for Millers Cove although I was unwell. I was anxious to get our mail. Stayed with J[oseph John Calvin (JC)] Garland. Kind as usual. 7 [miles]

Thursday – 10 [August 1893] Started out about 7. Forded the river. Had a change of clothes, then went over to the P. O. I got a letter from Maggie stating all [is] well, also one from J[oseph] M[orris] Phelps, stating he is well but having a hard time in his field. I rec[eive]d a letter from Elder [Thomas] Hicken. He is well but his valise that was sent from Maryville has failed to turn up. We got word from Pres. [Thomas Watts] Sloan to report once each week the no. of tracts given out and houses visited, and if any mob violence, report to the office by telegram. I wrote to Isabel, Jane Osborn and Pres. [Thomas Watts] Sloan. 5 [miles]

Fri[day] – 11 [August 1893] It is rainy this morning. We went up to Jane Waters and spent the day. We had a nice visit. Had some melon. Went back in the evening and stayed with James Walker. 3 [miles]

Saturday – 12 [August 1893] Spent the whole day at the house. In the evening went to the church-house to a prohibition contest for a gold medal which was very good. 1 [mile]

Sunday – 13 [August 1893] I am getting all right now or a great deal better. After dinner went over to the P. O., then up to Jeff. Waters and stayed overnight. I wrote a letter to Nancy Osborn. We spoke some on the gospel. 2 [miles]

Monday – 14 [August 1893] Spent the forenoon dinner with the folks in talking. Then read some from the B[oo]k of Mormon. Went to the old man Adam Waters. 1 [mile]

Tuesday – 15 [August 1893] To Happy Valley. I sent off two letters, one to Nancy Osborn and one to J[oseph] M[orris] Phelps. We went up to Widow Waters and talked a short time. Had some melon. Went back to James Walker's and had dinner, then crossed the river to Joe [John Calvin (JC)] Garland's. Talked some on the Bible with Andy [Johnson] Smith. 5 [miles]

Wed[nesday] – 16 [August 1893] 9 AM started for Happy Valley. Arrived at the Heron's at 1:30 PM. Had dinner. Read a sermon by C[harles] W[illiam] Penrose. 7 [miles]

Thursday – 17 [August 1893] Spent the day with the folks. Went fishing in the afternoon. I caught three fish, two about 8-inches long. Went to bed early. 2 [miles]

Friday – 18 [August 1893] We sprouted some tobacco. It is a nasty job. I am getting very lazy. We went over to the P. O. but no mail from home but a Deseret Weekly. We went over to Andy Whitehead's and stayed over night. Read some from the paper on the silver question. 5 [miles]

Saturday – 19 [August 1893] Shop Creek. Sat around the house the fore part of the day. After dinner went over to Mr. Correll's and was treated well. They were pleased to see us. 3 [miles]

Sunday – 20 [August 1893] I wrote a letter for Mr. Correll this morning. We spent the day in lounging, went up to quarry of slate and had a bath, sang some songs. 1 [mile]

Monday – 21 [August 1893] To Happy Valley. It is nice and cool at nights now and the days are nice. We bid good-bye to Mrs. Correll and went over in the valley and had dinner with the Sellers boys as they cooked for us. We went up to the P. O. but I got no mail. Went over to Andy Whitehead's and spent the night. 5 [miles]

Tuesday – 22 [August 1893] We went fishing with them this morning. They caught 7 nice fish with gigs (sic). The largest ones would weigh about five pounds. It is a quick and exciting way to catch fish. Stayed again with them. 10 [miles]

Wednesday – 23 [August 1893] Went up to Jerry [Jeremiah Hearon] Heroun's and got my shoe fixed and got dinner there. Then to the post office but I got no mail. Went over to Thomas [Hearon] Heroun's and spent the night. 7 [miles]

Thursday – 24 [August 1893] Helped Mr. [Thomas Hearon] Heroun to fix a fence this forenoon. Read and talked in the afternoon. 0 [miles]

Friday – 25 [August 1893] The weather is still dry. Spent the forenoon with Mr. [Thomas Hearon] Heroun. Then to the P. O. I got two letters, one from Elder [Thomas Watts] Sloan stating our [East Tennessee] Conference would be held on Sept 16 and 17. I got a letter from Anna Osborne stating all [is] quite well. 1 [mile]

Saturday – 26 [August 1893] Went over to Mr. [Thomas Hearon] Heroun's and had a bath in Abrams Creek and changed. Then read some of the news to them concerning the hard times. Then started over to [William] Charlie Garland's. It started to rain before we got there. They treated us kind. 8 [miles]

Sunday – 27 [August 1893] Spent the Sabbath with them in reading and talking on different subjects. 1 [mile]

Saturday 2 [September 1893] Started for Tuckaleeche at 7:30 intending to take two days. Had dinner with friend Joe [John Calvin (JC)] Garland. Had some melon. Stayed with them until 3 PM. Forded the Little River, then took a bath.

Monday – 28 [August 1893] To Millers Cove. Started for Millers Cove. Went on the wrong road. Wandered around a while. Arrived at Joe [John Calvin (JC)] Garland's at 10 AM. Had dinner, then went over to the P. O. and posted two letters, one to T. W. [illegible] and one to Len Bird and stayed with Adam Waters. 10 [miles]

Tuesday – 29 [August 1893] Seaton. Went up to widow Waters and talked about two hours on the gospel, then over to James Walker's. Had lunch. Then over to Uncle Billey's. Was treated as kind as usual. 7 [miles]

Wednesday – 30 [August 1893] To Maryville. Started out at 6 AM for Maryville. Arrived at 8:30. I got a pair of pants, price 3.50. Got some other work done. Had dinner with Mrs. Peter Walker, then started for Wal[lace] Raulston's. They treated us kind. 14 [miles]

Thursday – 31 [August 1893] To Happy Valley. Miles 2,362. Started for Happy Valley. Arrived about 11 AM. Had dinner with Andy Whitehead's folks, then over to the office and I got a letter from Maggie from S[alt] Lake City as she is there intending to work. I got one from Jane Osborn stating all quite well. We went over to Thomas [Hearon] Heroun's and spent the night. I read a sermon from B. H. Roberts. 6 [miles]

Friday – 1 Sep[tember] 1893 Spent the forenoon at Mr. [Thomas] Hearon's. In the afternoon went to the P.O. I wrote two letters and a postal card, one to D. Osborn, one to Louis Bowen and a postal to J. G[olden] Kimball. 3 [miles]

Sat[urday] – 2 [September 1893] Started for Tuckaleechee at 7:30 intending to take two days. Had dinner with friend Joe [John Calvin (JC)] Garland. Had some melon. Stayed with them until 3 PM. Forded the L[ittle] River, then took a bath. Stayed with James Walker. 10 [miles]

Sunday – 3 [September 1893] To Tuckaleechee. Journeyed over to Tuckaleechee after eating dinner with Adam Waters. Arrived on the head of Carrs Creek about 4 PM. Spent the night with John Hodge. Conversed on the scriptures. It was quite cool this evening. 5 [miles]

Monday – 4 [September 1893] We started to work canvassing the cove about 7:30. Had dinner with Daniell Caylor. Called on 18 houses and distributed 13 tracts. Stayed overnight with T. J. Freshour. He was kind to us. We spent the evening in talking on the Bible. 10 [miles]

Tues[day] – 5 [September 1893] Traveled among the people. Had a long talk with a Primitive Baptist, Levi Adams. We beat him so bad that he told us never to come back. We had dinner with them. We visited 18 houses and gave out 11 tracts. We went and asked George W. Myers if we could stay overnight with him and he said, "No, I guess not," but his wife said, "Let them stay if they can put up with our fare," so he let us stay. God bless the women. 10 [miles]

Wed[nesday] – 6 [September 1893] Started out about 7:30. Visited as usual along the road. Had dinner with Thomas Fry. He kindly invited us back. We stopped overnight with Joel Walker. He treated us kind. Visited 16 houses. Gave 10 tracts. 10 [miles]

Thursday – 7 [September 1893] To Happy Valley. This being fast day we did without breakfast. Went around the edge of the hills. Had dinner with Colonel Tipton. We had quite a debate with a man and

woman on baptism. We got through with the cove and started back for Millers Cove about 4 PM. Stopped overnight with J[oseph John Calvin (JC)] Garland. 4 [miles]

Fri[day] – 8 [September 1893] Started out about 7 AM. Had dinner with Thomas Hearon, then went over to the P. O. I got a long letter from Isabel stating all [is] well at home. I got one from Elder [Thomas Watts] Sloan. Then over to Wallace Raulston's and stopped over night with them. 14 [miles]

Sat[urday] – 9 [September 1893] Millers Cove. Started for Maryville at 7 AM. I got some shoes and collar and a few other things. Had dinner with Peter Walker, then went over and spent the night with Cal Lane as he invited us to stop with him. Treated us kindly. 14 [miles]

Sun[day] – 10 [September 1893] Went over to see Uncle Billey. Spent the forenoon with them. Then started for Cocke Co. via Millers Cove. Stopped overnight with C.R. Maples. 8 [miles]

Monday – 11 [September 1893] Waldron Creek. Although it was a little rainy we started out at 7 AM. Went over the divide and down Waldrons Creek. Found a sister Clinton who belongs to our church. We arrived there about noon. They prevailed upon us to stop and hold meeting at night and we did so. I got a horse and went about 2 1/2 miles to Joseph A. and Nancy C. Sloan's place. They also belong to the Church. There were about 35 to meeting. Elder [Leo Thomas] Shell[e]y spoke first. I spoke about one hour on the principles of the gospel. After meeting talked until 10 o'clock. 13 [miles]

Tues[day] – 12 [September 1893] Richardsons Cove. We moved on about 7 AM. Crossed Pigeon River at Henderson Springs. Went up along the riv[er] to Pigeon Forge, then northeast through Marshalls Grove or Stinnett. Had dinner with J.S. Ogle of that place. Went northeast to Richardsons Cove. Crossed Big Pigeon Riv[er] by wading. Stayed overnight with Arch. McMalian. Richardsons Cove (sic). 13 [miles]

Wed[nesday] – 13 [September 1893] Jones Cove. It is raining today so we layed (sic) over until after dinner with McMahan's. They treated us kind. We started out about 12:30 PM. Traveled a little north of east through Jone's Cove and stopped overnight with James Sarge. 8 [miles]

Thursday – 14 [September 1893] Edwina. My heel is very sore with the shoe rubbing so I got an old shoe from Mr. Sarge. We continued on our journey about 7:30. Passed through Cosby. Had dinner with Mrs. James Saman. We started to cross Cosby Creek in an old leaky skiff. It was leaking badly so we stepped out and I slipped in and got wet. We got a man to take us across the Pigeon River after dark. Stayed overnight with James Burke of Edwina without supper. 10 [miles]

Mission Conference in Newport, Tennessee

Fri[day] – 15 [September 1893] Went over this morning and met part of the elders. Had a nice time with them. Had dinner with Ed. Frazer. We went in the evening and had council meeting and met Pres. [J. Golden] Kimball and [George Alma] Smith. Gave in my written report. Pres. [J. Golden] Kimball said, "It is the best report I ever received." Stayed over with Ed Frazer, a friend to the elders. 2 [miles]

Sat[urday] – 16 [September 1893] Went over and held meeting again this morning in the wood. Met all the elders this morning as Elder [John Hyrum] Hubbard and [Jedediah Grant] Shumway had got in. Rec[eive]d good instructions again this morning. Commenced the regular meeting at 10:30 with about 20 beside the elders. The elders were allotted different subjects to speak upon. Elder [John Hyrum] Hubbard spoke upon the fall and atonement, Elder [Jedediah Grant] Shumway on faith. Pres. [George Alma] Smith spoke a short time exhorting the people. Had dinner with Elias Mantooth. Meeting was

a little better attended. Elder [Andrew D.] Helm spoke upon repentance, Pres. [Thomas Watts] Sloan on baptism, Elder [Joseph Cross] Orme upon the laying on of hands. Then Pres. [J. Golden] Kimball gave some very good instructions and refuted some of the falsehoods about our people. Held counsel meeting again. After meeting, rec[eive]d good instructions from Pres. [J. Golden] Kimball and [George Alma] Smith. I stopped overnight with Ezekiel Clark, a member of our Church. Elder [Joseph Cross] Orme was with me. We sang songs etc. 1 [mile]

Sun[day] – 17 [September 1893] Edwina [Newport]. We held council meeting this morning. Rec[eive]d splendid instructions. There was a goodly number to meeting today. The elders spoke on various subjects. Had dinner with Elias Mantooth. I spoke a short time upon the restoration of the gospel. There were about 60 persons in the house besides some outdoors. Minutes of Council Meeting. Pres. [J. Golden] Kimball said our cause was brightening and the elders would be sent to the cities. Gospel is being preached in the halls of congress and to the nobles and great of all nations. It is destined to fill the earth. It will never retrograde. We are the salt of the earth. Council meeting [of] Sep[tember] 11 Pres. [J. Golden] Kimball offered valuable suggestions on the mode of canvassing. Be careful to approach them properly, enter the house, get into conversation with people, talk as long as the party wishes, get into his good graces, then unfold to them your business, make the work your profession. Disseminating the gospel is the “business our elders are in.” Remove all prejudice possible. In case of receiving due warning from the proper source leave the field but do not heed the threats of every drunken crew, where people only meet to hear you sing etc. do not stay. We cannot spend too much time in any county unless they show a disposition to investigate. The work must be complete. Warn all but do not stay around people merely because they will feed you. The counsel from Chattanooga does not come from Bro[ther George Alma] Smith but from headquarters. A record must be made by conference presidents of labor done in a county and record forwarded to office. Pres. [Wilford] Woodruff predicts however that we are about to ascend to a higher platform, though present prospects look gloomy. Elders should also retrench in their personal expenses, though you should keep yourselves neat and clean. Don’t bother your wives and friends for money any more than possible. Don’t worry about folks at home. They are alright and the Lord will take care of them. Keep your mind on your mission. Spoke of the dedication and the promise the Lord has made to his people that their sins were forgiven. Don’t write your hardships to your folks at home. Paint them only pleasant pictures to your family. Note your good treatment in your journals as much as your ill treatment. Use system in canvassing and in reporting to your conference president. The order should be about thus: 1st n[umber of] miles walked; 2[nd number of] families visited; 3[rd] # [of] Tracts distributed; 4th # [of] entertainments refused; 5th # [of] meetings held; 6th baptisms (if any); 7[th] general items of interest. Don’t do too much walking and use yourselves up as this only contracts sickness. Keep strictly clean in person. Don’t get all over perspiration, and perfume a whole house. Buy the proper style of clothing. Dress uniformly and as becomes a minister. 2nd meeting. Pres. [J. Golden] Kimball gave valuable instructions on the mode of canvassing. Be careful to approach them properly. Enter the house. Get into conversation with them. Talk as long as the party wishes to. Get into their good graces, then unfold to them your business. Make the work your profession. Disseminating the gospel is the business our elders are in. Remove all prejudice possible. Pres. [J. Golden] Kimball advised the elders not to run in debt at the office. Do not carry any money with you. The office work is the hardest in the mission. Be grateful for all he does for you. Cultivate gratitude. Reports must be made regular without fail. This is the means by which kept track of. Report your health if ill at any time. Any elder can get a release at any time he wishes to go home. In organizing branches, care should be taken as well as S[unday] S[chool]. Encourage them to attend these meetings. People must get firmly rooted before they emigrate. All emigration is stopped for the present. Use

judgment and get a good live[ly] man to lead the affairs. As regards excommunication, the cost of gaining a soul is great. Be careful to investigate carefully before such. Let them know you are their friends. Give them all chances to repent. Rebaptism will not do in this country as the people will get accustomed to it. That can be done when the party emigrates. Do not urge any to get baptized. Let them take their time. The Lord does not require you to sleep in filthy places. The spirit does not dwell there. Companions are requested to stay together that sin may not overtake you. By the mouth of two witnesses shall all things be established. Do not remain in a house alone. Do not separate from each other lest Satan tempt you. Do not get familiar with the people in order to gain favor among the people. Be dignified, kind, sympathetic, but realize what you are here for. Watch and pray, for you do not realize the danger you are in. Do not be anxious to bear testimony that Joseph Smith was a prophet for his name is sacred. Assist your companion to all information you have at your command. Freely you have received, freely give. Ask all questions of your pres[ident] and not the office. Guard your personal appearance, blacking boots, clipping beard and hair. Thank the people for every kindness. Do not scuttle box or among friends, as that destroys confidence. If called to go into a city, go trusting in God. Do not doubt the word of the Lord. Trust the Lord. He will not see you suffer for anything. When you return home, do not tell everything you know in one meeting. Study the ordinances properly that you may baptize, confirm etc. aright. Teach Saints the principle of tithing. Don't sing too much but teach them lessons in the Bible. Sing only the songs of Zion. Don't preach too long nor tire the people with whom you meet. Share the time among yourselves and don't interfere with your companion when talking.

Mon[day] – 18 [September 1893] Wilsonville [Newport]. We bid goodbye to our dear friends and started for Newport. We had dinner at the hotel, got our pictures taken in a group, all the Elders in our conference, namely T[homas] W[atts] Sloan, A[ndrew] D. Helm, Jed[ediah Grant] Shumway, J[oseph] C[ross] Orme, L[orenzo] W[esley] Roundy, W[illiam] L[ehi] Hayes, Leo T[homas] Shell[e]y, J[ohn Hyrum] H[ubbard], Thomas Hicken and myself. Newport has about 1,800 inhabitants. We started for Blount Co. about 3:30 after bidding good bye to the elders. We started out for Maryville. Stopped at Wilsonville four miles west of Newport with William J. Woodey. He treated us kind. 1 [mile]



Back Row, Left to Right: Andrew Helm, Lorenzo Wesley Roundy, Thomas Watts Sloan, Robert Cunningham Young, John Hyrum Hubbard. Front Row, Left to Right: Jedediah Grant Shumway, Thomas Cross Orme, William Lehi Hayes, Leo Thomas Shelley, Thomas Hicken

Tues[day] – 19 [September 1893] Fair Garden. We resumed our journey about 7:30. There were four in company: Elders [Leo Thomas] Shell[e]y, [Lorenzo Wesley] Roundy, [William Lehi] Hayes and myself. We went through Chestnut Hill. Had dinner with a Mr. Thornton who invited us back. After dinner we went through Fox and stayed at Fair Garden with Nancy Stafford who was kind to us. 11 [miles]

Wed[nesday] – 20 [September 1893] Waldens Creek. Started about 6:30. We went through Warnet Grove. Had dinner with S. C. Russell on the edge of Little Pigeon [River]. Had quite a talk on the gospel. We went through Sevierville. Then south for Waldrons Creek. Spent the night with G. W. Norton on Branch 2 1/2 miles S.W. of Sevierville. Had a nice talk on the gospel. 11 [miles]

Thur[sday] – 21 [September 1893] Elder William L[ehi] Hayes and I stayed together last night. We started out about 9:30. We got to Sister Clinton's about noon. Spent the afternoon about the house singing and talking. 5 [miles]

Fri[day] – 22 [September 1893] Millers Cove. Bid good-bye to our friends and started for Millers Cove. Had dinner with James Benson on the Creek. He invited us back. Elder [William Lehi] Hayes

and I stayed with Adam Waters. I sent a letter to Anna Osborn. Elders [Lorenzo Wesley] Roundy and [Leo Thomas] Shell[e]ystayed with Rob[er]t Davis. 12 [miles]

Saturday – 23 [September 1893] Started about 8 AM. Had dinner with Joe [John Calvin (JC)] Garland. Then over to Thomas [Hearon] Heroun's. Arrived there about 5 PM. The four of us stayed with him. 11 [miles]

Sun[day] – 24 [September 1893] We had a nice talk on the gospel with a man named Major from Texas. Had dinner, then bid good-bye to Elders [William Lehi] Hayes and [Lorenzo Wesley] Roundy and went over to Wal Raulston's. Treated as kind as usual and invited back. 6 [miles]

Mon[day] – 25 [September 1893] Ray Town. Six AM started for Maryville. Arrived [at] 8:30. Got a letter from Isabel with \$10 in it. Got one each from David and Nancy Osborn stating all [is] well. We had dinner and a change, then started west of Maryville. Canvassed along the road. Stayed with Chas Ellis. They treated us very well again. We sat up until 11 PM talking on the gospel. 9 [miles]

Tues[day] – 26 [September 1893] Louisville. We started to canvass towards Louisville. Met with very good success. Had dinner with Mrs. Wiley Pyne. We had a long talk with Mrs. Dyer. She was prejudiced but I talked with her and she changed. Got to Louisville about 5 PM. Went north. Called at Dr. Bonn. He asked to come back in the morning as he had the threshers. Stopped with Marimon Beasley, a kind of preacher. He tried to show me that no church on the earth is right. He said the right one is the church of Christ and that it is in our hearts after baptism. 8 [miles]

Wed[nesday] – 27 [September 1893] Had a good sleep and supper. Went down to Dr. Bonn but he is quite bitter and he did not want to talk much. We had dinner with Omer See close to the Holiton River. Went to all of the houses, then went back to Louisville and started to recanvass that. We had some nice conversations on the gospel. We called at J. A. Mitchell and asked to stay overnight. They said yes. I told them we were traveling without pay. That changed the thing. She made excuses but finally concluded to let us stay. After supper she said as the people would talk about them she thought we had better go on, but I talked her out of it. 4 [miles]

Thurs[day] – 28 [September 1893] Erwin. Started to work as usual. Finished Louisville or nearly so started west along the river. Had dinner with James Furgensen. Talked a good while at each place. We had quite a time in getting in to stay overnight. We at last got to stop in with Matthew Henderson at Ewing but he did not have a bed for us so we slept in the barn. He is quite interested in the gospel. We talked until 9:30. 6 [miles]

Fri[day] – 29 [September 1893] Horse Shoe Bend or Folivers Bend. Talked until 8:30 this morning. I promised to send a "V[oice] of Warning" to him. We canvassed in the bend of the river. Had dinner with William Miller in the mouth of the bend. We met with good success. Stayed with Jackson Smith in the bend. We did not talk much on the gospel. 6 [miles]

Sat[urday] – 30 [September 1893] I explained the principles of the gospel to them this morning. He thought well of our doctrine and invited us back. Went to the houses along the Tenn[essee] R[iver]. Had dinner with James Morgan. Met with good success. Stayed in the bend of the river with Joseph Parks. Had a bath. 6 [miles], 2,627 mi[les]

Sun[day] – 1 October 1893 North of Friendsville. 86 houses, 64 tracts. It being Sunday we did not travel far. I got up into a chestnut tree and knocked down about half a gallon of the nuts. I mailed a letter to Pres. [Thomas Watts] Sloan. We had dinner with Samuel Greer at Disco. We spent about

three hours. Spent the night with Pleas. Chapman 1 mile north of Friendsville. Mr. Greek invited us back. I talked a little on the gospel with them. They asked us back. 4 [miles]

Mon[day] – 2 [October 1893] Louisville. It is very foggy this morning. We started north and east. Had a long talk with Henry Maxwell. Gave two tracts to him. Had dinner with William Dunlap, also a nice talk on the gospel. We had quite a time getting a place to stay overnight. Got in at last at the home of the late Robert Hill. They were very kind to us. They played some on the banjo. 6 [miles]

Tues[day] – 3 [October 1893] To Maryville. It is raining a little this morning. They kindly invited us back. We finished canvassing Louisville. Had a nice long talk on the gospel with a cabinet maker. The belief of a great many is if their heart is only right it does not hurt whether they belong to a church or not. It rained most all afternoon. We had a very hard time to get a lodging. We were 3 miles in getting in. At last we got to stay with J. A. Gibbs four miles west of Maryville. We had neither dinner or supper but I was glad to get in. Most of them had gone to bed. He asked us back. 7 [miles]

Wed[nesday] – 4 [October 1893] Started for Maryville at [illegible] AM. Arrived at 8:30. I got a letter from Maggie from Salt Lake [City] stating all [is] well. I also got one from Tom. I got my photographs. I wrote letters to Mrs. Nancy Osborn, Maggie and Tom. C. Had dinner at Mr. Walker's. Started east out of town to get a place overnight. We were kindly entertained by C. W. Russell 2 1/2 miles from east Maryville. They kindly invited us back. 1 [mile]

Thurs[day] – 5 [October 1893] Went back to Maryville and were surprised to meet a new companion, or rather elder, named [William] Ricks from Benson Ward in Cache Valley. We had a nice talk, then met Elder [Thomas Watts] Sloan about 11 AM. Elder [Leo Thomas] Shelley and I started west for Friendsville about 1 PM. Stayed with W. G. Craig in Long Hollow. They were kind and invited us back. 8 [miles]

Fri[day] – 6 [October 1893] Friendsville. Started 7:30 AM for Friendsville. Canvassed along the road through Union Grove. Had dinner with Josiah Henderson, 1 mile east of Friendsville. Canvassed about 2/3 of Friendsville. Nearly all took tracts. Friendsville lies about 11 miles west of Maryville and has about 50 families. We visited 40 houses and gave 31 tracts today. Stayed with J. D. Rob[illegible]. 7 [miles]

Saturday – 7 [October 1893] Started to canvass about 8 AM. Called on a man to ask him if he knew who had charge of the Quaker Grove. We were going to ask if we could get it to hold an open air meeting but he said we could not have it and he gave us fits, said we were not Christians and said we had better go somewhere else. Had dinner with Hartsell Boring. He invited us back. He lives about 1 1/2 miles west of Friendsville. After we finished Friendsville, we went south and west. Had a hard time to get in. Twice they refused us because we had no money. We got in at last with D. H. Dunly. 8 [miles] 88 houses, 59 tracts, 19 entertain[ments] refused, 47 miles

Sun[day] – 8 [October 1893] Tutt. We started out canvassing along the road. Had dinner with James Pierce at the Big Springs or rather Cliff. We had a long talk with A. S. Abbey, a Presby[terian] preacher. He started in with us against the Moun[tain] Mead[ows] Massacre, then polygamy, then the B[oo]k of M[ormon]. Then I started in on him and took the Bible to him and his wife soon called a halt. He will long remember it. We stayed with Ignatius Jones of Tutt. He was kind to us. 4 [miles]

Mon[day] – 9 [October 1893] Maryville. Started for Maryville at 6 AM. I wrote a letter to Jane Osborn. Arrived in town about 11 AM. Had a bath and change of clothes, then started to canvass Maryville, the country part and out on the Niles Ferry road. Some in town are bitter and a few took

tracts. We stayed with A. C. Anderson two miles out from Maryville. We went to a darkey meeting. When the minister would get warmed up he would ah- (sic) at the end of every five or six words. 5 [miles]

Tuesday – 10 [October 1893] Niles Ferry road. Started out about 7:30 going along the straight road. Had dinner and a long talk with John Willocks. After diner we went in the wood and Elder [Leo Thomas] Shelley wrote a letter and I read some. We stayed with Sam Willocks, a Christian preacher. We had a long talk with him on the gospel. 3 [miles] The order of report: Miles walked, meetings held, families vis[ited], refused entertainment, baptisms, tracts distributed.

Wed[nesday] – 11 [October 1893] Resumed canvassing about 7:30. Had dinner with Mr. Samuel Lane. She invited us back. We stayed with John Hilton 2 miles from Brick Mill. We sat in the woods and rested and read some today. 6 [miles]

Thur[sday] – 12 [October 1893] Brick Mill. Continued canvassing down the road. Went over the Brick Mill place. Had dinner with George Montgomery and talked about 3 hours with some women there. Got to the Loudon Co. line, turned back and went up Bakers Creek. Stayed overnight with William Lane who were kind as they were the other time. 7 [miles]

Friday – 13 [October 1893] Morganton Road. I had a nice talk on the gospel. We went to the Loudon Co. line on the Morganton road, then started west. Had dinner with Mrs. Carnel McConnell but she did not want a tract. Went to Lloyd Creek P. O. then back east again, Stayed with William Nelson. It rained all afternoon. 6 [miles]

Sat[urday] – 14 [October 1893] Mor. Road and Clover Hill. First frost. 101 houses, 73 tracts, 7 entertainments refused, 39 miles. We canvassed up the Morganton Road. We went into one house and the woman asked us to stop and have dinner. When her man came home he said, “Who sent for you? You just get out of here,” and of course we did. We spent the night with William P. Bird between the Mor. and Niles Ferry road. We had a long talk on the gospel. 8 [miles]

Sun[day] – 15 [October 1893] We spent the forenoon in conversation with Mr. Bird. After dinner visited a few houses. Sat in the woods and read some. Spent the night with E. B. Young on the Niles Ferry road 4 miles south of town. 2 [miles]

Mon[day] – 16 [October 1893] Maryville. Started for town about 7 AM. I was disappointed in not getting any mail. Elders [Thomas Watts] Sloan and William Ricks met us there. Bro[ther William] Ricks started to labor with me. We visited 15 houses in town and gave out 10 tracts after dinner. Stopped over night with James Whalen in town Maryville. 6 [miles]

Tues[day] – 17 [October 1893] We continued canvassing in town. Met up with Mrs. John McConnell. She wanted us to talk with her husband. So I told her we would come and spend the night and she was willing. So the Lord can raise up friends in cities as well as towns. Had dinner with Alfred Wilcox. Distributed 17 tracts and visited 26 houses. 4 [miles]

Wed[nesday] – 18 [October 1893] Mrs. McConnell invited us back. Started out about 7 AM. Met some very cold receptions and some otherwise. Had dinner with S. P. Gray. He asked us to come and stay overnight with him some time. We did not go to many places after dinner we went two and one half miles east and spent the night with Cal. Russell. 5 [miles]



The Maryville Times (15 October 1893)

Thursday -19 [October 1893] Maryville. Was kindly invited back. Started for Maryville again. Visited a few houses on the road. We were surprised to meet Elders [Leo Thomas] Shelley and [Lorenzo Wesley] Roundy. They were on their way up to Washington Co. We went out in the woods and talked about two hours, then started to canvas the NW part of town. We had dinner with William V. Ammons. He was quite bitter, but as we started off he asked for a tract. We visited 31 houses and gave out 18 tracts. Stayed with James Whalen. 5 [miles]

Fri[day] – 20 [October 1893] Started out about 7:30 canvassing in the southeast part of town. Had dinner with Pet. Walker. We visited 29 houses and only 11 took tracts. We had a conversation with Professor Newman of the college. I wound him up in great shape. We had to go two miles out of town to spend the night. We stopped with Cal Anderson. It started to rain as soon as we got in the house. 5 [miles]

Saturday – 21 [October 1893] Rockford. 141 houses visited, 80 tracts, 37 miles, 3 entertainments refused. Started back for Maryville about 7 AM. Began canvassing town where we left off. Two women ordered us off. Went in one house and I told the woman that we were ministers. She said, “We are ministers of the true church and you just leave the place.” Elders [Leo Thomas] Shell[e]y and [Lorenzo Wesley] Roundy came in town from Millers Cove. We got some crackers and cheese for dinner and they left for Washington Co. about 2 PM. and we went over to Rockford and stayed with Jacob Wrinkle. Talked on the gospel. 10 [miles]

Sunday – 22 [October 1893] Spent the day with Jacob Wrinkle in reading. Stayed overnight with H. Taylor in Rockford. 1 [mile]

Monday – 23 [October 1893] Maryville. Started in for Maryville at 7 AM. No mail from home for about two weeks. I had a bath and change. We canvassed some without dinner. Mrs. Samuel Matthews asked us to go up to their place and stay overnight and, of course, we gladly accepted. They treated us fine. I talked some on the gospel. 22 houses, 15 tracts, 10 [miles]

Tuesday – 24 [October 1893] Started South. We were treated very kind by the family. We waited until mail time to see if there would be some mail for me. But alas! None came. We finished Maryville, all but part of Main St. We had dinner with Mrs. Robert Collins. She is anxious to know the right way. We had a long talk with an old man named Ricks from Ohio who is visiting his daughter, Mrs. Newby. We started southwest of town. Stopped with John Boyd 4 miles from Maryville. 8 [miles] 20 houses, 9 tracts, turned off [refused at] 6 places

Wednesday – 25 [October 1893] Williamson Settlement. Started to canvass about 7:30 A.M. We traveled about 7 miles and only gave out one tract. We had dinner with J. R. Giffin but he did not want a tract. I asked him his name but he said, “You don’t need to hang around here. I don’t want any tracts,” but he told me his name. We stayed with Riley Buss. Had a long talk with him. He is cracked on the Bible. 22 h[ouses], 5 tracts, 4 [refusals] 11 [miles]

Thursday – 26 [October 1893] Resumed our journey about 8 AM. Went to Jack Sly’s place and spent the day and night with him. I talked some on the gospel and showed him the necessity of baptism. He acknowledged that it was right by the Bible. 0 [miles]

Friday – 27 [October 1893] To Morganton. Started for Morganton at 6 AM. The people got up about 3:30 in the morning. It started to rain and we called in William J. Hammondtree’s place and they asked us to stay and have some dinner and we gladly accepted the invitation. Got to William Sly’s about 2 PM. Treated us kind as usual. 7 [miles]

Saturday – 28 [October 1893] Long Hollow. 38 miles, 66 families visited, 10 entertainments refused, 30 tracts distributed. Spent the day with them. Went to the river. Talked some on the gospel.

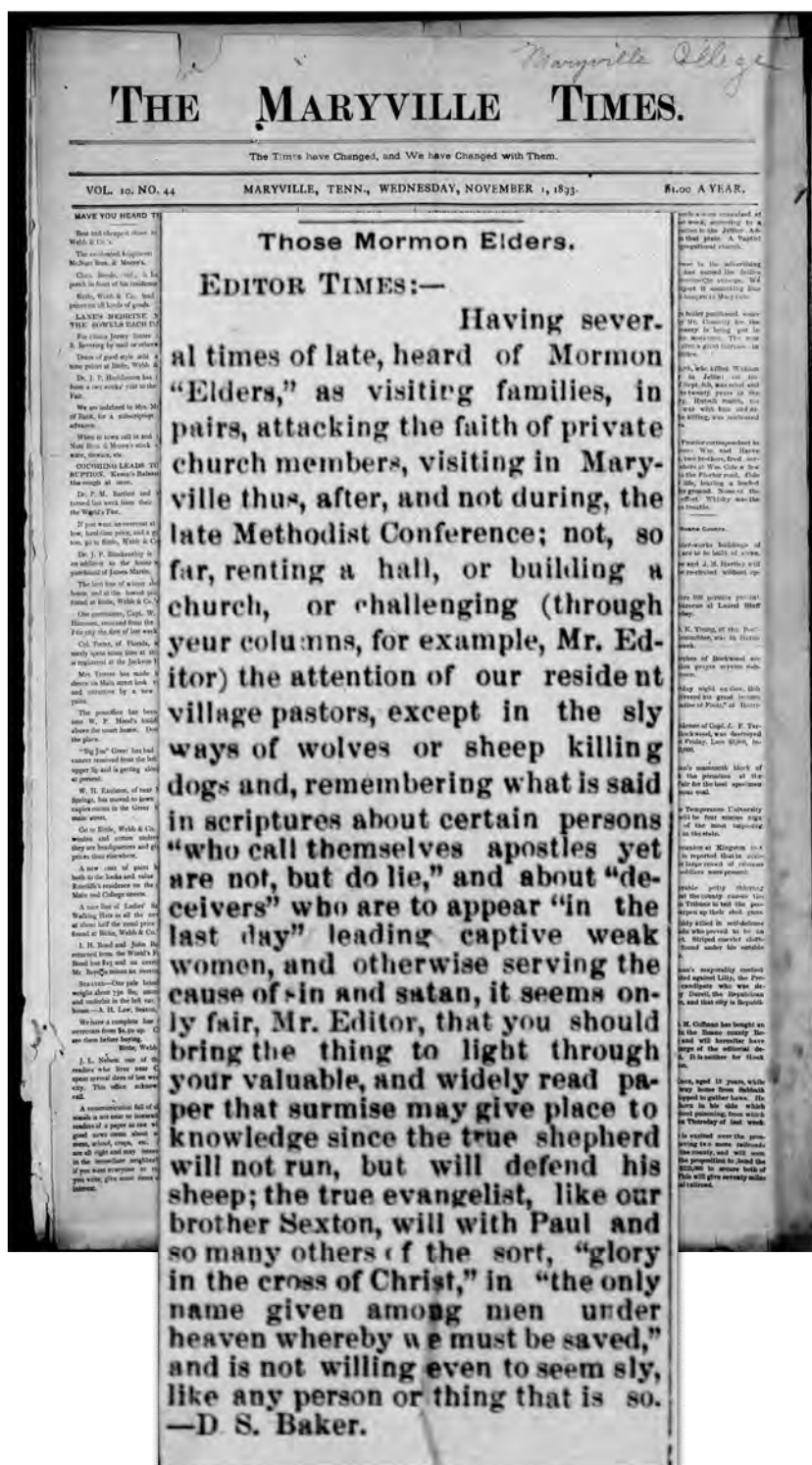
Sunday – 29 [October 1893] We started back for Maryville intending to get there tomorrow. We stopped and talked with a man, Silas Person by name. He asked us to come and see him some time. We had dinner with William Humphries’ widow. We stayed with W. G. Craig in Long Hollow five miles west of Maryville. 14 [miles]

Monday – 30 [October 1893] To Maryville. Started in town. Arrived there about 9 AM. I got letters from Maggie, Isabel and Jane Osborn stating all [is] well. I went and asked for the hall but they said it was not seated. We heard of a fellow named McMillan going to lecture against Mormonism tonight. We had dinner with Pet. Walker and we got to stop in town with Robert Martin, and we went to the meeting, and such a mess I never heard before, such lies. 7 [miles]

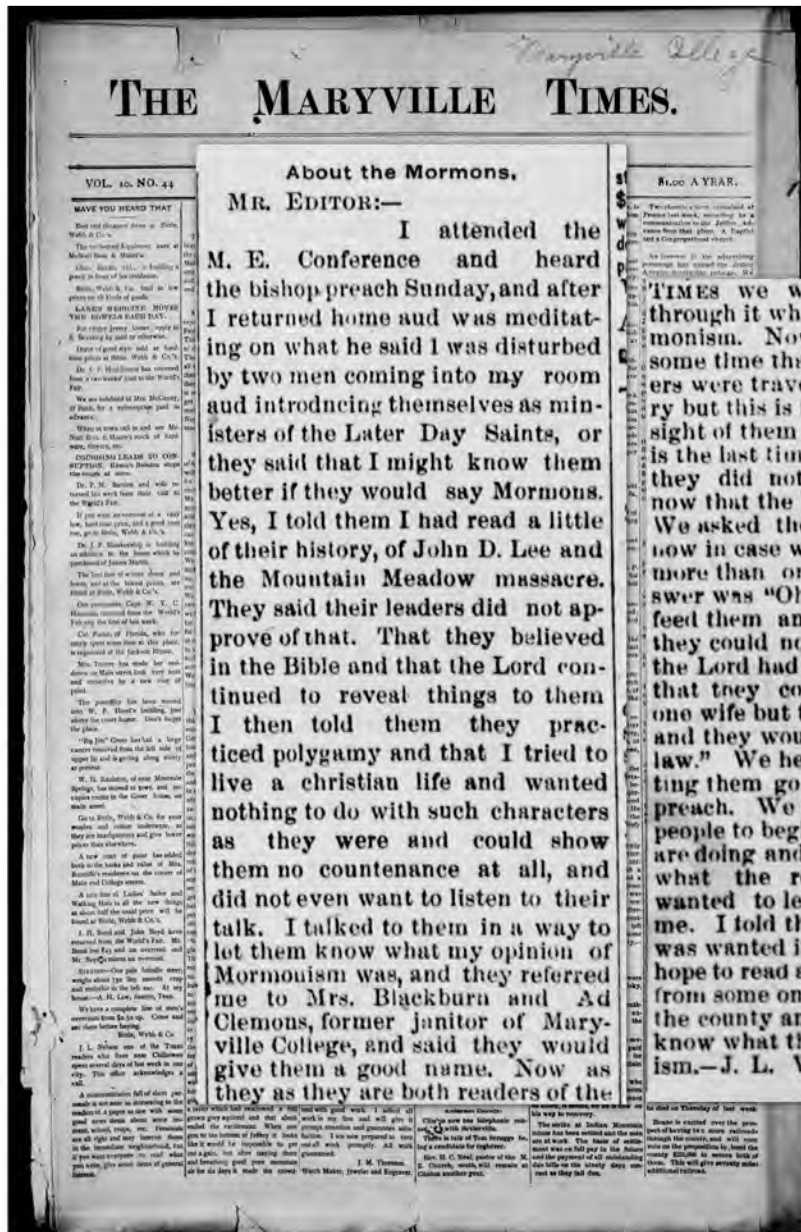
Tuesday – 31 [October 1893] North and west of Maryville. 2,819 miles total, 295 houses visited in this month, 169 tracts in this month, 32 entertainments refused. I wrote a letter to Nancy Osborn this morning. While in town I got to talking with Mr. Bittle. Then a crowd gathered round and I spoke to them about 80 minutes. A man named Stone would blurt out and said we were preaching false doctrine and started on polygamy. I told him we had stopped that, and he said if I would not talk on that, he would not talk with me. We started out north and west of town to canvass. Had dinner with Nephi Singleton along the K[entucky] Southern R[ail]r[oad]. Stayed overnight with Charles Kaigle. Talked on the gospel and I sang 3 hymns. 9 h[ouses], 9 tracts, 10 [miles]

Wednesday – 1 November [1893] To Rockford. Went down to the Tenn[essee] River. Went back and had dinner with Martin Ballard and asked him for the Baptist Church but he refused. He talked against our belief. We got consent to hold meeting in the Methodist Church from J. Presley. We canvassed up the Little River to within one mile of Rockford. Stopped overnight with Stephen Chandler, a rich

man. Last night the height of riches and the night before the depth of poverty. They sang and played on the piano and I sang two hymns. 13 h[ouses], 11 tracts, 8 [miles]



The Maryville Times (1 November 1893)



The Maryville Times (1 November 1893)

Thursday – 2 [November 1893] Went through Rockford and east of there. Had dinner with William Eddington. After dinner went to his father's, J. M. Had a nice time talking on the gospel. I went to see a man named Johnson and asked him to come and talk with us, but he refused. We spent the night with J. M. Eddington. They treated us fine. There were six of them. 8 houses, 7 tracts, 6 [miles]

Friday – 3 [November 1893] East of Rockford. He kindly invited us back this morning. Went east from there in the knobs. Had dinner with William Suttle. Then crossed east over the ridges and canvassed in Tar Kiln Hollow. We had quite a time in getting in. We went to a large house and asked to stay and we found out that they were negro. It was dark and I could not tell. They told us about a white woman's a little way off. We stayed with Mrs. Alfred Davis, a widow, but she has two boys and a hired man. Elder [William] Ricks' feet hurt him. 18 h[ouses], 10 t[tracts], 5 [miles]

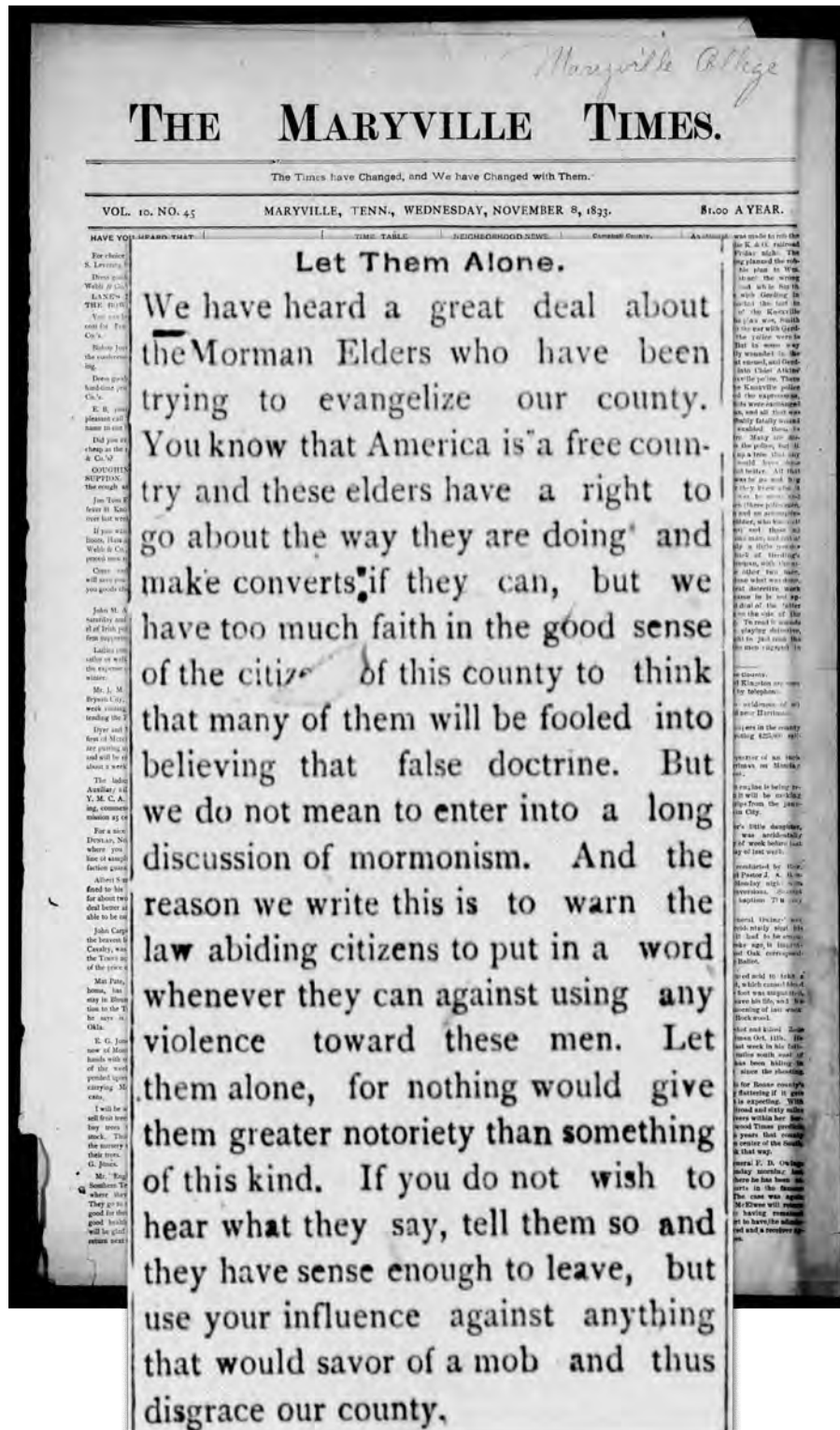
Saturday – 4 [November 1893] 56 miles, 58 houses, 42 tracts, 9 entertainments ref[used]. Started to canvass towards the river. Went through Rockford. We had a talk with James Brakebill but he does not like our doctrine. We spent the night with Jesse Davis, an eighth Indian. He asked us back. John Dyer, and several others came in, and he tried to argue with me, but he acknowledged I beat him. 7 h[ouses], 3 tracts, 6 [miles]

Sunday – 5 [November 1893] Bear Hollow. Held meeting. Started for Bear Hollow to meeting. Canvassed seven houses on the road and gave out six tracts. It rained some today. We had dinner with Clayburn Swaggerty. There were 40 present at the meeting. I spoke one hour. After meeting we walked six miles and stayed with John Eagleton. Were treated very well. 7 h[ouses], 6 tracts, 12 [miles]

Monday – 6 [November 1893] Maryville to Seaton. 7:30 started for Maryville. Got a letter from Tom stating all well at home. I also rec[eive]d one from Lewis Bowen. I wrote to T. C. and Pres. [Thomas Watts] Sloan. Had a bath and change. Started out to canvass on the other side of Little River via Whites Mill. Spent the night with Uncle Billey. 10 [miles]

Tuesday – 7 [November 1893] Knob Road. Went over Little River and started to canvass on the Sevierville Road. Had dinner with J. A. Keeble. He invited us back. We stayed overnight with Clifford Sloan. Talked on the gospel with a colored man until quite late. 6 h[ouses], 7 tracts, 6 [miles]

Wednesday – 8 [November 1893] Ella Joy. The Colored man offered me a few coppers this morning, the first that has been offered. Started to canvassing as before. The people are very careless about the gospel. Had dinner with widow [of] Harvey Latham. Went to the Sevier line, then turned back on the Ella Joy road. Stayed with R. A. Garner. Had a very nice time. They have had three children (I think they are idiots [mentally handicapped]) that does not know anything, neither walk, talk or sit up. Two has died (sic). We were kindly invited back. 28 h[ouses], 13 t[tracts], 6 [miles]



The Maryville Times (8 November 1893)

Thursday – 9 [November 1893] Went down the Ella Joy Creek. About ten o'clock called at John Tipton's and he was so interested we stayed with him until 1:30. He kindly asked us back. Another man asked us back this afternoon. We have had good luck today. Stayed overnight with Andy Davis about 4 miles from L[ittle] River. 13 h[ouses], 9 t[racts], 3 [miles]

Friday – 10 [November 1893] Ella Joy Creek. Continued canvassing. Met preacher Huston Henry. Had a friendly talk with him. Had dinner with James Dunlapp on Ella Joy 2 1/2 miles from [the] L[ittle] River. Went to the P. O. and got our mail. I rec[eive]d letter from Elder [Leo Thomas] Shelley stating all [is] well. Also got one from Elder [Thomas Watts] Sloan stating that Pres. [J. Golden] Kimball congratulates us on our good luck in doing Maryville. Stayed with James White on the Little River. Our mail was at Gambles Store. 31 h[ouses], 10 tracts, 5 [miles]

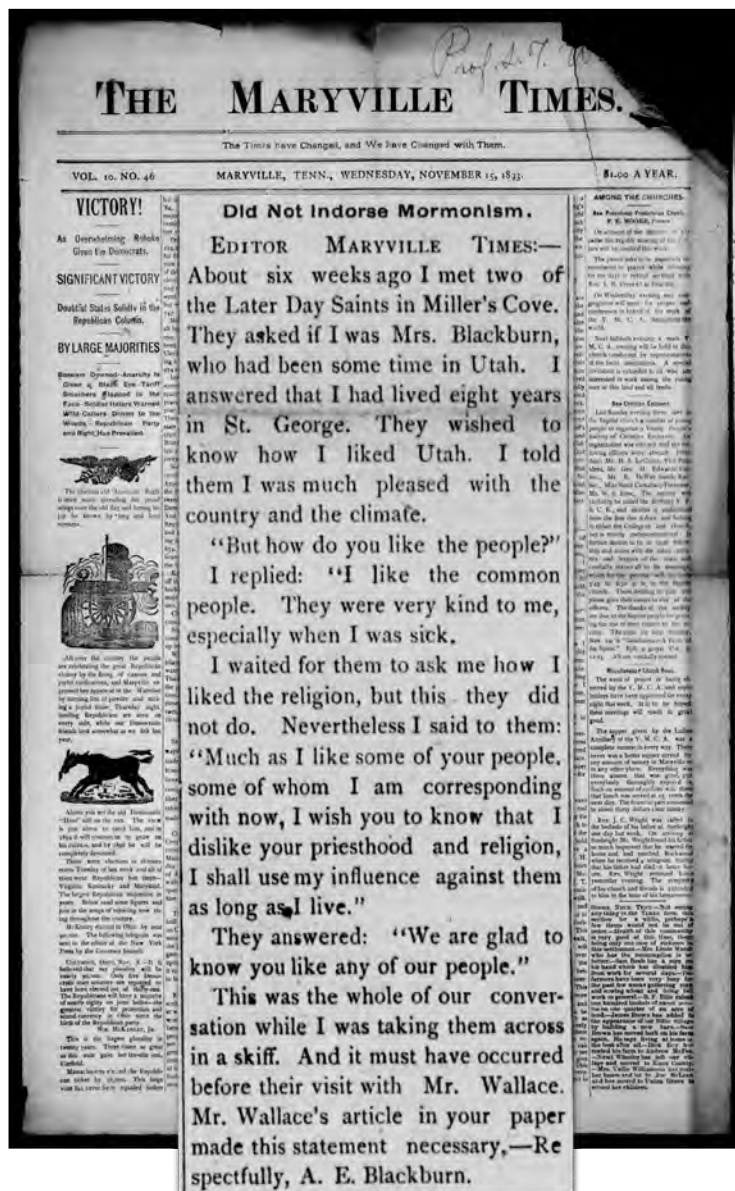
Saturday – 11 [November 1893] 54 miles walked, 1 meeting held, 95 families visited, 45 tracts distributed, 1 entertainment refused. Went up to Millers Cove. I had dinner with Adam Waters. Went up to C. Maples and got the “V[oice] of W[arning]” and the book, ent[itled] “O[rson] Pratt’s Works.” Went to Joe [John Calvin (JC)] Garland’s and was kindly treated. He spoke some about being baptized. 12 [miles]

Sunday – 12 [November 1893] We went on the bluff and cut a hickory and we burned it into ashes for us to use. Spent the day with them. 1 [mile]

Monday – 13 [November 1893] Millers Cove. Started at 8:30 for Ella Joy. Started to canvass about 11 AM. The people are bitter. We went up the Ella Joy Road. Had a long talk with Coalter, a Baptist preacher. I just scored him. We spent the night with Jack Tipton but he does not want our doctrine now. 21 h[ouses], 6 t[racts], 12 [miles]

Tuesday – 14 [November 1893] Ella Joy Town. We went through Ella Joy town. Had dinner with James Jeffries. It rained today. We spent the night with Anthony Davis. Had a talk on the gospel. 20 h[ouses], 17 t[racts], 8 [miles]

Wednesday – 15 [November 1893] Eusebia. It is quite cold this morning. We met up with Hyrum S. Blair at Eusebia. He said we have the doctrine just as he wanted it. He is very much interested. I left “Orson Pratt’s Works” with him. Had dinner with A. J. Wray. Canvassed Eusebia and stayed with Jacob Carroll. I had quite a talk with him and also a man who canvasses spectacles. There was the first snow on the top of the Chilhowee Mt. last night of the season. 27 h[ouses], 22 t[racts], 8 [miles]



The Maryville Times (15 November 1893)

Thursday – 16 [November 1893] Maryville and Sevierville Road. The first man we met was James Donaldson, a man who does not belong to any church as he could not believe that any of them were right. He said our doctrine just suited him. I left a "V[oice] of Warning" with him. We had dinner with William Keller. We then started for Gambles Store P. O. I got a letter from Nancy Osborn stating all [is] well and one from J. G[olden] Kimball. We then started for Maryville. We tried to get in along the road but we were turned off, but we finally got to stay with Mrs. Alex Henry, a colored family, my first experience. They treated us well but the bed was just 3 feet wide. 12 h[ouses], 7 t[racts], 15 [miles]

Friday – 17 [November 1893] To Maryville – To Rockford (sic). 7:30 AM started for Maryville. I had a bath and change. I wrote an article to the Times published in Maryville in answer to an article written by P. M. Bartlett. Started towards Rockford about 1 PM. Stayed over night with Gus Henry. 0 h[ouses], 0 t[racts], 11 [miles]

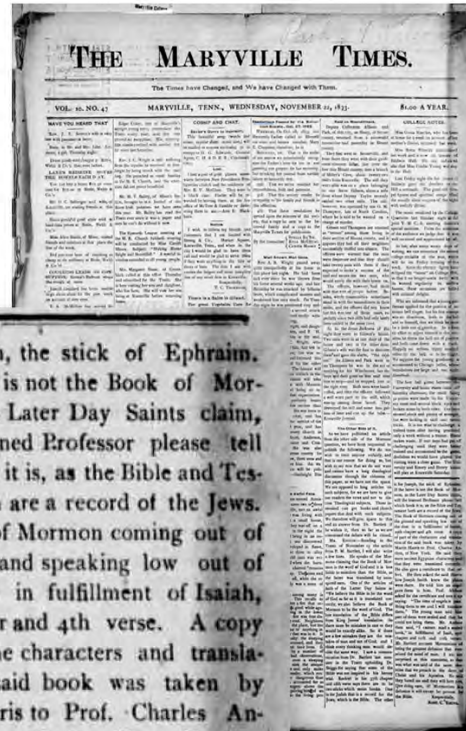
The Other Side of It.

As we have published an article from the other side of the Mormon question, we have been requested to publish the following. We do not wish to treat anyone unfairly, and that is our reason for doing so, but wish to say now that we do not want and cannot have a long theological discussion through the columns of this paper, as we have not the space. We are opposed to long articles on such subjects, for we are here to give our readers the news and not to discuss Theological subjects. Those interested can get books and church papers that deal with such subjects. We therefore will give space to this and an answer from Dr. Bartlett if he wishes it, then so far as we are concerned the debate will be closed.

MR. EDITOR:—Reading in the TIMES of November 15 the article from P. M. Bartlett, I will also write a few lines. He speaks of the Mormons claiming that the Book of Mormon is the word of God and it is less liable to mistakes than the Bible, as the latter was translated by uninspired men. One of the articles of faith of the Latter Day Saints is: "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God. The late translation of the Bible differs from King James' translation. So there must be mistakes in one or they would be exactly alike. So if there are a few mistakes they are the mistakes of man and not of God; and I think every thinking man would decide the same way. I saw a communication from Dr. Bartlett last summer in the TIMES upholding Dr. Briggs for saying that some of the Bible was not inspired in his heresy trial. Ezekiel in his 37th chapter and 16th verse says there are to be two sticks which mean books. One is for Judah that is a record for the Jews, which is the Bible. The other

is for Joseph, the stick of Ephraim. If the latter is not the Book of Mormon, as the Later Day Saints claim, will the learned Professor please tell which book it is, as the Bible and Testament both are a record of the Jews. The Book of Mormon coming out of the ground and speaking low out of the dust is in fulfillment of Isaiah, 29th chapter and 4th verse. A copy of part of the characters and translation of the said book was taken by Martin Harris to Prof. Charles Anthon, of New York. He said they were ancient Egyptian characters and that they were translated correctly. He also gave a certificate to that effect. He then asked the said Harris how Joseph Smith knew the plates were there. He told him an angel gave them to him. Prof. Anthon asked for the certificate and tore it up saying: "The time of angels is past. Bring them to me and I will translate them." The young man told him part of them were sealed and that he could not bring them. Mr. Anthon then said, "I cannot read a sealed book," in fulfillment of Isaiah, 29th chapter and 11th and 12th verses. Mr. Bartlett accuses Mormonism of being the greatest delusion that ever seized the mind of man. I am not surprised at this statement, as that was what was said of the same doctrine that we preach in the days of Christ and his Apostles. He said they hated me and they will hate you. One thing sure, if Mormonism is a delusion it will never be proven by the Bible.

Respectfully,
ROBT. C. YOUNG.



Elder Robert Cunningham Young's article published in the 22-November-1893 Maryville Times Edition in response to P.M. Bartlett

Saturday – 18 [November 1893] Nails Creek. Started for Nails Creek. Called at William Eddington's and had dinner; but he does not want our doctrine. We spent the night with James Massey on the above creek. He was kind to us. We were lucky in getting in as a meeting is going on. I talked with them on the gospel a long time. 5 h[ouses], 2 t[racts], 7 [miles]

Sunday – 19 [November 1893] 61 miles walked, 85 families visited, 8 entertainments refused, 54 tracts distributed. This being the day they are going to baptize in this place, we went into the woods and stayed about two hours. Then went to Oliver Durfres and had dinner. He asked us back. We met a minister this morning who was acquainted with J. G[olden] Kimball. He was quite nice to us. He took one of our tracts. We stayed overnight with Steven H. Hall. He is interested in our doctrine. I talked a long time with them on the gospel. 13 h[ouses], 12 t[racts], 3 [miles]

Monday – 20 [November 1893] Nails Creek. Quite hard frost last night. Canvassed east along the Bays[illegible]. Had dinner with an old maid and two old bachelors named McClary. Stopped overnight with A. J. Lloyd close to the Sevier line. He was interested. I talked a long time on the gospel. 19 h[ouses], 13 t[racts], 7 [miles]

Tuesday – 21 [November 1893] To Eusebia. Went up to the Sevier Co. line, then started back father south. Had dinner and a long talk with Robert Picken. We went over to Hyrum Blair's at Eusebia and got "O[rsin] Pratt's Works." He liked the book. We went over to Joe Thomas' and spent the night. I was talking about the chance one has after death, as he asked me about it, and he said he did not want me to talk about that before his children as it was different than they ever taught them. I told him it was true. Mr. Blair said some had talked a little of white capping [beating] us. 15 h[ouses], 8 t[racts], 8 [miles]

Wednesday – 22 [November 1893] Logan Chapel. Went down through Logan Chapel. Had dinner with J. W. French. He met some of our elders about 8 years ago. He likes our doctrine. We went to James Donaldson, or peddler Jim, as he is called. He said he wanted to join our church and his family. 15 h[ouses], 14 t[racts], 8 [miles]

Thursday – 23 [November 1893] To Millers Cove. Started out about 7 AM and finished the county. The last name named Cooper was a tartar (sic). He said the laying on of hands was all done away with. We then started for Millers Cove. Got [to] Joe [John Calvin (JC)] Garland's about 1 PM. We thought he was around home so we waited there until school was out and the children told us he was up to [William] Charley Garland's so we started out and got in at John McNealey's. 5 h[ouses], 4 t[racts], 10 [miles]

Friday – 24 [November 1893] Happy Valley. Started at 7 AM for Happy Landing. Got there about 10 AM and was kindly treated. I read a long letter from Maggie and Isabel and one from Elder [Thomas Watts] Sloan asking us to go to Greene Co. to labor. Spent the night with them (Thomas Hear[o]n) in talking on the gospel. 6 [miles]

Saturday – 25 [November 1893] Went to the P. O. and got a "V[oice] of W[arning]" from Mathew Henderson of Ewing. I wrote three letters to Isabel, Jane O. and Elder [Thomas Watts] Sloan, then went back there. I copied some minutes of the Council Meetings at Conference. 67 h[ouses], 52 tracts, 3 [miles]

Sunday – 26 [November 1893] Thomas [Hearon] Hearn, Elder [William] Ricks and I went over to Nick Blevins and spent the day with them. Talked on the topics of the day and on the gospel. I am

sick in my stomach like I was in the forepart of August. Spent the night with Mr. [Thomas Hearon] Hearn. 4 [miles]

Monday – 27 [November 1893] It is raining this morning. I am still sick. Spent the day with Mr. [Thomas Hearon] Hearn. Also the night. 0 [miles]

Tuesday – 28 [November 1893] To Millers Cove. Started for Millers Cove although I was somewhat ailing. Elder [William] Ricks killed a pig for Joe [John Calvin (JC)] Garland as he was away from home. I am a good deal better today. 8 [miles]

Wednesday – 29 [November 1893] Spent the day and night with Mr. [Joseph John Calvin (JC)] Garland. Helped him pull and pit some turnips. Talked some to Joe [John Calvin (JC)] Garland and Andy [Johnson] Smith on the gospel. 0 [miles]

Baptisms of Alexander, JC and Sarah Garland, and Andrew Smith

Thursday – 30 [November 1893] Went over to Abram's Creek and dedicated a spot to baptize some converts. I baptized Alexander [Harrison] Garland, son of Steven [Joseph] Garland and Betsey [Elizabeth] McKeeney. Also [Joseph] John Calvin [JC] Garland (better known as Joe), son of Alexander [Harrison] Garland and Eliza [Jane] Nelson. Sarah Margaret [Cauble] Garland, daughter of Peter Vargary [Vardry] Cauble and Mary Ann Mosteller, and also Andrew Johnson Smith, son of Marquis Lafayette Smith and Eliza[beth Henly] Nelson. I confirmed the last named, [Andrew Johnson Smith] and Sarah Margaret [Cauble Garland], and Elder [William] Ricks confirmed the other two, [Alexander Harrison Garland and Joseph John Calvin (JC) Garland]. We held meeting at Joe's [John Calvin (JC) Garland]. [William] Charley Garland said he would want to be baptized after a while. 3 [miles]. Total number of miles 3,106, tracts for month 235, houses visited 343, ent[ertainments] ref[used] 18, meetings held 2

Friday – 1 December 1893 Started for Maryville at 8 AM. Had dinner at Uncle Billy's, then on, intending to stay with Cal Russell but she refused us and we tried at widow Mrs. Richard Nichols, but she would not let us without pay. So we went in to Maryville and stayed with William V. Farley. We went to the P. O. I got a long letter from Anna Osborn stating all [is] well. Also got one from Elder [Thomas Watts] Sloan with some instructions from the office telling us to warn the people to repent of their sins and for us not to fall in love. I also got one from Elder [Leo Thomas] Shelley. 10 [miles]

Saturday – 2 [December 1893] Had a bath and change. I sent some articles to the Deseret News written by P. M. Barlett and myself [Maryville Times articles published 15 and 22 November]. I got two pair of slips and we started for Greene Co. after sending our grips. We stopped with James Donaldson's and was treated fine. We had to ford the L[ittle] River. 10 [miles]

Sunday – 3 [December 1893] Spent the day with them. It rained nearly all day. I was sick today. I had a long talk tonight with Dryden Donaldson. 0 [miles]

Monday – 4 [December 1893] Not being well, we spent the day with them. It snowed a little last night. 0 [miles]

Tuesday – 5 [December 1893] For Maryville. I am still unwell but started for Greene Co. Got up to the Sevier Co. line and I was so sick that we started back for Maryville. Tried to get in at James Donaldson's but he would not keep us. We stopped with James Murfly. I could eat no supper nor breakfast. 12 [miles]

Wednesday – 6 [December 1893] Maryville Knoxville (sic). Started early for Maryville. I about gave out but I got to ride about three miles with John McNealey. We telegraphed my condition to Pres. [J. Golden] Kimball and he sent word back for me to come down to Chattanooga. I borrowed \$5.00 from Jo Burger, cashier of Bank of Maryville. Stayed overnight at the Central House [Hotel]. 9 [miles]

Thursday – 7 [December 1893] Chattanooga. Bid goodbye to Elder [William] Ricks and started for Chattanooga. I wrote to Elder [Thomas Watts] Sloan. Had to wait at Knoxville until 4 o'clock and the train was 1.35 (sic) late. Got to Chattanooga about 8 PM. Put up at the Kennedy House [Hotel]. Elder [George Alma] Smith called in the night to see me. I was feeling some better. 0 [miles]

Friday – 8 [December 1893] I am still feeling a little better but ate no supper or breakfast. Elder [George Alma] Smith came in and took me to his house. It rained today. Elders [Thomas Watts] Sloan and [William Lehi] Hayes came in today and stayed with Mrs. Mason, our hostess. I feel a great deal better today. 0 [miles]

Saturday – 9 [December 1893] It was today that Elders [Thomas Watts] Sloan and [William Lehi] Hayes came in. I am a great deal better today. I concluded to go back to field of labor. Had a nice visit with the elders. 0 [miles]

Sunday – 10 [December 1893] We had breakfast, then went up to Cameron Hill and had a good look at Chattanooga and Elder [George Alma] Smith gave us a history of some of the battles. After dinner went to the National Cemetery where 12,876 Union soldiers are buried, 7,947 known and 4,924 are unknown. After supper Elder [George Alma] Smith gave us some instructions. 5 [miles]

Monday – 11 [December 1893] Chattanooga. Elder [William Lehi] Hayes started for Blount Co. after dinner. Elder [Thomas Watts] Sloan and I went out upon Lookout Mt. The scenery is grand in the extreme. Stood upon Sunset Rock. It is 200 feet in height. Perpendicularly, Lookout Mt. is about 1,600 feet above Chattanooga. The ride up there from town [was] about 3 miles. To the top is 55 cents. The car goes up a very steep incline of about 13,000 feet to mile (sic). Chattanooga is a beautiful city of about 3,500. 2 [miles]

Tuesday – 12 [December 1893] Went downtown this morning. I went to the north side of town and crossed the bridge over the Big Tenn[essee] River. I went and examined a place where there was a big fire last night. After dinner we went to the Times printing office where they can print and fold 20,000 copies in one hour with one machine. After supper I copied part of Dan[iel verse] 2 ch[apter] 4. I have traveled 161 miles on the cars the last week.

Wednesday – 13 [December 1893] Calhoun in McMinn Co. We started at 9 AM for McMinn Co. Road on the [rail] cars to Cleveland, then walked to Calhoun a distance of 12 miles. Spent the night with Frank Shaw. We attended their Baptist prayer meeting. The minister preached on foreordination and predestination. 13 [miles]

[14-27 DECEMBER 1893: OUTSIDE BLOUNT COUNTY]

Laboring in Blount County

Thursday – 28 [December 1893] Loudon Co. Morganton. 7 AM started out northeast for McGhee Station. We canvassed a few houses along the road where the other elders failed to canvass. We went in to a house to ask the road and I asked for some dinner, and they got us a good meal. The man's name is Alfred Wright, about 12 miles from Sweetwater and six miles from McGhee [Station]. We arrived at

Mr. Sly's about 4:30 and received the usual welcome, although there were 18 in [the] family. We had a lively discussion on future punishment with Jack Bly. He got a little excited. 9 Fam[ilies] r[efused us], 9 tracts, 15 [miles]

Friday – 29 [December 1893] Blount Co. It rained some last night and blowed. It also rained very hard a little while this morning. Started about 9:30. Stopped and had dinner with John Hall, a very nice dinner indeed, some wild goose. Then started on the Niles Ferry Road. Arrived at Samuel Willocks just before dark. Had a nice talk on the gospel with him but he cannot understand the authority. Fam[ilies visited] 2, 14 [miles]

Saturday – 30 [December 1893] To Liberty. Total miles 3,293, 778 houses since conference, 504 tracts, 70 entertainments ref[used]. It rained nearly all night. We started in town about 8 AM. I received a necktie from home as Xmas present, also three letters: one from T. C., one from Maggie and Jane Osborn stating all [is] well. I wrote a letter to Maggie. Had dinner with Peter Walker. After dinner started out for Wal. Raulston's about 2 PM. Arrived there through the mud about 5 PM. but they had company and we went about a half mile and stayed with David Miller. He at first thought he could not keep us as, they were sick, but he finally consented but he did not want the gospel, but he talked about the government. 12 [miles], 28 families, 13 tracts, 75 miles

Sunday – 31 [December 1893] Happy Valley. Started for Mr. [Thomas Hearon] Hearn's about 7 AM. Got there about 10. Were treated kind as usual. They were all sick with the gripe but Mrs. [Mariah Anthony Hearon] Hearn. We talked on the gospel and sang some songs. 6 [miles]

Monday – 1 [January 1894] To Millers Cove. Spent the day with the folks. Mrs. [Mariah Anthony Hearon] Hearn took sick tonight. This is a very nice day. We passed the day in reading. 0 [miles]

Tuesday – 2 [January 1894] It is nice and clear this morning. Quite hard frost last night. Started for Millers Cove about 9 AM. Arrived about 1 PM. Mr. [Thomas Hearon] Hearn told me before I left that he intended to get baptized. Brother [Joseph John Calvin (JC)] Garland's folks, [Alexander Harrison Garland and Eliza Jane Nelson], were glad to see us. Spent the evening in telling them of their duties. They feel well in the work. 8 [miles]

Wednesday – 3 [January 1894] Spent the day with Brother [Joseph John Calvin (JC)] Garland in reading. Popped some corn and they put molasses candy in it. I had a bath today. Spent the night with them telling them of their duties and asking them questions on the gospel. 0 [miles]

Thursday – 4 [January 1894] To Seaton. This being Fast Day we went without breakfast. We blessed John Pres[s]ley [Garland] and Robert Filmore [Garland], two of [Joseph] John Calvin [JC] Garland's children. I acted as mouth to the first, [John Pressley Garland], and Elder [Thomas Watts] Sloan the latter, [Robert Filmore Garland]. Had dinner, then started for Maryville. Stopped overnight with Uncle Billey. Aunt Nancy was sick with Lagrippe. We called on Mr. [illegible] He said he believes [illegible] 4 [miles]

Friday – 5 [January 1894] Maryville. 7 AM started for town. Arrived very muddy about 10 AM. Cleaned up, then started in town to recanvass. I went to a shoe shop and got my shoes repaired. I also got a tooth filled. I feel very bad with a pain in the head, legs stiff etc. I had Elder [Thomas Watts] Sloan administer to me. We spent the night at the Central Hotel but I did not eat anything. 8 [miles]

Saturday – 6 [January 1894] To Millers Cove. I feel all right this morning. We called on a few persons and then decided we had finished the co[ve]. James Waters asked us to have dinner with him and of

course we never refuse. Started for Bro[ther Joseph John Calvin (JC)] Garland's about 7:30. Got there about 6 PM. Found all [is] well. 11 [miles]

Sunday – 7 [January 1894] Spent the day in popping corn and eating and also reading. Bro[ther Joseph John Calvin (JC)] Garland spent the night with Andy [Johnson] Smith and got back about 1 PM. We interrogated Bro[ther Joseph John Calvin (JC)] Garland on the Bible, the necessity of baptism. He is striving diligently to learn. 0 [miles]

Monday – 8 [January 1894] Went with Bro[ther Joseph John Calvin (JC)] Garland to find his hogs. We also found some mistletoe. After dinner Joe [John Calvin (JC) Garland] pulled one of my wisdom teeth. We then went in the woods with him and cut and hauled three loads of wood. 4 [miles]

Tuesday – 9 [January 1894] Raining again this morning. I pulled one of Joe's [John Calvin (JC) Garland] front teeth. I wrote a letter to Jane Osborn. Spent the remainder of the day in sitting around. In the evening after supper popped corn and had a good time. 0 [miles]

Wednesday – 10 [January 1894] Held meeting. Joe [John Calvin (JC) Garland] sent Willie [Edward Silver Garland] up to invite Thomas [Hearon] Hearn to come over but he and his wife, [Mariah Anthony Hearon], are sick so they did not come. Spent the day in lounging around and reading some. Spent the evening in talking on the Bible. 1 [mile]

Thursday – 11 [January 1894] Millers Cove. We had a short meeting today. Elder [Thomas Watts] Sloan spoke first, then I added a few words. We then went down to the water's edge and Elder [Thomas Watts] Sloan baptized three of Bro[ther Joseph John Calvin] JC Garland's children, viz Lulu [Louella Garland], Laona [Lona Mae Garland], and William [Edward Silver Garland]. We then went back to the house and confirmed them. Elder [Thomas Watts] Sloan was mouth for Laona [Lona Mae Garland] and I was for the other two, [Louella Garland and William Edward Silver Garland]. Afterward I spoke some to the people on our belief. They popped some corn again. We went with Bro[ther Joseph John Calvin (JC)] Garland after dinner and looked over his farm. In the evening went and spent about two hours with a Mr. Gladden. They are interested and invited us back and stop with them. 4 [miles]

Friday – 12 [January 1894] Millers Cove to Walden's Creek. Started for Hamblen Co. Went through Millers Cove and down through Walden's Creek. Arrived at Sister Clinton's about 2 PM. Had dinner. A man named John Inman came in and spent the night. We had a nice talk on the gospel until a late hour. 16 [miles]

Saturday – 13 [January 1894] Waldens Creek, Sevier Co. We intended to start on this morning but they prevailed upon us to stay until Monday and hold two meetings tomorrow, which we decided to do. We went down to the creek and attended to the ordinance of washing of feet against Blount Co. and Sweetwater in Monroe Co. and Mouse Creek, Athens, Riceville and Calhoun in McMinn Co. Spent the evening in talking. 0 [miles]

Sunday – 14 [January 1894] Two meetings today. We blessed Elizabeth Catherine Sloan, daughter of Joseph A. and Nancy C. Sloan. I acted as mouth. The baby was born Dec 19, 1893, in Wears Cove. We held meeting in the Morton Branch schoolhouse. There were 14 present. I spoke first one hour and ten minutes. Then Elder [Thomas Watts] Sloan followed with a few remarks. As we were on our way to Mr. Clinton's, we found the following notice put up on a stick in the road: *"January 14th 1894. mi dear friends you latter day sance. I am going to give you a peace of good advice. You Mormon preachers has to quit pasing through this country if you don't you will take what follows. The people*

dont low know such people in. The neighbors don't low no such in the Sixteenth district. Know listen what I tol you the people will white cap you. People know listen by god what is tel you youens han't nothing but hog thieves and lyers. Don't come in this part kno more for i will be god dam if they don't [illegible]ake you shant we don't want no shuch doctrin in this country. [signed:] old american bull dog." On the back of this was the picture of a man with a pistol in his hand. We did not know who wrote it. After dinner at 2:30 we held another meeting. Elder [Thomas Watts] Sloan spoke first and I followed a little over 30 minutes. There were 25 to meeting. Spent the evening in conversing on the Bible. 2 [miles]⁴⁰⁰

Journal of Elder John Morley

Mission: November 1910 - October 1912

Arrival to Blount County

[Monday] – 27 February 1911 Arrived in Blount County. Left Knoxville at 7 AM for Walland. Bro[ther Joseph John Calvin (JC)] Garland met us at depot with rig and drove us to his home 4 miles. President Stailey, Elder [Heber] Palmer, Sister Harvey, and myself were in the company. Got here OK. Had a fine dinner. Went and caught some fish. Had cottage meeting in evening. All's well.

[Tuesday] – 28 February [1911] Helped Bro[ther Joseph John Calvin (JC)] Garland load manure. Helped Jonathan Perkins split some pickets in evening. Walked about 2 miles to Bro[ther Samuel Patterson] Harmon's and held a cottage meeting.

Wednesday – 1 March 1911 After breakfast helped Bro[ther Joseph John Calvin (JC)] Garland take some potatoes out of his cellar which were very rotten and stunk awful.

Thursday – 2 March 1911 Got up early. Had breakfast and took Pres. Stailey and Sister Harvy (sic) to Walland in back. Come (sic) back to Bro[ther Joseph John Calvin (JC)] Garland's and wrote to Morley and I.J. Got news and journals and read part of them. Gears (sic) up mules and helped get load of wood.

Friday – 3 March 1911 Jonathan Perkins caught a oposom (sic) alive last night and brought it up to Sister [Sarah Margaret Cauble] Garland's this morning. It had 12 young ones in its pouch, the first this one I ever seen. I worked our chores in forenoon. In afternoon rode Bro[ther Joseph John Calvin (JC)] Garland's gray mare to Walland after our [illegible] and some [illegible]. Read letters from wife along [illegible]. Read with pleasure and wrote to wife.

Saturday – 4 March 1911 Helped Bro[ther Joseph John Calvin (JC)] Garland sow oats. In forenoon wrote letters to Jonathan Morley and E.C. Curtis. Held cottage meetings in evening.

Sunday – 5 March 1911 Fast day. Held sacrament meeting at 10 AM. Afternoon went to Bro[ther Samuel Patterson] Harmon's. Had pleasant time. Saw a ground hog returning. Thanked the Lord for his mercies to me this day.

Monday – 6 March 1911 On account of storm we did not get out canvassing. Studied most of forenoon. After dinner I went and helped Bro[ther Joseph John Calvin (JC)] Garland cut some trees.

Tuesday – 7 March 1911 Left Bro[ther Joseph John Calvin (JC)] Garland's at 7 AM for Happy Vallie (sic). Elder [Heber] Palmer fell in the creek. Walked 10 miles and canvassed on way. Got dinner and

William [Edgar] Tucker's about 2 PM. Come (sic) down to David [Lafayette] Whitehead's. Had supper and talked on gospel until 9 PM. Slept in [illegible].

Wednesday – 8 March [1911] Left Bro[ther David Lafayette] Whitehead in morning. Went down to Chill Howie (sic). Was invited and had dinner with Dr. George Bobbins. Saw Tennessee River. Canvassed on way back to Bro[ther David Lafayette] Whitehead. Met some good friends. Walked about 10 miles.

Thursday – 9 March 1911 Went over across Abraham's Creek canvassing. Walked about 6 miles. Met [illegible]. Had a long gospel conversation with him. Come back to Bro[ther David Lafayette] Whitehead's. Held a cottage meeting in evening. Not many come.

Friday – 10 March 1911 Ate breakfast with Bro[ther David Lafayette] Whitehead, after which we blessed Layman Ralph [Whitehead], their baby [Mary Lucinda Tefeteller's and David Lafayette Whitehead's]. From there went to Ms. Mary [Jane Harmon] Tucker's and blessed Earnest Adam, her baby [and William Edgar Tucker's]. Walked about 5 miles and was invited and took dinner with Mr. Spencer [illegible]. Was treated well. Walked another 3 miles to M[ary] J[ane Davis] Harmon's. Had supper and held a cottage meeting after which we walked 1 mile to Bro[ther Joseph John Calvin (JC)] Garland's to sleep. Reed (sic) and read letters from wife, sister, Mary, mother and Delena.

Saturday – 11 March 1911 Wrote letters to wife, mother, Mary, [and] Delena. In afternoon went out and leveled land for Bro[ther Joseph John Calvin (JC)] Garland with team until 9:30 AM. Then come in, shaved, took bath and read papers and Liahona. Went up to Bro[ther] Sam[uel Patterson] and Polly [Ann Davis] Harmon's and stayed all night.

Sunday – 12 March 1911 After breakfast at Sister [Polly Ann Davis] Harmon's went down to Bro[ther Joseph John Calvin (JC)] Garland's. Went to Mary J[ane] Harmon's who is sick. Held cottage meeting at 10 AM. Had talk with [illegible]. Read Era and other books most of afternoon.

Monday – 13 March 1911 Left Bro[ther Joseph John Calvin (JC)] Garland's at 9 AM. Canvassed as we went down the creek at 11 AM. We come to Mr. C.C. Caghorn who invited us to have dinner which we accepted and appreciated, after which we went on canvassing. Got down to a gentleman by the name of Marton who was cutting stove wood with small [illegible]. I ask him if I could interest him in religion. He got very angry and said I could not throw off on him. I told him I was not trying to, then he ordered me off. I told him he did not have the fruit of the spirit upon which he picked up a club about 5 ft. long and drawed (sic) back to strike me. I said don't do it. Bro. He told me again to go, upon which I started slowly, him telling me I barly (sic) saved my life. I pray the Lord will forgive him. Came on up to Townsend and got entertainment of Mrs. Andrew [Louella Garland] Parham, a member.

Tuesday – 14 March 1911 After breakfast went out canvassing. Was treated very well. Was invited to eat dinner with Mr. Cameron who had been out West. After dinner canvassed and come back up to Bro[ther] Job[e] A[braham] Harmon's and held meeting.

Wednesday – 16 (sic) March 1911 Went tracting across Little River. Met with far success. Helped an old gentleman shell some corn who was friendly to the elders. Held a cottage meeting with Mr. Webb Grant and staid (sic) with them all night.

Thursday – 17 (sic) March 1911 After breakfast come back to Bro[ther Samuel Patterson] Harmon's. Got news and Liahona, read until noon. After dinner we went tracting. I canvassed me (sic) gentleman

who offered to let us speak in the Junior Hall at evening, which we [illegible]. After meeting we was invited to go stay with Mr. William [Riley Thomas] Tipton which we did and was treated well.

Friday – 18 (sic) March 1911 Read letter from mutual with order of 7.65. Was very thankful for same. Wrote to wife... Come down to Mr. [Toliver] Andy Parh[a]m and held cottage meeting.

Saturday – 18 March 1911 Slept at Sister [Louella Garland] Parham's. After breakfast [illegible] had dinner at Mrs Lee Grant's, after which went out in Dry Valley canvassing. It started raining. Met a Mr. Henry Miller who bought book and treated us fine. Come back down to Mr. Grant's and held meeting.

Sunday – 19 March 1911 Left Mr. Grant's about 10 am. Went up to H [illegible] Hicks and held meeting and had dinner. After meeting went down to Bro[ther] Joseph [Franklin] Harmon's and held meeting.

[Monday] – 20 March 1911 Left Bro[ther Joseph Franklin] Harmon's for Cades Cove after climbing (sic) steep mountain. Reached the head of Dry Valley at 11:30 AM and was invited and had dinner with Mr. J.L. Walker. After dinner talked on about war. Got in Cades Cove about 5:30 PM. Was invited to stay with James Manuel. Am here as this writing.

Tuesday – 21 March 1911 Left Manuel's at 7 PM (sic). Canvassed upper part of Cades Cove until about 2 p.m. Then [illegible] about two miles to [William] Chas Garland's.

Wednesday – 22 March 1911 Went out canvassing. Invited and dinner. Canvassed until 5 PM. Come back to Bro[ther William Charles] Garland's held meeting.

Thursday – 23 March 1911 Sawed some wood for [William] Chas Garland. Took walk around his place. Walked 3 miles to P.O. but got no mail. Held cottage meeting in evening.

Friday – 24 March 1911 Finished canvassing Cades Cove. Went to P.O. and got letters from wife, R. Blackham. Liahona. Came back to [William Charles] Garland's. Held meeting.

Saturday – 25 March 1911 Left [William] Chas Garland for Townsend. Canvassed Dry Valley. On way reach[ed] Bro[ther] Job[e Abraham] Harmon about 6. Had good supper and will stay with him tonight.

Sunday – 26 March 1911 Spent most of day talking with friends. Held 2 cottage meetings and went down and stayed with Mr. William [Riley Thomas] Tipton all night.

Monday – 27 March 1911 Studied and wrote letter to [illegible]. In afternoon went down to see Grafield Smith who is sick. Come back up to Mr. Shurman [Ulysses] Birchfield's. Held cottage meeting and stayed all night.

Tuesday – 28 March 1911 Went tracting above Townsend. Ate dinner with Mr. [illegible]. Come back to Bro[ther] Job[e Abraham] Harmon. Helped him make pig pen. Went down to Lew Grant's. Held cottage meetings and stayed all night.

Wednesday – 29 Mar 1911 Came back up to Bro[ther Jobe Abraham] Harmon's. Studied all forenoon. In afternoon went down to see Lou[el]la [Garland] Parham. Held meeting at William [Riley Thomas] Tipton's. Come up to Job[e Abraham] Harmon's tonight.

Thursday – 30 March 1911 Left Townsend 8 AM on train to Walker. From their (sic) walked up to Bro[ther Joseph John Calvin (JC)] Garland's. Canvassed on way in storms. Arrived OK. Got news and journaled.

Friday – 31 March 1911 Studied in forenoon. Cut wood. Went fishing. Reed (sic) and read letters from wife [illegible] and W. Morley.

Saturday – 1 Apr 1911 Wrote letters to wife. Washed clowse (sic). Was visited by Job[e] [Abraham] Harmon and wife [Mary Jane Garland], [Toliver] Andy Parham and wife [Louella Garland], Ms. Sallie Bry and Dora Tipton and Mrs. S[he]rmon B[u]rchfield. Held cottage meeting.

Sunday – 2 April 1911 Held sacrament meeting at 10 AM. Also meeting at 1:00 PM after which all Townsend people went home and we went up to Mr. Sam Hades. Stayd (sic) all night.

Monday – 3 April [1911] Helped Bro[ther] Hodge get some wood. Went up to Bro[ther] Sam[uel Patterson] Harmon's. Had dinner and got some wood for him. Came back to Sister [Sarah Margaret Cauble] Garland's.

Tuesday – 4 April [1911] Stormed nearly all day. She nt (sic). Most of day reading and fishing.

Wednesday – 5 April 1911 Studied. Got wood. Fished and sheered 10 sheep for [Joseph John Calvin (JC)] Garland.

Thursday – 6 April 1911 Studied forenoon. Fished and went to Rouleh afternoon.

Friday – 7 April 1911 Helped plant bed of sweet potatoes. Studied and fished.

Saturday – 8 April 1911 Wrote letter to wife [illegible]. Studied and fished.

Sunday – 9 April 1911 Held sacrament meeting at Sarah [Margaret Cauble] Garland's at 10 AM and in afternoon at Polly [Ann Davis] Harmon's. Came back to [Joseph John Calvin (JC)] Garland's and packed our grips to start for Knoxville.

Monday – 10 April 1911 Left Sister [Sarah Margaret Cauble] Garland's 7 AM. Walked to Walland. Took train. Come to Knoxville. Spent rest of day visiting Saints.

[ONE WEEK IN KNOXVILLE]

Tuesday – 18 April 1911 Left Knoxville at 8 AM. Canvassed on way. Ask for [illegible]. Was refused. Stopped at Jackson Hotel in Maryville.

[Wednesday] – 19 April 1911 Left Maryville [at] 8 AM in rain storm. Walked 13 miles to [Joseph John Calvin (JC)] Garland's.

Thursday – 20 April [1911] Went out. Sawed down timber. Read news and Liahona.

Friday – 21 April [1911] Helped fix up [illegible]. Reed (sic) and wrote letter. [illegible]

Saturday – 22 April [1911] Wrote letters. Studied and held cottage meeting in evening.

Sunday – 23 April [1911] Held sacrament meeting. Took walk in afternoon.

Monday – 24 April 1911 Left Bro[ther Joseph John Calvin (JC)] Garland's at 8.00 AM. Come over on Crooked Creek canvassing. Stayed at [Charles Harrison and Martha Lane] Russell's [farm].

Tuesday – 25 April [1911] Went up to attend furnell (sic) but learned that woman was not dead. Went canvassing in evening. Listened to [illegible].

Wednesday – 26 April [1911] Went out canvassing and held cottage meeting to Chas [Harrison] Russell's.

Thursday – 27 April [1911] Stayed around and studied and did not do any canvassing.

Friday – 28 April [1911] Left Bro[ther Charles Harrison] Russell's at 10 AM. Went over and had dinner with Sister [Ellen Morley] Franklin then come (sic) over mountain to [Joseph John Calvin (JC)] Garland's.

Saturday – 29 April [1911] Studied. Went out in creek and had bath and eat dinner up at Sam[uel Patterson] Harmon's.

Sunday – 30 April [1911] Held meeting in afternoon. Went up to [Toliver Andrew] Parham's for night.

Monday – 1 May [1911] Saw some ginsang (sic) and tasted a Indian turnip. Went up and stayed with Sam[uel Patterson] Harmon.

Tuesday – 2 May [1911] Left Bro[ther Samuel Patterson] Harmon's and walked about 9 miles to Townsend. Held a cottage [meeting] at William [Riley Thomas] Tipton's in evening.

Wednesday – 3 May 1911 Went out up Gosple Holer (sic). Went down and seen Garfield. Held meeting at Job[e Abraham] Harmon's.

Thursday – 4 May [1911] Studied in forenoon. Went over and visited an old gentleman who has been ill for 9 years. Come back and held meeting at S[herman Ulysses] B[u]rchfield's (sic). Staid (sic) with him.

Friday – 5 May 1911 Went down Little River and [illegible] a place to baptize. Went down in afternoon. Held meeting at Sherman Seats (sic) after which were baptized in the fold: Sister Tennie [Tennessee] Hicks Davis [and] Liza [Lee] Hicks, and Elder [Heber] Palmer officiating. We then went to Bro[ther Hugh Thomas] Hick's home and confirmed. Then Sister Tennie [Tennessee Hicks] and Eliza [Lee Hicks] being confirmed by myself and Dora [Tipton] by Elder [Heber]. Held meeting in evening.

Saturday – 6 May 1911 Left Townsend [at] 7:45 AM. Walked to Brother [Joseph John Calvin (JC)] Garland's.

Sunday – 7 May [1911] Fast day it is very pleasant day. Wrote letters and held cottage meetings in afternoon.

Monday – 8 May [1911] Layd (sic) off corn ground. Elders [Jerold Styles] Bennett and [George Washington] Lee came.

Tuesday – 9 May [1911] Spent most of day canvassing. Helped kill pig. Held meeting at Bro[ther] Sam[uel Patterson] Harmon's at night.

Wednesday – 10 May [1911] After eating breakfast with Bro[ther] Hodge went and helped Bro[ther Joseph John Calvin (JC)] Garland with his mules. Held cottage meeting in evening.

Thursday – 11 May [1911] Elders [Jerold Styles] Bennett and [George Washington] Lee left for Knoxville. Helped Bro[ther Joseph John Calvin (JC)] Garland haul rock in forenoon. Read news journal and Era in afternoon.

Friday – 12 May [1911] Helped haul rock. Helped put out forest fire. [illegible]

Saturday – 13 May [1911] Sherman [Ulysses] B[u]rchfield and wife [Ruth Jane Hicks], Eliza [Hicks] and Jennie Hicks, Dora [Tipton] and Lord [William Riley Thomas] Tipton came from Townsend. Spent day with them. Held cottage meeting in evening.

Sunday – 14 May [1911] Held sacrament meeting in forenoon. In afternoon took Bro[ther Joseph John Calvin (JC)] Garland's team and hauled the Townsend people down to Walker.

Monday – 15 May [1911] Left Bro[Joseph John Calvin (JC)] Garland's. Went over had dinner with Sister [Ellen Morley] Franklin. Went to Chas [Harrison] Russell's. Had long talk with Abe H. Lane. Stayed at [illegible]

Tuesday – 16 May [1911] Went out in [illegible]. Canvassing met a Mr. Wilkinson. Came back and staid (sic) with Bro[ther Charles Harrison] Russell.

Wednesday – 17 May [1911] Went down Crooked Creek toward Hafford Station canvassing. Ate dinner with John Riddle. Came back to R.

Thursday – 18 May [1911] Went out through [illegible]. Canvassing. Took dinner with John Riddle. Held meeting at Sister [Ellen Morley] Franklin's.

Friday – 19 May [1911] Left Crooked Creek at 7.30 AM. Got letters from wife. Did [illegible] and read Era and news on [illegible]

Saturday – 20 May [1911] Went with Robert to Walland with a load of eggs and chicken wool and potatoes. Got back before the storm, it is raining tonight.

Sunday – 21 May [1911] Went up to Sam Hodge and had a chicken for dinner. After which went to Grandma [Mary Jane Davis] Harmon's and held open air meeting. Came back to [Joseph John Calvin (JC)] Garland's.

Monday – 22 May [1911] Left Bro[ther Joseph John Calvin (JC)] Garland's [at] 8 AM. Walked to Happie (sic) Valley to Bro[ther David Lafayette] Whitehead's. Helped set out some sweet potatoes.

Tuesday – 23 May [1911] Left Bro[ther David Lafayette] Whitehead's at 7:30 AM. Walked about 17 miles canvassing. Am stopping tonight with Mr. Ale Mackenturf.

Wednesday – 24 May [1911] Left Mr. Mackinturf at 7 AM. Canvassed all day. Was invited and ate dinner with Mr. Hall. Saw a mill that was nearly 200 years old. Stayed at G.H. Sparks.

Thursday – 25 May [1911] Left Mr. Sparks [at] 7 PM. Canvassed nearly all day. Was invited to dinner. Came to Armona. Found Bro[ther] Lane had all the strawberries we could eat. Stayed all night with him.

Friday – 26 May [1911] Walked from Armona to Marvill (sic) and back, then to [illegible] for mail but did not get any. Started out canvassing toward Rockport. Got in to town. Met at Walter Bailly. All's well.

Sunday – 27 May 1911 Left Mr. Bailey's at 8 AM. Canvassed into Rockford. Sold 7 books. Walked about 10 miles and got [illegible] for a little about 10 PM. We got to Mr. Riddler. They were all asleep so we slept in the barn.

Sunday – 28 May [1911] Left Mr. Riddler. Came up to Bro[ther] Chas [Harrison] Russell's in afternoon. I baptized Sister Mattie L[ane] Russell. Heber Palmer confirmed her. I blessed little Margaret Lane Russell.

Monday – 29 May [1911] Left Bro[ther Charles Harrison] Russell's at 8 am. Walked over Chilhowie Mountain to Bro[ther Joseph John Calvin (JC)] Garland's. Am here waiting [illegible].

Tuesday – 30 May [1911] Helped Lillie [Lilly Hayes Garland] do washing and studied most of day.

Wednesday 31 May [1911] Left Bro[ther Joseph John Calvin (JC)] Garland's [at] 8. Walked over Chilhowie. Ate dinner with Bro[ther] [Charles Harrison] Russell in field. Canvassed and got to stay with Alf Lane.

Thursday – 1 June 1911 Left Bro[ther] Lane. Canvassed down through [illegible]. Canvassed Walland. Got letter from wife and walked up to Bro[ther Joseph John Calvin (JC)] Garland's. Helped him set out some sweet potatoes.

Saturday – 3 June [1911] Went down below Walland to mill for Bro[ther Joseph John Calvin (JC)] Garland. Stopped at Walker Station and brought up Bro[ther William Riley Thomas] and Sister [Emily Cordelia Burchfield] Tipton [and] Liza [Hicks] and Jennie Hicks.

Sunday – 4 June [1911] Went on top of Chilhowie Mountain and held meeting. Had a nice crowd. Went down to Bro[ther] Hodge's. Had fine dinner. From there went down to Walker with Bro[ther] [William Riley Thomas] Tipton and folks come back to Bro[ther Joseph John Calvin (JC)] Garland's for the night.

Monday – 5 June [1911] Went and bid goodbye (sic) to all the Saints in Millers Cove. Walked over Chilhowie. Bid goodbye (sic) to Sister [Ellen Morley] Franklin. Staid (sic) at Bro[ther Charles Harrison] Russell's. All's well.

Tuesday – 6 June 1911 Left Bro[ther Charles Harrison] Russell's. Walked about 10 miles.

Wednesday – 7 June [1911] [illegible] Canvassed. Sold book to Mr. Davis and think it will do some good. Stayed at Mr. Webb's.

Thursday – 8 June [1911] Left Webb's at 6:30. Canvassed as far as [illegible]. Took train to Knoxville. Had fire boatside and swam in Tennessee River.⁴⁰¹

Journal of Elder William Hayes

Mission: April 1893 - August 1895

East Tennessee Conference in Newport, Tennessee

[Friday] - 15 September [1893] Elders [Robert Cunningham Young] and [Leo Thomas] Shelley had now arrived and Elder [Thomas Watts] Sloan had gone to Newport to meet Elders [J. Golden] Kimball and [George Alma] Smith. O what a joyous time we are having! Talk about rejoicing over meeting your dead uncle! Elder [Andrew] Helm and [Thomas Cross] Orme now arrived and we dispersed for refreshments. On returning we held council meeting and I was appointed secretary. Elder [J. Golden] Kimball gave sublime instructions. Complimented our conference. Said the mission [is] getting on a higher platform and would now be carried to the cities and even to the halls of Congress. God will cut his work short in righteousness. Urged us on the necessity of appearing neat and clean. Go before the world fearless and in the majesty of the Holy Priesthood. Where you are tossed out give the Lord thanks, for He was also despised. Companions must not separate from each other. Go without purse or scrip depending on the Lord. He will bless you. Be thorough in reporting up each week and if one gets sick let it be known at once. Any elder can get a release by asking for it. Sing only gospel songs. Refrain from becoming familiar with friends out here. Satan is on the alert and may beguile you. Be prayerful and exercise faith in God. After the world has heard the testimony of the elders, then will come the testimonies of famine, war and destruction. Be greatful (sic) for every kindness shown you and the Lord will open your way. Don't urge anyone to get baptized. Organize local branches if possible. Teach the saints to pray and how to properly conduct themselves and a thousand other good points were given. In the evening Elders [J. Golden] Kimball and [George Alma] Smith, [Thomas Watts] Sloan and myself staid (sic) at Bro[ther] Cook's and as Elder K had saw sister Cook at Newport ready to leave and had indeed [illegible] her to return he got she and Bro C together and gave them the grandest talking to I ever listened to, so kind and fatherly. We held five council meetings in all.

[Saturday] - 16 September [1893] After council meeting we all refrained to conference Elders [Jedediah Grant] Shumway and [John Hyrum] Hubbard had now arrived and all reports were in. Not many people were present but a good spirit prevailed. Elders [John Hyrum] Hubbard, [Jedediah Grant] Shumway, and [Andrew] Helm and [George Alma] Smith [illegible] as the PM meeting Elders [Thomas Cross] Orme, [Thomas Watts] Sloan and [J. Golden] Kimball spoke, the latter took the house by storm and delivered a powerful sermon. Council meeting at eve [was a] grand jubilee.

[Sunday] - 17 September [1893] Sunday morning and a house full of people and the Rev. W[illiam] L[ehi] Hayes was called to the floor followed by Elder [Thomas] Hicken and Geo[rge] A[lma] Smith. Went to dinner with a Mr. Burk and were treated royally. At 2 PM the house was full and addressed by Elders [Lorenzo Wesley] Roundy, [Robert Cunningham] Young, and [Leo Thomas] Shelley. Pres. [J. Golden] Kimball then made the house ring and the woods quiver and took the people by storm. Said

you people do not know who there (sic) Elders are nor the sacredness of their calling. You Southern people are good hospitable and kind but you are too easily prejudiced, and thanked the people for the kindly entertainment of the elders. Another council meeting was held and our appointments give us as follows. [William Lehi] Hayes and [Lorenzo Wesley] Roundy: McMinn Co.; [Robert Cunningham] Young and [Leo Thomas] Shelley: Blount Co.; [Joseph Cross] Orme and [Jedediah Grant] Shumway: Locke Co.; [John Hyrum] Hubbard and [Thomas] Hicken: Sullivan Co.; Elder [Thomas Watts] Sloan was left alone for the time being as Elder [Andrew] Helm was released to return home, having served his time out. The hack had now come to take the Elders [J. Golden] Kimball and [George Alma] Smith to Newport on the RR point so we all flocked around them to say good-bye. At night we scattered out and we stayed at Bro[ther] Cooks.



Back Row, Left to Right: Andrew Helm, Lorenzo Wesley Roundy, Thomas Watts Sloan, Robert Cunningham Young, John Hyrum Hubbard. Front Row, Left to Right: Jedediah Grant Shumway, Thomas Cross Orme, William Lehi Hayes, Leo Thomas Shelley, Thomas Hicken

[Monday] - 18 September [1893] This morning we assembled again in council and prayer meeting for a short time then made preparations for leaving. When we went in to take leave of the family they [illegible] like children. I shall never forget the parting look and wish of Sister Cook. On reading the [illegible] friend, Bro[ther] Cook had got a nice lot of melons for us so we feasted and sang a farewell. Arriving at Newport we went to a hotel and got dinner which was the first meal I have had to pay for

since being out. Dinner all done we all went and had our photo taken, after which we took leave of our [illegible] and started for our fields. Elder [Robert Cunningham] Young and [Leo Thomas] Shelley, [Lorenzo Wesley] Roundy all going west started together far as possible. At night we [illegible] up Elder [Leo Thomas] Shelley and I going together stayed with William David McNabb and had royal treatment. This is Wilsonville.

[ARTICLE PUBLISHED IN DESERET EVENING NEWS WRITTEN BY ELDER WILLIAM LEHI HAYES REGARDING THE EAST TENNESSEE CONFERENCE]

The East Tennessee Conference.



Deseret Evening News (October 1893)

The East Tennessee conference was held Saturday and Sunday, September 16th and 17th, in Sweetwater, seven miles east of Newport, Cook County. There were present, Elder J. Golden Kimball, mission president, with clerk, George A. Smith from the office of Chattanooga, Elders Thomas W. Sloan, (conference president), Andrew D. Helm, Jed. G. Shumway, Robert C. Young, L. W. Roundy, Leo D. Shelley, Joseph C. Orme, Thomas Hicken, J. H. Hubbard and William L. Hayes. The weather was extremely pleasant, and nature did all within her power to make the affair succesful. The autumn sun wore a benign smile, and the mountains were decked in their bluest tints—all nature smiled. A numerous host of friends sprang up spontaneously and offered to entertain either Elders or visiting friends, so all were amply provided for. This was one of those pleasant and soothing occasions in missionary life which can only be appreciated by those who have participated in like reunions.

Many were the expressions of joy, and hearty the hand-shaking that ensued as each pair of Elders reached their destination and joined the cheerful little band of comrades, who anxiously awaited to see the rest safely landed at their journey's end. This being a tobacco-raising district the people, generally speaking, were busily engaged harvesting and curing their product, for which

reason Saturday's meetings were sparsely attended. On Sunday, however, the house was packed full of anxious listeners. Four public meetings in all were held, in which each Elder had the opportunity of speaking, dwellings in all were held, in which each Elder had the opportunity of speaking, dwelling, as they did, chiefly upon those topics most commonly referred to in our discourses. The effects were magical, everyone being impressed with the new beauties contained in the Gospel plan, which were brought more vividly into one's mind by hearing them presented by various speakers. Nor must we neglect to mention the impressive sermons delivered by our worthy brethren, Elders Kimball and Smith. Their remarks left lasting impressions on all who were fortunate enough to be within the sound of their warning voices, much prejudice being allayed by their able arguments.

From the reports given in, we can say, this conference is in a healful and flourishing condition, thirteen baptisms having been performed during the past six months, making a total of 101 Saints

in its conference, which, by the way, embraces eastern Tennessee, overlapping also the Western counties of North Carolina. There is also one flourishing branch organized in which Sunday schools and meetings are held weekly. The conference has ten Elders ardently laboring, preaching the Gospel where an opportunity is afforded and distributing tracts by the thousand, thereby warning the inhabitants of the earth of the judgment that God is about to pour forth upon the earth. Satan, of course, is not asleep, but is employing every means imaginable to thwart the glorious plan, which, we are so eager to carry to the ears of the honest in heart. Prejudice, thoroughly grounded in the minds of the masses, is not to be moved in a day, but gradually it must yield to the onward advance of truth and reason. We are in no wise discouraged, for while our friends at home are fretting and worrying over the financial stringency we are striving to quell the surging billows of a sin-tossed world, depending entirely upon the Lord to provide us with food and shelter.

Of all people on earth, surely those of the Southern States are the most open-hearted and hospitable. Get their confidence and you get a friend who will lay his life down for your protection.

Having received our various assignments, an affectionate leave was taken of our co-laborers, each pair heading for their respective counties, except Elder Andrew D. Helm, of Mill Creek, who, having completed an honorable mission, was released to return home with renewed vim and energy, each straps on his grip, and with Bible in hand wends his way, remembering only the joys tasted at conference which seems to have been a peaceful benediction from heaven to brighten our tollsome yet pleasant travels.

[Signed:] W[illiam]m L[ehi] Hayes, Secretary. Noraburgh, McMinn County, Tenn., Sept. 24th, 1893.⁴⁰²

[12 DECEMBER 1893: FIRST TIME LABORING INSIDE BLOUNT COUNTY]

[Tuesday] - 12 December [1893] Began inquiring for my lost man and learned that he was in Millers Cove about 10 miles distance and, although the rain was coming down, I started reaching "Uncle Billie White's" at 1 AM (sic), where I had dinner but as they informed me of Elder [William] Ricks uneasiness, thought I had better go over the mountain where he was, which I did. Arriving at 3 PM wet as a rat. He was at Jos[eph John Calvin (JC)] Garland's who has recently been baptized.

[Wednesday] - 13 December [1893] Half-soled my shoes today and helped Bro[ther Joseph John Calvin (JC)] G[arland] with his tobacco crop. Went to his clearing this PM and at night went to rough [illegible] by the name of William Gladden and gave them a good long gospel sermon.

[Thursday] - 14 December [1893] Looks very much like snow or rain, so we did not venture out. At night the family went to a wedding. Would like to describe the affair but "comparisons are often odeous."

[Friday] - 15 December [1893] Leaving our good friend Joe [John Calvin (JC) Garland] for our field. At noon we stopped with Adam Wate, with whom I got acquainted with. Went on up to head of Millers Cove and called on Mr. J. [illegible] where we expected to stay over night, but he seemed cool and distant so we went over the mountain on to Waldens Creek and stopped with M.S. Stalans and got a come back.

[16 DECEMBER 1893-7 DECEMBER 1894: LABORING OUTSIDE BLOUNT COUNTY]

[Saturday] - 8 December [1894] Raining like fury. So we are slow at morning. About noon we come over to a friend by the name of Marcus [Lafayette] Smith (father of Bro[ther] Andy [Johnson] Smith), where we spent the remainder of the day and at night had singing.

[Sunday] - 9 December [1894] Being Sunday we spent the day in reading and had another feast on possum (sic) for dinner.

[Monday] - 10 December [1894] Still raining this morning, so the family very kindly invited us to remain during the day which we did and in the pm went with them to the woods to help clear.

[Tuesday] - 11 December [1894] Clouds look somewhat broken this morning but we had not gone far until a black cloud came up in the NW with terrible vollies (sic) of thunder almost like a summer thunderstorm. We canvassed in a house and asked permission to stay by the fire until the clouds rolled by, this was 10 AM, and we waited until 2:30 PM when a slight slackening was noticable (sic) and we started but before reaching the next house, we were in it for good. We got dinner where we first waited [illegible]. We concluded to visit T[h]om[as Oliver] Smith but enroute had to [illegible] his father (our friend Marcus [Lafayette] S[mith]). They all insisted upon us staying with them again and we did not need much coaxing either, so we are back to spend the night in succession.

[Wednesday] - 12 December [1894] Clearing off this morning and turning cooler so think it will be fine weather. We leave our dear friends again and try our luck in the mud. Worked down river and had dinner and George Washington Sherrod's and as night came on made a call at T[h]om[as Oliver] Smith's but got left so we tram[p]ed about 3 miles in the mud and dark trying to get in. Finally succeeded at this home of Chas Clift up near Strawberry plains.

[13-17 DECEMBER 1894: LABORING OUTSIDE BLOUNT COUNTY]

[Tuesday] - 18 December [1894] Did a little canvassing and ate dinner with Hermon K[illegible] and canvassing our way up the river stayed with Dr. Von Anderson a fine family and slept on beds a yard high.

[Wednesday] - 19 December [1894] Worked along the marble quarries on banks of river where little steamers played [illegible] this placed stream (sic). The weather is delightful. Had dinner with Wild Dichle, cousin of W[illegible] Bailey, of 116 Union St. Knox[ville]. The girls entertained us with organ selection and very fine people in this vicinity. Early in the evening we were invited to stay with J.T. C[illegible], a very fine religious man. All the people at [illegible] again. Had dinner with M.D. Armstrong. Came back in the evening and cross[ed] the river in a skiff and stayed at night with A.S. Thompson ex county surveyor. He was well informed on resources of the western States so our talk was of much interest to each other. Started out next day and kept going towards Blount Co. Came to Little River followed up its stream, passed through the gate of the Chilhowee Mountain, crossed the [illegible] to our surprise. Found ourselves at Bro[ther] Joe [John Calvin (JC)] Garland's where we had a happy meeting after a year absence from them. We had no idea of coming this far but found them pleased at our arrival.

[20-21 DECEMBER 1894: LABORING OUTSIDE BLOUNT COUNTY]

[Saturday] - 22 December [1894] 20 [miles]. As I did not jot any miles walked yesterday will first today. About 11 AM to our surprise in walked Elders [Thomas Watts] Sloan, [John Roland] Halliday who had planned to beat us here and have a joke on us, but alas the scheme failed! In the PM we

went out to the meadow and helped plow. Had a fine time at night singing the songs of Zion and c[ompany]. 7 [miles]

[Sunday] - 23 December [1894] Spent AM reading and in PM held a meeting at Bro[ther Joseph John Calvin (JC)] Garland's. Elder [John Roland] Halliday spoke first, me next, which consumed nearly all the time. The other spoke only for moments. Had a fine time together.

[Monday] - 24 December [1894] Reading and in forenoon. Played harpsichord in the PM. Spent day inside. At night we played "Santa Clause" to the family putting an orange and an apple in each sock or stocking with rocks chips (sic) and sundry other articles for amusement. Bro[ther John Calvin (JC)] Garland undressed and went to bed and left his trousers within reach so we put a gnat[ty] big pumpkin (or punkin) in them and sewed them up, legs and all, and retired for the night.

[Tuesday] - 25 December [1894] A Merry Christmas to all! We are awoken by the children's jolly cheers. The best fun came when Bro[ther John Calvin (JC)] Garland went to put on his pants. He [illegible] on Elders [Thomas Watts] Sloan, [John Roland] Halliday and [illegible] to my surprise. Santa came to me, bought a nice celuford (sic) soap box. Congenial old Mr. R. he shall never be forgotten. All day was spent in games of various kinds, chiefly Fox and Geese. All night we had a hilarious old time. Played Brother I'm [illegible] Panorama and we finished a trap for Bro[ther John Calvin (JC)] G[arland] by hanging a bucket of bran just over the door so that when he pushed the door open it tipped the bucket up and spilled the bran down his neck. Elder [John Roland] Halliday and I skipped into the dark and Bro[ther John Calvin (JC)] G[arland] threw bran all over Elder [Thomas Watts] Sloan. In all the day was a jolly one though we often thought and spoke of home and loved ones and wondered how the little ones were spending the day. How beautiful are the serene thoughts of Zion with her hills surrounded. We also had a concert in the evening. Each one having either to sing or speak. We shall never forget the happy hours spent under this old moss-covered roof. Perhaps next year will be spent under our own vine and our own fig tree with those who render life so sweet.

[Wednesday] - 26 December [1894] Raining all day so we did not venture out. Spent day in reading and writing etc.

[Thursday-Monday] - 27-31 December [1894] Spent at Bro[ther Joseph John Calvin (JC)] Garland's. We had a week of holiday, which was a holiday in which we played all kinds of games, sang songs, and each night had a concert or talk. We had a couple of inches of snow. Have our first taste of winter. I have read [the] B[oo]k of M[ormon] about half through last week. Just got my first letter from home in 7 weeks. It brought the sad news of little Bliss Hayes' death. What a world of disappointment when our dear ones are called away. Now we bid farewell to old 1894 with its many joys and cares. We have counted it by day until at last we have reached 365. Last new year it looked like an ocean - now it seems as but a bubble. We can look back with many pleasant experiences during the year, and [of] all years have to regret is possibly the loss of many years which should have been better employed. At home some changes have occurred which causes a sigh of regret, some dear faces we will never see on earth again, but, all in all, good for the many blessings we daily enjoy, for the protecting hand which has shielded us in hours of peril, lifted us up in moments of disdain and inspired us with courage when all the world seemed gloomy and the heavens above us have let come what will, we know that our cause in the end will win. We may falter, perchance may fall into darkness, but the cause of Christ will steadily grow and eventually triumph. Oh that we and mine may be kept written and touched of the Spirit of God, that we may keep the faith and light after the battle of life, and when the Master selects his justice, I pray we are counted worthy to be numbered among the blessed. Farewell dear

[18]94, you shall always be fondly cherished in our remembrance as a year spent in the service of the Lord. Total 3,538 [miles]

[Tuesday] - 1 January 1895 A happy New Year to all! Again we open the pages of a new year and begin to [illegible] the wants of another year. On the journal of life [illegible] we should be that our deeds may be such as we may read in lecture years with pleasure or that prosperity may point to with friends and resurrection. We started the day in study and inasmuch games and shall long remember the [illegible] the first day.

[Wednesday] - 2 January [1895] Weather very wintry. I have a severe cold in being close[d] indoors. Have read the B[oo]k of M[ormon] through during the last week and find it full of the gospel to strengthen my testimony of the gospel.

[Saturday] - 5 January [1895] Elder [Thomas Watts Sloan] went to Knoxville this morning. Got my Christmas letter from [illegible], which made me feel good only that it told of Isaac having been very sick. At night we held a meeting and had a nice crowd out to hear us.

[Sunday] - 6 January [1895] We all bid our friends good-bye and walked as far as Maryville where we took the train at 4 PM and canvassed up to Knoxville where we met Elder [Thomas Watts] Sloan who had received his release and was ready to start for Utah tomorrow, so we had a night of parting words and [illegible] with him.

[Monday] - 7 January [1895] We worked on the conference records this morning as we had our yearly report to make up. After dinner came the scene of songs for we all dreaded so bad to have Elder [Thoms Watts] Sloan start home. Not that we would have him remain after his honorable release had been so well earned but us we dreaded the thought of having not having Elder [Thomas Watts] Sloan in the field. He is a friend indeed and one of God's [illegible]. But the train will soon come and we will be slipping westward. Elder J[ohn] R[oland] H[alliday] and I took the town in until night then came back and after supper took a bath and talked of some sweet home with its many joys and pleasures.

[Tuesday] - 8 January [1895] Elder [John Roland] Halliday and [illegible] took the K.C.G. & L. R.R. for Maynardville, Union Co., which left me alone in old Knoxville for a few days until a new man comes out. Oh how lonesome I feel. I would give the world to be home with my precious wild for a few days now. I know if the world could realize the mental suffering we endure out of shere (sic) [illegible], they would receive us with open arms. It is awful raining and wet today and all last night. Such gloomy weather one feels when alone. Went to the office [illegible] during the day. Did some writing and lots of thinking at home.

[Wednesday] - 9 January [1895] Got word this morning that [the] new elder would be up on [illegible] tomorrow so I will soon have a companion. My lungs are choking up on smoke here in the room and in town so I think I shall go over river to a friend. After a tough old walk through the mud I reached our friend. A.S.[illegible] where I was made more than welcome. Had an interesting chat until about 10:30. Intelligent man.

[Thursday] - 10 January [1895] I started rather late this morning and had to catch the 12:50 train to meet the new elder, so I went nearly on the run for 5 miles and crossed the viaduct just in (sic) head of the train and reached waiting room just as my man stepped off. It was Elder James A[lma] Muir of Granite in Wasatch S[alt] L[ake] Co. Utah, age 36, nice appearing young man. Worked in the quarries for ten years helping get rock for the temple. He also had the control also of quarrying the rock for the Pres. John Taylor Monument, which he had just dedicated prior to starting on his mission. It will

cost about 1,000 finished, hang about 23 feet high. We came to our boarding house and then we got to see the river which is about 18 feet higher than low water wash. Got letters from nearly all elders who are well. Also got letter from President Elias S. Kimball at Chatt[anooga] appointing me to the position of Pres. of the East Tenn[essee] Conference to succeed Elder Thomas W[atts] Sloan who has returned home. It is a grand letter and goes far to strengthen me in my pursuit. It reads as follows: "Elder William L[ehi] Hayes: Dear Brother, I take great pleasure in notifying you of your appointment as President of the East Tennessee Conference to succeed Elder Thomas W[atts] Sloan who has been released and is now on his way home. Your duties in that office will begin at once and continue until the Lord shall say enough. The responsibility of your office are (sic) great and should call forth your very best talents to be used in encouraging your brethren and building up this work of the Lord who knows best how to reward you and prepare you for every duty that shall devolve upon you. Keep yourself in readiness to follow out council given, ever remembering that your very success depends upon so doing. Be humble and prayerful and strive after and obtain that comforter, even the Holy Ghost, that you may be led into all truth and never be left in doubt or uncertainty upon any question that may arise for your consideration. Let us impress upon your mind also the essentiality of working in perfect harmony with this office in all things touching the growth and development of the elders, the saints and the work in general among the people we have come out to enlighten on the gospel. We desire you to feel that our whole soul is in this great work and to see what the elders appear well and home fully prepared mentally and spiritually for the work before them in our greatest desire. We ask the Lord to bless and inspire you an fit you in every way for your many duties, that his work may grow and increase in this land, and He will do it if you will but humble yourself, for He blesses those who will do His will. I remain your brother in the Gospel of Peace, Elias S. Kimball."

[Saturday] - 12 January [1895] In letter from Elder Payne got word of the baptism of Doctor Naillon, also his marriage to our good sister Laws. It was snowing this morning but I had laid around town so long that I was anxious to get into the country. We went up into forks of the river and nearly froze out it being a bitter cold day especially in the PM. Called on Fritz Newbert for a few hours but they had sickness so we went about a mile and stayed for the night with Harmon Kreis where we had a nice warm bed and a fire in our room for which we were very thankful to our Heavenly Father. Before morning it had registered 8 below zero, which is the coldest I have ever seen in the South.

[Sunday] - 13 January [1895] Being Sunday we were slow about starting but we left that more congenial quarters could that could be found so we moved on to our friend Jonathan Cruze, where we met a welcome and spent the entire day discussing scripture etc. Snowing hard all day.

[Monday] - 14 January [1895] Clear cold morning with about 2 inches of snow. We concluded to go into Blount Co. and spend the bad weather with our friends until the weather should settle. So after a day's trudge through the snow we found ourselves of friend Chas Otts - our Dutch friend where we were treated fine.

[Tuesday] - 15 January [1895] Roads began to be quite muddy but we trudged on and by 3 PM tired being wet and muddy we [found] a friend at Bro[ther Joseph John Calvin (JC)] Garland's, where we received a royal welcome as they were half expecting us.

[Wednesday-Friday] - 16-18 January [1895] Was spent in reading, writing etc.

[Saturday] - 19 January [1895] This being my 30th birthday, I began to feel that years are creeping on very rapidly. Who subtly rolls the wheels of time and ever long life's race will be finished. But we

will try to not weary by the wayside. Went to the P.O. a distance of 5 1/2 miles and got reports from the elders, all of whom are well and doing fine.

[Sunday] - 20 January [1895] Was a pleasant Sunday morning and we had a meeting appointed which was quite well attended. I fell in a good mood and [illegible] off by the yard. At night three men from N.C. stayed at Bro[ther Joseph John Calvin (JC)] Garland's and I talked two solid hours to them upon the B[oo]k of M[ormon] and the restoration of the gospel, which seemed very much to interest them.

[Monday-Wednesday] - 21-23 January [1895] Black threatening weather. Day spent in study and helping Bro[ther Joseph John Calvin (JC)] G[arland]. Went to office and got mail. One letter from Pres. [Elias S.] Kimball with instructions for saints on the law of tithing. We helped Bro[ther Joseph John Calvin (JC)] G[arland] clean ground two days which made us very lame and sore. The weather is so changeable that one cannot dress to suit the season. One day freezing the next uncomfortably warm. Wish we could have either winter or summer. Got a letter from Elder Brinkenhoff, the only original "Brink" who told of visiting large cities going to the best hotel in Mormon style without purse or scrip and were treated OK. Held 58 meetings in three months: sometimes as high as ten a week. Hind (sic) on yellow legged chickens and knocked the bottom out of things in general. He was mobbed (sic) a few [illegible] after coming out but now goes forth conquering the conqueror. Just made out our annual report of the E[ast] T[ennessee] Conference for the year '94.

[Friday] - 25 January [1895] We went over into Happy Valley today in company with Bro[ther Joseph John Calvin (JC)] Garland. Had dinner on the way with Green Buchanan in head of Millers Cove, then crossed the Chilhowee Mountain, reached Uncle Thomas Hearn's about 3 PM. It had been just 16 months since I had been there or seen them, but they knew me "on sight" and said they would know my hide in the tan yard or could tell my voice in the dark. Bless their good kind hearts, what a pity they do not get initiated into the fold of Christ that they may be fully rewarded for their many acts of kindness to our elders. We had a grand conversation until a late hour.

[Saturday] - 26 January [1895] Today was so cold and windy that we remained under cover all day, which with the forepart of the night was spent in discussing scripture. Uncle Tom is a jewel.

[Sunday] - 27 January [1895] We came back to Bro[ther Joseph John Calvin (JC)] Garland's today and spent [illegible] visiting etc.

[Wednesday] - 30 [January 1895] Went to the P.O. and got our mail. Received letters from Pres. [Elias S.] Kimball. Quite a snowy and very cold day walking. Got our feet awfully wet.

[Thursday] - 31 January [1895] This ends the first months of '95. Winter still holds on, though I would like to get off to work as we have spent a long while with Bro[ther Joseph John Calvin (JC)] G[arland], but he is the same genial Joseph.

[Friday] - 1 February [1895] Cloudy day. I wrote to office and home, and at night went up to visit Will Gladden and family. We had a good long chat with an old lady who was visiting them. She used to be a Mormon later (sic) but has greatly modified her terms. Came back at 11 PM.

[Saturday] - 2 February [1895] We arose this morning to find the universe plastered with snow and still coming. As it is the first one wood chuck day we may look for Spring to open up before so long, so say the Southerners.

[Sunday] - 3 February [1895] We went to a "distracted" meeting today and of all the yelling and hooping a preacher over done the [illegible] the highest with a big chew of tobacco, spitting and snorting he gave them a huge hell-soared sermon. Vanity, vanity, all is vanity. No greater amusement or nonsense could be indulged in the pressure of and tension there to witness a sermon of modern punishments.

Monday - 4 February [1895] Went to the P.O. Got reports in from the "boys." [illegible] to fears of the illness of Elder Arme who has been troubled with his lungs and is now quite sick but on the [illegible]. We hope for his recovery.

[Tuesday-Wednesday] - 5-6 February [1895] Cold muddy weather. I helped clear ground one day but learned the 11th chap[ter] of Hebrews in the time of it.

[Thursday-Saturday] - February 7-9 [1895] Still very cold with considerable snow. We have had winter right for more than a month. How thankful I am to get a place of shelter during this bad weather. Most of our boys have had colds.

[Sunday] - 10 February [1895] Did some writing and held one meeting today but only a few were out as it is cold.

[Monday-Sunday] - 11-17 February [1895] Nearly a foot of snow and we are houses up for good. Stayed one night with Will Gladden and made a trip to mill and P.O. - a ten mile trip over awful roads.

[Monday-Wednesday] - 18-20 February [1895] Spent time in writing to elders and saints and made several trips to the P.O.

[Thursday] - 21 February [1895] Now comes another trial as we have come to leave today. We have been here so long that the family are all broke up on account of our caring. Finally the letters arrived, and arrived a shower of tears as we bid them farewell. Went to Gamble P.O. Crossed the river on the [illegible]unnels and stayed at night with an old friend Adam Waters ,where we spent a pleasant time.

[Friday] - 22 February [1895] We started for Sevier Co. and crossed the mountain snow. Was a foot deep in places. At 3 PM we arrived at Sister Clinton's where we met Elders [illegible] who were surprised to meet us not having visited any elders since conference. Had a fine [illegible].

[Saturday] - 23 February [1895] During the morning we chatted and in the PM held a meeting in school house where about 20 were out. At night we all went back to Bro[ther] Clinton's where we had a most enjoyable time singing etc until nearly midnight. Bro[ther] [illegible] Sis C[linton's] son, who was baptized by J.T. Thome was also here. They are all firm in the faith.

[Sunday] - 24 February [1895] The weather was [illegible]. We had a meeting appointed in same school house. There were about 75 out to hear us and we gave them the "law and the testimonies" for an hour and a half. After dismissed we all went to E[illegible] Dergans who is a very kind friend to our elders. About a dozen neighbors called in the evening was [illegible] very pleasantly. [illegible] with rheumatism.

[Monday] - 25 February [1895] After a few houses chat came back to Clinton's where I did some writing and we spent pleasant day.

[Tuesday] - 26 February [1895] We started for Knox Co. and pulled through the mud all day and at night stayed with our friend A.S. Thompson near Chooks Gap where we found all welcome to us. Very, very tired, and retired early.

[Wednesday] - 27 February [1895] Came to Knoxville today. Got 22 letters and lots of papers. Orders from office to call Elder [John Roland] Halliday and Nelskey into the city. We took in the town hunting for a room to rent but I had so much writing etc to do that I had to dig into nearly all night.

[Thursday] - 28 February [1895] Got some shoes and after seeking for a room to rent came back and made arrangements with Mrs. Bailey. Went down on [illegible]. I saw two of the seven long haired sisters whose waving locks drug more than a foot on the floor. Leaving the city, crossed the (sic) into the forks of the river. Sat on the banks of the river and watched the boats play up and down the stream. Watched a race between the steamers "Lucile Borden" and "Chatt[anooga] Chief." Stayed with our friend Dr. Von Anderson where we listened until a late hour and [to] beautiful music on violin and organ. Total miles 3,842.

[Friday] - 1 March [1895] Weather came in like a lion with wind and rain. We worked pleasantly on and at night stayed with Jonathan Cruze near Asbury.

[Saturday] - 2 March [1895] Snowing. Worked up the river and about 11 AM came across George [Marshall] Smith with whom we went home to his father Marcus [Lafayette] Smith and Andy [Johnson Smith], our "brother."

[Sunday] - 3 March [1895] Being Sunday we spent day quietly. At night went over to Mr. Sam Newman's and had a three-hours talk with a Mr. Camson who prided himself on being a champion on scriptures, but by the help of the Lord we were able to confound him and demonstrated the weakness of the wisdom of man.

[Monday] - 4 March [1895] Half of [illegible] time is gone today. We walked up the country and at night stayed with John Sherod a nice family but did not much like to keep us without pray (sic).

[Tuesday] - 5 March [1895] Still very muddy and very hard walking. No dinner again but we are getting used to that now. At night we stayed under the shades (so to speak) of a Presbyterian Church with John Leaper a office of the church and a very fine man. Got a come back.

[Wednesday] - 6 March [1895] Went through fields and wood and at noon ate dinner with John Province, the ferry man who lives on banks of Holstin River. We watched raft after raft of logs float down the river. They came from Hawkins Co. bound for K[noxville] a distance of 400 miles. In PM we went to Strawberry Plains and got our mail. 15 letters, good news from home, which made life happy. Such a lovely letter from Bobby V. At night came and stayed with our friend Esgr. Preacher Jas. Cash.

[Thursday] - 7 March [1895] Fast day so we lingered writing etc until PM. Was pleased to get a letter from light-hearted Amy, so full of her vim and energy that is furnished a vast contrast to missionary life. Leaving here we traveled about a mile. At 2 PM went to a house where we spent all the PM and night. Very religious people. I got warmed up good and began to unfold the gospel to them in a true Mormon style. They were greatly elated over the matter, and finally I got the old lady shouting. Glory to God etc. Private Revival. B.A. Pratt is name of family and we got a come back.

[Friday] - 8 March [1895] We headed for town arriving at 2 PM. Elder [John Roland] Halliday had informed me he was located at 202 Mahoy St. but upon our arrival found they had just gone out, so we went to their room and did some writing. About 5 PM in came smiling old John [Roland Halliday] with a great wad of bread and bologna for supper as they were batching it. We had a very pleasant evening together talking of old times.

[Saturday] - 9 March [1895] We took in the city today in search of a permanent lodging place which we found on West Depot St. In PM went to call on the mayor but he was not in. Called on two newspapers The [illegible] and The Independent. By both editors we were treated very kindly. Went to market and bought provisions enough to last until Monday - tough.

[Sunday] - 10 March [1895] Got word from Elder Bain that Washington Co. was finished. Went out and visited the National Military Cemetery, also Grays Cemetery, which are counted among the beautiful "silent cities" of the U.S.

[Monday] - 11 March [1895] Rained during morning and in PM Elder [George Barlow] Wintle and I canvassed our river where we met among other nice people and Mr. Hyden Professor of the U.M. College and in charge of the Acad. He invited us to visit his school and said he would introduce us to his teachings and how we through the school etc. (sic)

[Tuesday] - 12 March [1895] Elder [John Roland] Halliday and I started in on the bottom part of the city where we met many nice people, among them a grand daughter of Mrs. Blackburn who taught a mission school in St. George, Ut[ah]. Had many words of praise for Utah and her people. Also visited the city jail where we had a short talk with some of the inmates and gave them some tracts. About 60 inmates were there. Men, women, negroes, about 150 are in the work house. The jail overlooks the Tenn[essee] River.

[Wednesday] - 13 March [1895] Again we enter the ring of Knoxville's [illegible]. Among the distinguished people we met today was Col. Dickenson, widely known in East Tenn[essee] as owning the finest farm in the state known as "Istand Home." He invited us to accompany him to it some fine day and said he would call around with his carriage for us. We of course accepted joyfully. Also met and had an hours-talk with Mrs. [Eliza Ann O'Brien] Brownlow, widow of W[illiam] G[annaway] Brownlow, one of the most prominent men of Tenn[essee]. Served as an officer in war as gov[ernor] of Tennessee and as Senator of Tenn[essee] and got a sarcastic "excuse me" from one lady full of venom. We are batching (sic) Him on bread and bologna at 10 cents a day with sardines, cheese, pickles, eggs etc as a relief occasionally. Just learned through our newspapers of the death of our worthy Stake Pres. A[braham] O[wen] Smoot, also of Elder Jonathan Clark of Farmington who died in Turkey of black small pocks. Pleased to note the celebration of Pres. [Wilford] Woodruff's 88 birthday on [illegible].

[Thursday] - 14 March [1895] We worked on Church and Main St. today. Were confronted by a minister of the St. John's Episcopal Church who viewed us as apostates etc. Also met a Jewish lady of wealth with whom we had a most pleasant conversation. Of course she viewed us with other Christians as Gentiles yet maintained a dignified demeanor towards us. Though it is the middle of the month we feel that the closing day of "journal no. 2" should be doodled to a recapitulation of the years which have passed during the writing of the same. We find that 3,929 miles have been walked during our stay in the south. When the mind reflects when the many and varied poems through which we have passed during that sojourn, it would seem that two years are not long enough to have furnished such a variety of circumstances though when we think of the pleasant times we have had, the kind people we have met, and the many miles stations of God's kindness towards us, it seems but a few

weeks since we entered the mission. Where the time has gone seems all but a mystery to us. Of the remainder of life were to pass as rapidly as has this 23 months we had better prepare for the gran, lest the enemy should creep upon us unawares. In recounting the many scenes of joy and pleasure, our heart swells with gratitude that we have been counted worthy to fill a mission of this importance. In this short time I have had experiences which have caused me to realize in a measure of the object of man's creation as well as to compare the gospel in its completeness with the many manmade systems wherein men seek to save themselves to climbing up some other than that prescribed by the Master while here for the purpose of laying that plan. We have visited and been entertained by the peasant in his humblest care as also by those who live in luxury and feast upon all the dainties that insatiable humanity may crave. Each day has furnished a new lesson quite different from anything which before has attracted our attention. The many beauties of picturesque landscape, rolling hills frescoed with a variety of forests and herbage, the enchanting mystic rivers which wind their dreamy course toward the sea; the supreme southern sky, all combined to complete a chain of environments to bind one near to the salacious climate and having atmosphere of this region we have learned to love. Excepting alone, our own dear mountain home we would gladly spend our days in roaming over the fascinating scenes on hill and through dell. While here in the city we are shutout to an extent from the rustic scenes of rural life, yet there is still a wild inspired even while climbing the rolling hills of the city from street to street. All the public ways are beautifully hand with a flirty brick especially prepared for this purpose. Many of the buildings approach in beauty and dimension the best resemblances of the larger cities of the US. The Tenn[essee] River rushes through the city towards the south edge which gives the city a double advantage in commerce. The city cemetery or Grays Cemetery is one of the most beautiful in the US from the fact that marble fields are in operation all up and down the river. Elegant statues are to be seen which look like a host of sentinels clad in white quietly guarding the silent city of the dead. Lovely virgins life size stand with lowered heads and pointing to the silent tomb as if to indicate they were crying there. Infants are carved, some sitting, others standing and others kneeling upon the graves of the innocent children who have been called from this world of tears. Men with horses and dogs, all carved in marble would indicate the favorite pleasures of the departed. Rolling hills and green lawns with shady groves all make it a typical resting place for the departed. Factories of kinds, colleges, churches etc make this a beautiful city though not so pretty taking all and all as our own S.L.C. Its formulation is about one third colored which is quite a contrast to our western cities. We meet many who have visited fair Utah which always is a sure criterion of finding a friend. We rejoice to know that the prejudice which once existed is fast giving away to the onward march of truth and reason and we hope in the near future to see Utah occupy the place she so rightly deserves as the sisterhood of states and viewed with that favor by the educational world which is our rightful position. It is gratifying to know that our history is such that we can proudly invite the world to investigate our claims. True there always will follow us that spirit of persecution, which Christ felt, as a legacy to those who had the moral courage to follow him, yet the world will know us better when the mists have blown away. In closing this volume, we would emphatically impress upon the minds of all who may scan these pages that I am grateful to know that I have been placed in a position to be able to herald our virtues to the world and assure them that we have that gospel which our Master instituted and which was carried on by the apostles of old, until a corruptible and licentious shower overcame us when darkness reigned until God saw fit to again speak from heaven and authorize mankind to act in his name. What about the multitude of creeds declaring themselves to be that body of Christ? Blind leaders of the blind! Prophecy foretells their doom. Full of hatred, malice and deceit - confusion reigns supreme. Uncharitable repentance to God and man yet do you claim to be the church of the firstborn. How different from the gospel of peace! That sacred message which gives strength to the weak, courage to the timid, peace to the burdened, rest to the weary.

Eternal life to the faithful. Oh, that I had a thousand tongues to make the earth resound with the sacred message, that the whole world may know the worth of the true and everlasting gospel. We close this volume asking God to speed the day when the gospel will fill the universe. In closing journal no. 2 we have summarized the events of the recent past, so will merely go on in our every day routine. We have walked as stated 3,929 miles.

[Friday] - 15 March [1895] Was very rainy. We spent part of the forenoon visiting the public reading room and the steam laundry. The latter has some wonderful machinery capable of turning out 500 shirts per day as well as all other articles of trade. In the PM [we] (that is Elder John R[oland] Halliday who is now my companion) canvassed Union St. We met quite a number of Israelites who do not care to hear of Christ, hence have no use for our literature. There are also quite a number of Catholics who are also very shy about reading anything contrary to their belief. We are having quite a time to accustom ourselves to living on rations which cost 10 cents per day. But our hearts are happy for us (sic) oft speak of the beauties of home and the dear ones whom await us.

[Saturday] - 16 March [1895] Turned suddenly cold. We worked on Esylum St. In PM moved to the place we had engaged on 433 Depot St. but the woman wanted to raise us a dollar and acted so peculiar that we did not feel like staying, so started in search of another place. After making many inquiries we found a nice front room with lovely furniture in West part of city at 716 Richard and 5th Avenue, which we rented for \$3.00 per month owned by a very nice family by the name of William Jenkins in which we moved in an hours time. They only two weeks ago lost one of their grown sons. Another is deformed though nearly 17 years old is about as tall as an 8 year-old child. Their widowed daughter also lives with them who has an only daughter who quite appropriately was married by the father prior to his dying Alpha Omega (which being interpreted of course) means beginning and ending. We now feel perfectly at home.

[Sunday] - 17 March [1895] Being Sunday we accompanied Br[other] Jenkins to S[unday] School, which was an elegantly furnished room. Services were conducted very nicely. It is the Second Baptist Church. We were introduced to the superintendent, also to their pastor Rev[erend] Jeffries who had service after dismissal of S[unday] S[chool]. He spoke very nicely. Went from there to the P.O. On our way was accosted by a police [officer] who asked if we were from S.L.C. He introduced himself as M. Bidwell and said he was the step father of Governor C[aleb] W[alton] West of Utah. We had a pleasant chat. Made a call on Mr. William Vance and were invited to do so again. Came home and spent remainder of day in reading.

[Monday] - 18 March [1895] Worked on East Depot and State Streets. We will just leave out Closier St., for notwithstanding our master came not to call the righteous but sinners to repentance, yet the combination in that locality is too tough for us. Ran onto a nest of ministers in conference but as we had met one of them at his church yesterday all treated our message with consideration. At night Eld[ers George Barlow] Wintle and [John William] Webster came in and away after dark here came Bro[ther] Joe [John Calvin (JC)] Garland who had brought a lot of rations for us. Bless his big heart. All stayed at this house together.

[Tuesday] - 19 March [1895] All had breakfast with the family. Bro[ther] Joe [John Calvin (JC)] G[arland] started for home. Eld[er] Nekker wanted to write so I canvassed alone and gave out 50 tracts by 3 PM, when I met the vestibule on which Elders [Joseph Nephi] Comish and [John William] Webster came, enroute for the upper counties. They were looking and feeling well. I ate dinner today with a Mr. D. [illegible] which was quite a surprise on me to get dinner in the city. We all 6 stayed at our room that night. On opening the door about 9 PM a note was discovered on the step which said:

"We will give all you Mormons just 48 hours to get out of the county. Signed: "whitecap." I did not even make a sensation among us as we are quite at ease or any said racket as that here in the city. We will lose no sleep over the threats of any such villains. A Christian hand this!

[Wednesday] - 20 March [1895] Elder Nekker and [Joseph Nephi] Comish started this morning for Union Co. where they will meet and exchange companions with Elders [Edward William] Payne and [Frederick Moroni] Houston. Elder [George Barlow] Wintle and [John William] Webster resumed their work in the forks of the river about 12 miles from town. In my [illegible] to my surprise, met friend Wilson Sterns from Wach. Co. on the street. One inhuman pious "Christian", after I had politely introduced my business, said, "I want nothing to do with your doctrine and nor anyone who does believe it so there is the door go right now." Of course I had nothing to do but go.

[Thursday] - 21 March [1895] After a two-days rain we now have a clear cool day. Worked Bell Avenue and Brigham St. Visited city water works, a very interesting contrivance. Water enters thick with mud and after passing about 20 vats makes it perfectly clear. We met a Mr. Brennon a very fine gentleman who lives in a practice and is president of the 3rd Nat[ional] Bank. He treated us nicely and invited us to call on him at the bank and if in need of any help would be more than pleased to furnish same at any time.

[Friday] - 22 March [1895] Worked on Dale Avenue near Woolen Mills. To our surprise met Mrs. Sterns of Sweetwater. Elder [Thomas Watts] Sloan and I stopped with them one night while canvassing in that part a year ago last fall. She insisted that she had met me before but for a long while we could not make out where the meeting had occurred until I finally introduced our business when she said, "A year, now I know where I met you." Then we both remembered the affair perfectly well. Did not meet William Sterns. We met one woman, who as soon as I told what our business was, handed me a book giving a portrait of Brigham Young surrounded by about fifty wives and a few hundred children etc. She read about it how that Mormonism all hinged and depended upon him and that when he died Mormonism would also die. And on being assured that he was dead and had been for 18 years she had nothing more to say. We gave out 124 tracts today and got 16 rejected testimonies.

[Saturday] - 23 March [1895] Being Saturday we only worked during the forenoon but gave out 60 tracts. In the PM we visited an [illegible] handle factory which was quite a curiosity but the most interesting was a visit to the "Gass manufactory." (sic) Mr. Young the [illegible], a very gentlemanly chap, took us through and explained the whole operation. Of all places yet this building had the most furnaces, pipes, gauges, and about 35 tons of coal is consumed daily. After the gaso is extracted, tar and ammonia is also made and the refuse is burned into coak (sic). Taking the tar coak and ammonia nearly frays for the original coal so the gass (sic) is clear bright almost. Wilson Sterns came down so we took in the town with him until about dusk we returned fagged entirely out. We are indeed proud of our week's work having distributed 565 tracts. We are having a fine time batching (sic).

[Sunday] - 24 March [1895] Being Sunday we spent part of AM reading and at 11 AM went to First Methodist Church and listened to Rev[erend] Dr. Warner who delivered a very good sermon. They have an elegant house and a fine pipe organ. It is the Southern Methodist Church and was divided from the Northern Church during war time over the slave traffic and today is still divided on political lines. At 7:30 we went to the Fourth Presbyterian Church on Clinch St. where Rev[erend] Dr. Park is pastor. He also delivered an able and practical sermon. Their pipe organ is still more exquisite than any we have yet seen. The elite of the city go to church here. The pews are fine indeed. The city is grand by night, so many electric lights on every hilltop on which the city stands.

[Monday] - 25 March [1895] We visited 125 families today. I wrote to the P.G.S.S. On our visit today met a Mr. Chas Bennet who was associated press correspondent in the west for ten years. Has visited S[alt] L[ake] City. Also met an old Welch lady who had seen many of our elders and hundreds of Saints in her native country. One lady flew all to pieces and slammed the door in my face and ordered me off their premises immediately. Next door was her mother who invited me in and we had a nice chat but her daughter who came over, was in a fearful way, but I deterred the old lady a long time just to hear her daughter roar and snort for I know she could not order me from there.

[Tuesday] - 26 March [1895] We made things boom today as we got out and visited 150 families. We separated one going on one side of street and one on the other. Went to a house where no one was home but a parrot who fired me without delay. Soon as I stepped on the porch it began to say, "go away, go away, go right away [illegible] here now." Thinking perhaps it knew I was a Mormon, and like other religious extremists, it did not want my company and obeyed orders.

[Wednesday] - 27 March [1895] We did a little odd ends of work today. One old man wanted us to hold prayers with him, which we did. Visited the marble works and canvassed a little in West K[nox]ville over the old battlefield of Fort Sanders, where so many hundred soldiers lost their lives. The place is being built up with elegant homes now. We visited Mayor Welcker of North K[nox]ville with whom we found to be a very fine man and readily gave his consent for us to canvass his city. He has been to Utah and there met Elder John Morgan and others. We also visited Mayor Joe of West K[nox]ville who seemed more surely and wanted to read a pamphlet before giving his consent for us to canvass his city, promising to give us an answer by morning. Met a lady who has an uncle in Payson named Judson. Also has an uncle in S[alt] L[ake] C[ity].

[Thursday] - 28 March [1895] Called again on Mayor Joe who consented to us visiting his city (West K[nox]ville) as there are three separate corporations in K[nox]ville. Elder [John Roland] Halliday has quite a severe cold, so I visited the elite of the city alone. Visiting "strictly the first" is almost equal to trading in Africa, as in rarely ever meet anyone but the servant who carries our card or message on a silver plate to the "lady" of the house. I visited 75 families alone today. Mrs. one C.C. Jones who was indeed a genius and we had a most pleasant time. Worked over old Fort Sanders, where once the dead lay in heaps all over the earth. Wrote my report to the office. Elders all well, pleased to say. Very tired tonight. Our first real spring day and it has made us lazy.

[Friday] - 29 March [1895] Went again into West K[nox]ville, down near river and K. & O. Road. Visited Mrs. Silvester Long who entertained us finely. Saw a man who had visited Nauvoo after its evacuation. Also another man named Grainey whose father once entertained overnight Joseph Smith, Oliver Cowdery and Sidney Rigdon in Minn. Had dinner with Wesley Blazer with whom I had a long talk. This is twice I have had dinner while alone and left Elder [John Roland] H[alliday] hungry. Met a man who had no use for a Mormon about him. He said, "I am a frank man and say just what I think, so here are 3 declarations: 1st, I know but little about you people or your doctrine; 2nd, I do not want to know, a think more about it than I now know; 3rd, I will not hear a word about it." After a few moments I said, "Well I also am frank and suppose you would not object [to] hearing three propositions from me so here they are: 1st, I perceive from the trend of your conversation that you know nothing of your faith in its true light; 2nd, that I have the Gospel of Jesus Christ in its purity with all its gifts and blessings as when Christ established it and the only plan whereby man can be saved; 3rd, the time will come when you will know that our people are true Christians and that the Lord is with them." Our conversation soon ended.

[Saturday] - 30 March [1895] Finished West K[nox]ville about noon. Got onto an old preacher who tried about an hour to convert me on being "saved by grace" alone and that our works availeth nothing. We lead it up and down for all that we were worth but came to no understanding. On reaching home found Elders [George Barlow] Wintle and [John William] Webster had arrived so we spent the PM in social chat. About 9:30 PM in came Bro[ther Joseph John Calvin (JC)] Garland who spent the night with us and made us promise to return with him.

[Sunday] - 31 March [1895] Being Sunday Eld[er John Roland] Halliday and I went out to the Red Cross Methodist Church to S[unday] S[chool] and stayed until meeting. Had the pleasure of seeing the minister baptize a child from a glass of water. This is the first sprinkling we ever saw performed. The preacher made a hit on us in his remarks, in fact they all tended in that direction. Returning home [in] the PM spent in writing letters and reading. Bro[ther Joseph John Calvin (JC)] Garland called in. Total miles 4,010

[Monday] - 1 April [1895] This being April fool day after laying a plot for Elders [George Barlow] Wintle and [John William] Webster we concluded to rusticate for a week and see if the house air of the country would not brace us why a little, accordingly, we met Bro[ther Joseph John Calvin (JC)] Garland at the stables and at 8 AM were headed for Blount Co. Had a very pleasant journey as the trees just begin to put forth their leaves and the gentle zephyrs of heaven sends forth sweet fragrance over hill and dell. Arriving at our destiny, we found Sister [Sarah Margaret Cauble] Garland quite sick, being laid up of fever, though some better than the day before now. Elder [John Roland] H[alliday] and I sat up the greater part of the night with her to administer to her wants.

[Tuesday] - 2 April [1895] Weather turned off cooler, we helped put in some garden stuff and went after water cress and feaster in country style.

[Wednesday] - 3 April [1895] Helped Brother [Joseph John Calvin (JC)] G[arland] kill a couple of hogs this AM. Did some writing in the PM.

[Thursday] - 4 April [1895] Thought our Saints needed a practical lesson on cleanliness, so we pitched in and turned things upside down from porch to kitchen renovating the whole plantation and wound up by trimming the bushes and cleaning the yard. It looks like unto another place. I intend to giving Sister [Sarah Margaret Cauble] Garland her medicine.

[Friday] - 5 April [1895] After planting a field of potatoes we went to spend the day with [Nathan] Dempsey Harris and wife [Sarah Margaret Woody]. On our way our dog treed a squirrel. We got the gun and after spending about 3 hours and shooting 8 shots, succeeded in killing it. Bro[ther Joseph John Calvin (JC)] Garland fired some brush heaps and the wind came up and scattered the fire which got into the woods and fences, and we had an awful time to get it cut off by creating a pathway through the leaves in head of it. Brother J[ohn] R[oland Hallaway] not feeling well. His pulses are 112.

[Saturday] - 6 April [1895] This is a day of rejoicing among the Saints as home brings general conference. We shall look with longing even for some of the conference sermons. We built a step today. Hired our shoes preparatory for our journey Monday morning. Trees are now in bloom and nature once more seems to smile. It seems almost wonderful to think of the rapid growth made by our church during its short life. 65 years have passed since its birth. Then only six members and now numbered by the hundreds of thousands.

[Sunday] - 7 April [1895] Sunday again. Spent AM in quiet but in the PM having been requested so to do I had the pleasure of initiating another person into the fold of Christ. It was Samuel [Patterson]

Harmon, a young married man who has heard our elders speak many times for several years past. Elder [John Roland] Halliday confirmed him and would have done the baptizing but that he was not feeling quite well and the water was quite cool. After performing the ordinance some desiring to hear us preach we concluded to hold a short service on the porch of Bro[ther Joseph John Calvin (JC)] Garland's house which we did. Sister [Sarah Margaret Cauble] G[arland] is some better than she has been though unable to sit up as yet. I wrote to the Saints on the Pigeon River from who[m] I received letters some weeks ago. They are very anxious to have us make them a visit in the near future which we will try to do where we hope to do some more baptizing, thus adding to our flock.

[Monday] - 8 April [1895] Again we give the parting hand to dear friends and head for Knoxville. Had a pleasant walk about 10 miles down along the banks of the Little River. Crossed it on the gunnelo (sic). At night we arrived at our old Dutch friend's Mr. Chas Ott, where we found them all in smiles and the old man full of his yarns. We had a grand old time.⁴⁰³⁴⁰⁴⁴⁰⁵

Journal of Elder James Hubbard

Mission: April 1895 - March 1897

James Willard Hubbard (1861-1939) served in the Southern States Mission from 1895 to 1897. In his mission acceptance letter to Wilford Woodruff, he wrote: *"Dear Sir, I am in receipt of your favor, notifying me of my being chosen as a missionary to the Southern States. In reply will say, it is my desire to do as near as I can what I am called upon to do by those in authority in the Church."* Though Elder Hubbard was not assigned to Blount County and labored in surrounding areas throughout his mission, he visited members baptized in Blount County as a "traveling Elder," to include: JC Garland, Samuel Harmon, Sarah Woody, John Goulder Harmon, Mary Harmon (Davis), Andrew Smith, as well as friends of the "Mormons" – who are mentioned in other missionary journals during this time period. Elder Hubbard provided valued insight into the first members here in Blount County. He also discussed his battle with tobacco early in his journal and his turning to the Lord to end the habit. He married Emma Pettingill in the Salt Lake Endowment House in 1880. At the time he received his call to serve, they already had seven children, one of which died at the age of two. They had two more after he returned home from his mission, raising eight children in Utah. He held various Church callings throughout his life, including Stake Patriarch. His original missionary journal was transcribed by students at Brigham Young University, in 1960, and is available on Family Search with other writings about his life. This journal below has been retyped and edited for greater understanding and with added punctuation and photographs, but mostly remains with as much authenticity as possible to the original transcription.

Departure for Mission

[Monday – 1 April 1895] Left home Apr[il] 1st, 1895. Traveled horseback to Garner [Train] Station. U.P.R.R. fare – \$2.15. Arrived at Willard [at] 11 PM. Stayed at Father's. Visited friends until Friday morning. Mt. Valini \$2.

[Friday] – 5 [April 1895] Fare to conference – \$1.75. Attended 3 meetings. Roomed at Davis House – \$.50.

[Saturday] – 6 [April 1895] Attended morning meeting, afternoon visited county and city building – grand sight – 10 c[ents]. Supper – 15 c[ents]. [In the]evening attended theater – 25 c[ents]. Poor.

[Sunday] – 7 [April 1895] Attended morning services. Afternoon crowded out of meeting. Back to Willard at 8 o'clock PM.

[Monday-Wednesday] – 8-10 [April 1895] At Willard, [Utah].

[Thursday] – 11 [April 1895] Bid goodbye (sic) to father at 6:30 AM. Fare to Salt Lake [City] – \$2.10. Arrived at Salt Lake [City] at 10:30. Went to President's Office. Got ticket for Chattanooga – \$24.75.

Gave genea[logy at] Historian's Office. Bought [illegible] etc. at juvenile office for my [illegible] at Z.C.M.I Basket and sweet oil – 55 c[ents]. Bot (sic) shirt etc. – \$2.10.

[Friday] – 12 [April 1895] Went to the temple. Go[t] my mind refreshed on duties and covenants. Donate[d] \$1. [At] 2 PM went to get set apart for my mission. Was ordained a Seventy and set apart by Apostle H[eber] J. Grant. Outline of instructions. We were cautioned against confidence men. They will play all kinds of smooth games to rob the victims of their confidence. We should keep aloof from women. Obtain the Spirit of the Lord and keep out of all sin. We should be very car[e]ful to retain a spotless character and, upon returning home, be dil[ig]ent to observe the commands of God and not relax our dil[ig]ent but strive to maintain the Spirit of the Lord. Paid for blessing – 50 c[ents]. We should not baptize any woman or child whose husband or parents object.

[Saturday] – 13 [April 1895] Walked the streets until tired. Rec[eive]d my certificate as a Seventy – 25 c[ents]. Bought lunch – 20 c[ents] – basket. Started from S[alt] L[ake] City [at] 7:40 PM. Arrived at Pueblo Col[orado] at 5 PM.

[Sunday] – 14 [April 1895] Bought lunch – 15 c[ents].

[Monday] – 15 [April 1895] Arrived at Kansas City [at] 5:30 PM. Lunch on the way – 55 c[ents]. Went to theater. Stayed at the [the] Midland.

[Tuesday] – 16 [April 1895] Took breakfast of oisters (sic) – 25 c[ents]. Looked around the city during the during the day, went to the top of a building 11 stories high and 2 floors higher in tower, which was a grand view of the city. Took train to Independence, [Missouri]. Visited temple block. It is [a] very nice location. Returned to Ka[nsa]s City. Took street car around in the city. [In the] evening, went to depot, bought bread and bananas – 35 c[ents]. Left Ka[nsa]s City at 10 PM for Memphis. Through mostly woodland, some nice farms. Some very nice woods near Memphis. Arrived at Memphis at 5 PM.

Arrival to Mission in Chattanooga

[Wednesday] – 17 [April 1895] Looked around the city a couple of hours. Went to the Missi[ss]ippi River. Saw some steamboats. Start[ed] from Memphis at 5 PM. Route taken D.R.G. to Pueblo, Col[orado] C.R.I. & P. to Ka[nsa]s City. K.C.F.S. & M. to Memphis. Memphis and Charl[e]ston to Chattanooga. For bananas – 25 c[ents], for tobacco on the whole – 20 c[ents], trying to quit. Very hard struggle. Hope to quit entirely soon. Arrived at Chattanooga at [the] Kennedy House [at] 9 AM.

[Thursday] – 18 April 1895 Soon were met by President [Elias S.] Kimbal[l], also Bro[ther David] Clark Hubbard of the office at Chattanooga. After all had had breakfast, we met in one of the hotel rooms. There Pres. [Elias S.] Kimbal[l] proceeded to instruct us. He gave us some very good and able advice. We should be pray[e]rful and faithful and God will bless us in our labors. Some business – as to getting suplys (sic) distributed properly – was attended to. Got cloth[e]s, shirt cuffs – \$16.50. Paid 60 c[ents] to send old cloth[e]s home. After dinner, we went to visit Lookout Mt. about 2 1/2 miles southwest of this place. It affords a grand and beautiful scene of of (sic) the sur[r]ounding country, which is mostly a rolling wooded country. From different points of this hill can be seen three battlefields of the late war. In the museum near the top of the hill can be seen many old relics which tell a tale of severe fighting. We traveled on a cable car which goes directly up the mountain side. Fares for trip – 70 c[ents]. Returned to hotel.

Photo of Arriving Missionaries



Front row, left to right: Erastus Snow Christensen, George Alma Varney, Charles Wilson Nibley, George Woodward Bryan; Second row, left to right: Earnest Rupert Needham, John Christopher Cutler, Joseph Don Carlos Young, President Elias S. Kimball, Joseph Anderson West, Saint Joseph White Musser, Warren Kendall Burnham; Third row, left to right: Joseph Palmer Sharp, Levi Augustus Phillips, George Woodward Bryan, James Willard Hubbard, David Clark Hubbard, George Henry Horne, Willard John Shipley, William Snow Greenwood, George Frederick Shelley; Back row, left to right: George Henry Webb, Henry Foster, David Richard Matthews, Thomas Martin

Friday] – 19 [April 1895] After breakfast all met to finish up business, received our appointments etc. Pres. [Elias S.] Kimbal[l] gave us some more instructions: We should go putting our trust in the Lord, depending on His aid for food, shelter, etc; we should go as commanded without purse or script (sic). The elders were all requested to speak, which they did. The power of God manifest our repentance, home sickness etc. I do not feel in the least homesick as yet but could not refrain from weeping, for the fear of the Lord was upon me very strongly. I have had the head ache very badly today but feel better now. I am awfully tempted with tobacco. I sincerely hope and pray that I may have strength to overcome the stuff. My book tracts etc. received here amounts to \$12.33. My destination is East Tenn[essee]. The fare to where I am to go was \$3.33. My bill here at hotel will be \$2.75. I will have left to my credit here in the President's office \$14.66 for future use to buy tracts etc. We all voted to use \$5 worth of books, tracts, etc per year distributing among the people. I hope to go forth and fulfil[] my mission honorable before God and man. May the Lord assist me to do it is my constant prayer.



Elder James Willard Hubbard, standing in the middle of the back row, with new missionaries.

Arrival to Knoxville

[Saturday] – 20 [April 1895] The boys have all but myself and Brother Nordham departed for their various fields of labor. We start at 9:30 AM. I go into my field of labor without purse or script (sic). Will bid adieu to Clark and Chattanooga. I ran short of money before starting and drew of the office \$2. At 9:30 proceeded on my way to Knoxville[e]. Beautiful scenery on the way. Arrived at Knoxville at 12:55. Were met at depot by Elders [William Lehi] Hayes, [Joseph Cross] Orme, [John Roland] Halliday, and my brother, Elder [John] Hyrum Hubbard. Our greeting was very cordial. This is a very nice city. It is nice and green. The brethren here look very well and seem very hap[p]y. We stay in a rented room and buy our food.

Sunday – 21 [April 1895] Attended services at the Catholic Church at 10:30 AM. Their manner of worship is very peculiar. I do not see much sense in it with their bowing and kissing the Bible and other odd things. The sermon did not amount to much. After meeting, went home and took dinner. Rested [in] the afternoon. [In the] evening, attended the First Baptist Church. The services were very good. The sermon was for the young men. It was an answer to why the young men do not go to church and appeal to them to look after the things of God and their soul's salvation.

Monday – 21 (sic) [22 April 1895] Went around the town. Saw the gas works, iron smelter and roller mills, which was very interesting. Also went through a street that is not so nice as it might be. Saw a little of the dark side of city life. Oh. The filth and corruptin there is in these cities is awful to contemplate. Returned to the quarters for dinner. Afternoon [was] resting, writing journal, reading, etc. Expense for grub while at Knoxville – 95 c[ents]. Drew on office at Chatt[anooga] for \$1.

Arrival to Roane County

Tuesday – 23 [April 1895] Bid adieu to the brethren and started to our destination which is Kingston, Roane Co. by the way of the Tenn[essee] River on a steamboat. It was a beautiful day and the scenery very grand. The ride was exhilarating and pleasant in the extreme distance from Knoxville to this place. By the river is about 80 miles. Our ad[d]ress is at presnet (sic) Box 52 Kingston, Roan Co. Tenn[essee].

Wednesday – 24 [April 1895] First attempt at missionary labor. 1st went to P. O. and secured a box. 2nd went to find a place to get our washing done, which we did in the person of a Mrs. Wester, whose wife agreed to do our washing out in a southeaste[r]ly direction from Kingston to canvas[s] the people and warn them that the gospel has been restored and the judgements of God that shal[l] be poured out upon the earth. We were at an expense of \$3.15 come from Knoxville to here. After completing arrangements at Kingston, we started out to do actual work in the field. We started out in a southeasterly direction and called at each house leaving with the people cards and tracts. We visited 6 families. Stayed with Mr. F. Smith. Were treated very kindly.

Thursday – 25 [April 1895] Continued our canvas[s]ing. Visited about 18 families. Were treated by some with contempt, by others with some warmth (sic), very little spirit of enquiry manifested. The country is very rough and broken with poor soil lots of timber, very damp warm climate. We stayed all night with a Mr. Hall who is poor but treated us very kindly. We traveled about 7 or 8 miles. All is well.

Friday – 26 [April 1895] Started out about 7 o'clock to visit among the people. I feel as though our mission is not appreciated by the people. May God help and sustain us. We traveled about 4 or 5 miles. Visited 14 families, some of which were very poor and unenlightened. Some treat us tolerable well, some cool. A very little spirit of inquiry shown, most of them self sanctified. Prevailing belief is no matter what sect of Christianity, all who profess will be saved. We saw a terrible case of idiocy. Oh! Horrible. Called upon a Mr. Rail for entertainment. Were treated very kindly by them. God bless them. We had a very good chat with them on the principles of the gospel. I think we made a good impression.

Saturday – 27 Apr[il 1895] About 7:30 bid good-by[e] to Mr. and Mrs. Rail, were invited to call again. Visited about 14 families. Walked about 5 or 6 miles, same old thing. Stayed at a Mr. Melton's, were treated very kindly.

Sunday – 28 [April 1895] Talked with Mr. M. some upon the principles. Left his place about 8 o'clock. Went to the woods to rest [on] the Sab[b]ath day and pray to God for His comforting Spirit. Stayed in the woods until about 5 PM, then started out to canvas[s] to get a place to stay all night. We were refused entertainment 5 times, but at last got to stay with Mr. Allen, who treated us very nicely considering his circumstances.

Monday – 29 [April 1895] Started to Kingston to get mail and cloth[e]s changed. Stop[p]ed on the way to shave and black shoes. The distance is about 7 mi[les]. After arriving at Kingston, proceeded to the P. O. for mail. Was very much disappointed at not receiving any mail from home. Went to the place we get cloth[e]s washed and took a bath and changed cloth[e]s for washing – 20 c[ents]. Wrote a letter home. Started out again. Visited about 5 families. Stopped at a Mr. Johnson's all night. Considerable talk on the gospel.

Tuesday – 30 Apr[il 1895] Started out visiting. Walked about 5 mi[les]. Visited 13 families. Stayed on Buck Creek at Mr. Norman's who treated us very kindly. Shower in the evening.

Wednesday – 1 May [1895] Beautiful morning. Woods in full leaf bloom. Started out about 7 o'clock to canvas[s] as usual. Traveled about 7 mi[les]. Visited about 11 families. Made an appointment to preech (sic) on Sunday, May 5th, at the P. B. Church at Cave Creek. Stayed with William Hynes.

Thursday – 2 [May 1895] Fast day observed. Started out visiting in a northerly direction on the east side of our county. Visited about 24 houses. Got no dinner. Very weak both body and mind. Hor[r]ibly tempted for tobacco. Were refused entertainment 5 times. A fearful trial. I want to smoke so bad I can hardly endure it. Stayed with a Mr. Spracher, who was a smoker which made it worse for me.

Friday – 3 May [1895] Am almost on the point of yielding, in fact did yield to a few draws of the weed. Started out to visit about 6:30 in the morning. Traveled about 7 mi[les]. Visited about 20 families. Stayed at a Mr. Eldon's who was very predudiced (sic). We left his place Saturday morning at 6:30.

[Saturday] – 4 May [1895] We traveled about 3 mi[les] to a Baptist Church and attended their meeting at 11 o'clock. The burder of their talk was a warning against the Mormons. I see opposition beginning to rise. We heard of two of our fellow laborers nearby. We went in search of them. Walked about 6 miles in the heat of the day but were unsuccessful in finding them. We then had to return to ward our country. We stayed at a Mr. Scarborough's place, kindly treated.

Sunday – 5 May [1895] Started toward Cave Creek to fill our appointment. There were about 75 people in attendance at meeting. J[ohn] H[yrum] H[ubbard] did all the preaching. He gave a good sermon. We walked in all about 5 mi[les]. We stayed at Mr. Harvey's, were treated very nicely but he offered us no oppertunity (sic) to talk about the gospel.

Monday – 6 [May 1895] In to Kingston to get mail and change cloth[e]s. Got a letter from Alma. For washing 30 [cents]. After having a bath and change cloth[e]s, and writing letters, we proceeded out in the country again. We stayed all night at a Mr. Wilson's, a Baptist preacher who is a great talker, a very kind-h[e]arted believer in the Bible and nothing else.

Tuesday – 7 [May 1895] On our way [at] 7:30. Home sick but all [is] well. Traveled about 8 miles. Visited 18 families. Stayed at Mr. Curd's who treated us very kindly and shows just a little interest in the work.

Wednesday – 8 [May 1895] Started out about 7 o'clock. Walked about 11 miles. Visited about 16 houses. Were refused entertainment twice. Stayed at Capt[ain] Waller's, kind but cool. The weather is very damp since Sunday. The air is very damp and oppressive.

Thursday – 9 [May 1895] Started to travel about 7 o'clock. Very foggy this morning. Traveled about 6 miles. Visited about 19 families. Arranged for meeting at Bradbury School House for Sunday [the] 12[th]. Stayed at a Mr. Grisol's, a very kind and clever man.

Friday – 10 [May 1895] Started at about 1/2 past 7 o'clock. Traveled about 5 miles. Visited 14 families. Met a preacher by [the] name of Kate who pitched us in great shape, whose only arguement (sic) was to defame the c[h]aracter of Joseph Smith and his followers. Truly they are blind leaders of the blind. Stayed at Mr. Rayburn's place who was very kind. Truly there are some of the kindest h[e]arted people in this country that I ever saw.

Saturd[a]y – 11 [May 1895] Started about 7 on our journey again. Walked about 7 miles. Visited 7 families. Met a Baptist preacher who sailed into us rough shod. Inconsistency untold. Man has no agency but is elected to salvation or hell. I think not. Got shoes fixed – 5 c[ents]. Stayed at Mr. Royl's, the second visit to him, he seems favorable.

Sunday – 12 [May 1895] Left Mr. Rail's to walk a distance of about 7 miles to place of holding meeting. Bradbury Meeting called to order about 2 o'clock. Singing, opening, etc. I spoke a few words telling our belief. Elder [John] Hyrum [Hubbard] then spoke about an hour. The Spirit of God was strongly manifest evidently. There were some congenial spirits there who were anxious to hear the truth. After [the] meeting we had three invitations to stop over, the first [time] that has occur[r]ed. One man had Orson Prat[t]'s works he had left to him by a relative. He wanted to hear more. We stayed at a Mr. Eldon's who treated us royally.

Monday – 13 [May 1895] On our way at about 8 o'clock. Walked about 7 miles. Visited 4 families. Stayed all night at Mr. [illegible].

Tuesday – 14 [May 1895] On our way at about 8 o'clock, traveling through from house to house. This country has been almost all washed away. There has been lots of rain last week. We traveled about 7 miles. Visited 15 families. Stayed all night at Mr. Ladd's, kind but cool in regard to the gospel.

Wednesday – 15 [May 1895] Started in to Kingston, arrived at 10 o'clock. Got a letter from home. Whoopee. Washing for last week – 25 c[ents]. After writing, shaving, changing, etc, we started to canvas[s] the town of Kingston. We visited 6 families. Traveled about 10 miles and stayed at a Mr. Davis' who is very poor but a good soul. God bless him.

Thursday – 16 [May 1895] Back to Kingston to canvas[s]. Rainy day, not much success. Left town about 1 o'clock, out in the country about 6 miles, to find a place to stop. Stopped with a Mr. Bailly [in] Poplar Springs.

Friday – 17 [May 1895] Traveled about 7 miles. Visited 10 families. Met with one young man who was full of bitterness created by J[ames] W[illiam] Buel's history of the Mormons. Stayed with Mr. Peter Stalcup who has read O[rson] Prat[t]'s works and is now converted. He is very poor but very kind-hearted and reasonable. May God bless him and us that we do him good.

Saturday – 18 May [1895] After having talked with Mr. Stalcup considerable on the principles of the gospel, we were on our way. Oh what a heavenly feeling it brings to an Elder to meet with a friend who is investigating. Traveled about 5 miles. Spent most of the day studying. Stayed at Sam Johnston's.

Sunday – 19 [May 1895] Held meeting at Shady Grove School House. Had a good crowd of listeners. Was very much depressed in my speaking. [John] Hyrum [Hubbard] gave them a good sermon. We were invited home by James Johnston, where we stayed all night. These people are very kind and hospitable to strangers.

Monday – 20 [May 1895] Went into Kingston to canvas[s]. Visited about 20 families, were received generally with kindness. Had some good chats. Went out into country about 4 miles to get entertainment. In all we traveled about 7 miles. I am beginning to feel tolerable well in my labors. I do not hanker seriously for tobacco. I think I will be able to conqur (sic). God help me.

Tuesday – 21 [May 1895] Back to Kingston again. Were received very coolly (sic) in the town today. We met a M. S. Minister. I there learned how they spiritualize the Bible which constitutes a denial of

the same. Surely they are in a queer state of mind religiously, having a form of Godliness but denying the power thereof. We canvassed about 36 houses. Traveled 8 miles. got very tired. Stayed all night at Mr. Higler's.

Wednesday – 22 [May 1895] Went back to town and finished canvas[s]ing the town. Visited 15 families. Went and changed cloth[e]s and went out releived (sic). Traveled 10 miles and stayed at Mr. Norman's again. He is kind but cool, not inclined to investigate.

Thursday – 23 [May 1895] Started out to work in the country. Stopped in the woods to fix up our shoes. Visited 10 families. Walked about 6 miles. Met some extreme bitterness and one man who seemed interested.

Friday – 24 [May 1895] Rainy and muddy this morning. Stopped raining about 11 o'clock. We started to get over to Oral to meet on the morrow two of our friends who are laboring in Loudon (sic) Co. Walked about 5 miles. Got into a school house and wrote some letters home. Stayed all night at Mr. Blackburn's.

Saturday – 25 [May 1895] Rain traveled about 4 miles up to Oral where we met Elders [Frederick Moroni] Houston and [Thomas Rawlings] Smith. We had a good time. Visited all day. In the evening we changed partners and I and Elder [Frederick Moroni] Houston stayed at friend Stalcup's, she is converted, is now reading the Book of Mormon.

Sunday – 26 [May 1895] We all four stayed at Stalcup's until noon when Elder [John] H[yrum] Hubbard] went with Elder [Frederick Moroni] Houston over into Loudon (sic) and Elder [Thomas Rawlings] Smith and I went a distance of 6 miles to the Union Church to hold [a] meeting. After meeting, Mr. Tutterow invited us home. He is very kind and open-hearted.

Monday – 27 [May 1895] Traveled about 7 miles. Visited 11 families and had an enjoyable time with Mr. Kates where we stayed all night.

Tuesday – 28 [May 1895] Went into Kingston and got letter [from] home, all [is] well. Also rec[eived] a letter from D. C. H. and Pres. [Elias S.] Kimbal[l] enclosing \$5.50 for J[ohn] H[yrum] H[ubbard]. We then went south of the Tennessee River to work. We traveled about 12 miles. Visited 8 families. Stayed at an old gent's place on the banks of the old Tennessee.

Wednesday – 29 [May 1895] Off down the river to canvass. We visited 16 families and traveled about 8 miles. We met with a very kind family in the bend by [the] name [of] Chapman who we think will investigate. We stayed at Mr. Durham's, kind but calm.

Thursday – 30 [May 1895] Out at six o'clock. Walked about 8 miles working down [the] Tennessee. Visited 21 families.

Friday – 31 [May 1895] Traveled about 10 miles in a big bend in the river. Visited 16 families, all of who were poor renters except on. The people in this part are nearly all renters. They are kind and hospitable. May God reward them.

Saturday – 1 June [1895] Started out at six o'clock for Pattie's Gap to meet the boys tomorrow. Traveled about 8 miles. Visited five families. Very hot. Stayed in the woods most of the day. Stayed at a Mr. Kyle's.

Sunday – 2 June [1895] Camped in the woods near the appointed meeting place and waited for the boys who came about noon. We had a very good time. In the evening we separated. Elder J[ohn] H[yrum] H[ubbard] and I got together. We walked about 2 miles. Canvassed 2 houses. Stayed at Mr. Ward's place.

Monday – 3 [June 1895] Started out to work along Co. line from Pattie's Gap to Tenn[essee] R[iver]. Visited 12 families. Traveled 5 miles. Stayed at Mr. Taylor's, a Campbellite (sic). We had a long talk on the gospel. They are nearer right than some and have some good logic. They are persecuted by the world. They have a nearer form of Godliness but deny the power thereof.

Tuesday – 4 [June 1895] Went into Kingston to get cloth[e]s changed etc. Disappointed in not getting any mail. Bought coat vest and drawers – \$3.90. The weather has been very hot the past week. From Kingston we proceeded south of the river again, fer[r]age 20 c[ents], washing 55 c[ents], p[ai]d 30 c[ents], bal[ance] due Wester June 4[th] 25 c[ents]. Stayed at Mr. Chapman's.

Wednesday – 5 [June 1895] Made arrangements to have washing done at Chapmans. We had lots of gospel talk with them. It rains today. After it stopped raining we proceeded on our way very muddy. We visited 9 families. Traveled about 6 miles. Stayed all night at Mr. Bailey's place, very kind but not interested in our work enough to talk.

Thursday – 6 [June 1895] Fasting this morning. Traveled about 7 miles. Visited about 20 families. Met some cranks who treated us with silent contempt. That is all right. We don't care. Stayed all night at Mr. Cook's.

Friday – 7 [June 1895] Started out to canvas[s] again very early. A long days work without particular incident. Visited 30 families, walked 8 or 10 miles. Stayed all night at Mr. Rose, kind.

Saturday – 8 [June 1895] Started at 6 o'clock. Canvassed down Stump Creek to Tenn[essee] R[iver]. Thence up r[iver] to Paint Rock Creek. Rested and read considerable. Traveled 6 miles. Visited 13 families. Stayed at Mr. [illegible].

Sunday – 9 [June 1895] Started at 7 o'clock to go to Paint Rock Church to hold meetings. Meeting held at 11:50 AM, present also at 8 PM. 25 present. Mr. Taylor invited home where we stayed all night, treatment [was] good [and there was] very good spirit in [the] meetings. Weather warm and nice.

Monday – 10 June [1895] At Fossil P. O. reporting. Canvassed down Paint Rock Creek to river a distance of about 5 or 6 miles. Visited 12 families, some of whom were very predudiced (sic) and refused our testimonies. A man in good circumstances invited us to stop over with him, which we did. Truly the predudice (sic) against us is dying out. I am so glad and thankful to God for it.

Tuesday – 11 [June 1895] Started East to Co. line 1 mile. Visited a very pleasant family on the banks of [the] river. Traveled about 6 mi[les]. Visited 8 families, among whom was an atheist of the rankest type. He produces some very hard arguement (sic) against the Bible. Stayed over at Mr. Sawhosn's who is also a disbeliever.

Wedn[e]sday – 12 [June 1895] Started off at about 7 o'clock. I must admit I am sorely tried this morning. Traveled about 7 or 8 miles. Visited 19 families. I get to feel better. We stayed at a Mr. Barnard's and receive[d] very good treatment. I have no cause to complain.

Thursday – 13 [June 1895] Started to post office. Received a letter of 7th June, all were well. Also from father who was well. Wrote a letter home. Traveled about 12 miles. Visited 5 families. Went at night to a prayer meeting of foolish traditions, such mockery. Stayed at Mr. Fuller's.

Friday – 14 [June 1895] Started out to canvas[s]ing at 1/2 past five o'clock. Found some people in bed. I am very tired this morning as we did not get to sleep more than 4 hours. We traveled about 6 miles. Visited 21 families. Were treated kindly. Stayed all night at Mr. Holland's in Paint Rock Valley. We are not getting so many come-backs on this side of the river.

Saturday – 15 [June 1895] Started out about 7 o'clock. Traveled about 7 miles. Visited 12 families. Stayed at Mr. Kyle's. Some interesting conversation had on religion and other topics.

Sunday – 16 June [1895] Went to Patties Gap P. O. to mail some letters, thence to Pleasant Hill to hold [a] meeting. Arrived at the meeting place at 3 PM. Found 7 persons to hear us preach. We preached to them and went home with Mr. Sharp.

Monday – 17 [June 1895] Went back to P[at]ties G[ap] P. O. to mail report, then came back to the same valley to canvas[s]. We met one crank today who had enough without religion. Traveled 5 miles. Visited 14 families. Stayed at a Mr. Lewis in Hurricane Valley.

Tuesday – 18 [June 1895] Started up this valley toward Kingston. Canvassed to cross Road then over into Ryleys Creek Valley. Going toward Megs Co. south of J. H. Went to post office 3 miles out of the way. Got no mail. Traveled about 10 miles. Visited 12 families. Met a religious crank, Fuller by name. Had quite [a] hard time to get in but got to stay at Mr. Williams who charged us \$1.

Wednesday – 19 [June 1895] At breakfast at 4:30. Started at 7 AM. Canvassed down the valley to Megs Co. Crossed over ridge to river valley. Meet (sic) some cool treatment. About 6 miles. Visited 12 families. Stayed at Mr. Hornsby's, cool treatment.

Thursday – 20 [June 1895] Went into bend of river at Jackson's Ferry. We are near Half Moon Island which is seven miles long. We traveled about 70 miles up the river towards Kingston. We are now through with this side of the river. Visited 11 families. Our treatment has not been very good. Hard to get to stay all night.

Friday – 21 [June 1895] Started at 6 AM over ridge to Welker P. O. thence to Kingston. No mail from Kingston. To James Johnston's. Traveled about 12 miles. Visited 2 families. Stayed at Johnston's who is very clever but not at all interested in our work.

Sat[urday] – 22 June [1895] Started about 7 AM to go over toward Mr. Stalcup's. Went into woods to fix a shoe and then to Hamilton's School House, where we spend several hours reading. I have read twice the sermon of [B. H.] Roberts upon sin and repentance. It is a master sermon. We went from above place to Mr. Ladds, thence by Poplar Springs over ridge to Bradbury, a distance of about 6 miles. We stayed at a Mr. Wrights.

Sunday – 23 [June 1895] Went with Mr. Wright to S[unday] School. Stayed with Mr. Wright nearly all day. He is a very kind gentleman and somewhat interested. Went to a creek and had a bath and then to our friend's, Stalcup's, for the night. He is all right. It seems to call upon a friend. God bless him.

Monday – 24 [June 1895] Went from Bro[ther] Stalcup's to Kingston. Received a letter from home date[d] June 15. Changed cloth[e]s and then started to Harriman. Went out about 4 miles and stayed with a Mr. Erickson, a Swede who treated us very kindly.

[Tuesday – 25 June 1895] Harriman about 9 AM, first went to see the mayor who received us very kindly. After looking over the city we commenced our visiting. The people here are cold and bitter but do not break out. They are mostly from the North, generally rich. We traveled about 5 miles. Visited 67 families, nearly one half of which refused to take tracts.

Wedn[e]sday – 25 (sic) [June 1895] Arose and ate our breakfast of sardines, tomatoes, and bread. got ourselves ready and started in again. We visited 118 families. treatment generally cool but not bad except in a few instances they are insulting.

Thursday – 27 [June 1895] We visited 89 families, cool and arist[o]cratic. I met one man who got cranky and ordered me away from his house. We got very near though. Thank God.

Friday – 28 [June 1895] Finished work in Harriman. Went cut and rested and wrote letters home in evening started toward Kingston. Travel[e]d about 5 miles. Visited 11 families. Were three times refused entertainment. Stayed at Mr. Godard's way out in bend of Emory R[iver].

Saturday – 29 [June 1895] On our way for Kingston. Arrived at Kingston got mail for F. M. H. in regard to summer trip. Prepared to go for Bro[ther] Cook's. From thence to go on my tour in company of Elder [Frederick Moroni] Houston. Fixed up my big grip to move it to Bro[ther] Stalcup's. Went out about 1/2 way. Left big grip and went down to Sam Johnson's to stay. Traveled about 12 miles. Mr. Johnson is cool.

Sunday – 30 [June 1895] On our way from Johnson's for Stalcup's left grip and went to Mr. James Curds to stay overnight. Traveled about 8 miles.

Monday – 1 July [1895] Went back to Mr. Stalcup's, thence over the Clinch River to Mr. Dickinson's, a half-brother to Mr. Stalcup's, who is very clever. We had a very nice time talking and fishing. Stayed overnight with Mr. Dickinson.

Tuesday – 2 [July 1895] Went by Bro[ther] Stalcup's, by way of there, by way of Paint Rock Ferry on Tenn[essee] R[iver], thence by Sweet Water to Bro[ther] Cook's in Munroe (sic) Co. Bro[ther] Cook is a nice man. There are some of his neighbors interested. Walked a distance of 32 miles. Arrived at Bro[ther] Cooks at about 9 PM.

Wedn[e]sday – 3 [June 1895] Spent the day resting and cleaning up. In pleasant conversation with Elders [Frederick Moroni] Houston and [Thomas Rawlings] Smith. Had a good day. In the evening we held [a] meeting, a few of the neighbors being present. Two of us were invited to go home with Mr. McCane, a very good friend who is investigating.

Thursday – 4 [July 1895] Dawned bright and glorius (sic), all is well. We hoed some corn for Bro[ther] Cook in morning. Rested [in] afternoon. Evening sung some hym[n]s. Had some reciting from J[ohn] H[yrum] H[ubbard] and F[rederick] M[oroni] H[ouston].

In Blount County with JC Garland, Sarah Woody and Samuel Harmon

Friday – 5 [July 1895] Started in company of Elder [Frederick Moroni] Houston to Bro[ther Joseph John Calvin (JC)] Garland's, a distance of about 56 miles.

Saturday – 6 [July 1895] Arrived 7:30 PM in an easterly course. It is east of Chilhowee Mt. in Millers Cove, Blount Co., Tenn[essee]. Bro[ther Joseph John Calvin (JC)] Garland is a large raw-boned man. A typical Southerner. A good Saint and has a heart like an ox. We were pained upon arrived at [Joseph John Calvin (JC)] Garland's to find our beloved brother, W[illiam] L[ehi] Hayes, down with fever. Also with him we found Elders [Joseph Cross] Orme and [John Roland] Halliday. We were delighted to see them.

Sunday – 7 [July 1895] Resting today. Nothing of interest transpiring.

Monday – 8 [July 1895] Elder [William Lehi] H[ayes is] a little better. Went after breakfast with Bro[ther Joseph John Calvin (JC)] Garland to cut some oats. After which he and I went into the hills to try to get a sheep, which we did after a hard hunt. The sheep, though domestic, are very wild and the woods so thick they were very hard to find and follow. Continual prayer in behalf of Bro[ther William Lehi] Hayes.

Tuesday – 9 [July 1895] I bound oats most all day for Bro[ther Joseph John Calvin (JC)] Garland. Bro[ther William Lehi] Hayes is improving. Elder [Joseph Cross] Orme and I went a distance of about a mile to stay with Mr. [Nathan] Demps[e]y Harris, a very poor but clever man whose wife, [Sarah Margaret Woody], belongs to the Church.

Wednesday – 10 [July 1895] Bro[ther Joseph John Calvin (JC)] Garland went to Knoxville to appear at U.S. Court to a charge of selling tobacco. Elder [Joseph Cross] Orme went with him to go home to Zion. God speed him on his way. Elder [Frederick Moroni] Houston also went with Bro[ther Joseph John Calvin (JC)] G[arland] but will return with him. Elder [William Lehi] Hayes [is] still improving. I think he will soon be up, although he is very low-spirited. I spent 1/2 an hour fixing my pants.

Thursday – 11 [July 1895] Wrote a letter home and went to Millers P. O. Was very happy to receive two letters from home. All were well, also very much delighted to receive their photograph. I received also a letter from the office enclosing \$5. I went to Gambols P. O., thence to a store where I bought a pair of shoes for \$2. Returned to Bro[ther Joseph John Calvin (JC)] Garland's. Went to stay with Bro[ther] Sam[uel Patterson] Harmon, he is very poor. God bless them.

Friday – 12 [July 1895] Returned to Bro[ther Joseph John Calvin (JC)] G[arland]'s. Elder [William Lehi] Hayes is much better. Rested and studied all day. Remained here all night.

Saturday – 13 [July 1895] Spent the forepart of the day reading etc. [In the] afternoon I bound oats for Bro[ther Joseph John Calvin (JC)] Garland. Remained here all night.

Sunday – 14 [July 1895] The whole family and 5 elders resting and reading and studying the gospel.

Monday – 15 [July 1895] Nothing of interest. Elder [William Lehi] Hayes [is] slowly improving. Elder [Erastus Snow] Christensen went to [the] P. O. He got some mail for J[ohn] R[oland] H[alliday] and W[illiam] L[ehi] H[ayes], some from Pres. [Elias S.] K[imball] from the office, sending some medicine. This is our last day here I expect. We had a good time while here. Bro[ther Joseph John Calvin (JC)] Garland is so good. He would like to have all the Elders here.

Tuesday – 16 [July 1895] Started out to go over the m[oun]t[ain]s to Swain Co, NC. Traveled about 15 miles in a SE direction into Cade's Cove, a very pretty little valley just under the foot of the Great Smoky Mountain. We got entertainment with Mr. John Anthony Jr who was very kind to us.

Wedn[e]sday – 17 [July 1895] Started on our journey at 1/2 pas six. Went up a canyon past a saw mill and followed a trail up the mountain to the summit, thence down a very steep zigzag trail through deep dark laurel gulches on Eagle Creek to Mr. Q. Rose's place where we took dinner. The scenery through this route is very nice, putting one much in mind of home only much more timber here. From Rose's we passed on down Eagle Creek a distance of about 2 miles, then, baring to left over hill and across canyons, we finally arrived at Mr. Cogdale's place near Hazel Creek, where we stayed all night and were treated very kindly and invited back. Traveled about 12 miles, very hard and rough traveling.

Outside Blount County

Thursday – 18 [July 1895] Off early on our journey. Four miles, landing us on the banks of the Little Tennessee River high in the m[oun]t[ain]s of North Carolina in Swain Co where President [Wilford] Woodruff once traveled and preached, thence up the river to forks, thence up the Tuckasege R[iver]. Traveling about 21 miles, we stopped at Capt. Everets summer camp in the hills near the river, 5 miles below Bryson City.

Friday – 19 [July 1895] Continueing (sic) on up the river to Whittier, thence up Connelly's Creek to the south, we arrived at Sister Johnston's, where we were received very kindly and given the privilege of resting our tired feet and bodies. Mr. John Johnston is very friendly but does not belong to the Church. Sister Johnston seems to be very kind and faithful.

Saturday – 20 [July 1895] Remained at Mr. Johnston's, resting, reading, and having all the good time we could. Stayed all night here.

Sunday – 21 [July 1895] Stayed with Mr. Johnston nearly all day. In evening went to Mrs. Isabel Herron's and stayed all night with her. She is old and feeble. Her son, Thomas, is kind and obliging. He seems to be converted but don't say anything about baptism.

Monday – 22 [July 1895] Went down to Whittier P. O. to post letters to wife [and] one to Bishop. Came back and took dinner at Mr. Johnston's. [In] afternoon lots of rain. [In] evening went to Mr. Turpin's to stay all night. We could get no talk out of either he or Mr. Johnston. They seem to know we represent the only religion, but they are in no hurry, the same with Mr. Herron.

Tuesday – 23 [July 1895] Bid adieu to the folks here and went up the creek to see friend Gunter and Sister Parris, a distance of about 3 miles, right back into the m[oun]t[ain]s. Arrived at Mr. Gunter's at about 11 AM. Stayed with him [the] balance of day and night. Had some talk with him upon religion. He believes in our doctrine, I think, but has the idea of graded reward and punishment and talks as though he is satisfied to risk secondary salvation.

Wednesday – 24 [July 1895] Went from here to Mr. Parris' place and from there I went down to Whitt[i]er to get my watch fixed again. The spring slipped. The tinker put in a new spring. I returned [again because] the spring broke before night. Stayed over at Mr. Parris'.

Thursday – 25 [July 1895] Spent the day at Mr. Pa[rri]s'. Sister Parris seems to be a good industrious woman and firm in her belief. Mr. Parris is kind and talkative (sic) but shallow religiously.

Friday – 26 [July 1895] Went up to Mr. Gunter's again where we stopped for dinner. After dinner we took our leave of Connelly's Creek and crossed over the ridge on to Barker's Creek, going down same to river thence up the river to Dillaborough, where we received mail from home. Found Bro[ther] Boone's place, where we were welcomed by Sister Boone who seemed to be very glad to see us. We had an interesting conversation with Mr. Wallace. Sister Victoria Wakaster was here also, she and her sister. Sister Boone told us of the miraculous healing of the broken arm of Victoria.

Saturday – 27 [July 1895] Stayed at Bro[ther] Boone's. Wrote letter home, reading etc.

Sunday – 28 [July 1895] Passed the day reading etc. Bro[ther] Boone arrived home wet as a drowned rat, having been thrown into the river by his mule falling. We had a splendid time in his company this evening.

Monday – 29 [July 1895] Bro[ther] Boone fixed our shoes for us. I had another spring put into my watch. Shoes and watch cost me \$1.25.

Tuesday – 20 [July 1895] It is raining this morning. All is well but I get very lonesome some days. But I enjoy more of the Spirit of the Lord now. I see the necessity of the labor more fully. May God assert me to bear it.

Wedn[es]day – 31 July [1895] Went back on Barker's Creek. Took dinner with Mrs. Gunter, sister-in-law to Marion Gunter. She has a son in Utah. Thence, over the ridge to Marion Gunter's where we stayed and were received kindly.

Thursday – 1 [August 1895] Very cool morning. Stayed around Mr. Gunter's, went to his corn mill, which is a queer little affair. In the afternoon we took our leave of Uncle Marion and Aunt Eliza Gunter, who cordially invited us to return. Went over the ridge and stayed with Widow Gunter and her son Samuel.

Friday – 2 [August 1895] Back to Dillsboro to Bro[ther] Boone's. Spent the day writing, reading, etc.

Saturday – 3 [August 1895] Went to Bro[ther] Wacaster's, a distance of about 15 miles up the road to a little above the Halls Station, thence through the m[oun]t[ain]s about 6 miles. The Wacaster family are very kind and seem to be very faithful. They are typical mountain people, very poor with little education. They are wild to get out to Utah.

Sunday – 4 [August 1895] Spent the day very pleasantly conversing with the family reading and so on.

Monday – 5 [August 1895] Resting, reading etc. Bro[ther] W[acaster] bro[ugh]t in 2 ground hogs.

Tuesday – 6 [August 1895] Nothing new, only we are living on ground hog and potatoes some of the time. Today I ate my first meal without bread.

Wednesday – 7 [August 1895] Same old thing. There is some perplexing questions for us to solve. Bro[ther] W[acaster] is very poor and a poor manager. He spends his time hunting sang, ground hogs, and bees. They are filthy and solven in their habits. They live from hand to mouth. Alice, his second daughter, is married and wants to leave her husband because he won't support her and mistreats her because she is a Mormon. The women folks are earnest in theif faith and want to emigrate very badly. Alice is determined to leave her man and go if she can get means to go with. Talk about ignorance here, we find it among these mountain people.

Thursday – 8 [August 1895] Stayed around and read the gospel, gaining much instruction.

Friday – 9 [August 1895] Went over the mountains about 3 miles to gather huckleberries in company of four of Bro[ther] W[acaster's] family. Had a good time. Got a nice lot of huckleberries, the finest I ever saw. God wet in the rain.

Saturday – 10 [August 1895] Went with Bro[ther] W[acaster] to hunt a bee tree. After hunting a few hours, it commenced to rain and we were obliged to give up the hunt and return. We got somewhat wet on the way.

Sunday – 11 [August 1895] Read a sermon by O[rson] F. Whitney, a beautiful sermon. Wrote a letter home.

Monday – 12 [August 1895] Started to Cache Co., Tenn[essee]. Sister Wacaster felt very bad at parting with us. It was with a deep feeling of sorrow that we bid them good-bye. We traveled a northeasterly direction across the m[oun]t[ain]s to Allens Creek, thence down said creek to Waynesville. From there to left over ridge to Johnathan's Creek down to Mr. James Boyed's where we stayed overnight.

Tuesday – 13 [August 1895] Crossing Johnathan's Creek at a mill went up a cove creek over m[oun]t[ain] to Catalooch Creek right across said creek up the side of Mt. Starland and down about 5 mil[es] to Mr. White's where we stayed.

Wednesday – 14 [August 1895] And down the main road to Mrs. Jenkin's, then to right dow[n] branch to river and Bro[ther] Naylor's where we arrived at about 12 AM. Found [them] all well and glad to see us. The distance from Bro[ther] W[ataker's] to here is about 48 miles. Upon arriving here, I was very much pleased to receive mail from home. The route is mountainous and picturesque. My left foot got very lame. Elder [Edward William] Payne and [Robert Newton] Egbert came in and we had a very cordial meeting with them. We stayed overnight with Bro[ther] E. W. Naillon.

Thursday – 15 [August 1895] Spent a very enjoyable day with the folks here. Went across Pigeon River to Bro[ther] Jos[eph] Reed Vance] Naillon's to stay all night.

Friday – 16 [August 1895] Held meeting with the Saints here. Had a good time with about 8 or 10 in attendance. Went to Mr. Setherwood's to stay all night.

Saturday – 17 [August 1895] Crossed back to old Bro[ther Joseph Reed Vance] Naillon. Wrote letter home. These folks here are very poor, but most of them are midling (sic) faithful.

Sunday – 18 [August 1895] A few of the Saints gathered here at Bro[ther Joseph Reed Vance] Naillon's to hold Sunday School. But a few of those who came attended. After dinner we held [a] meeting with them. Elder [Frederick Moroni] Houston spoke upon the pre-existence of spirit. Then I and Elder [Robert Newton] Egbert spoke a few words, having pretty good attendance and attention. After [the] meeting, Elder [Robert Newton] Egbert and I went to Geo[rge Francis] Naillon's to stay overnight, we had a very good evening with them.

Monday – 19 [August 1895] Went to [the] P. O. and back to Bro[ther Jonathan] Woody's where we took dinner. We then went to Mr. [James Bennett] Laws to stay overnight, a distance of about 10 miles.

Tuesday – 20 [August 1895] Had a feast of peaches. Left Mr. [James Bennett] Laws and went to Mr. Arrington. These gentlemen are very friendly investigators. Stayed at Mr. Arrington's all night.

Wednesday – 21 [August 1895] Returned by way of Mr. [James Bennett] Laws where we took dinner and had a conversation with Sister Sarah Ann [Laws] Naillon, Mr. [James Bennett] Laws' daughter. [Then] to Bro[ther Joseph Reed Vance] Naillon's where we stayed all night. Sister Marg[a]ret Naillon [Sutton] did our washing, she is the most faithful of all these folks. We promised her a picture of the Elders at conference.

Thursday – 22 [August 1895] Returned again to Mr. Ar[r]ington's by way of big road. 12 miles. Was sick all night and next morning.

Friday – 23 [August 1895] Remained at Ar[r]ington's until after dinner when, I being better, we departed over the m[oun]t[ain]s to the west to Sister Gilispie's, [illegible] miles. We got in company with Elders C. and S. at a Brother Mantooth's place.

Saturday – 24 [August 1895] Traveled to the west by south toward Sevierville. Traveled about 22 miles and stayed at a Mr. Dicky's place. He treated us very kindly. He told us a great deal of his own sins and also the sins of society. He being quite wealthy, was prepared to know something about society in high circles. It is most shocking to contemplate the condition of the world, and yet, they cry those awful Mormons.

Sunday – 25 [August 1895] Under stress of circumstances we continued our journey on through Sevierville and over to [the] south up Walden's Creek to Bro[ther] and Sister Clinton's, distance 13 miles. We were very much pleased and surprised to meet Elders [John Matthew Johnson] Allen, [James Alma] Muir, [George Barlow] Wintle and [Ernest Rupert] Needham. Bro[ther] Clinton was real sick. The above-named Elders baptized Bro[ther] and Sister Morgan of Sevier Co., east of Sevierville. Bro[ther] Clinton would also have been baptized if he had been well enough to go to the water.

In Blount County with JC Garland

Monday – 26 [August 1895] Continued our journey SW into Blount Co. to Bro[ther Joseph John Calvin (JC)] Garland's, distance 18 miles. The other four Elders above-named, making eight of us traveling together, it was a plumb sight in the world. We arrived at Bro[ther Joseph John Calvin (JC)] G[arland]'s all well and happy, but very much disappointed at not finding Elders [William Lehi] Hayes and [John Roland] Halliday here. Elder [William Lehi] Hayes had just departed for home. We are all glad that he is to go.

Tuesday – 27 [August 1895] All hands resting and having a general good time preparatory (sic) to separating to our various fields of labor. May God go with us. The varied experiences of our last six weeks will long be remembered.

Wednesday – 28 [August 1895] I and Elder [Robert Newton] Egbert with Elders [George Barlow] Wintle and Woodward down to Gambol's P. O., they going on their way to Scott Co, we returning.

Thursday – 29 [August 1895] Elders [Edward William] Payne, [Robert Newton] Egbert, [Thomas Rawlings] Smith and [Ernest Rupert] Needham took their departure for Knoxville. I feel lonely since they left but trust the Lord will remain with me.

Friday – 30 [August 1895] Stayed at Bro[ther Joseph John Calvin (JC)] G[arland]'s until after dinner. Then, Elder [John Matthew Johnson] Allen, Bro[ther Joseph John Calvin (JC)] G[arland] and I went to Tho[mas] Hear[o]n's to pay him a visit. He is a nice old gentleman. Seems to be converted but puts off baptism. I know not why.

Saturday – 31 [August 1895] Returned to Bro[Joseph John Calvin (JC)] G[arland]'s. Mr. [Thomas] Hear[o]n accompanying us. Mail came from President [John Roland] Halliday informing us of J[ohn] H[yrum] H[ubbard] having his release and that I will be separated from Elder [Frederick Moroni] Houston. I feel to thank the Lord that I have been considered worthy to bear His gospel to the nations. I know that it will prove a great blessing to one, if I can only profit by the experience gained here.

Sunday – 1 [September 1895] Remained at Bro[ther Joseph John Calvin (JC)] Garland's. [In the] afternoon held a meeting, very few in attendance but had a good time. Elders [John Matthew Johnson] Allen and [James Alma] Muir took their departure for Sevier[e] Co.

Monday – 2 [September 1895] Went to the P. O. expecting to hear from Pres. [John Roland] Halliday but were disappointed.

Tuesday – 3 [September 1895] I went along to [the] P. O. getting no mail. Spent the balance of [the] day studying. Elder H. went with Bro[ther Joseph John Calvin (JC)] G[arland] hunting stock.

Wednesday – 4 [September 1895] Helped Bro[ther Joseph John Calvin (JC)] G[arland] shear his sheep. Last night Elders [Alfred Woodock] Nebeker and Bertosl arrived here bringing instructions for us to proceed. Elder N. and I to Roane Co. Elders H and B to Loudon (sic) Co. After finishing shearing the sheep, we rested ourselves studying etc.

Thursday – 5 [September 1895] Remained at Bro[ther Joseph John Calvin (JC)] G[arland]'s. Nothing of interest occurring.

Friday – 6 [September 1895] Bid good-bye to Bro[Joseph John Calvin (JC)] Garland and family and took our departure for Loudon (sic) and Roane counties. Traveled unmolested to Brick Mill a distance of about 20 miles. We stopped a couple of times on the road to refresh ourselves on melon, which are plentiful and cheap. We stayed all night with Mr. J. I. McIntruff, who treated us very kindly and invited us to call again.

Outside Blount County

Saturday – 7 [September 1895] Continued our journey, Arriving at Loudon about 4 o'clock. We stayed at Mr. James Lanter's where Elder H. gets washing done. We had to buy our food, costing us 40 c[ents] each. We attended a revival meeting, and, of all the horrible religious services I ever beheld, that was the most horrible. May God have pity on their ignorant souls.

Sunday – 8 [September 1895] Wrote a letter home, then started on my way to Roane Co. very much disappointed not getting letters from home. [In the] afternoon walked into Roane Co. Called upon Mr. Cormany, a friend made by the Lord. Of J. H.'s we had a good time that evening talking with young James Cormany. He is a deep thinker but rather sceptical.

Monday – 9 [September 1895] We went over to Bro[ther] Stalcup's about 7 miles. He received us with a kind welcome. We spent a very pleasant evening talking with him and his brother, William, who is skeptical.

Tuesday – 10 [September 1895] Proceeded over Clinch R[iver]. Called at Mr. Dickinson's. Made arrangements to have our washing done there. At a welcome dinner. Had a nice chat. [At] 2 o'clock started out to canvass the country on [the] north side of Clinch R[iver] in Roane Co. Visited 19 families. Traveled about 8 miles. Stayed overnight at Mr. Cooley's who treated us kindly.

Wednesday – 11 [September 1895] Continued our canvassing up toward co[unty] line and near the river. Had quite an argument (sic) with one fellow. Traveled about 7 miles. Stayed at Mr. J. D. Goodwin's.

Thursday – 12 [September 1895] On our way at about 7 o'clock. Had a good conversation with one family. It seems strange they can't believe that baptism is essential to salvation, and while they claim to be Christians and to believe the Bible, you cannot make them understand. Surely they are blind, made so by blind leaders. Stayed all night at Mr. John Grubbs who treated us very kind. We had some gospel talk with them.

Friday – 13 [September 1895] Canvassed a few houses. Tried to get meeting house to hold meeting in Sunday, but failed. Went over to Wheat P. O. Got mail from home. I was very much pained and worried by the news that two of the children were sick. We traveled about 11 miles today. Very hot, with hot shower, and hot after. Nights are getting a little cooler. We stayed all night at Mr. Franklin Gribb's who is very kind-hearted.

Saturday – 14 [September 1895] Continued our canvassing. Met one man who was very clever. Spent about 4 hours and took dinner with him. Finished Racoon Valley. Called at one house to stay, were promised by the man after staying about an hour until nearly dark. The woman induced the man to send us away. We succeeded in getting in with Mr. Davis nearby who was rather cool, especially his wife.

Sunday – 15 [September 1895] Went out in the woods to spend the day writing home, reading etc. In the evening we started out to find a place for night. We went to Mr. Copeland's. He sent us away and then called us back and treated us very kindly.

Monday – 16 [September 1895] We started out to canvass, finding some very pleasant experiences talking with different people, getting new ideas all the time. We traveled about 7 miles and visited 23 families. We were refused entertainment 3 times but finally were taken in by Mr. Heglar on the banks of the Clinch [River]. It rained very hard in [the] evening making very hard walking.

Tuesday – 17 [September 1895] Went up the river to Mr. Dickinson's to change cloth[e]s. We were received by friend Dickinson and wife very kindly. She refused to receive any pay for washing for us. We took dinner with them and spent a little time after dinner very pleasantly. Went to see Mr. Freels about getting his house to preach in. Completed arrangements to hold meeting there Sunday, September 22. Canvassed a few houses and stayed all with Mr. John Hembr[illegible].

Wedn[e]sday – [18 September 1895] Traveled about 8 miles. Visited 22 families, pretty well-received by most all of them. Had [a] rather hard time to get in but finally found a friend in Mr. Cal. Edwards who treated us kindly and invited us back.

Thursday – 19 Sept[ember 1895] Canvassing to and fro without incident. Very hot weather. Traveled about 10 miles got into a cool community. Visited 27 families, some of them very bitter. We had a hard time to get in and the man – who did finally after dark take us in – would scarcely speak to us and refused to take a tract, saying that he wanted no Mormon doctrine in his house. It is surely the Lord

who interfered in our behalf in such cases, for there are communities where we would surely suffer if it was not for His interposition.

Friday – 20 [September 1895] Continued our labor down the country to the river across into another valley and so on around. Visited 18 families. Traveled about 10 miles. Stayed with Mr. Joseph Ladd, nephew of Mr. Joseph Ladd, with whom we stayed in the spring.

Saturday – 21 [September 1895] We worked our way back around the vicinity of Wheat. We finished up in that neighborhood and crossed over into Bear Valey south[ward]. Revisited Mr. Russell, with whom we stayed all night. He treated us very kindly. Is somewhat interested but is skeptical but blinded by old tradition. We may make a good friend out of him. We gave him a “Voice of Warning.”

Sunday – 22 [September 1895] Took a shave before leaving Mr. Russell’s. We then went to the woods to rest until meeting time. We went at 3 o’clock and commenced our meeting, having a very good sized crowd. I spoke first about one half of an hour. Elder [Alfred Woodcock] Nebeker then followed about same length of time. The Spirit of God was with us and we held good attention. When we were throug[h], a man got up to r[e]fute our doctrine, and such a malignant, dev[i]lish spirit, but rather his harangue strengthened us. After meeting we went to J. B. Dickinson’s to stay overnight, where we were treated very kindly.

Monday – 23 [September 1895] Changed cloth[e]s and after dinner started out again. Walked 7 mi[les] and stayed with Mr. Chas Beniger.

Tuesday – 24 [September 1895] Walked 9 miles. Visited 11 families. Stayed with Mr. John Taylor who treated us kindly and invited us to call again.

Wedn[e]sday – 25 [September 1895] Walked 8 miles. Vis[ited] 18 families. Stayed with Mr. William Hudson.

Thursday – 26 [September 1895] [Walked] 10 mi[les]. 26 fam[ilies] vis[ited]. Rec[eive]d mail from home. Stayed with Mr. Monroe. Had a good time while there.

Friday – 27 [September 1895] [Walked] 8 mi[les]. 15 fam[ilies] vis[ited]. Made arrangements to hold meeting at Kries School House [on] Sunday. Stayed [with] Mr. George Smith.

Saturday – 28 [September 1895] [Walked] 9 miles. 17 fam[ilies] vis[ited]. Stayed with Mr. Sam Dicky. The labor of the week has been without any striking incident. Few conversations had. It was in Poplar Creek Valley and next one on the NW side of it.

Sunday – 29 [September 1895] After shaving we left Mr. Dicky’s and went to the woods. Our home to spend the time until time to go to meeting. Writing up, journal reading, etc. At about one o’clock we went to hold meeting, stopped to mail letters at Kris P. O. Were invited to dinner by the PM [with] Mr. May. After dinner went to meeting. We had a good crowd who paid good attention. We enjoyed the Spirit of [the] Lord and had a good meeting. Mr. May invited us home to spend the night, he treated us very well.

Monday – 30 [September 1895] Frost this morning. We proceeded on our way, visiting 24 families, walking 12 miles, working in the vicinity of Harriman. Stayed all night with Mr. John De Armond. We were very late in getting in and tired. No supper.

Tuesday -1 Oct[ober 1895] Worked up r[ail]r[oad] Oliver Springs 10 miles. 25 families [visited]. Late again getting in. But struck a good friend Frank Day.

Wedn[e]sday – 2 [October 1895] We went to Bro[ther] Peter Stalcup's. Got my heavier coat and vest. 12 miles

Thursday – 3 [October 1895] Went back toward Oliver [Springs]. 12 miles [walked]. 4 families [visited]. Stayed at Mr. Thomas Wright.

Friday – 4 [October 1895] Sailed in to canvass Oliver [Springs]. It is quite a little town. I met one educated preacher, had a long talk with him. Also, met a Seventh Day Adventist. They all have peculiar ideas. Every man in this country has his own religion. Went down the r[ail]r[oad]. Were very late and had to call on [a] friend [named] Day. 7 m[iles walked]. 88 fam[iles visited].

Saturday – 5 [October 1895] Finished our canvassing in this section of the county. 10 miles [walked]. 13 families [visited]. Stayed with a friend, John Taylor.

Sunday – 6 [October 1895] Went over to a friend, Dickinson. Wrote letter home. Wrote journal up to date. Went over to a friend, John Wright, who received us kindly and seemed somewhat interested in the gospel.

Monday – 7 [October 1895] Went over into McKinney Bend to visit a friend, Kates, he proved a little cool and not much interested. Distance of 6 miles.

Tuesday – 8 [October 1895] Traveled to Mr. Rail's place on Tennessee River. Were received moderately kind.

Wedn[e]sday – 9 [October 1895] Came back to Peter Stalcup's a distance of 8 miles and stayed overnight. Not much gospel talk. He seems all right but not ready for baptism.

Thursday – 10 [October 1895] Crossed over to J. B. Dickinson's and stayed there until after mail time [at] 2 o'clock. No mail. Then, proceeded to go to Anderson Co. to conference. Traveled. Received shoes from C. C. Boone of NC – cost \$3.50. About 10 miles and stayed with Mr. Chas Smith in edge of Anderson [Co.]

Friday – 11 [October 1895] Continued our journey, arriving at Mr. [Wesley] Burnett's, where conference is to be held. Found all of the Elders there. We were very warmly received by all and had a splendid time. We went to Mr. Ruth Cox's to stay overnight where we were warmly received and kindly cared for. My feet were very sore. One of my toes having a great blister. Traveled 23 miles.

East Tennessee Conference (October 1895)

Saturday – 12 [October 1895] Returned to Mr. [Wesley] Burnett's at about 8 o'clock. Pres. [Elias S.] Kimball arrived. After a happy greeting, we all assembled in counsel meeting in the woods. All the Elders were called upon to give in the report of the labors. At a little after 10 o'clock, counsel meeting broke and we went to the house to commence our conference meetings. There was quite a good crowd of people there. Most of the forenoon was occupied by Elders speaking upon their various subjects and bearing testimonies. Also, afternoon was occupied in the same way. Most of speaking today did not occupy much time each, but nearly all bore a good testimony. After [the] meeting we

were assigned our various places to go. I went to Mr. Edmondson's. We were treated wonderfully kind by these people. They surely deserve praise.

Sunday – 13 [October 1895] We all convened again in counsel meeting at about 8 o'clock, where reports were finished giving in. Regular meeting convened at about 10 AM with about 300 people in attendance. Elder [Edward William] Paynespoke upon the Book of Mormon with very good spirit, making a good impression. President [Elias S.] Kimball followed speaking with much force on general subjects. [The] afternoon meeting was also very good and, in fact, the Spirit of God prevailed to a great degree and all we enjoyed ourselves most wonderfully. Again, we were sent to our several places. I went to Mr. Hodge's a distance of 2 miles.

Monday – 14 [October 1895] Assembled at 8 AM in counsel meeting. President [Elias S.] Kimball occupied the whole day speaking with much power and the Spirit of God was there more than I ever experienced before. The nature of our instructions were to travel that way strictly. Our labors would be more successful and that the promise of the Lord was that he would raise up friends on all sides. Also, that we would have more of the Spirit of the Lord. He laid great stress upon holding meetings, that this would also give us greater success. We are also told to revisit more and try to hold meetings wherever we go. He also told us we must teach the Saints to obey the Word of Wisdom and the Law of Tithing, and that we should hold meetings amongst them when we were visiting them. He also wanted us to interest ourselves in behalf of the railroads, who favor us. President [Elias S.] Kimball uttered a prophesy to the effect that we would hold 10 to 1 more meetings than we had been doing. In the evening when he had finished his instructions to us, he called upon all of us to hear testimonies. The Elders all spoke with much feeling. Elder [George Barlow] Wintle prophesied that this would become the greatest conference in the mission. Elder [Erastus Kruse] Fillerup also uttered a prophesy to the same effect. If I ever felt the power and influence of the Holy Ghost, it was today. I felt very much strengthened in my faith. We were then paired off, Elder J[ohn] H[einer] Hin[c]kley being my companion. We then were sent to our several places to rest again. I to Mr. Hodge's.



Front row, left to right: John Roland Halliday, Miss Burnett, Edward William Payne, Erastus Kruse Fillerup, Frederick Moroni Houston, Ernest Rupert Needham, George Barlow Wintle, Charles Llewellyn Roberts; Second row, left to right: James Alma Muir, Mr. Wesley Burnett, Mrs. Burnett, President Elias S. Kimball, James Willard Hubbard, John Matthew Johnson Allen, Hans Walter Christensen, Robert Newton Egbert; Third row, left to right: John Heber Seymour, John William Webster, Archibald Squire Richardson, Charles Henry Ohlweiler, Alfred Woodcock Nebeker, Robert Reid Judd, Joseph Barnes Woodward, John Cutcliffe Bertoch; Back row, left to right: Thomas Rawlings Smith, Marion Clinger, Joseph Leitch Dunkley, Edmund Riley Shaw, Hyrum Lester Bair, John Heiner Hinckley

Tuesday – 15 [October 1895] Again we met in counsel. President [John Roland] Halliday instructing us the minor details of our labor. About noon, most of the boys started out for their various fields of labor with a renewed determination to do the duties devolving upon them, being greatly strengthened by the good Spirit and instructions received during conference. I remained here at Mr. Burnett's while Elder [John Heiner] Hinckley sent over to Knoxville to get his grip. I feel that I know that God is with us and that if we will obey the counsels given, we will be able to do a great work while here. May the Lord grant it to be so. Amen. Elder [John Heiner] Hinckley and I went to stay with Mr. Hodge who treated us kindly.

Wedn[e]sday – 16 [October 1895] Returned to council ground. Met all the Elders. Pres. [John Roland] Halliday gave us some more instructions, we then began to separate, the boys starting off in various directions for their fields of labor. Elder [John Heiner] Hinckley and [Alfred Woodcock] Nebeker went to Knoxville. I remained at Mr. [Wesley] Burnett's with Elder [Ernest Rupert] Needham. Sowed some wheat for Mr. [Wesley] Burnett.

Thursday – 17 [October 1895] Stayed at Mr. [Wesley] Burnett's. Helped pick some beans. Elders [John Heiner] H[inckley], M, C and B returned. All stayed together at Mr. [Wesley] B[urnett]'s. Had a good time.

Returning to Roane County

Friday – 18 [October 1895] Started out for Roane Co. Elders [Ernest Rupert] Needham and [Alfred Woodcock] Neb[eker] accompanying us as far as Clinch R[iver]. Continued on our way through Clinton. Stayed with Mr. James M. Smith who is very friendly.

Saturday – 19 [October 1895] Continued on down through Oliver Springs, getting two letters from home. Stayed at friend's, Frank Days. Held meeting in evening. Had a good time.

Sunday – 20 [October 1895] Continued down r[iver] to Elverton, where I rec[eive]d two more letters from home. All [is] well. Turned over the ridges to Mr. Joseph Ladd's to stay overnight. He is kind. We left him a "V[oice] of W[arning]."

Monday – 21 [October 1895] Went over to friend's, Dickinson. Bathed, changed cloth[e]s, etc. Stayed all night.

Tuesday – 22 [October 1895] Went over to Peter Stalcup's and from there hunted up comissioners of school and got permission to hold [a] meeting. We went to meeting at about 7 o'clock. Held meeting [for] about an hour. No impression visible. Stayed with Peter Stalcup.

Wednesday – 23 [October 1895] Started for Rockwood. Traveled about 15 miles. Stayed at Mr. McKamey's.

Thursday – 24 [October 1895] Made arrangements to leave grips at store of Mr. Joseph. Called at [the] P. O. Got box. Received a letter from home. Started down r[ail]r[oad] canvassing. Stayed with Mr. Hinds.

Friday – 25 [October 1895] Made arrangement to hold [a] meeting in [a] Christian Church at Glen Alice. Had a good crowd and good attention.

Saturday – [26 October 1895] Canvassed up another valley east of r[ail]r[oad]. Stayed with mr. Poor, quite clever.

Sunday – 27 [October 1895] Wrote letters etc. until noon. Took dinner with Mr. Poor. Went to Methodist meeting. After that, tried to secure house to preach in but failed. Stayed with Mr. East, a Methodist preacher, had quite an arguement (sic) with him.

Monday – 28 [October 1895] Went in to Rockwood to get mail but failed to get any from home. Tried to hunt up a man to get a house to preach in but failed. After finishing up what we had to do at Rockwood, we went out to canvass. Traveled about 12 miles. Vis[ited] 22 familes. Rec[eive]d 9 re[fusals]. Were quite late getting in, but finally got to stay with F. Smith.

Tuesday – 29 [October 1895] Canvassed the settlement at Post Oak. People here are very bitter. Refused us their church to preach in.

Wednesday – 30 [October 1895] Canvassed Emory Gap. Two school trustees refused us the use of [the] school house in their district. We vis[ited] 54 fam[iles], traveled 10 mi[les], had 10 re[fusals], but

finally got in with a poor renter a long ways from where we were canvassing. This is the hardest part of the co[unty] I have been in. It rained in the night.

Thursday – 31 [October 1895] It was quite muddy and we were late starting. We canvassed a few houses and made arrangements to hold [a] meeting at Pine Grove.

Friday – 1 Nov[ember 1895] Being out of tracts, we went to Rockwood. Got tracts. No mail from home. Disappointed! We traveled about 20 miles and again had a hard time to get in. Mr. Bowers, a rich farmer, took us in and entreated us kindly.

Saturday – 2 [November 1895] Canvassed around the river by Hoods Landing, and so on. Held [a] meeting in the Gambol School House. Stayed with a Mr. C. N. Furguson.

Sunday – 3 [November 1895] We traveled a short distance to Pine Grove. Went to the house of Mrs. William Love and accompanied him to S[unday] S[chool]. Very poor. After that, prayer meeting nonsensicle (sic). Took dinner with Mr. Love. Stayed at his house. Wrote a letter home. In the evening, held a good meeting. Stayed overnight with Mr. Love.

Monday – 4 [November 1895] Started out early to canvas[s] up the Clinch R[iver]. Had a nice little arguement (sic) with a fellow who believed all the Bible but don't believe in baptism. Went into the woods to write up the journal etc. Walked about 9 miles. Visited 15 families. After tramping about an hour after dark we got in with Mr. Erickson who treated us very kind.

Tuesday – [5 November 1895] We endeavored to get a Methodist Church to hold [a] meeting but failed. We finally got a school house and had a good meeting. Friend Ericksen was there and his interest was aroused. He invited us to come to see him again. We stayed at Mr. William's who was very kind.

Wedn[es]day – 6 [November 1895] Visited around up Emory R[iver]. Called back and stayed with Mr. Erickson.

Thursday – 7 [November 1895] We visited most all of the families left not canvassed in the Swan Pond Neighborhood. Traveled about 12 miles. Stayed with a Mr. Swisgood.

Friday – 8 [November 1895] Went into Rockwood. Was delighted to get a letter from home. All were well. Went out southwest of Rockwood in Waldon's Ridge. Stayed with Mr. Evans.

Saturday – 9 [November 1895] It rained all day and remained overnight. Treated kindly and invited back.

Sunday – 10 [November 1895] We visited a few families to let them know we would hold [a] meeting. Had a good meeting. Went and stayed with Mr. Evans.

Monday – 11 [November 1895] Went along the ridge into Rockwood. Mailed letter etc. Went back to the ridge. Visited all the houses we could find. [Walked] 12 mi[les]. [Visited] 19 fam[ilies]. Stayed with Jon Kendrick.

Tuesday – 12 [November 1895] Continued in the ridge to Harriman, where I bought a pair of Broadcloth pants – \$1.50. Stayed with Mr. Felosia. Treated kindly.

Wedn[es]day – 13 [November 1895] Started out to work the camps toward Rockwood. Stopped in woods to fix the new pants, having busted. Wrote journal. Visited 49 families. Held a good meeting. Stayed with J. E. Hawkins, who had been acquainted with some of our Elders in NC.

Thursday – 14 [November 1895] Canvassed the town of Cardiff, but were disappointed in not getting a house to hold [a] meeting. 68 f[amilies] v[isited]. Stayed with Mr. Pyott.

Friday – 15 [November 1895] Went to Rockwood. Got mail from home. All [are] well. Thank God. F[amilies] v[isited] 26. [Stayed with] Mr. Hicks.

Saturday – 16 [November 1895] Tried but were unsuccessful in getting three houses. F[amilies] v[isited] 30. [Stayed with] F. Abston.

Sunday – 17 [November 1895] Went to Campbelite (sic) S[unday] S[chool]. Tried to get house but had to go hunt up trustees. Spent most of the day to get to hold meeting. Our meeting was poorly attended. [Stayed with] F. Ashton.

Monday – 18 [November 1895] Canvassed Big Bend. Stayed with A. H. Poor who welcomed us.

Tuesday – 19 [November 1895] Went to Rockwood. got house to hold meetings in and sailed in to work the town. F[amilies] v[isited] 98. Held meeting and very near got left out. We finally went to a boarding house and had to pay for [a] bed.

Wedn[es]day – 20 [November 1895] Visited 143 families. Held meetings in the evening. The people of this town are cool. Did not [at]tend our meeting, in fact, they don't care. Stayed with a Mr. Brown. Poor but kind.

Thursday – 21 [November 1895] Finished canvassing the few houses left. Got my umbrella fixed by a kind old gentleman (sic), no charge. Mr. Joseph, a Welshman, once a member of the Church, treated us kindly. We took several meals with him while working in town. He had no spare bed or he would have kept us all the time. We keep our grips in his store. Rec[eive]d a letter from home, all [is] well, and one from Pres. [John Roland] H[alliday] assigning us to Buncom Co., NC. [In the] afternoon, started out to finish up canvassing. F[amilies] v[isited] 27. Stayed with Mr. J. Smith.

Friday – 22 [November 1895] Proceeded over eastward to bend in the river. Procured house to hold [a] meeting. Visited the people of the bend and held a good meeting at night. Good turnout. Good order. Good friend found, Mr. Shilling.

Saturday – 23 [November 1895] Canvassed up the valley. Tried to get [a] house to hold [a] meeting but failed. Visited 16 families. Stayed at Mr. Delaney's. The people of this valley are rather bitter.

Sunday – 24 [November 1895] Went into the woods and spent the day reading. In the evening called on a Mr. Hill to stay overnight.

Monday – 25 [November 1895] Went into Rockwood. got mail. Took dirty cloth[e]s and started for Mr. Ericksen's, a distance of 12 miles from Rockwood, to get a change washed. Found Mr. Ericksen sick but he welcomed us home.

Tuesday – 26 [November 1895] Canvassed a few scattering houses toward Harriman that we had left. Then, went down Emory R[iver] to Mr. F. William's to stay all night. He and his neighbor, Mr. Adkinson, are both very friendly.

Wedn[e]sday – 27 [November 1895] Went over to Mr. Erickson's, two miles. Had a good talk with him. Stayed overnight. Got cloth[e]s all clean. All [is] well.

Thursday – 28 [November 1895] Went back to Rockwood. Got mail. Were disappointed about the fair in several ways. Made up our minds to go to Knoxville by way of Bro[ther] Stalcup's. Went over to friend Abston's to stay over.

Friday – 29 [November 1895] Walked by Kingston to Stalcup's 21 miles. At Kingston I bought 10 c[ent] lunch, pair [of] cuffs and collar button – 30 c[ents]. Shoe soles – 10 c[ents]. Mr. Johnston is as clever as ever.

Saturday – 30 [November 1895] Tacked on soles to my shoes. Went to Paw Baw. Got garments and a note from home [that] all [is] well. Thank God. After dinner wrote up journal. Went over to J. B. Dickinson's. Found them all well and still friendly but not much interested. Stayed all night with them.

[Sunday – 1] Dec[ember 1895] Sunday morning fasted. Wrote letter home. After dinner took leave of the folks here and went back over to Stalcup's. We spent the evening pleasantly with them.

Monday – 2 [December 1895] Took leave of Bro[ther] Stalcup and family and proceeded on our way to Buncome Co., NC. We stopped at a brook and washed our feet in testimony against Roane Co. and asked the Lord to accept our labors therein. We walked 23 miles through the mud, then got on the train for Knoxville. Were delighted to find Elders [Thomas Rawlings] Smith, [Erastus Kruse] Fillerup, and [John William] Webster there.

Tuesday – 3 [December 1895] After dinner we parted from the other boys and walked 9 miles to Mr. Sam Cruse where we stayed overnight.

Wedn[e]sday – 4 [December 1895] Traveled 25 miles to Bro[ther] Morgan's in Sevier Co. Night very cold.

Friday – [6 December 1895] Rested. Had a good visit with Bro[ther] and Sister Morgan.

Saturday – 7 [December 1895] Proceeded 18 miles to Sister Gilispie's. The weather moderated and it got very muddy.

Sunday – 8 [December 1895] Rested at Sister G[ilispie]'s. Wrote letters home. Bro[gh]t up journal etc. My legs are quite lame from walking through the mud. Stayed overnight at Sister G[ilispie]'s and were treated very kindly.

Monday – 9 [December 1895] Very soft, wet weather and very muddy, but we took our departure for Lee Arington's where we arrived about 1 PM. We were kindly received and stayed overnight.

Tuesday – 10 [December 1895] We stayed at Arington's until after dinner. We then went over to James [Bennett] Law's. The old folks were not very well but received us kindly.

Wedn[e]sday – 11 [December 1895] Went down Big Creek to Delrio, thence up the French Broad [River] on [the] r[ail]r[oad] tracks to Hot Springs, where we stayed with Steve Place. He is kind but quite poor.

[12 DECEMBER 1895 – 31 JULY 1896: LABORING IN NORTH CAROLINA]

Heading to Cherokee, NC for Conference

Saturday – 1 Aug[ust 1896] M[iles] w[alked] 7. We started early and went over m[oun]tain onto Beesley's Cr[ee]k in Macon Co. Called on Elder's D's friend, Tom Hurst. Were kindly received.

Sunday – 2 [August 1896] M[iles] w[alked] 2. We fasted in the morning. Spent the day reading and in pleasant [company]. [In the] evening, talking on scripture etc.

Monday – 3 [August 1896] Got Mr. B's folks to wash for us. In the mean time, wrote, patched etc. Went out in the field with MB's folks and helped them harvest oats a little while. Then, we took our departure and went down to Pat Shepherd's.

Tuesday – 4 [August 1896] M[iles] w[alked] 14. We proceeded through Franklin to Mr. Isaac Connelly's where we were kindly treated. We remained here all night have some good gospel talk.

Wedn[es]day – 5 [August 1896] M[iles] w[alked] 14. We went west over [the] m[oun]t[ain]. Reached John Moore's where we rested over[night].

Thursday – 6 [August 1896] M[iles] w[alked] 15. We continued on. Went to Andrew's, then up in the hills to Mr. Hardin's.

East Tennessee Conference (August 1896)

Friday – 7 [August 1896] M[iles] w[alked] 29. We went on through Murphy. I was disappointed not getting my cloth[e]s. Went on to Mr. H. Taylor's, finding there Pres[iden]t [James Ellingham] Hart, [Elias S.] Kimball and others. A very enjoyable meeting. We went to Mr. Sedford's.

Saturday – 8 [August 1896] M[iles] w[alked] 5. We came back to place of meeting. Held 2 counsel[s] and 2 public meetings. Had [a] good crowd and [a] good time. Elder [John Heiner] Hinckley and I went to Mrs. Holland's.

Sunday – 9 [August 1896] M[iles] w[alked] 4. We again assembled and held 2 meetings. Had our photo taken, then held a counsel meeting. [Stayed at] Jack Sedford's.



Front row, left to right: John Heiner Hinckley, John Chandler Manning, Thomas Rawlings Smith, Adams Wesley Ensign, Ernest Rupert Needham, Erastus Kruse Fillerup, Charles Llewellyn Roberts, John Heber Seymour, George Benjamin Williams; Second row, left to right: William Henry Carter, Edmund Riley Shaw, Archibald Squire Richardson, John Cutcliffe Bertoch, David Willard Ward Jeffs, President Elias S. Kimball, John Richard Terry, Robert Reid Judd, William Fairbourn, William Edward Robinson; Back row, left to right: Alfred Woodcock Nebeker, Charles Henry Ohlweiler, James Willard Hubbard, Milton Holmes Welling, James Ellingham Hart, Saint Joseph White Musser, Joseph Leitch Dunkley, Frederick Moroni Houston, James Alma Muir; Standing in back and center: Brother Joseph John Calvin (JC) Garland

Monday – 10 [August 1896] M[iles] w[alked] 3. Returning to counsel ground, we all met to receive instruction from President [Elias S.] Kimball. He spoke [for] 6 h[ou]rs with great force, instructing us on many points, commanding us: to go strictly without money; to preach only on the first 4 principles; to be charitable; to hold lots of meetings; and dispense with many books; and many good things if followed out will surely result in good. The Elders were all requested to bare (sic) their testimony. We enjoyed a very good spirit all through and it was a time long to be remembered. We stayed with T. B. Garland.

Tuesday – 11 [August 1896] M[iles] w[alked] 10. We gathered once more and received the balance of our instructions and [were] given our companions. Elder A[dams] W[esley] Ensign was my companion. Bidding good-bye to each other, we separated in different directions. We stayed with Jessie Combs.

Wedn[e]sday – 12 [August 1896] M[iles] w[alked] 24. We passed through Murphy and on out to Mr. Hardin's where we found 8 others. We held [a] meeting and had a good time.

Thursday – 13 [August 1896] M[iles] w[alked] 5. We all entered upon a two-days fast for the health of the Elders. I went down to Andrews and purchased [a] p[ai]r of shoes. Sent \$7.40 to [the] office. Held [a] meeting etc. There is a few good, kind friends here. I am very weak [in] body and spirit. Stayed over with Mr. H. H. Weatherman.

Friday – 14 [August 1896] Continued our fast holding 2 meetings, baptizing Bro[ther] Hardin's wife and sister-in-law. In the evening broke our fast. Stayed with Bro[ther] H[ardin].

Saturday – 15 [August 1896] M[iles] w[alked] 9. We went over the m[oun]t[ain] into Graham Co. 6 of us stayed with Mr. Hooper and had the greatest time argueing (sic).

Sunday – 16 [August 1896] We fasted and held 2 meetings with the Cherokee Indians. We had a splendid time. Stayed with Mr. Trull.

Monday – 17 [August 1896] M[iles] w[alked] 17. We walked to the NW over hill and hollows to Mr. De Hart's, where we stayed and held [a] meeting, having a good time.

Tuesday – 18 [August 1896] M[iles] w[alked] 3. We walked over a m[oun]t[ain] to Mr. Garrison's where we stayed. He is a fine friend.

Wedn[e]sday – 19 [August 1896] M[iles] w[alked] 23. We crossed another m[oun]t[ain] to [the Little] Tenn[essee] River, then on over [the] point of [the] Smok[y] M[oun]t[ains]. Stayed at a Mr. Richard Evans near [the] river.

In Blount County with JC Garland

Thursday – 20 [August 1896] M[iles] w[alked] 13. We continued on to Abrahams Cr[ee]k, thence up to Happy Valley, getting lost and losing considerable time and distance. We were welcomed at Thomas He[a]ron's.

Friday – 21 [August 1896] M[iles] w[alked] 10. We came on to Bro[ther] Joseph John Calvin (JC) Garland's. Find all [are] well.

Saturday – 22 [August 1896] Rested, changed cloth[e]s etc. Held one meeting and all stayed at Bro[ther] Joseph John Calvin (JC) G[arland]'s.

Baptism of Mary Jane Harmon (Davis)

Sunday – 23 [August 1896] M[iles] w[alked] 7. [Held] S[unday] S[chool] at Bro[ther] Joseph John Calvin (JC) G[arland]'s. Then, held a meeting. After dinner, we all went up the cr[ee]k 3 m[iles] to Bro[ther] John Goulder Ha[r]m[o]n's, where we held a meeting, then baptized Sister [Mary Jane Davis] Harm[o]n. Then, we all went back to Bro[ther] Joseph John Calvin (JC) G[arland]'s.

Monday – 24 [August 1896] M[iles] w[alked] 4. Elder[s] Erastus Kruse Fillerup, [William Henry] Carter, [Adams Wesley] Ensign, and I left for Knoxville. We reached Chas Otts, where we stayed.

Tuesday – 25 [August 1896] M[iles] w[alked] 14. We continued on past Knoxv[ille] to Bro[ther] Turner's.

Wedn[e]sday – 26 [August 1896] Stayed all day at Bro[ther] Turner's.

Thursday – 27 [August 1896] M[iles] w[alked] 10. We went to Knoxv[ille] where I got mail from home. All were well after finishing our business. Elder [Adams Wesley] Ensign and I took our leave of the other boys and started out eastward. We were lucky to strike the river and get across without trouble. We got in with William Fisher just [at] dark.

Meeting with Andrew Smith

Friday – 28 [August 1896] M[iles] w[alked] 5. We continued on to Andy [Johnson] Smith's, where we held [a] meeting in the afternoon.

Saturday – 29 [August 1896] M[iles] w[alked] 17. We passed on up through Strawberry Plains, on to Mossy Cr[eeke], through some of the best country in East Tenn[essee]. We had a hard time but got in about 9 o'clock at Samuel James'. He was very kind.

Sunday – 30 Aug[ust 1896] We remained all day and all night at Sam James'. They treated us very kind. We tried to hold [a] meeting but could not. All is well.

Monday – 31 [August 1896] M[iles] w[alked] 18. We proceeded on our way through Morristown. A little after dark we got in B. F. Cobble Whitsbg. Holmen Co. (sic)

Tuesday – 1 Sep[tember 1896] M[iles] w[alked] 24. We continued toward our co[unty]. Just after dark we arrived at Chas Kitchen's, a good friend in Greene Co. He received us kindly. My feet were quite tired.

Wedn[es]day – 2 [September 1896] We went into Greenville. Got [a] card from Pres[iden]t [James Ellingham] Hart, instructing us to make a change with [Erastus Kruse] Fillerup and [William Henry] Carter, preparitory (sic) to meeting new men. I was very much disappointed in this. We went out 4 miles to Marion Jones', very kindly rec[eive]d.

Thursday-Sunday – 3-6 [September 1896] Remained at Mr. Jones' on ac[coun]t of Elder [Adams Wesley] Ensign's foot being lame. We were kindly treated and had a good time but could hold no meetings.

Monday – 7 [September 1896] Elder [Adams Wesley] E[nsign] went in a wagon to Sister Blackburn's. I went to town. Then out to B's we were kindly rec[eive]d and held a meeting.

Tuesday – 8 [September 1896] Elder [Adams Wesley] E[nsign]'s foot not being yet well we remained here again. I hope to get work soon. It seems that we never will get tarterd in to do our work according to council (sic). May God help me, for I am very weak.

Wednesday – 9 September [18]96 M[iles] w[alked] 7. We fasted in the morning, then proceeded to Greeneville. We visited the editors and made a good impression on them, we believe. One of them told us we could have his paper while in the county. We visited several houses and people to try to get acquainted and get the use of a church. In the evening we got entertainment of James Wampler Boarding House.

Thursday – 10 [September 1896] M[iles] w[alked] 5. We continued our search for a house but were not able. Went out to Kitchens'.

Friday – 11 [September 1896] M[iles] w[alked] 7. We tried the courthouse but failed in that. We then tried the street and held a meeting. We made some friends but they were from out in the country. We went to Marion Jones' to stay.

Saturday – 12 [September 1896] We set out early for town again. After brushing up we went on the street again. Forenoon had [a] good time. After meeting, some devils tried to corner us and there was a very hostile spirit manifest. Afternoon, we again went on the street and held a very good meeting,

making some friends. After we got through, we went to Marion Jones'. We were ver hourse (sic) and worn out by our great exertion. All is well that ends well.⁴⁰⁶

[LABORING OUTSIDE BLOUNT COUNTY FOR REMAINDER OF MISSION]

Journal of Elder Isaac Smith

Mission: September 1897 - July 1898

Departure from Utah

Sunday and Monday – 12-13 September 1897 I left [the] Logan [Train] Depot Sept[ember] 12, 1897 [at] 3:30 PM. Spent that night at my aunt's place, Mrs. T. B. Evans [from] Ogden, [Utah] and, on the morning of the 13th, after bidding them all farewell, I walked to the depot alone and boarded the train for Chattanooga, Tenn[essee]. The morning was bright, the birds were singing their sweet melodies, and all nature seemed to smile, causing, in fact, everything and everyone to appear happy, but somehow these pleasant surroundings had no charms for me and as the train wended its way up Weber Canyon, the wheels seemed to moan, "farewell all earthly pleasures, etc." I met Mr. Best (the Stootman shoe man) on the train, but he soon got to his destination and I was alone or, rather, among strangers again. The day passed quite slowly, although we passed over lots of country. I sat up till twelve o'clock that night to see the monument on the highest point of the railroad in Wyoming.

Tuesday – 14 September 1897 We wheeled into Denver about 8 o'clock AM and as our train didn't leave till 2:40 PM, I and a gentleman from Klondyke region made a partial tour of the city. Walking up from the depot we visited the Brown Palace Hotel and got shaved in their barber shop. We then visited the "State Building," went through all the exhibit rooms where we saw fine specimens of different ore, coal, etc., war relics, and so on. We also visited some office rooms. The house was hardly finished but will be a fine building when completed. We got back to the depot in good time having at our dinner and bought a little fruit. By three o'clock we were again fanning the breeze toward Chattanooga.

Wednesday – 15 September 1897 Wednesday morning, Sept[ember] 15, 1897 found us in Kansas City where we changed trains; now taking the "Chicago and Alton." Having left the station 1/2 or 3/4 of an hour, I thought of my hat but too late. I had left it in the cars at Kansas City, but on speaking to the conductor, he telegraphed for it to be sent to St. Louis. The day passed quite smoothly as I had become a little acquainted and about an hour after dark we crossed the Mississippi River and backed into the Union Station at St. Louis. I took my small grip in my hand (leaving the other one in the baggage room) walked out on the sidewalk and asked a cab man what he would charge to take me down on "Cook Ave." He asked what number and, when I told him, he said \$1.50. I offered him a dollar but he refused it, so I started off. I had only taken a step or two when he called me and said alright. On reaching Mrs. Raublemann's I found no one at home but a neighbor directed me to where her daughter lived, so I went there. They asked me in but were a little suspicious of me. After chatting a while, her brother came in and took me up home. His mother was there now and very pleased to see me. The next three days were spent sight seeing, etc. Among other things, I visited the "Forest Park" – a very pretty place. One of the principle features of the park was the "Zoological Garden," although

there were many other attractions. The exposition which I visited one night was also a grand affair. While there I heard “Herbert’s” notorious band play a few selections.

Sunday – 19 September 1897 I went to the depot to resume my travels toward my missionary field (Andy Raublemann accompanied me to the train) and, on entering the cars, met the company I was to be numbered with in Chattanooga. This day passed quite rapidly. We reached Nashville about dark. Previous to this, however, we arranged for a couple of the boys to go as candidates and arrange for the seventeen of us to get reduced rates at some hotel. We were taken to the “McCabe,” directly opposite the depot who charged us one dollar each. At the supper table the waiter guessed us as Mormons when we all ordered milk. I spent the evening writing letters home.

Arrival to Mission in Chattanooga

Monday – 20 September 1897 Today was spent very enjoyable indeed. Immediately after breakfast, four of us started for the exposition grounds. The sights were too numerous to mention. A few of them, however, were. A vestibule train of Pullman cars, the first train that ever ran in America, the giant see-saw and last, but not least, Utah’s exhibit. We got back to the hotel about dark “tired out” and at 11 PM our train pulled out of the station. There was no chair-car, so I made myself as comfortable as possible in a common seat. By the way, we took some watermelon’s on the train with us which we devoured before lying down to rest. We rolled into Chattanooga at 3 o’clock AM.

Tuesday – 21 September 1897 We were met by the hotel porter. He took us up to the hotel and showed us our rooms. Inside of a half or three quarters of an hour, we were all in dream land and a person would judge, from the noise that issued from some of the rooms, that the occupants were suffering from pains somewhere near the nasal region. I arose about 9 o’clock and went out in search of the Mission Office, which I found after a long walk. President [Elias S.] Kimball was not there but his helpmates were very nice men. They told me they would be at the hotel the next day and hold a meeting, where I would be told where I was to labor, etc. I spent the rest of the day on the streets and loitering about the hotel.

First Time in Knoxville with Andrew Smith

Wednesday – 22 September 1897 We took no breakfast this morning. Mr., or rather, Bro[thers] Naylor, Brown, Matheson, and Woodmansee arrived at the hotel about 9 o’clock and we all met and held a service where we received instructions as to our labors, etc. They also called on all the Elders to express themselves. After the meeting, we went to the photo gallery and had our pictures taken in a group. We then returned to the hotel and gave up our money and got a ticket to our field of labor. My train left at 5:55 that night and reached Knoxville at 10 o’clock. After getting off the cars I met my dearly beloved uncle (A[dams] W[esley] Ensign) whom I hadn’t seen for 18 months and who I was to begin my travels with. We were invited home by Br[other] A[ndrew] J[ohnson] Smith, one of the Saints.

Back row, left to right: William Henry Petty, Lorenzo Bringham, John Sabin, Isaac Samuel Smith, Levi Roberts Oliverson, William Oliver Halford, Thomas Phillip Bateman; Middle row, left to right: Mark Elisha Kartchner, Francis Marion Stephenson, Ute Elon Griffin, Niels Alma Peterson, Nathaniel Porritt, Joseph Fredrick Pulley, Joseph Parry Emery, Fred Brain; Front row, left to right: Hezekiah Erastus Duffin, Albert Carrington Matheson, John Woodmansee, Thaddens Walter Naylor, Christopher Jamees Brown, Alexander Young Milne



Back row, left to right: William Henry Petty, Lorenzo Bringham, John Sabin, Isaac Samuel Smith, Levi Roberts Oliverson, William Oliver Halford, Thomas Phillip Bateman; Middle row, left to right: Mark Elisha Kartchner, Francis Marion Stephenson, Ute Elon Griffin, Niels Alma Peterson, Nathaniel Porritt, Joseph Fredrick Pulley, Joseph Parry Emery, Fred Brain; Front row, left to right: Hezekiah Erastus Duffin, Albert Carrington Matheson, John Woodmansee, Thaddens Walter Naylor, Christopher Jamees Brown, Alexander Young Milne

Thursday – 23 September 1897 They called us about 4:30 AM. I got up but it was something a little new to me. There was no use complaining though as Elder [Adams Wesley] Ensign said that this was the custom down here and I'd have to get use to it. After breakfast, we went to the P. O. Express Office, and a few other places, and then went down to Mrs. M. D. Dockery's, where we took dinner, and, at 2 PM, started for Mayo, 11 mi[les] NE. My feet were getting pretty well crippled up after going 8 or 9 mi[les], so we started to seek entertainment. After being refused twice, we came to a Mrs. Wilson's who, after a short consideration, took us in. A small crowd gathered in and we held a meeting before going to bed.

Friday – 24 September 1897 Today we reached Wooddale. Called at a Mrs. Cannon's who kindly asked us in to dinner. From there we went to the schoolhouse and gave out an appointment for [a] meeting that night and towards evening walked to Marcus [Lafayette] Smith's for supper and to see about entertainment for the night, which was granted. After supper we went to the schoolhouse to fill our appointment and found a small crowd. We held a meeting just the same and appointed one for the next morning at 10:30. We then wended our way back to the Smiths.

Saturday – 25 September 1897 Spent an hour or so this morning writing letters and then came down to the schoolhouse according to appointment. Our congregation consisted of Mrs. J. B. Nail and Mrs. Henry Neal. After the meeting, they asked us if we would come and take dinner with them, which we did. We had a meeting appointed again that night and, when reaching the schoolhouse, we found Mr. Armstrong holding a singing practice. A large congregation had gathered for preaching, so Elder [Adams Wesley] Ensign pressed him to give way and let him preach. He was a little stubborn

but finally submitted. Elder [Adams Wesley] Ensign opened their eyes a little and won some friends. We spent that night at Mr. J. B. Naill's. A meeting was appointed for the next night.

Sunday – 26 September 1897 The day was spent visiting around among the people and at the appointed time that evening, we were at the school house. On entering we found a prayer meeting going on in full blast. The preacher, "Mr. Lord" (a Presbyterian), and some of his leading members had heard of our appointment and designed in this way to knock us out. Elder [Adams Wesley] Ensign told the presiding man of our appointment and asked him to cut their meeting short so as to give us a little time to preach, but they payed (sic) no attention. Elder [Adams Wesley] Ensign kept blessing them as he knew what the people had come out for. Finally, a Mr. Blake arose and denounced us telling the people we were imposters, etc., speaking of Joseph Smith as "Old Joe Smith" and also told them that we had something behind the screen and he wished to protect them against us. He then challenged Elder [Adams Wesley] Ensign to meet him there the next night. Said he had some questions to ask him. Elder [Adams Wesley] Ensign now took the floor for a few minutes and in a calm and deliberate way apologized for interrupting their meeting, explaining how we came to be there, etc., and told them we had something behind the screen but it was the "Gospel of Jesus Christ" and would be exposed if they would come out and hear it. He also told Mr. Blake he would be pleased to answer any questions he had to put [forward]. This seemed to put another light on the scene. Mr. Blake got up and withdrew his challenge saying, "Why I can't argue with this man, he's educated both in Geology and Theology and I am only an ignorant farmer." The preacher then arose and talked a while telling us they were very loyal to the Bible and that they needed no other books, etc. "A Bible, a Bible, we want no more Bible." Another Mr. Blake then arose and said he agreed with his brother that it was best not to have a debate. They argued this question among themselves a while and finally decided it would be best to let us alone. We then appointed a meeting for the next night and the crowd left not even waiting to be dismissed. Mr. M. C. Cannon asked us home with him.

Monday – 27 September 1897 Same old thing during the day, had a good crowd out to the meeting at night. By this time, we had one convert (James N. Jestes) and several investigators. Spent the night at J. H. Neals.

Tuesday – 28 September 1897 Nothing special.

Wednesday – 29 September 1897 The same thing.

Thursday – 30 September 1897 Still holding meetings with the people. They are becoming warmer friends all the time.

Friday – 1 October 1897 Today we left the Wooddale District and walked about 3 mi[les] east to hold meetings in a house called "Carters School House." On reaching the place we gave the appointment out in school and then went to the nearest house we could see to ask for entertainment; this proved to be Mr. Carter's – the owner of the schoolhouse. He welcomed us and we afterward proved him to be a good friend. There were but few at the meeting but we appointed one for the next night.

Saturday – 2 October 1897 Spent the day writing and reading, also visited a tobacco factory owned by Mr. Trent. Filled our appointment at night, gave out 3 for the following day and night and went back home with Mr. Carter.

Sunday – 3 October 1897 We held our meetings which were quite well attended and were invited home by a Mr. Brady. He has two nice daughters who took, or seemed to take, pleasure in entertaining us.

Monday – 4 October 1897 This morning makes me 19 years of age. The first birthday I ever spent away from home. Although I am about 2,500 mi[les] from parents and loved ones, I spent quite an enjoyable day. After breakfast was over, Mr. Brady took some bread and potatoes, etc., that was left and went out to his fish pond to feed the fish (carp). This was comical. He threw the food down in the edge of the water and called, “Fish! Fish! Fish!” In less than a minute, 50 or 100 fish were pushing and squeezing for the food like so many hogs. They were so excited that those in the rear would push the others clear out of the water. We stayed with Mr. Brady overnight and in the morning.

Tuesday – 5 October 1897 Went back down to Wooddale to baptize Mr. Jestes and anyone else that desired it. We stopped at Mrs. Nails and took a bath, held a meeting and stayed that night at Mr. J. H. Neal’s.

Wednesday – 6 October 1897 Visited among the people exhorting them. Passed the night at Mr. James N. Jestes.

Thursday – 7 October 1897 About 11 o’clock AM we took Mr. Jestes (his wife also accompanying us) about a mile north from his place and baptized him in a small stream of water. When we got back to the house we blessed an adopted baby of his and also confirmed him a member of the Church.

Friday – 8 October 1897 We walked back toward “Carters” to a district called Lyonton. We reached there in time to give out an appointment in school and, when school was out, we joined the boys in a game of baseball. We then went to the store to see Mr. Wilson (the prop[rietary]) about entertainment. Elder [Adams Wesley] Ensign asked him but he answered us saying, “Why, I wouldn’t let a Mormon go in my house for \$500. I’d lose my good name, etc.” Elder [Adams Wesley] Ensign scored him a little for his littleness in letting his neighbor’s control him in this way, but he still continued telling us or, rather advising us, to stop working for such a people. Said if we wanted to be preacher’s, to represent some popular denomination, but [Adams] Wesley [Ensign] told him we were satisfied and, before he got through with him, he made him wish he’d never tackled us. The school teacher then come up and Mr. Wilson persuaded him not to let us in the house, so we had to leave. It was now about dark. We walked down the road a way seeking entertainment and, after being refused a few times, decided to go over to Mr. Carter’s again. He welcomed us just the same as before.

Saturday – 9 October 1897 We held three meetings today and had quite an enjoyable time. Elder [Adams Wesley] Ensign expected his winter clothes in Knoxville and we thought the next two or three days would be a good time to get them as the State Carnival started Tuesday. So that night we stayed at Squire Jonathan Cash [in] Mayo, so as to get an early start.

Meets JC Garland and Andrew Smith in Knoxville

Monday – 11 October 1897 We walked fast this morning because Buffallo Bill’s shows were coming in and we wanted to see the parade, but we got there too late and, as we had no money, we couldn’t go to the show either. We went to the express office but found no clothing for us. About dark, Bro[ther Joseph John Calvin (JC)] Garland from Blount Co. with some of his family and neighbors came to see the carnival and happened in on us, “quite a happy surprise,” and, after chatting a while, we held a meeting with them. This was at Andy [Johnson] Smith’s, where I spent my first night in Knox Co. The next two days, October 12 and 13, we spent the mass of our time on the streets watching the processions. They were very good but couldn’t compare with those at the carnival in Salt Lake City in ’96. We spent those two nights at Mrs. Dockery’s.

Thursday – 14 October 1897 We walked back to Mr. Neal's at Wooddale.

Friday – 15 October 1897 Taking an Easterly direction again, we walked to a district called "Cedar Ridge" with the expectations of holding a series of meetings but the people wouldn't come out to hear us, we even had a hard time getting entertainment. We stayed there till Sunday morning and then came down to Mr. Brady's again. When it came time to break our fast today, the girls had prepared a nice meal. They also had some watermelon. After eating all we could we took the remaining morsels and fragments down to the fish who seemed to enjoy them.

Monday – 18 October 1897 Looked up the school trustees of the 17 district to see about using the schoolhouse. Mr. [illegible] and Mr. [illegible] were perfectly willing but Mr. Fawver wanted us to wait till a protracted meeting was over that was then going on at "Thorn Grove." Mr. Fawver was the last one to see and we didn't reach his place till after dark. We had been refused entertainment once or twice that night, but he treated us very gentlemanly. It rained hard that night, so we didn't leave till about 2 PM the next day.

Tuesday – 19 October 1897 As we couldn't hold meetings at this place for a week or so, we decided to go back to the "Carter" District. So this afternoon found us wading through mud ankle deep. We reached Mr. J. K. Vance's after a 4-mile walk, where we stayed all night.

Wednesday – 20 October 1897 We went to "Thorn Grove" for our mail and from there to "Stony Point" and held meetings there in the schoolhouse.

Saturday – 23 October 1897 We came over to Wooddale and stopped at Mr. Nail's. He was making molasses and was going to have candy pulling at night. The young folks wanted us to stay and join them, which, of course, we did. About 6 couples of East Tennessee's fair young people gathered and we had a fine time. At twelve o'clock we told them it was Sunday and laid our candy down. We also told them that, if it was agreeable with them, we would hold a meeting. They were all willing.

Sunday – 24 October 1897 So before 1 o'clock AM we had one meeting toward our day's report. We had resolved to make our report for this week an exemplary one and, so during the remainder of the day we held 9 meetings, making in all 10.

Monday – 25 October 1897 Today we held 6 meetings besides distributing 21 tracts and the same number of dodgers, also had conversations, etc. Spent the night at Mrs. B. A. Pratt's.

Tuesday – 26 October 1897 Still working hard. Held 7 meetings, 10 gospel conversations.

Wednesday – 27 October 1897 After working hard today, we took part in another candy pulling.

Meets with JC Garland in Millers Cove

Thursday – 28 October 1897 Previous to today we had received a letter from President [James Ellingham] Hart inviting us to go to Blaunt Co. (sic) to meet Elders [Frederick Gilbert] Warnick and [Joseph Rowland] Morrell and help them hold conference with the Saints, but we thought we were too busy. We didn't like to break into our week's work and so continued our work this morning visiting families and holding meetings with them. On walking up to a Mr. Lutteral's house, Elder [Adams Wesley] Ensign knocked and the door came open. He started to tell our business but was interrupted by, "Well you can't come in here! I don't want anything to do with such trash!! Get right out of here, the sooner the better. Your absence is better than you're a-a-a-absence!" We wondered, for a moment

what to do, but he was so mad there was no use trying to reason with him. "Hurry up," he continued, still abusing us. We walked out slowly (he still urging us to hurry). When we got out in the road, he commanded us to go down the road and not up. We thought this was a little too much, so Elder [Adams Wesley] Ensign answered him in rather an independent way, "Well, I guess this is public property," but he soon gave us to understand it belonged to him. Then, Elder [Adams Wesley] Ensign asked whose land that was on the other side of the road and he told us it belonged to Mr. McMullen. Well, we told him we would get over the fence and go up through the that field then. This brought the fire out of his eyes. He rushed in the house and it sounded like he was falling over every chair. We knew what he was after so we started to walk down the road. He came out with a single barrel shotgun (this convinced us we were doing right by walking down the road), pulled the hammer up and raised the b[arrel]. Seeing we were so submissive (I suppose) he took the campassion on us. Nevertheless, he didn't shoot. We concluded that this was a good strong hint that we were not doing our duty by not complying with the letter from President [James Ellingham] Hart and right there and then prepared to go. We walked to Knoxville that night, 11 mi[les] and had 27 mi[les] before us the next day.

Friday – 29 October 1897 Today we walked 27 mi[les]. Stopping at Mr. Orr's for dinner. My joints ran dry before we had gone halfway and before we reached Bro[ther Joseph John Calvin (JC)] Garland's; I could hardly work them. The bottom of my feet were also very sorely afflicted, but after supper I bathed my feet and legs in hot water (Elder [Adams Wesley] Ensign doing the rubbing act) which made them feel much better. Elders [Frederick Gilbert] W[arnick] and [Joseph Rowland] M[orrell] were at the meeting when we got there, but came in while I had my feet in the kettle. A very happy reception followed. Joe [Rowland Morrell] and I were privileged to sleep together.

Saturday – 30 October 1897 We held meetings and, on Monday, November 1, 1897, we walked back as far as Mr. Charles Orr's. Took a bath right after arriving there and then spent the evening listening to Mr. Orr tell war tales.

Tuesday – 2 November 1897 We walked clear to Wooddale stopping in Knoxville for dinner.

Wednesday – 3 November 1897 Nothing special.

Thursday and Friday – 4-5 November 1897 We spent in fasting and prayer in behalf of the people of that neighborhood. It was time for us to leave them and we wished them to awake to a sense of their duty. We also made appointments and arranged for the coming of Elders [Frederick Gilbert] Warnick and [Joseph Rowland] Morrell who were to visit us in a day or two. Friday afternoon we went over to Mrs. Cannon's to cut each other's hair. The girls knew we were fasting and asked me when we would break our fast. I told them about 4 o'clock, so at 4:15 they had a lovely supper prepared for us. From here we went down to H. Stipe, held a meeting and went to bed.

Saturday – 6 November 1897 Elders [Frederick Gilbert] Warnick and [Joseph Rowland] Morrell reached us today. We had a fine time together, held a meeting at Mr. Naill's at night. Elder [Frederick Gilbert] W[arnick] and I went home with Mr. Cannon, where we held another meeting before going to bed. While Elder [Frederick Gilbert] Warnick was preaching, I turned sick at my stomach and, going outside, vomited up (as I thought) everything in my stomach. This made me feel better and I didn't feel bad again till after going to bed when I was again called on. This time was about 12 o'clock and I nearly turned inside out. I attributed it to over loading my stomach Friday when breaking my fast.

Sunday – 7 November 1897 We had a baptism appointed for today, so after breakfast Elder [Frederick Gilbert] W[arnick] and I went over to Mr. Naill's, where we met Elders [Adams Wesley] E[nsign] and [Joseph Rowland] M[orrell]. A small crowd gathered and we went down to the creek. Here we held a meeting, dedicated the spot, etc. By this time quite a crowd had gathered. Elder [Adams Wesley] Ensign did the baptizing. The converts were Mrs. J. N. Jestes, Horrace Stipe and J. B. Naill. About 2 o'clock we all gathered at Bro[ther Horrace] Stipe's place, where they were confirmed members of the Church and also instructed as to their duties. When the meeting was over Joe [Rowland Morrell] and I went up to Mr. B. A. Peall's to stay while Elders [Frederick Gilbert] W[arnick] and [Adams Wesley] E[nsign] stayed with Mr. Plumlee.

Monday – 8 November 1897 This morning Elders [Adams Wesley] Ensign and [Joseph Rowland] Morrell left us and went up in the 17th District. Elder [Frederick Gilbert] W[arnick] and I were to travel together a week. The day was spent writing and reading, and, in the evening, we went over to Mr. Plumlee's, where we held a meeting and went to bed.

Tuesday – 9 November 1897 Started this morning for "Stony Point," where we expected to hold a series of meetings, went to the P. O. for our mail, of which I received nix, and then continued our march. We took a cut-off road in the woods and had quite a time finding ourselves (let alone the place we were looking for). We reached the schoolhouse we were going to use but not in time to give out an appointment in school and consequently the crowd wasn't very large that night. We applied for entertainment at Mr. John Lain's who kindly consented to keep us.

Wednesday – 10 November 1897 Copied circular letters to be sent to the Saints during the day. I also went down to the school house and made the announcement of our meeting that night and the remaining nights of the week. After the meeting was over no one seemed to want us to go home with them, so one of Mr. Lain's girls came and told us to come back up there again.

Thursday – 11 November 1897 This morning we had nothing particular to do, so thought we would walk over to Wooddale for our mail. I recognized a letter from my parents and also one from D. T. Elder [Frederick Gilbert] Warnick recognized a letter from Pres. [James Ellingham] Hart telling him when he left Knox Co. to take me with him and leave Elder [Joseph Rowland] Morrell with Elder [Adams Wesley] Ensign. This was rather a surprise to me as I expected to travel with Elder [Adams Wesley] Ensign till Christmas, but nevertheless I thought to myself: "Thy will be done, Oh Lord, not mine." We filled our appointment at night and prepared to go to Knoxville in the morning for some of my clothes so I would be ready to start when Elder [Frederick Gilbert] W[arnick]. was ready to leave.

Meets with Andrew Smith in Knoxville

Friday – 12 November 1897 At 5 o'clock this morning we were hitting the high places toward Knoxville, reached there about 10. We stopped at Andy [Johnson] Smith's for my things and he asked us to stay for dinner, which, of course, we did. While there, this man "Luttrall" and another man came in and, at seeing me, pretended that he didn't wish to stay and said he had very important business up town and would have to do. But Andy [Johnson Smith] persuaded him to come in and have some dinner. While Mrs. [Margret Nichodemous] Smith was getting dinner, he and his companion were left in the same room with Elder [Frederick Gilbert] W[arnick] and I. He never said a word to us ("a guilty conscience needs no excuses"). After dinner we went to the express office and from there down to Mrs. Dockery's where we took a bath, etc. About 6 o'clock, who should come in but Elder [Erastus Kruso] Fillerup, who had just been released and was on his way to Mexico to teach school. We had

a glorious time. Mrs. Dockery sent out for some ice cream (quite a treat). His train left at 8 o'clock so our visit was short, but very enjoyable. Elder [Frederick Gilbert] W[arnick] and I accompanied him to the depot. While there I let him have the \$1 bill I had received the day before to go and buy some fruit with (grapes and oranges). This didn't last long as I had been longing for fruit all day (they were not less ravenous) and didn't dare spend my money, it being against counsel.

Saturday – 13 November 1897 Walked back to Wooddale for our mail and from there over to Stony Point again to fill an appointment at 5 o'clock. On reaching the school house, we found Elders [Adams Wesley] Ensign and [Joseph Rowland] Morrell who had stopped to see us but didn't stay long. We held our meeting and then started to seek entertainment. At one place we went, the lady of the house was not in, but her son said we could stay some, so we sat down and rested, contented. His Ma Ma (Mrs. Pierce) came – who told us we couldn't stay. She slandered us a little and also accused us of worshiping Joseph Smith and Brigham Young, etc. Elder [Frederick Gilbert] Warnick told her in short notice what we believe in, also bore his testimony to her. It was now time to go to the meeting. After the meeting, this young man – who had told us we could stay – made arrangements for another Mr. Pierce to take us home with him. The young lady of the house now got supper for us. This was the first meal since morning. Was I knocked out? Oh, no.

Sunday – 14 November 1897 We held three meetings, which were quite well attended, and by invitation stayed with Mr. Pierce again.

Monday – 15 November 1897 After a good night's rest at Mr. Pierce's, we came over to Wooddale and stopped at Bro[ther] Naill's to shave. While there, Elders [Adams Wesley] Ensign and [Joseph Rowland] Morrell came in. We (Elder [Frederick Gilbert] W[arnick] and I) took dinner with them, after which, Joe [Rowland Morrell] and I went to the P. O. I received a letter from Ma and Mamie, which I read on the way back to Naill's. We then separated, Elder [Adams Wesley] Ensign and I going down to Squire Jonathan Cash's to spend the night. After supper we held a meeting and, after the meeting, Elder [Adams Wesley] Ensign and Mr. Cash had a hot discussion. Mr. Cash contending that "it is impossible to fall from grace." The argument was continued by Mr. and Mrs. Cash after we had retired. She holding to Elder [Adams Wesley] Ensign's side of the question.

Tuesday – 16 November 1897 Having eaten a hearty breakfast we walked up to Bro[ther] Naill's where we met Elders [Frederick Gilbert] Warnick and [Joseph Rowland] Morrell. We (Elder [Frederick Gilbert] W[arnick] and I) then started on our walk for Morristown to visit Elders [Joseph Leitch] Dunkley and [William James] Depriest. Elders [Adams Wesley] E[nsign] and [Joseph Rowland] M[orrell] accompanying us a short distance. We then parted, no tears were shed, although I felt a little queer. Owing to our long walk and the clock being 11:30 anyway, we stopped at Mr. Brady's for dinner. A hard rainstorm came up before we got away and therefore we decided to stay over till morning. After dinner, we took some bread down to feed the fish, who were just as hogish as ever. About 4 o'clock, to our great surprise, in came Elders [Adam Wesley] Ensign and [Joseph Rowland] Morrell. It was agreeable with the folks for us all to remain there overnight, so the evening was spent very enjoyable.

Wednesday – 17 November 1897 This morning we continued our walk toward Morristown passing through Strawberry Plains (Jefferson Co.), French Station, and other small towns. On reaching New market (12 mi[les] from our starting point), we made application for dinner at several places, but were refused, and consequently our afternoon walk was with empty stomachs. About 3:30 we began to seek entertainment for the night – in this too we were very unfortunate. Darkness overtook us at 5 and we tried every house for 9 mi[les], numbering about 17 or 18, when at last we were led to a

kind-hearted lady (Mrs. J. N. Eldridge) – who got up and let us in and gave us a good bed. We got no supper but were too thankful for a bed to give that any thought, it then being about 8 o'clock. Different excuses were made, one man hollered and asked who was there, Elder [Frederick Gilbert] Warnick answered him saying, "A couple of ministers." The echo came back, "Oh! You are Mormons, go on." The distanced walked was 25 mi[les]. We passed through Jefferson Co. The only town we went through after noon was Mossy Creek.

Thursday – 18 November 1897 We walked into Morristown after 3 mi[les] and stopped at the P. O. for our mail and left word there for the Elders to meet us at the depot where we then went. We had not been there long when Elder [Joseph Leitch] Dunkley found us and, after a warm handshaking, we accompanied him up to Mr. McCoy's where I got acquainted with the Elder [William James] Depriest, his companion. It being fast day, we took no dinner, but the four of us went our way NW-ward about 5 mi[les] to Masadouy Church. We then separated. Elder [Joseph Leitch] Dunkley and I went up and took supper with Mr. H. Cooper. Afterwhitch, we came down to the church to meet Elder [Frederick Gilbert] W[arnick] and [William James] D[epriest] and also to take part in a meeting that had been appointed. The door was locked and no one came out, so the next thing was to look for entertainment. Elder [Joseph Leitch] Dunkley and I started for a Mr. Anderson's, but on our way called at Mr. Chessey's who was glad to have us stay with him. On returning, I looked at the bottom of my feet and found 2 full-grown blisters, the result of over walking.

Friday – 19 November 1897 Breakfast was over at 5:30. We spent the rest of the morning (till daylight) sitting around the fireplace and then started out to call on different families of the district and circulate the news of the meeting we would hold that night in the schoolhouse. We had called on a few families when we came to a Mr. Helton who wished us to stay for dinner and, of course, we accepted. Among other good things that were spread before us, was a "blackberry shortcake." Did we enjoy it? It was just simply out of sight (the part we ate). The afternoon was a repetition of the morning and, about 4 o'clock, reached Mr. Anderson's. We watched them catch, kill and clean a hog. After which, we ate a hearty supper and then made tracks toward the school house, where we were to meet Elders [Frederick Gilbert] W[arnick] and [William James] D[epriest] and hold the meeting we had appointed. We found the schoolhouse bolted up, but a small congregation was standing outside; the work had been done by some bitter opposers we met in the morning who we told where we would hold forth. Nevertheless, some of the old boys got one of the windows up, crawled in and opened the door, so we held a meeting anyway. After the meeting, Elder [William James] Depriest and I came up to Mr. Anderson's while Elders [Frederick Gilbert] W[arnick] and [Joseph Leitch] D[unkley] went over to a Mr. Kerr's.

Saturday – 20 November 1897 Elders [Joseph Leitch] Dunkley and [Frederick Gilbert] Warnick came over to where we stayed and, among the four of us, we decided to leave that neighborhood and go about 7 or [so] mi[les] NE to a place called "Need More." We though we would be able to hold some meetings in their church until after Sunday, but on reaching here, we found the Methodists holding conference and, consequently, we were knocked out again. Elder [Joseph Leitch] Dunkley and I took supper at Mr. Creeche's and then went to the meeting. The meeting was called "A Love Feast." The preacher asked all the Christians in the house to take part, and all that did were to sit on certain seats he pointed out in the front. They passed the sacrament and had a testimony meeting. Elder [Joseph Leitch] D[unkley] and I took part and had a good time. After the meeting Mr. Campbell asked us to come and stay with him.

Sunday – 21 November 1897 Elder [Joseph Leitch] Dunkley and I went toward the church in search of Elders [Frederick Gilbert] W[arnick] and [William James] D[epriest]. We called at a Mr. White's and then a Mr. Mooney and found them not, but, on leaving Mr. Mooney's, met them coming from a meeting. We stood and chatted a while wondering what to do and where to go and finally decided that Elder [Frederick Gilbert] Warnick and I would go out to Mr. Campbell's and in the morning leave for our next appointment (to Rogersville) to meet Elders [John Prier Moore] Aydelotte and [Willard] Gailey. So a handshaking with a hearty "good-bye and God bless" followed and we (Elder [Frederick Gilbert] W[arnick] and I) were off together again. On reaching Mr. Campbell's, we found them just as friendly as ever. After supper a small crowd gathered in and we held a meeting.

Monday – 22 November 1897 At 8 AM we started for Rogersville, going by way of Melindy's Ferry. The river (Tenn[essee] River) was about 200 yards wide where we crossed. After being refused a few times, we got dinner at Mr. r. Coop's who lived about 3 mi[les] from town. On reaching Rogersville, we went to the P. O. for our mail, of which I received none. The next thing now was to look for entertainment. We asked at every hotel and boarding house, but none of them would as much as think of taking us in, so we walked beyond the town still inquiring. We had gone about 3 mi[les], when a Mr. Cooper asked us in and made us comfortable. After supper we held a meeting and had a short talk on the Book of Mormon.

Tuesday – 23 November 1897 About 6 o'clock we were startled by the door flying open and "Hey, ain't you fellows up yet? Breakfast is ready!" After breakfast we were granted the privilege of writing a while so I started to write my history from the time I left home, and about 11:30 we were called to dinner, after which we continued to write till 1 PM and then walked onto Rogersville to meet the Elders. They found us in the P. O. about 3 o'clock. We then separated, Elder [Willard] Gailey and I went down to a friend's place where I continued my writing for a while and then we struck out toward Moorsberg. Night came on so we began to seek entertainment. After being refused 5 or 6 times, we reached Mr. Cook's (the man Elder [Frederick Gilbert] W[arnick] and I took dinner with the day before) who welcome us.

Wednesday – 24 November 1897 Today we reached Moorsberg (13 mi[les]). Stopped at Mrs. rogers for something to eat and while there Elders [Frederick Gilbert] Warnick and [John Prier Moore] Aydelotte came in. Elder [Willard] Gailey and I went up to Mr. Willis' for supper but returned to Mrs. Rogers to engage in a meeting that had been appointed.

Thursday – 25 November 1897 Today was spent visiting around the very near friends the Elders have in this locality. We held a meeting at night at Mr. George Arwood's and then Elder [Frederick Gilbert] Warnick and spent the night at Mr. W. W. Cate's.

Friday – 26 November 1897 We held a meeting (the 4 of us) at Mr. Cate's. After which, Elder [John Prier Moore] Aydelotte and I went up to Mrs. Rogers for dinner and from there started out on a weekly trip together. A young Mr. Merritt took us across the river (Tenn[essee]) and, on our way across, he stopped the boat while I caught mussel (similar to an oyster). We then walked 13 mi[les] to a Mr. Gulley's, held a meeting and went to bed.

Saturday – 27 November 1897 Walked over to another district and stayed at Mr. Purkey's. After going about 2 or 3 mi[les] this morning, we met the other 2 Elders who happened to be going our way for 3 or 4 mi[les]. (Slept under a feather bed.)

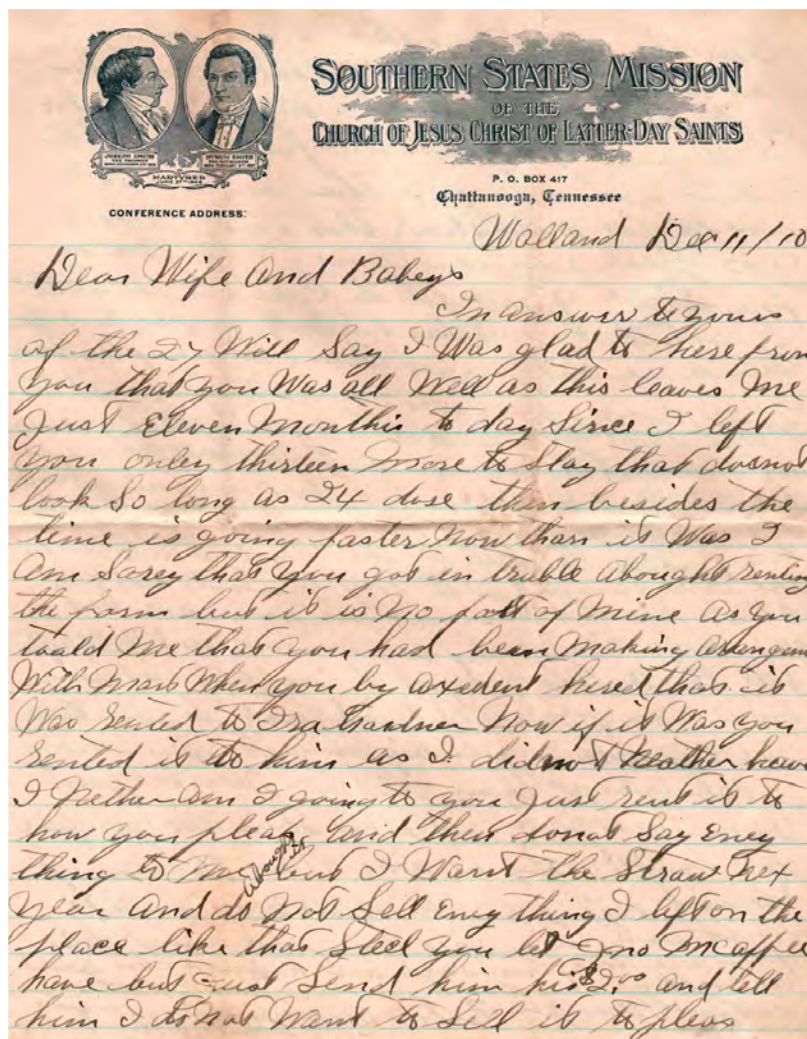
Sunday – 28 November 1897 This morning we went up to where Elder [Frederick Gilbert] Warnick and [Willard] Gailey were holding meetings, attended their meeting in the afternoon and, at night, stayed and filled an appointment while they (Elders [Frederick Gilbert] W[arnick] and [Willard] G[ailey]) went to Grigsby's Chapel. We spent that night at Mr. W. N. Lindford's.

Monday – 29 November 1897 It rained hard all day. In the afternoon we went down to Mr. Wright's but returned at night and held another meeting, where I spoke on a subject for the first time (35 minutes).⁴⁰⁷

Letters of Elder William Fullmer Jr

Mission: January 1910 - November 1911

Elder Fullmer regularly wrote letters to his wife, Fannie, and children in Utah. These letters discuss a variety of topics and contain feelings of loneliness and even frustrations unable to assist with finances at home. Though often mundane, they reveal the challenges and worries of a missionary in East Tennessee and a wife in Utah who are balancing multiple responsibilities on the Lord's errand. There are a total of 107 letters available on Family Search from William Fullmer to his wife, Fannie Verona Whiting. Elder Fullmer baptized two members of the Church during his three weeks serving in Blount County, in December 1910. However, these letters do not mention the baptisms. As a traveling missionary he labored throughout Tennessee and North Carolina. These are his letters he wrote home during his short time in Blount County.



Elder Fullmer's letter to Fannie (11 December 1910)

Letter from Will to Fannie (11 December 1910)*Walland 11 December 1910**Dear Wife and Babeys,*

In answer to yours of the 27, will say I was glad to here from you that you was all well as this leaves me just eleven months to day since I left you, only thirteen more to stay. That doesn't look so long as 24 dose then, besides the time is going faster now than it was. I am sorey that you got in truble about renting the farm, but it is no falt of mine as you toald me that you had been making [illegible] with [illegible] when you by axedent hired that it was rented to Gra. Gardner. Now if it was you rented it to him as I didn't neather have I nether am I going to you just rent it to how you pleas and then do not say eney thing to me about it but I want the straw nex year and do not sell eney thing. I left on the place like that steel you let Jno. Mcaffee have, but just send him his \$2.00 and tell him I do not want to sell it to please, then the nex man that comes along and says that I want toald mine him he could have eney thing which to me for. If I gess you gave Will that letter I sent you about the ranch and I gess he will understand that now I sepose Jno. Green seen that your job that money from Steve Yess. I got the cake and apresheated it and those muffens but had no use, so I sent them home, did you get them. I verrey often send things home but you say nothing about them. I will send you word when I get any garments in time and when I do I want the \$2.00 garments half lile and half wool, but there are good yet and will last untill Spring. I have sent for me another sute of close to work in the city that will make me class enough with my garments and some shirts, ties, and shoes, and one more hat, but I will do city work from now on and will haf to sell the coats, I expect, to complete the mission, but I can work old Bird and the Little Bolley untill your team gets big enough, then mabey I can borrow them. Will you rent me your farm next year and what shair will you give me or will you be like Elder Bobeman of Spanish Fork when he went home his wife would [illegible] with him but turned him from done hay [illegible] that sound all right good enough for a mormon preacher. Well God bless you till we meet again.

*From your loving Husband, Will***Letter from Will to Fannie (19 December 1910)***12 19 10 – Wallant Blount Co**Dear Wife and Chickes,*

Just a line in answer to yours of last Fryday. Was glad to here from you that you was well and happy as this leaves me the same. Landy Foster has been released. I toald you I had a lad from old Mexicow just like Marion Whiting, but I will change new years, then I will have one of the best Elders in the Southern States Mission. We will go to Knoxville for the winter and may stay there the rest of the mission. No you and the boys will not go after wood but you send to Charlston for 2 more tones of coal. And you have asked so meney times about getting me some garments. So how you can get me some and mark them. And by that time I will send for them. Get the \$2.25 half lile and half wool. I do not know the sise. Get them at Charlston Coat and get the sise that Jno. Edwards wars. If you send for them, ask the Bishop Garff or Fraughton for the sise they ware and get the same sise. Now do not get cheap ones, because they will not last. Now do not send them untill I send for them. I will send for my over coat and you can send them together. I have answered all the letters I have received from my mother and all other people only one to hollie and one to Geo. But you rember I wroat to you

on the back of a letter from the Southern States and toald you that was all the letter I got. Well there was one from ma and one from marrey, they were returned to Chatt[anooga] then they sent them to me and I got them Saterday before last. So that one was what they she had reference, I gess. Well be sure and get the garments and mark them so they will be ready to send when I send for my coat. I do not nead them now, but just so they can be sent to gether. Now do not send them untill I give you orders. Geo. Gardner had come down here he would had good enough edjucation. I have not good eney edecation and they are feeling me in the city to preach to the city people. You tell Sister Gardner that I said George had plenty of edecation to do what the Lord wanted him to do or he would not have called him. For her to tell Geo. not to pay eney atension to to such. Read this here, Jno. 7th Chapter and 14 15 verse also 16. Tell him to seek and, yes, the spirit of the Lord. Do not fear men but fear the Lord, and most but not least, to remember the Lord in seacret and he will remember him. Only I say this because I have proven it and know that the Lord will here and answer prayrs. Well sweet heart, how are you coming by? How are you better of with out a man to jaw you around? Yess, I got the cake all right and apreshated it and sorrey you did not send me one for xmas but you can for nex xmas. Then I will come home just think I have started on my 49 [illegible] 104. Will be all I haf to send in just 33 more which means that meney weeks then one week to get home, which will just mean 56 weeks from nex Sunday and I am [illegible] to be home, if I can get a release. So just get ready to meat me in the dor way. I will not meat you eney where else. Remember 36 weeks from Sunday. Well good by for the time and I ask the Lord to bless you till we meat again.

In the prayers of your loving husband, Will

Letter from Will to Fannie (21 December 1910)

Dec 21 [1910]

Mary Ville Blount Co.

Dear Wife and Chickeys,

This leaves me well and happy as can be in the big city of Mary Ville and will start to canviss in the morning. Will stay here a few days and then go to Knoxville. So I will have all city work from from now on. The place we are staying now will cost us \$4.50 per weeke, but we will get a cheaper place in Knoxville than this one. I will haf to. Now do not go with out what you need on acount of me being in the city. Remember if it dos cost us Old Pony and Lark, there is two coalts coming on to make us a team and can we use our money in eney better shape than to fill a mission. I am apt to aple for a nother mission when this one is field, as I like the work so well. So you must not get the blues if I had the money to keep you and my self I would like to quallefy for and then take a ten year mission of of a mission. Does that sound out of reason? You said you wanted a good missionary to come home for your husband. That would make a good one. Would it not abought 12 years in the missionary field. And mabey I could talk ten or fifteen minutes. Hay Ross and Dick, will you take care of moma while I am gone? Albert and Howard, can you help now? What abought you girls? What can you do? Can you help a little? Doant it make you feal proud to think you have a father in the field preaching the gosple to the world? Yess of corse it dose and how moma dos it not make you feal just a little bit happy to think you have hub you companyon on the alter he that finds his life shall lose it but he that looses his life for my name sake shall find it. So he that forsakes all father mother brother sister wife or children lands home for my name shall have a hundred foalds and life eternall. Matt 19-29. Well sweethart, if I am away from you I love you just the same and if I get life eternal so do you and we

both go together. Well I must get to studying an empty spring will not run eney watter and you can not draw eney ought of a dry well. So let us fill the spring with knowledge that we may draw ought when it is needed. Well, good night. Do not let the bugs bight. Merry xmas and a happy new year.

From you loving father and husband, Will

Letter from Will to Fannie (23 December 1910)

Dec 23 1910

Mary Ville Blount Co.

Dear Wife and children,

In answer to yours of 15 & 17, also the one that I never got at Bobble Springs. Was glad to here from you that you are well. I am happy as this leaves me the same. Was glad to here you had reseved the money all ok from both Steve and Uncle Lon. Now you letter was not plain on Uncle Lon but I thought it was \$110.00 one hundred and ten dollars. Is that it? If it is that would all right. Now if that is the case you had better let Bro Jensen have \$200.00 untill we need it if he will pay per cent he cand pay it by \$50.00 at a time and this will help out. Be sure and pay tithing on old Dick [illegible] is in Putnam Co in the RR. It has been raining to day and I have not been canvasing. Have spent all day reading and writing letters. What do you mean by a Southern girl? You haven't been thinking that I was in love with someone else did you? If so, you are fooled, as I am only in love with you. The girls have left my mind and I think of you onley. I am enclosing some cards. Save them, to of them are xmas cards and read that pretty verse on the other side. Them you said it only cost 35 cents to send my coat. How do you know? I thought it would cost \$2. I will know in a day or two whether I will need it or not. There is not eney nuse. How dos people treat you? I know that those out of the church treate you all right, but how abought those in or the religos class? Do they treat you en diferant just becace they dislike me and you tell me how you are treated good or bad. And then do not take or pay eney atenson to what people say. We are not depending on men but on our Heavenley Father and he has bless us and will bless us if we are faithfull to his caus. So just seek the Spirit of the Lord and let us do our duty then we will be successful in our undertakings. Remember ever since we have been married, [illegible] has been trying to put a damper on what I do if is the Spirit of the devil trying to stop or discorege, but we must not let him [illegible] did not come to those who deserved it in this life. So if you do not get reconized as a missionary wife, just get right alone just the same and do not complane. After while those who look down on you now will look up after while. God bless you and take care of you.

In my prayer, Will

Journal of Elder Cliff Robertson

Mission: December 1913 - January 1916

[Elder Robertson left on the train for his mission December 10, 1913. He arrived at the mission home in Chattanooga and began laboring.]

Funeral service for Sarah Garland

[Thursday] – 22 January [1914] Left Chattanooga [at] five o'clock in the morning. Arrived at Knoxville [at] nine o'clock and found the elders off attending a funeral service [for] Bro[ther Joseph John Calvin (JC)] Garland's [wife, Sarah Margaret Cauble].

[Friday] – 23 January [1914] Received a new elder at Knoxville, Elder [Elmer Ephraim] Frasure [TN: Frasier] of Clinton, Utah.

[Saturday] – 24 January [1914] We saw some of the city but I was sick to my stomach, therefore we didn't run about very much. At night, Elders Morler and [Frank] Sullivan came from Walland holding Sister [Sarah Margaret Cauble] Garland's funeral.

[Sunday] – 25 January [1914] Held two meetings and had a very joyable time.

[Monday] – 26 January [1914] We went out tracting, Elders [Frank] Sullivan, [Elmer Ephraim] Frasier and myself. We separated in several sections and commenced our labors. I did fairly well and had given my last tract away and entered into a discussion on the gospel with two ladies (I thought). I was doing very good considering who was talking to tem. They had me cornered on polygamy, when the other two elders came up who had finished their tracting and was hunting me. They took of the spat and soon got the best of them, which was too much for them, and told us to get out, which we could not do fast enough, so she tried another method. She threatened to kick Elder [Frank] Sullivan in the lower jaw if he didn't get out of the lot, but he was hunting the gate as fast as possible and her at his heels where they reached the sidewalk. She was not satisfied with his progression, so she picked up a club and hit him with it and knocked his books out of his hand. By this time, I was around the corner picking a clear road for my retreat.

[Tuesday] – 27 January [1914] Went tracting and got along fine.

[Wednesday] – 28 January [1914] The day to go down in my history as being the day of the sale of my first Book of Mormon and also a little book and found a lady that was interested in our teachings and held a meeting at night.

[Thursday] – 29 January [1914] Today I was for the first time in the mission field and tracted half of the way.

[Friday] – 30 January [1914] We tracted part of the aristocratic part of Knoxville.

Saturday – 31 January [1914] Was a very miserable day and we did not tract.

Sunday – 1 February [1914] The day of rest. We, Elders [Frank] Sullivan and Marler and [Elmer Ephraim] Frasier and myself, held four meetings – one at Bro[ther] David [Hamilton] Smith, Frost's, Evans', and Andy [Johnson] Smith's, and enjoyed the day very much.

[Monday] – 2 February [1914] A very success[ful] day tracting.

[Tuesday] – 3 February [1914] Today, we lost one of our dear friends. Elder Marler, a man everyone loved. He made friends everywhere.

[Wednesday] – 4 February [1914] An exceptional good day of tracting at Knoxville (West side).

[Thursday] – 5 February [1914] Held a meeting at Chittum after a good day's labor and at night set up all night with Sister Chittum's little boy who was sick with pneumonia.

[Friday] – 6 February [1914] Did some tracting, but very sleepy.

Saturday – 7 February [1914] The clean up day and wash day, both clothes and body.

Sunday – 8 February [1914] We held a very good meeting at Bro[ther] David [Hamilton] Smith's at Knoxville.

[Monday] – 9 February [1914] We had a little experience with a man who was poisoned or drunken.

[Tuesday] – 10 February [1914] Stormed most all day, couldn't get out.

[Wednesday] – 11 February [1914] Weather favorable and we did some canvassing.

[Thursday] – 12 February [1914] Today I sold a small book to a Catholic family after a long conversation.

[Friday] – 13 February [1914] Stormed all day, so we studied.

[Saturday] – 14 February [1914] Elders [George Alma] Sampson and [Archa Willard] King arrived here at Knoxville from Crossville.

Sunday – 15 February [1914] Held four meetings.

[Monday] – 16 February [1914] Tracted most of the day.

[Tuesday] – 17 February [1914] Also a good tract report.

[Wednesday] – 18 February [1914] Elder [Archa Willard] King left for Chattanooga and I changed from Smith's to Hayne's boarding house. Sold 2 little books, 40 tracts, and held a meeting at a new friends, Bro[ther] and Sister Miller's.

[Thursday] – 19 February [1914] Stormed all day, couldn't work.

[Friday] – 20 February [1914] Today we received our mail and oh what a happy day is mail for a young elder.

Saturday – 21 February [1914] General repairing.

Sunday – 22 February [1914] We held three meetings, two at [Andrew Johnson] Smith's, [David Hamilton Smith's] and one at Frost's.

[Monday] – 23 February [1914] Raining today and not able to work.

[Tuesday] – 24 February [1914] Very cold but did some tracting.

[Wednesday] – 25 February [1914] Today we gave away about 40 tracts, sold a book each, and it began to snow, so we visited some friends, and on our way to see our friends, [East Tennessee Conference] Pres[ident Frank] Sullivan said that 16 months from today I would be able to preach an hour. I am going to put him to the test. If so, it will be worth a new hat.

[Thursday] – 26 February [1914] A very successful day tracting. At evening held a meeting with a preacher.

[Friday] – 27 February [1914] Received our mail and did our tracting and held a very good meeting at Bro[ther] Chittum's.

Saturday – 28 February [1914] Visits with friends and saints.

Sunday – 1 March [1914] Held meetings at Bro[ther] Smith's and new Smiths.

[Monday] – 2 March [1914] Very cold and not able to tract.

[Tuesday] – 3 March [1914] Very successful day tracting.

[Wednesday] – 4 March [1914] Stayed in and studied. It was raining too miserable to work.

[Thursday] – 5 March [1914] Raining, not able to tract but held two meetings at Davis' and the preacher.

[Friday] – 6 March [1914] Fair and at work again. Meeting at Cheetum's.

Saturday – 7 March [1914] Tracted about two hours.

Sunday – 8 March [1914] Held three meetings at D[avid] H[amilton] Smith's and one at Bro[ther] Frost's at evening.

[Monday] – 9 March [1914] Miserable day. Making our reports and studying most of today.

[Tuesday] – 10 March [1914] Two o'clock, began work. We did 3 hours of tracting. In the evening, we held a meeting at Bro[ther] Lee's on "Flagpole Hill," many present. After [the] meeting, we was asked (sic) to administer to a lady suffering with her head, whom we had never met. We did, and she immediately was relieved of her pain. Then my companion, Elder [George Alma] Sampson, and I set up all night with a dead man and read the Book of Mormon.

[Wednesday] – 11 March [1914] The morning after the night before, trying to sleep, and raining pitch forks. Meeting at Bro[ther] Miller's.

Funerals of Sister Jane Davis

[Thursday] – 12 March [1914] More favorable today and able to resume our labors as usual. Held a meeting at Bro[ther] Eddington's and, after the meeting, sat up all night. Elder [George Alma] Sampson and I with Sister [Jane McClanahan] Davis.

[Friday] – 13 March [1914] Resumed our labors, though very sleepy.

[Saturday] – 14 March [1914] Tracted about two hours.

[Sunday] – 15 March [1914] Set up all night with Sister [Jane McClanahan] Davis. Held two meetings.

[Monday] – 16 March [1914] Tracted out in North Knoxville. Sold Book of Mormons (sic). Sister [Jane McClanahan] Davis died. Elder [George Alma] Sampson and myself set up with Sister Lawsen and Evans.

[Tuesday] – 17 March [1914] Held funeral services of Sister [Jane McClanahan] Davis at their home.

[Wednesday] – 18 March [1914] Went out to Walland, Elder[s] [George Alma] Sampson, [Frank] Sullivan, [Elmer Ephraim] Frasier and myself, to hold another funeral services of Sister [Jane McClanahan] Davis. Two meetings at night.

[Thursday] – 19 March [1914] Took up our usual labors.

[Friday] – 20 March [1914] Mail day again and all is well with a coat of snow of 9 inches.

[Saturday] – 21 March [1914] Too much snow to work.

Sunday – 22 March [1914] Held our meetings as usual at Bro[thers] Smith's and Frost's.

[Monday] – 23 March [1914] Bright summer day. Tracted out at Oakwood. Sold two books.

[Tuesday] – 24 March [1914] Held meeting at Andy [Johnson] Smith's. Canvassed back home, Hayne's House.

[Wednesday] – 25 March [1914] Spent two hours tracting at Oakwood. Meeting at Evans'.

[Thursday] – 26 March [1914] Elder [Frederick Montgomer] Bird came today from Virginia, six months old [TN: six months in the mission].

[Friday] – 27 March [1914] We washed our clothes. Tracted. Held [a] meeting at Cheetum's.

[Sunday] – 29 March [1914] Raining but we held our meetings. I sold a song book to Sister Smith's aunt – 25 cents.

[Monday] – 30 March [1914] Today, Elders [Marion George] Stephens, [Orson Marion] Sprague, [Elmer Ephraim] Frasier and [Frederick Montgomery] Bird left Knoxville for the sticks. Raining.

[Tuesday] – 31 March [1914] Still at the Haynes House, 506 1/2 Market Street, Knoxville.

[Wednesday] – 1 April [1914] APRIL FOOL. Raining.

[Thursday] – 2 April [1914] Tracted the aristocrats of East Knoxville. Every other door was slammed in our face.

[Friday] – 3 April [1914] Canvassed West Knoxville. Beautiful day but a little windy.

Saturday – 4 April [1914] Elder [Frank] Sullivan and I went down to administer to Sister Chittum and her son. On our way back, we visited the Tenn[essee] Marble Produce Company.

Sunday – 5 April [1914] Took dinner with Chittums. Held two meetings.

[Monday] – 6 April [1914] Today, Elder [Frank] Sullivan left for Bro[ther David Lafayette] Whitehead's for a few days.

[Tuesday] – 7 April [1914] Elder [George Alma] Sampson and I did our daily tracting. Held a meeting at [the] Lees.

[Wednesday] – 8 April [1914] Very cold and disagreeable, so Elder [George Alma] Sampson and I did not do any tracting but held meeting at Bro[ther] W. H. Miller's, 1123 Alex.

[Thursday] – 9 April [1914] I tracted forenoon and afternoon to make up for yesterday. 2 books.

[Friday] – 10 April [1914] Mail day. Received a letter from Lila, first for a year. Did our tracting in Central Knoxville. Held [a] meeting at Chittum's.

[Saturday] – 11 April [1914] Today, I got mine and a little bit more from a young preacher from Johnson's Bible College (a law – forgive me, I knew not).

Sunday – 12 April [1914] Held two meetings. One at Brother Lee's and one at Frost's.

[Monday] – 13 April [1914] Elder [Frank] Sullivan and I spent four hours tracting in Oakwood. At evening, held [a] meeting at Bro[ther William Houston] Davis' – Elders [George Alma] Sampson [and Frank] Sullivan.

[Tuesday] – 14 April [1914] We all tracted out at Oakwood and, on our way home, we got caught in a thunder shower.

[Wednesday] – 15 April [1914] Rained all day. Did no work. Elder [Frank] Sullivan left us in Knoxville [at] two o'clock. Held [a] meeting at Bro[ther] Miller's, 1123 Alexandra St.

[Thursday] – 16 April [1914] Weather fair and at work. Gave away 70 tracts. Sold two little books. Sister Miller gave Elder [George Alma] Sampson and I each 30 cents.

[Friday] – 17 April [1914] Left Knoxville and went [to] Maryville. Started with Bro[ther] C[harles] H[arrison] Russell.

[Saturday] – 18 April [1914] Sat with Bro[ther] C[harles] H[arrison] Russell.

[Sunday] – 19 April [1914] Held [a] meeting with Bro[ther Charles Harrison] Russell.

[Monday] – 20 April [1914] At Bro[ther Joseph] J[ohn] C[alvin (JC)] Garland.

[Tuesday] – 21 April [1914] Still at Bro[ther Joseph John Calvin (JC)] Garland. Did some right smart fishing.

[Wednesday] – 22 April [1914] Distributed some tracts. Helped erect Sister [Sarah Margaret Cauble] Garland's tombstone at Walland.

[Thursday] – 23 April [1914] Elder [George Alma] Sampson and I helped build Bro[ther Joseph John Calvin (JC)] Garland build [a] fence.

[Friday] – 24 April [1914] I helped build [a] fence [in] forenoon. Elder [Elmer Ephraim] Frasier came from Chattanooga and held [a] meeting.

[Saturday] – 25 April [1914] Today, Elder [George Alma] Sampson left me, and Elder [Elmer Ephraim] Frasier took his place. I now begin as senior comp[anion].

[Sunday] – 26 April [1914] Elder [Elmer Ephraim] Frasier and I held [a] meeting at Mr. Murphy on Bro[ther Joseph John Calvin (JC)] Garland's farm.

[Monday] – 27 April [1914] We began our work. We walked from Millers Cove to Cades Cove. 16 miles and canvas[sed] on our way.

[Tuesday] – 28 April [1914] We canvassed Cades Cove and held [a] meeting at Bro[ther] Sam[uel Patterson] Harmon's. Caught a big trout.

[Wednesday] – 29 April [1914] Walked from Cades Cove to Townsend, 12 miles. Canvassed on our way (in rain).

[Thursday] – 30 April [1914] Canvassed Townsend. Went through saw mill. Sold another Book of Mormon.

[Friday] – 1 May [1914] Walked from Townsend to Bro[ther Joseph John Calvin (JC)] Garland's. 14 miles.

[Saturday] – 2 May [1914] At Bro[ther Joseph John Calvin (JC)] Garland's all day.

[Sunday] – 3 May [1914] Held [a] meeting at Mr. Murphey on Bro[ther Joseph John Calvin (JC)] Garland's all day.

[Monday] – 4 May [1914] Elder [Elmer Ephraim] Frasier and I walked from Millers Cove to Bro[ther David Lafayette] Whitehead's at Rasar about 15 miles in the rain.

[Tuesday]- 5 May [1914] Held [a] meeting with Bro[ther David Lafayette] Whitehead's [family].

[Wednesday] – 6 May [1914] Left Bro[ther David Lafayette] Whitehead's for our first day canvassing for entertainment. Ate dinner with Mr. (Dr.) Robins. The following afternoon, walked about 12 miles and stayed with Mr. McCroy Ben. Field R.D. #1.

[Thursday] – 7 May [1914] Arrived at Bro[ther Charles Harrison] Russell's.

[Friday] – 8 May [1914] Left Maryville for Knoxville.

[Laboring outside Blount County]

[Friday] – 23 October [1914] Mail day. Held priesthood meeting and we were appointed our new fields of labor. Elder [William Stanton] Hamblin and I was assigned (sic) Blount [County] and other joining [areas]. Elder [William Stanton] Hamblin and I left Mr. James Torbett at 207-3 Avenue and arrived at Marysville (sic) at 4 o'clock.

[Saturday] – 24 October [1914] Elder[s] [Samuel Erven] Rockwood and [Elmer Ephraim] Frasier left for White Co[unty].

[Sunday] – 25 October [1914] At the IngleSide Hotel studying.

[Monday] – 26 October [1914] Commenced our work in Blount Co[unty], west of Marysville (sic) among strangers. Met with many good people and left much literature, 1 book. Stayed along with Mr. Davis, one mile west of Ahwick switch.

[Tuesday] – 27 October [1914] Another successful day making friends and leaving literature. We tried to hold a meeting at Friendsville unsuccessful. Stayed all night with Mr. Grague, two miles northwest of Friendsville.

[Wednesday] – 28 October [1914] This morning we left Mr. Grague's, we were invited back and was given (sic) our dinner to take with us. Last night was our first frost in this part of Tennessee. We met the same good success as usual and found a good place to stay, although it was late and getting cold. Mr. Love.

[Thursday] – 29 October [1914] Today, we walked into Maryville, about 7 miles. We got there at 2:30, then took a course northward and, it being late, commenced canvassing for entertainment among the well-to-do farmers and received rather cold treatment, except one home where the gentleman sympathized with us and gave us each 25 cents. Awe, then continued on our journey. We walked a few miles farther and found shelter.

[Friday] – 30 October [1914] After a good nights rest, we are to work again and rejoicing over our many blessings. We walked into Maryville again to get our mail and hear Gov[ernor Ben Walter] Hooper speak at Engleside Hotel.

[Saturday] – 31 October [1914] Walked to Bro[ther Joseph John Calvin (JC)] Garland's from Maryville, 10 miles.

[Sunday] – 1 November [1914] We received word that Bro[ther John Goulder] Harmon was very ill, so we went immediately to see him. While there, we held a meeting and also one at Bro[ther Joseph John Calvin (JC)] Garland's after we returned back.

[Monday] – 2 November [1914] Today I went to Walland for Bro[ther Joseph John Calvin (JC)] Garland after nails.

[Tuesday] – 3 November [1914] Helping Bro[ther Joseph John Calvin (JC)] Garland as his barn, feed, and most all his farm implements, were burned. Elder [William Stanton] Hamblin went to Maryville to get his check cashed.

[Wednesday] – 4 November [1914] Still busy hauling corn.

[Thursday] – 5 November [1914] Studying and helping on the farm.

Friday – 6 November [1914] Received our mail.

[Saturday] – 7 November [1914] Finished hauling corn and sent off our reports and washed.

Baptisms of Whitehead family members

[Sunday] – 8 November [1914] Studying and resting up for Monday's hike over the hills to the Happy Valley to Bro[ther David Lafayette] Whitehead's.

[Monday] – 9 November [1914] Today, it rained, so we could not get off, so we helped dehorn cattle and study.

[Tuesday] – 10 November [1914] Weather fair and we are at work again. Walked to Bro[ther David Lafayette] Whitehead's, canvassed our way. Held a meeting in the evening.

[Wednesday] – 11 November [1914] Today, we are making arrangements for baptizing Sister [Mary Lucinda Teffeteller] Whitehead and children: [Stella May Whitehead, Rhoda Anna Whitehead, and Cora Elverta Whitehead].

[Thursday] – 12 November [1914] Today, we visited about in Happy Valley and stayed with Garden-er's folks.

[Friday] – 13 November [1914] Back to Bro[ther David Lafayette] Whitehead's.

[Saturday] – 14 November [1914] Helping gather wood as it is too stormy to travel. Held a fine meeting.

[Sunday] – 15 November [1914] Today, raining but, nevertheless, in the midst of the showers, we dammed the creek and got sufficient water to baptize. Sister [Mary Lucinda Teffeteller] Whitehead and her three daughters, [Stella May Whitehead, Rhoda Anna Whitehead, and Cora Elverta Whitehead], were baptized by me. Also caught a big fat [o]possum, but did not eat him. It was my first experience and was very successful.

[Monday] – 16 November [1914] Today, we walked from Bro[ther David Lafayette] Whitehead's at Rasar to Mr. Powel's at the Chestnuts Flats. About 16-20 miles through an uninhabited country of mountains covered with dense woods of beautiful scenery.

[Tuesday] – 17 November [1914] Today, we left Mr. Powell [at] six o'clock and cold enough that we almost froze and canvassed to Bro[ther] Sam[uel Patterson] Harmon's.

[Wednesday] – 18 November [1914] We canvassed the upper end of the cove, had a number of gospel conversations. One man who was a strong believer in predestination and I was obliged to tell him he did not believe the Bible. He was shocked by my statement, but nevertheless I spoke the truth. [Chapter] 15 of Corinthians: "In Adam all die even so in Christ all are made alive."

[Thursday] – 19 November [1914] Walked to Townsend and canvassed the people the second time. Found the Hicks folks well, [Eliza Lee Hicks and Rachel Tennessee Hicks].

Death of Sister Mary Jane Davis Harmon

[Friday] – 20 November [1914] Last night we had the largest snow and the most home like since I came south. We received our mail then walked to Bro[ther Joseph John Calvin (JC)] Garland's in the snow. When we arrived, we got the word that Sister [Mary Jane Davis] Harmon was dead.

[Saturday] – 21 November [1914] We got Bro[ther Joseph John Calvin (JC)] Garland's team and took Sister [Mary Jane Davis] Harmon to the graveyard. There we held the services, a very cold day.

[Sunday] – 22 November [1914] Spend (sic) the day studying by the old fashioned fire place.

[Monday] – 23 November [1914] Went to Will[iam Silver Edward] Garland's over the mountain from his father's, [Joseph John Calvin (JC) Garland].

[Tuesday] – 24 November [1914] After a very pleasant and joyable visit with Will[iam Silver Edward] Garland], we left for conference, first walking to Maryville, 8 miles, then to Knoxville. On the trains there, met Elder [Jorgen Peter Emil] Rasmussen from Denmark. From there, to Chattanooga, where we met all the elders of [the] East Tennessee [Conference] and also [the] Ohio [Conference], Virginia [Conference], and [the] Kentucky [Conference].

First Presidency visit to Chattanooga

[Wednesday] – 25 November [1914] Today, we heard our Pres[ident] of the Church, [Joseph F. Smith], and his counselors, [Charles W. Penrose and Anthon H. Lund], address a large crowd at the Lyrie Theatre. The service was very pleasing to all present.

[Thursday] – 26 November [1914] Thanksgiving day in the south. I had one meal for my feast but several spiritual feasts from the presidency of the Church. Year from today I was at Salt Lake attending a football game between the Aggies and the U[niversity] of U[tah]. Where will I be a year from today?

[Friday] – 27 November [1914] Spent today in Chattanooga.

[Saturday] – 28 November [1914] Left for Cleveland. Stayed with Bro[ther] John Crye.

Sunday – 29 November [1914] Raining. Not able to get about to hold meetings.

[Monday] – 30 November [1914] Visited as it was story. Could not get out to work. Held [a] meeting at Br[other] Jones'.

[Tuesday] – 1 December [1914] Got in one hour canvassing. Gave away 40 tracts. Very successful.

[Wednesday] – 2 December [1914] Good weather and able to work again. Staying with Bro[ther] Crye.

[Thursday] – 3 December [1914] Storming all day and muddy.

[Friday] – 4 December [1914] Still raining and have been (sic) for a week. Only studying.

[Saturday] – 5 December [1914] Still very bad weather and we are anxious to get to work.

Sunday – 6 December [1914] Raining all day. Held a sacrament meeting at Bro[ther] Crye's. All [is] well.

Monday – 7 December [1914] No rain for a few hours and we took advantage of the opportunity and canvassed an hour or so and sold one book and gave away 40 tracts.

[Continued laboring outside Blount County remainder of mission]

Journal of Elder LeRoy Palmer

Mission: March 1935 - March 1937

Arrival to Mission Home in Salt Lake City

[Sunday] – 17 March 1935 I arrived at the mission home last night. I have spent the day in class work. I have been very much inspired by talks from Br. Taylor and David O. McKay. Br[other David O.] McKay impressed us very strong on what our duties as a missionary are. The last talk for the day was a talk by President [Heber J.] Grant. He encouraged us to keep on trying and not get homesick. He tells us that we are no older than we think we are. We need life and energy to be able to accomplish anything while we are out.

[Monday] – 18 March [1935] This is the second day in the mission home. We have had instructions on M.I.A. work, Priesthood work, music and various other things pertaining to missions. I have spent two days here and haven't yet felt sure just what it is all about. I have been selected as assistant group leader over our group. The group consists of Elders Nielson, [Howard Johnson] Fuhrman, [Kenneth Heber] Edwards, Buckley, [Charles Ovid] Butterfield and myself. We are having to conduct our part on a program, which will be conducted in the home next Monday. We have a fine group and I am sure we are going to enjoy each other while here.

[Wednesday] – 20 March [1935] Here it is, the evening of the third day at the mission home. We have had some very fine instruction on various points on the gospel. At noon we had our first missionary picture. I also received my first letter from home. It told of how blue the boys got when they thought of me being gone. I wonder if they felt half as blue for me as I have for them. We have just been having our first private singing lesson in our rooms. I feel my weakness in ability but committed this day to obtain a certain degree of success before I return home. I am enjoying my associations with the fine group of elders here.

[Thursday] – 21 March [1935] We spent the day in session at the mission home. I received a letter from D[ave] E. Heywood which was very good. He said he had a lot of hope for me and that he knew I would make good. He said if he could find room for me with his company when I came back he would sure give me the chance.

[Friday] – 22 March [1935] We did not hold any sessions in the mission home today. We went over to the temple and went through. This is the first time I ever went through a temple. I was sure impressed with the grandness of the thing. I received many covenants today which I am sure will make me better if I live up to them. I put the LDS garments on today for the first time. I hope I will never break any of the commandments which goes along with them.

[Saturday] – 23 March [1935] We took a bus at 8 o'clock this morning and made a tour of the city. Some of the things we learned about are as follows. Utah was settled 86 years ago. We found that Jack Dempsey built a home in Salt Lake for his mother. The city is divided into four districts. A group which is the high class residents' district, then a group which is the apartment house district. A group which is the stores and small businesses. A group which is the wholesale group. There are now enrolled at the University of Utah 35,000 students. The tax rate in Salt Lake City is \$3.76 on a hundred dollars. The average amount of water used in the cities of the world is 86 gallons a day while the average for Salt Lake City is 200 gallons per capita. The streets in Salt Lake are 132 feet wide, leaving 16 feet on each side for sidewalks. There are 16 parks in Salt Lake from 20 to 100 acres in size. In 1886, the US Government passed a law that people would have to stop living polygamy and promised for the wives to be taken care of but there was only one woman who accepted the offer. Brigham Young died in 1877. There are all the traces and relics of Brigham Young preserved in the beautiful capitol building which cost the state 2.7 million dollars. Forty percent of the [Salt Lake City] population is Mormon. One of the rugs in the capitol building cost \$6,000 and weighs 1,300 pounds. We also went through the tabernacle today. We were given a lot of information concerning it. Some of the following is part of it. There are 7,000 pipes in the organ in the tabernacle. We stood in the back over 200 feet away from the front and a pin was dropped so we could hear it from where we stood. In January 1841, Joseph [Smith] gave notice that the ordinances and ceremonies of the priesthood were ready and completed for use. One year later he joined the Masonic Lodge or in 1842. We were instructed that the Church was not recommending any brand of garments. That all garments should have sleeves to the elbow and good body covering and legs to the knees and be properly marked.

[Sunday] – 24 March [1935] I am here alone in the mission home. All the other fellows have gone home to see their folks. I am waiting for Uncle John Gibbons who has invited me out for dinner and is going to show me out around the country today. I will write more when I found out what I am going to do. I have been out to dinner with Uncle John. He also hauled me out to Magna where I saw his daughter and her husband and baby. I attended a funeral of a blind man who has been blind for 26 years. The funeral was quite interesting. They told of how this man had learned to read even though he was about 50 when he was stricken blind. After that we came into town and attended a show, Gold Diggers of 1935. It wasn't so bad, but I have been to shows I like better. After the show, Uncle John brought me back home.

[Monday] – 25 March [1935] In the forenoon today we had our regular class work. At one thirty we were again taken through the temple. I went through the temple for Thomas Hansein. The services were beautiful. I though I shall always remember them. I hope the Lord will always be with me as he seemed to be with that group of temple workers. The last class of the day after we had come from the temple was conducted by Levi E. Young who talked on prophets and prophecies of the Old Testament. He said knowledge is a part of you and it is not knowledge until it has become a part of you. We only learn by doing. That is the reason a good missionary makes so much progress. That is what makes so much knowledge become a part of him.

[Tuesday] – 26 March [1935] We have had another full day of meetings. The meeting that has inspired me above all others was the one given by David O. McKay on the 12th Article of Faith. He explained how important it was for us to live up to what that one article implies. He told us if we would keep the law of kindness, the world would not be as it is today. He told us while we were on our missions to seek after everything that was good in the way of shows, plays, musicals and art. But to shun the common and vile things. To never even in our rooms tell dirty stories. To be a prince wherever we go so that our radiance will shine and attract others to the truth. We had

another meeting this evening with David O. McKay giving the lecture. He gave us a list of the writers of the New Testament. He had them state why they thought that Christ was really crucified. He gave pretty good proof that Christ was killed by men and that he would atone for the sins of man. His testimony gave as though it were the prophets themselves is very [compelling] and I believe I will always remember it.

[Wednesday] – 27 March [1935] We have purchased our tickets now and have been set apart ready for our service. Melvin J. Ballard set me apart for my mission. These are some of the things he said to me. He asked God's blessing to accompany me and for me to be faithful. He said that if I would think missionary work the last thing at night and the first thing in the morning and be prayerful that I would have angels on my right hand and angels on my left hand to direct me on my way. For me to always heed their warning because there would be nothing in the way of danger in which I would encounter that I would not be warned about before hand. He said if I was faithful and prayerful that my voice would cut the souls of the righteous in heart and they would listen to me and the wicked would tremble and never forget me. Then he dedicated me to the work of a missionary and set me apart to do good work among men.

Travel to Mission Office in Kentucky

[Thursday] – 28 March [1935] We spent the forenoon in getting ready to make our departure for Louisville, [Kentucky]. We bought our tickets in the forenoon. I bought a tie and received a hair cut which we made me ready for my long journey. In the afternoon we entertained ourselves very well by putting up a lunch. It being my first attempt at doing so; it was a rare feast. At 10:30 we left the station in Salt Lake City. We were unable to sleep at all the first night.

[Friday] – 29 March [1935] This was one day in my life in which I spent the entire day and night on a train. I hope it is some time before I have to spend another. We went from Utah into Colorado, from Colorado into Wyoming, down through Kansas into Kentucky. We saw mile after mile of desert land. We also saw a few farms that looked as if they might be prosperous. Along toward evening we arrived in a dust storm which was almost suffocating. The wind blew and the dust came with it all afternoon and evening. The ride was anything but a pleasure. The only thing I had for diversion was a conversation I had with a fellow. He asked me where I was going. I told him we were missionaries and were going out for two years and spend our own money and time. He couldn't conceive of it but he was very congenial and said he knew I would do some good and for me not to let anybody put anything over me. I will have to admit that I missed an opportunity to tell him of our principles because I did not know how to do it.

[Saturday] – 30 March [1935] Continued on our way to Kentucky with very little change until we were almost to St. Louis. It began to rain and was raining when we arrived at 4:05 PM. We had from then until 2:40 to spend in St. Louis. We got a taxi and took in the Mississippi River, bought dinner and took in a show which took up all the time while there. I was very disappointed with the city and was more than glad when 2:30 came and we boarded the train for our final run to Kentucky at 10:34. I spent the time in sleep to a good advantage.

Mission Office in Kentucky

[Sunday] – 31 March [1935] I arrived in Louisville at 7:05 AM to greet the cheery face of Deryl [Denham] Shumway and two of the lady missionaries, Sister [Norma] Bingham and Sister [Hazel

Margarite] Carmack. We were very heartily welcome and driven to the mission home, where we obtained breakfast and made ready for Sunday School. At noon I was invited to the home of Rile Jennings, where again I was welcomed and given a very good dinner. Before and after dinner we talked about the old town and I told him all the developments that were going on back there. After we had talked over all I knew he took me out for a ride to see the city. I wasn't satisfied with what I could see in a car so when we arrived at the airport, Argyle and I chartered an airplane and went for a ride over the city. It is a beautiful place and from the air I was especially pleased to view it. I attended meeting in the evening and gave my first speech which wasn't much.

[Monday] – 1 April [1935] This day was not a day for events. I arranged for my transportation to Tennessee and prepared to leave. I made a trip to the depot with Elder [Howard Johnson] Fuhrman who has traveled this far with me. A fellow from Logan, Utah; a very fine man. He went to North Carolina. After supper I had a long talk with Hazel [Margarite] Carmack. It seemed good to talk to her. She seems to have the spirit of her mission. In the evening we played game in the home and we roasted marshmallows. We spent the evening very enjoyably. I finally retired at 12:30, pretty late for a missionary.

Staying with the Russell Family

[Tuesday] – 2 April [1935] I arose at 5:30 this morning. There was no one else around at that time in the morning. I made myself ready for breakfast, also ready to travel. The lady at the mission home put me up a nice lunch. As soon as breakfast was over it became time to go so I, with the company of Elders [Kenneth Heber] Edwards, Bankley and [Winston Merriam] Crawford, set out. They saw me off to Knoxville, Tennessee where I am now and will probably be here for a while. I am staying with Sister [Martha Elizabeth] Russell who is a member of the Church.

[Wednesday] – 3 April [1935] I am out of bed and had a fine breakfast, the first breakfast in Tennessee. Where, oh where will I have breakfast next? I spent the forenoon tracting. We had a meal with one of the members. In the evening we had a meal with another of the members. At night we held a cottage meeting. I gave my first speech. I talked on faith. I can assure you I did not give a masterpiece but the Lord seemed to be present from the beginning to end. Our first time to sing was also staged. I did worse that than I did when I preached. There were one or two members, also several investigators. We had a fine meeting and there were many questions asked after the meeting. One woman seemed very interested. We had a long walk home after the meeting.

Meeting the Wilcox Family

[Thursday] – 4 April [1935] I read the letters this morning which the MIA officers wrote to me before I left home. I was loyal to their trust. I did not open them until the date which I was supposed to. We did some tracting this morning. We also ran onto some members at the Church that haven't been visited for years. Their names were Wilcox: [Sarah Katherine Cooper Wilcox; Georgia Edna Wilcox; and Pearl Edith Wilcox]. We had a very fine visit with them. They invited us back so we will go back tomorrow. We will probably hold a meeting with them.

[Friday] – 5 April [1935] I woke up this morning expecting some word from home but I was disappointed for I did not get any mail. We went down to Sister [Sarah Katherine Cooper] Wilcox's where we talked to them all day. They gave us a dinner which makes a total of about six meals I have had since I came. We did some good words reconverting a daughter of Sister Wilcox who has joined

the Holy Rollers. She was not very enthused but she was interested. The elders have not been there to see them in several years.

[Saturday] – 6 April [1935] Another day of storm. It rained all night and nearly all day. We spent most of the day studying. About noon we went to town and on out to a woman's place where we were to hold a meeting. I gave my second talk tonight. I talked on repentance. I did not do as well as I did the first night. I did not have the right spirit with me. We had a fair crowd and my companion, Elder [Ralph William] Horrocks, did pretty well. I may be a singer in the future but I lack a long way from it now.

Meeting Louella Garland and William Riley Perkins

[Sunday] – 7 April [1935] We stayed pretty close to home today, it being Sunday. We were able to get in some very good studying. In the evening we went down to a family of Saints. They gave us a fine supper. In fact, we had too many good things to eat and could not do them justice. We spent the evening visiting. The lady, Mrs. L[o]u[e]lla [Garland] Perkins, showed us her collection of pictures. After this we had become lazy, like a snake after eating, so we decided to stay with the family for the night. It was arranged so thus we spent another night.

[Monday] – 8 April [1935] We received word last night that a member of our Church, who lives about 30 miles away, was sick and wanted the elders to come. We packed our bags and this morning left afoot in a sheet of rain. We walked until we were almost exhausted and a kind man in a worn out Ford came along and picked us up and hauled us about 10 miles. Then we were again put out to walk because he was going another way. We now had about 12 miles to go right up a mountain. We were within about a mile and a half of the top when we were again picked up and hauled to the top. We arrived about 4 o'clock in the evening to find the woman was better but very glad to see us. We then spent the evening conversing with the family and a Primitive Baptist preacher. The man at first tried to take us off our feet but my companion, [Ralph William Horrocks], was too much for him. He finally ended up agreeing with nearly all we had to say. It was not altogether because he believed it, but because he could not get around it. After it was over he gave us a cordial invitation to come to his house and stay, whenever we were near his home.

[Tuesday] – 9 April [1935] This was the day after the grand hike so we spent a very good part of it in resting. We did however spend some time in explaining the scriptures and principles to some of the members. They were interested and wanted to know about them. They have a young son who they are very anxious to have join. The husband also is not a member but very much interested. I would not be surprised if both the father and son did join in a short time. In the evening we had a very fine cottage meeting which made about my third time to speak.

[Wednesday] – 10 April [1935] We visited investigators in the Cades Cove, Tennessee country. We found two that were very anxious to hear about our principles. We spent a good part of the day explaining the gospel to them. One of the party said he would be sure and come to the meeting we were to hold that night. He did come to the meeting and asked for some reading material and also asked us to come some night and stay with him. We had a fine meeting. I spoke on the Book of Mormon. This makes my fourth attempt at speaking.

[Thursday] – 11 April [1935] This was the day we decided to return home from Cades Cove. We came around by a man's place who had been out West for about 30 years of his life. We found a friend of the Mormons. He told us we were doing a good work and he wanted us to be sure and see his sister's

family. He said he wasn't a Mormon and may never be but he was after truth and he had never found anything wrong with us or our people where they were living their religion. He said there are some who are not what they are supposed to be. We began to walk from this man's place and we had to walk about 19 miles before we finally caught a ride.

[Friday] – 12 April [1935] We were about all in from our long walk so we rested up, read and cleansed ourselves for another week. We had some good talks about the scriptures, got our reports off and all in all we were ready for another journey. In the evening I purchased an album and put my pictures in it. My companion went to the wrestling matches.

[Saturday] – 13 April [1935] We received word this morning that a woman about 35 miles from here was sick and wanted us to come. We packed our grip and went again but we did not walk this time. We took a bus and arrived at our destination about 4 o'clock in the evening. We found the woman more spiritually sick than physically. We spent the evening explaining the gospel to them. We, through the power of the Lord, made them feel much better.

[Sunday] – 14 April [1935] We spent all the Sabbath day studying the gospel and explaining it to these people. We were very royally entertained at this home. Their names were Altum. They have had a lot of sickness in the last year. Their father had been a Mormon nearly all his life. He had taken care of the Mormons for years. I saw the name cards of [Elders] Richard Gibbons, Charles [Love] Flake and Wallace [Hunt] Larson, who had been to this place.

[Monday] – 15 April [1935] We returned back to our place of labor after bidding them good-bye. We promised them we would write to them and would also return in the near future. We administered to the woman of the house before we left. We were impressed to tell them if she would have faith she would be well. She would have health again in her home. She has had a sick girl there in bed for nearly four years.

[Tuesday] – 16 April [1935] We went out tracting this morning. We were greeted very well in most cases. I was, however, turned down three times. In one case the man said he had two good Bibles and he did not want any of that manmade stuff. He said that is what is the matter with the world now. I agreed with him that we had too much manmade stuff and assured him that what I had was not manmade. But he only grew more angry. In the evening we held a cottage meeting. I spoke on Christ and his ministry.

[Wednesday] – 17 April [1935] We studied this morning and in the afternoon went to visit a woman. This woman has at one time been a member of our Church but at the age of 15 she was baptized a member of the Holy Rollers. She says she knows when people are speaking [the truth] and she thinks we are. She is quite interested. She may rejoin. I am not just sure yet.

[Thursday] – 18 April [1935] This is the one day I have felt like I was not doing much good. We have not accomplished a thing with our tracting nor have we seemed to make any impression with our meetings. The people come and say they are glad they've come to meeting and they enjoyed our talks but that is as far as they go. We did however get in some very good hours of study this afternoon and this evening. I was more than ever convinced today that we have the right thing when I ran on to so many things that Christ taught in the Bible that he also taught in the Book of Mormon.

[Friday] – 19 April [1935] We went out tracting this morning for a while. We then went to Townsend, Tenn[essee]. We there met a fellow we had previously met. In the course of our conversation, it was made known to him that we intended to walk on over the mountains to a little place called Cades

Cove. He insisted that we stay with him that night. We explained the gospel to him and then listened to him sing and play the guitar. His name was Joseph Abbot.

[Saturday] – 20 April [1935] We went from Mr. Abbot's place to a nephew of his. He wanted us to be sure and see the boy and tell him of our religion and also some of the things as they were out West. We went to see him. He was not home, so we had to proceed over the mountain afoot and it was storming some. We made it to Cades Cove about 5:00 in the afternoon. We were a little worn out but otherwise fine. We had a good meal and enjoyed renewing our friendship with the people.

Meeting the Tiptons

[Sunday] – 21 April [1935] Today being Sunday and in a new place and storming very hard, we did very little. We visited with the Tiptons, [Joseph Sherman Tipton and Dora Tipton] and in the afternoon we visited with some people by the name of Riddle. They were very fine people and are somewhat interested in our doctrine.

[Monday] – 22 April [1935] It was still cloudy in the morning when we first crawled out of bed, however, as the day came to lightness it cleared up. We were finally greeted with a beautiful sun which we were very happy to see. We visited some people by the name of Gregory. We invited them out to meeting that night. We had a fine cottage meeting this evening. There was quite a crowd.

[Tuesday] – 23 April [1935] We had all intentions of coming home today but did not. We accomplished very little. I went over to where a CCC camp was playing [base]ball with the hopes that I might swing the club once again. I was very much disappointed because I did not even as much as feel the bat.

[Wednesday] – 24 April [1935] We caught the mail from Cades Cove to Townsend. We there met Mr. Joe Abbot again and were introduced to his sister and his brother-in-law. This was the third time we had come to this place with the hopes of meeting Mr. Abbot's nephew. We were treated with all the courtesy in the world and were given a very fine dinner. We learned that the boy we were looking for was down to a little town by the name of Walland some 7 miles away. After dinner, being very much overcome with a full stomach, also filled with the spirit, we went our way. We had to walk the 7 miles, however, we did get to see the boy and had a very fine conversation with him. We then had to go our way on to Maryville which was by this time about 10 miles on down the road. We had walked a very short way when we had the blessing of a ride given to us. We were just about home in time for supper.

[Thursday] – 25 April [1935] We had a very successful day today. We did some fine work tracting in the morning and held one of the best meetings we have had this afternoon. We had about 10 interested investigators and all seemed very interested in the remarks. I talked on the Book of Mormon and I am certain for once that the Lord was with me.

[Friday] – 26 April [1935] We cut the lawn and did a little of nothing today. We did not go away from the house until after dinner. I was treated very kindly today by the mailman. I received a letter from [my sister], Ima, and Wilford [Shumway], Harvey and Dean, [my brothers], Phil Pearce, Bishop [Dow] Rhoton and Leatha Hair. I certainly was happy to get so much news in one day.

[Saturday] – 27 April [1935] Today was almost a replication of yesterday with the exception of the mail. I got the Holbrook Tribune and the Snowflake Herald, which was something. This afternoon we

visited an investigator who has been some interested in what we have had to say. I will say goodnight, hope we have better success tomorrow.

[Sunday] – 28 April [1935] We did very little today. We spent most of the day in study. The Russells, the family we are staying with, went away and left us here alone. We slept a while and then read a while.

[Monday] – 29 April [1935] As we began our trek to town to being our day's work we encountered heavy rain. It rained on us all the way to town and back. We had barely stepped into the house when the rain stopped. After dinner we again attempted a venture into the land of mud, but we were again met with sprays of moisture, thus interpreted would be rain. So the day was spent with little accomplished in the way of our work. We did however, get in some very valuable time with our servant, the Bible. Thus closed the day of our Lord, the 29th.

[Tuesday] – 30 April [1935] Today was a beautiful day and was more or less uneventful. We got in a few hours of tracting this morning. We had nothing unusual happen this morning, but when we came back to read over our mail, was I surprised I had some good mail. A letter from Erna Shumway. She had some interesting news. She said that Arman Peterson, Louise Phelps and Reed Freeman were elected officers at Arizona State Teachers College. She also said Perry and Jessie had blown themselves for a new car. I also received a letter from Stan[ley Shumway]. He says he did not get any [from me] before he wrote that letter. I swear I have written two letters and a card to him. This evening we had a meeting. It was somewhat of a success. I spoke on the First Article of Faith. I did well for the first half, then I became a little frustrated. Otherwise things moved in fair order.

[Wednesday] – 1 May [1935] There was nothing of an unusual nature that happened today. We completed the day with a great deal of study. I will eventually learn enough about the religion to make a complete study. We did very little in the way of teaching. We saw a show in the afternoon called Helderado. It was a good show but I would have been just as well off if I had never seen the show.

[Thursday] – 2 May [1935] We arose rather early and were on the road to town sooner than usual. Better still, we were picked up and hauled to town. The first free ride I have received in Tennessee, that is, one that was taking me where I wanted to go and one I didn't have to flag down. We did some good tracting this morning. We did not meet with anything of special interest. In the evening we went to a show, White Parade, which was a very good show for its educational value. Also for its moral value.

[Friday] – 3 May [1935] We met with a little interest this morning while on our tracting beat. A woman brought out our tract and said she did not want the thing. I asked her if she had any [reason] for not wanting it. She said "yes," it did not conform with the Bible. I told her that I would treat her if she could show me where it didn't conform with the Bible. She said she knew all about it because a preacher had told her. It was a Methodist preacher. I don't know where he learned all about it.

[Saturday] – 4 May [1935] We spent all the day in cleaning our clothes and preparing for another day's, yes another week's work. I only had to press three pair of pants and a coat. The rest of our time we spent in studying.

[Sunday] – 5 May [1935] We spent the larger portion of the day with our Bibles in our hands. It stormed some to make things a little more dreary. As to what we accomplished, it would have been nothing if right after supper a very interesting investigator hadn't come along. He asked some very

deep questions and seemed to be very glad with the answers we gave him. He invited us to his home. We have an appointment with him. I am not sure yet what will be the results.

[Monday] – 6 May [1935] We woke up this morning with a drowsy feeling. It was raining very hard so we were resigned to our rooms for the day. We did our best to make our time worthwhile. We studied diligently, our hearts set on advancement.

[Tuesday] – 7 May [1935] We were a little late getting out to tract today. We went to see an investigator's place. There is where we found ourselves when dinner time came. We were not invited in so we very soon made our way to one of the member's place, feeling positive that we would find something to fill the lower place in our center cavity. To our sorrow we found no relief. To get to our work we had to pass by another member of the Church. So we went in there thinking it would be about dinner time. Again, we found a lot of nothing so we went about our work feeling a little depressed. We were about to the end of our hike when I was met with a flat refusal. She said people had been teaching that there wasn't a God and their preacher had told them to not read any of that stuff. I tried to explain our mission, she was kinder to me, but never offered to take a tract.

[Wednesday] – 8 May [1935] We had very little to our credit today in the way of work. We did do some good studying and accomplished something on that score.

[Thursday] – 9 May [1935] Today came with a few more troubles. We were expecting to meet a party at 1:30 and ride to Cades Cove with them. However, they didn't come so we had to do next best. That was to catch the bus to Townsend at 4 o'clock. Of course we enjoyed the way, oh yes. When we did arrive in Townsend we expected to stay with a party there and the next day go over the hill to Cades Cove. Upon arriving we found nobody home, therefore we had to face that 11 mile hike over hill and dale, mostly hill, after 5 in the evening. We bowed our head to the task with a willing heart and strong determination to succeed. But the Lord took a hand as a car immediately came along and carried us to the end of our destination, bringing us there in time for supper.

[Friday] – 10 May [1935] Today found us contentedly located in Cades Cove. The people seemed very glad to see us and more than anxious to make things nice for us. We spent most of the day visiting and cleaning our clothes.

[Saturday] – 11 May [1935] The sun was shining bright when we decided to accompany our hosts over the mountain to a little place where Mrs. [Dora] Tipton's parents were buried – [William Riley Thomas Tipton and Emily Cordelia Burchfield]. We spent the good part of the day visiting and discussing the Gospel with Mr. and Mrs. Joe Abbot. We returned to Cades Cove in the evening after having spent the day very well so we figured.

[Sunday] – 12 May [1935] We spent the forenoon in preparation for a meeting that was to be held in Cades Cove with a man by the name of Garland. We went to the place early in the day and had some very good discussion with them before meeting time. The meeting was a success and we had a good crowd. It was our privilege to stay with the family for the night. A few minutes after the meeting, Mr. Garland's brother came in to stay with him for the night, so it was necessary for someone to sleep on the floor. He and his wife slept there and gave us their bed. It was very kind of them and I am sure the Lord will bless them for so doing.

Baptism of Josephine Ruth Tipton

[Monday] – 13 May [1935] We studied today and also baptized a little girl by the name of Josie [Ruth] Tipton. This was my first baptism, therefore I was a little timid. But trying very hard to cover my meekness I proceeded with the ceremony. While so doing I slipped and fell. I very near dunked myself. It was a sad scene and to make it worse, a man not of our faith walked on the scene just in time to see it all.

[Tuesday] – 14 May [1935] We packed our grips for a farewell trip to those people in Cades Cove. There was a chance we would not see them for sometime again. We rode over the mountain with the mailman and went to the home of Ernest Tipton in Townsend. He is a very fine fellow and interested in our religion. We spent a good part of the day in discussion of religion with them and in having dinner. After that we visited Joe Abbot and he took us to a friend of his where we spent the evening. The family sang and played for us until quite late.

[Wednesday] – 15 May [1935] We spent the day and the night with Mr. Abbot and his wife. He is well posted himself in the fundamentals of religion.

[Thursday] – 16 May [1935] We returned to Maryville where we read our mail that had piled up for the week. We prepared for our work on the morrow. However, in the evening we decided to go to Mrs. Adams' place and hold a meeting. We did go and to our joy we had a fine meeting. All seemed to be very well satisfied with what the Lord had impressed us to say because we had made no preparation at all previous to our going over there.

[Friday] – 17 May [1935] We tracted this morning and expected to go to Townsend in the evening to preach but the fellow that was coming to take us never came. So we were not given the chance to preach to those people.

[Saturday] – 18 May [1935] There was not anything unusual that took place today. We have done some good work in the way of study.

[Sunday] – 19 May [1935] We held our last meeting at Parson's Hill where we had held our regular meetings. In fact there is where I first spoke after I arrived in the field.

[Monday] – 20 May [1935] Today we spent all day with a very interesting investigator. He was coming along especially fine a while back when he happened to be in a hall where wrestling was going on. At his side was one of the missionaries that had helped to have him see our religion as he was. However, during the wrestling bouts this elder became so enthused that he began to use strong language. The investigator said that that was all for him. He wouldn't have anymore to do with us if that was the way we did. That was several weeks before I landed in the field. One evening the fellow came to us and said he had decided he was wrong to judge the religion by one man and wanted to be instructed on some of our principles.

[Tuesday] – 21 May [1935] We did some tracting this morning. I was not very pepped up with the idea but we got through okay.

[Wednesday] – 22 May [1935] Today we packed our grips, had our suits pressed to make our departure from Maryville.

[Thursday] – 23 May [1935] It seemed like leaving home this morning when we bid the Russell people good-bye. They have sure treated me fine. Roy [Morley] Russell went to haul us to town but when he arrived there he decided to take us to Knoxville, some twenty miles away. It was very kind of

him. There we met with all the elders of this, the East Tennessee District. They are [James Ammon] Simmons, [Lawrence Seifert] Tuttle, [Ellis McMillan] Burton, [Gerald Leland] Larsen, [Clifford Olene] Weaver, Sorenson, [Ralph William] Horrocks, Lucille Thomas and Sister [Virginia Lillie] Davidson. It was a pleasure to meet with them in a meeting and have them bear their testimonies of the gospel. In the evening we met with Bro[ther] and Sis[ter] Kirkham and their daughter, and Bro[ther Francis R.] Lyman and his wife. They gave some good instructions to carry out, which are: speak out plain, have a good impressive beginning and a good climax with nothing between to detract from the subject. They told us to be gentlemen. Bro[ther] Lyman said [that], if we would be faithful, we would surpass our expectations at the present time both in missionary work and temporal. My ambition now is to become the best missionary in the East Central States. May the Lord help me to do so. Further instructions, we were to get off from the beaten paths.

Back row, left to right: Leroy Arthur Palmer, James Ammon Simmons, Ellis McMillan Burton

Middle row, left to right: Lucille Thomas, Virginia Lillie Davidson, Lawrence Seifert Tuttle, Sorenson

Front row, left to right: Gerald Leland Larsen, Ralph William Horrocks, Clifford Olene Weaver

[Friday] – 24 May [1935] We spent the day in the town of Knoxville. All went to the film, Cardinal Richilieu, featuring George Arlis. In the evening we took in a wrestling match. Roy Steel and Roland Kurshmier were the main bout, a Turk and Roy Ricforce (sic), another. All were good.

[Saturday-Sunday] – 25-26 May [1935] I will have to change this morning to a new companion, Mr. [James Ammon] Simmons. I will have to say good-bye to my friend, Mr. [Ralph William] Horrocks, very soon. We left for Kingsport where we will be for a few days, then we will go into the country. We tried our luck at hitchhiking and I tell you we didn't have very good luck. We had to stay in a church last night. It was too cold to sleep so we spent the night shivering and trying to hurry the dawn of the new day. Since there was almost continuous day shall this diary be. For we knew no change at the close of the 26th and not until when three thirty could we start on our way. I want you to know by the time we arrived at a little store about 15 miles beyond where we spent the night, I was exhausted. I could not go any further. We waited until the bus came along. It was two big weary, slouchy, hungry, low spirited, humble, meek, downhearted, dirty, footsore fellows that came into Kingsport, Tennessee the 26th day of May 1935. May we never see another one like that I do wish.

[Monday] – 27 May [1935] Arrived in Kingsport. We certainly enjoyed ourselves today. We rested from the strain we had yesterday. Brother and Sister Parks sure did treat us fine. Gave us a nice room and made us feel right to home.

[Tuesday] – 28 May [1935] It was our intention to go out into the country but as yet our tracts have not come so it will be impossible to go. We went down and visited with the Digby people. We had luck with them. They treated us very kind. They at one time were out in Idaho.

[Wednesday] – 29 May [1935] Today we visited the Carter people. Sister Carter has very recently been baptized to the Church. She is very sincere and seemed very glad to see us. Elder [James Ammon] Simmons played the piano. We all sang. This was my first experience at holding Primary. Sister [Lucille] Thomas and Sister [Virginia Lillie] Davidson were the two conducting. I mostly assisted. Mr. Parks made a special trip down after us.

[Thursday] – 30 May [1935] Elder [James Ammon] Simmons and I went down to town to help the lady missionaries tract today. They sent us out on Watagua Street. This is where all the rich people

live. We found them very cold. Most of them did not care or were not at all interested in what we had to say. We were by no means very successful in getting conversations. We spent a happy noon hour at lunch with the lady missionaries.

[Friday] – 31 May [1935] We met the lady missionaries part way down town to do some more tracting. I was the only one that did not get a conversation. While they were talking I handed out about 65 tracts. After we finished tracting, we went down to Bro[ther] and Sis[ter] Moore's. They are fine people and are members of our Church. We took lunch with them and had a fine visit. We walked back to town and there found our tracts so we were fixed up again.

[Saturday] – 1 June [1935] In company with the lady missionaries, we went out to the island near Kingsport to do some tracting. We met a member by the name of Vermillion. He and his wife were fine people. We took lunch with them. Mr. Parks called for us and hauled us back to his home.

[Sunday] – 2 June [1935] Sunday today. It seemed it fell to my lot to give the lesson. I treated the subject of individual possibilities. After Sunday School we were invited to take lunch with a Mr. and Mrs. Still. They are not members of our Church but are certainly fine people.

[Monday] – 3 June [1935] Elder [James Ammon] Simmons and I left for our country work. It almost seemed like leaving home to leave the Parks' home. We tracted the houses on our way. I ran onto a lady that was very interested in what I had to say. She said she would be sure and attend our conference. We caught on ride after a long time. We arrived in a little place called Fordstown about 5 o'clock in the evening, so we began to inquire for a place to stay and also a place to hold meetings. We found that a man owned a place where we might hold some meetings. We proceeded to inquire of the man of the privilege we desired. He said it had been deeded to the county with a clause in it that all denomination could hold meetings in there but ours. Told us where some people lived that might let us stay with them. I told him it did not matter who they were if they were Christians, they would let us stay with them. We finally found one old man by the name of Houck who after much deliberation took us in and gave us supper and a bed. We had a good conversation and left him some literature.

[Tuesday] – 4 June [1935] We continued our tracting today. We had several good conversations but were unable to find a place to hold a meeting. People have not seen the elders out in the past for 15-25 years and we have had some trouble winning a slight degree of confidence. We were given our dinner by a nice man by the name of Erwin. We continued again tracting and about 5:30 began to inquire for a place to stay for the night. William Capains was the kind man. We sang songs for about one hour. The bed was fine. He gave us a good breakfast to help things out.

[Wednesday] – 5 June [1935] Our experiences were new and very interesting today. We did not find anyone that was very interested in what we had to say. It seemed we would never come to a place that would give us something to eat. We asked a woman if she had some milk. She gave us a fine dinner instead. We began about 6 o'clock to inquire for a place to stay. It seemed we would never find anybody so kind as to keep us for a night. About 8:30 o'clock we came to a place that seemed to be our last chance. When we came up to the door there was no light but Elder [James Ammon] Simmons knocked anyway. The man answered and wanted to know what we wanted. My companion said he would like to speak to him. We told him what we wanted and who we were. He finally decided to give us a bed. They treated us with the best of courtesy. Their names were Mr. and Mrs. Roy Gray.

[Thursday] – 6 June [1935] Today was another day full of work and experiences. We began our trek to Holston and passed tracts as we went. In the evening we again began to inquire for a place to

stay. We had no hopes until about 7:30 we came to an old fellow who was a widower and his oldest daughter had very recently got married, leaving a family of children with a little girl ten or twelve years old to do all the work. Things were anything but clean. When we finally went to bed it was impossible to sleep because of bedbugs. I never tried to sleep in such a miserable place in all my life. I will also long remember the breakfast we had with all consideration to the poor little girl. The people's names were Comblis.

[Saturday] – 8 June [1935] We were in close quarters until after noon because we had no clothes to go out in. We were looking for Pres[ident] Kirkham and some of the elders to come in. Pres[ident] Kirkham came in about 7 o'clock. The elders came in later.

[Sunday] – 9 June [1935] We held conference all day and what a day. We had a good crowd to all three meetings. I was lead off man in the first session. I talked about 20 minutes on the Book of Mormon. At noon we had lunch served in the same building. I presided over the afternoon meeting. We held a baptismal service at four o'clock. There were four children baptized by Elder [James Ammon] Simmons. We wound the day up with the most beautiful service I have ever heard. Some of the members bore their testimony that has never had an equal in my experience. We stayed with Sister Carter that night. President Kirkham hauled us home.

[Monday] – 10 June [1935] We went through the paper mill today. We saw where the wood was split, mashed, cut into small chips, cooked, cleaned, dyed, mixed with other chemicals, pressed, dried, rolled, cut and packed. We proceeded from Kingsport to Knoxville. We landed safe in Knoxville and held the meeting as scheduled. There was a very poor crowd. I spoke on prayer.

[Tuesday] – 11 June [1935] We drove to Chattanooga today. The drive was pleasant. We drove up on Mount Lookout, near Chattanooga. This is a place that was hot during the battle above the clouds in the Civil War. Some of the remains of old guns still stand. Many relics of interest have ben picked up and are on display in the museum. The place has now been organized with national honors. On top of the hill is a monument erected by New York State, with two soldiers on top representing a confederate and a union man shaking hands. You can, on a clear day, look into seven states from points on the hill. The states being Georgia, North and South Carolina, West Virginia, Kentucky and Tennessee (sic). Bro[ther] and Sis[ter] Kirkham, and their daughter Bessie, were in the party. The elders were [Ralph William] Horrocks, [Clifford Olene] Weaver, Sorenson, [Lawrence Seifert] Tuttle, [Ellis McMillan] Burton, and [Gerald Leland] Larsen, [James Ammon] Simmons, and myself. We stayed with Roy Nash.

[Wednesday] – 12 June [1935] Elders [James Ammon] Simmons, [Clifford Olene] Weaver, [Ellis McMillan] Burton and myself hitchhiked from Chattanooga to Northcutts Cove, coupled with a little bad luck we had some good. We caught several rides but had to walk a long way there, the reason for being late for the 2 o'clock session. Upon arrival we had a cold lunch which really hit the spot. We had eaten our dinner at a placed called Palmer. The last meeting was fine, people all turned out. After meeting we went home with Bro[ther] Oscar Rhea. He treated us fine. We had to stay up late because of a sick woman at his place.

[Thursday] – 13 June [1935] We left early this morning for Oneida. It was necessary for Elder [James Ammon] Simmons and I to get up very early in order that we be at Bro[ther] John Houston] Tipton's at 5:30. Four of the elders did not continue with us on our journey. They were left to labor around Northcutts Cove. I drove about 50 miles of the way. We arrived in good time. We ate dinner with Bro[ther] Waters. We held two meetings here. A good spirit seemed to prevail. We stayed with a blind man overnight.

[Friday] – 14 June [1935] We began our homeward trek of about 220 miles. The Lord was with us all day. First fellow to pick me up was a fellow delivering a new bus through to Georgia. He stopped without me trying to stop him. He hauled us for about 54 miles. We were then picked up just out of Harriman, Tenn[essee] and hauled on into Knoxville. The fellow said he did not very often pick a fellow up but would take a chance. He was going about 60 miles an hour when we hailed him. We arrived in Knoxville about 3:30. We caught a ride from Knoxville to Maryville and there we stayed for the night with the Russell people. They seemed almost as glad as I was to have us there. We cleaned up, pressed our clothes and were ready for another day.

[Saturday] – 15 June [1935] We are now on the road waiting for a ride from Maryville. We had a ride and now find ourselves in the post office in Knoxville, Tennessee. It is now 10:45. I am in Jefferson City. I rode with a Mr. Bernard. I am now in Morris Town (sic) at 12:25. A fellow by the name of Miller gave me a ride. I had another ride for three miles. I passed Elder [James Ammon] Simmons. My next ride was with a state road engineer. I rode with him for about 15 miles. A Mr. Lyons picked me up and hauled me for 20-30 miles which puts me in Johnson City at 3:30. I caught two more rides on into Kingsport. I got good and wet. Mr. Parks was on his way after me when I arrived.

[Sunday] – 16 June [1935] We spent the night with Mr. Parks again. Today being Sunday we held Sunday School. We were invited to Mr. Carter's for dinner. We, in company with Mr. Carter, went up to see a sick man. The man has T[u]b[erculosis]. He was of a jovial nature. He was reasonable and it was satisfying to talk to him. He accepted many of our points of doctrine. In the evening we attended services which were very poorly attended. I spoke to them to try to encourage them in their duties as members of the Church.

[Monday] – 17 June [1935] We prepared ourselves for another trip into the country. At noon we had dinner with the lady missionaries. I had my shoes half-soled as a final preparation for our trip. We spent the remainder of the day visiting with Mr. Parks and in studying.

[Tuesday] – 18 June [1935] We were on the road en route to Mountain City when we were given a ride into Bristol. We had been waiting for some two hours, neither on getting a ride. All at once a car stopped for me. I was some distance in head of my companion. Thinks I, I am sure to have him now, but I was not settled well in my seat when he rolled up behind me in a Ford coupe and later passed me up. As luck would be or rather, should I say as the Lord willed it, we were given a ride on in. I, being separated from my companion when I arrived in Bristol, decided since it was so near dinner time I would go and see Bro[ther] and Sis[ter] Salby. I was sitting down to the table when Elder [James Ammon] Simmons came in. They insisted that we stay with them overnight, so we did so. We spent the night with them.

[Wednesday] – 19 June [1935] We left for Mountain City this morning. We were on the road for a long time before we received a sign of a ride. We finally began to catch short rides. We caught 7 rides and walked several miles all in all. But the ride that was the most help was the one that hauled us right to Sister Maxwell's. We did not know her nor where she lived. This car stopped for us and when we were in, the occupants of the car said they knew who we were and where we were going, which proved to be right. We were who they said we were and we went straight to the place with the people we were to visit.

[Thursday] – 20 June [1935] We visited with some of the saints today. We also went to town for our mail. While there we went to the chief justice and asked him if we could hold a meeting in the courthouse and on the street. He said it was all right with him. We came back and studied for a while.

We held a meeting in the evening. We had a good crowd and a good spirit seemed to exist. I spoke on faith. Elder [James Ammon] Simmons spoke on repentance.

[Friday] – 21 June [1935] We made our reports out Friday to get them in the mail. We cleaned up ourselves and did some studying. It has been a week ago so that is all I can remember about what we did.

[Saturday] – 22 June [1935] We visited some of the members in this vicinity today. Some of them were glad to see us, others were not so thrilled or so it seemed to me. We met Sister Fannie Blankinberklers (sic) and Sister Finster. We also went into town and introduced ourselves to a fellow by the name of Bill Muse. He had been out West in his boyhood. He knew many of the towns in Utah, some in Arizona. He seemed very glad to see us and inited us down to his place for supper.

[Sunday] – 23 June [1935] We did a little bit of everything this morning. About one we went to a fellow by the name of Huskins to visit. We spent the time with him until we had to leave for town which is about 4 miles away. We went into Mr. Muse's place. We met his fine family, had lunch, played the piano, that is Elder [James Ammon] Simmons did so. We afterward went over to the Baptist Church for services, which was conducted by Preacher Davis. He gave a pretty good sermon about "Do we love Christ?" We afterward went home with Mr. Muse and stayed with him for the night.

[Monday] – 24 June [1935] We went to the post office for our mail. I had a letter with some money in it. This was some consolation because I had been out for about two weeks. We afterward prepared ourselves with some tracts. W tracted on the road from town to where we were staying. We also advertised a meting and flt sure we would haul in a crowd. We met a fellow who asked us what caused Christ's death. He said He died with a broken heart. That was what caused His death and nothing else. When night came we were all ready for a good meeting but no one came.

[Tuesday] – 25 June [1935] We churned butter and read the Book of Mormon all morning. That is, one read while the other churned. We also prepared a talk on morality. Thus we spent the good part of the day. When evening came there were several here so we held a meeting. I tried to explain an authority but did not do any better job of that than I have writing this.

[Wednesday] – 26 June [1935] We visited with a woman whose husband died about 2 months ago. We did our best to cheer her up a little. We went from there and visited a miserable man who is down with typhoid fever. From there we went to town and tracted part of the town. We met Mr. Muse again. I got a haircut and we bought some bananas and cantaloupes to take home and eat.

[Thursday] – 27 June [1935] We churned again for Sister Maxwell. We read the Bible from James to John. We have not accomplished much except study this morning. However, we are going to hold a meeting over to Mrs. Finster's who is a member of the Church. We had a good meeting last night and I hope we will have a good one tonight.

[Friday] – 28 June [1935] We did not tract any yesterday. We made out our reports and wrote a few letters. For the evening we made ready to go to town for our mail. We saw a rain coming so we waited a little. It was not for long because it soon began to pour down. We then gave a little boy a 25-cent piece to go to town for us. The newspaper is all we got. We had to walk about a mile and a half to a meeting. When we arrived we were muddy as two mud hens. We held a fair meeting and stayed all night with the people. They treated us fine and gave us a good bed. I wrote to Elder [James Ammon] Simmons' girl.

[Saturday] – 29 June [1935] We arose quite early and to breakfast with the Finster people. We then came over to Mrs. Maxwell's to clean our clothes up so we can hold a meting in the street of Mountain City. After we had successfully cleaned up our clothes we went into town. There we held my first meeting on the street. Of all the meetings I ever was in that is the worst. I was afraid to begin with, but we did have 15 around when we began to sing. Before I was through my talk there were only about 5 left. I was putting forth every effort I could to make an interesting speech. I was thankful when that meeting was terminated. We did hold a good cottage meeting that night so we felt a little better.

[Sunday] – 30 June [1935] We wrote letters all morning. In the afternoon we prepared for a meeting in the evening. We did not count on having a very good crowd because we had not advertised it a whole lot. But when time came for it to start the house was more th[a]n full. We had about 60 persons in attendance. The spirit of the Lord seemed to be with us. I gave as good a talk as I have given since I have been in the field. I spoke on prayer. The people all seemed to be well pleased with the meeting. We tried to get the young folks to sing for us after the meeting. The[y] were all too bashful and afraid they could not sing when they started.

[Monday] – 1 July [1935] We went to town this morning to tract. I went to one place and told her who I was. She turned her back on me and went right out of her back door over to her preacher, a Mr. Davis. I saw her and knew she wanted to warn him that the grievous wolves were among them. As soon as I saw her I began in her direction with all my might. She began in her weak way to leave. However, she was still making signs to him when I came up closer. She looked anything but like she was very comfortable. I shook hands with the preacher, told him who I was and what I was doing. I had already attended a meeting at his church so we had something in common. He treated me very nice except he told me he didn't think I could do any good in that part of the country because nearly all of the people were Baptists. I timidly reminded him that I knew there were about three denominations with Church houses in Mountain City and its population is about a thousand. I gave him my name card and bid him good day. We held a meeting at Finster's at night. There was a fine crowd. I spoke on people and their possibilities.

[Tuesday] – 2 July [1935] We planted beans all morning. This is the first work I have done since I left home and Mrs. Maxwell being a widow and a man booted her on the crop she used to plant. We took pity on her and put the beans in. We had not much more than finished when it began to rain. We had one real rain. We are spending the rest of the afternoon in study. We will hold another meting here at Sister Maxwell's tonight. We held our meeting and it was well attended considering the stormy weather we had. I spoke on the Third Article of Faith.

[Wednesday] – 3 July [1935] We walked to Mountain City this morning and told the Muse people good-bye. We went from there to the Finster's where we ate our dinner. We then went up and told Sister Blankenbeckler (sic) good-bye. We then went to Mrs. Maxwell's where we ate our supper and packed our grips. We went up on the hills where Emery Huskins lives. There we waited for the mail truck to haul us into Bristol. When we arrived in Bristol all the others that were with the mailman had to pay but when I offered to pay him he said, "never mind." We came on over to Sister Salby's where we pressed up our clothes. We are there now about ready to take a bath and on to bed.

[Thursday] – 4 July [1935] We spend the days with the Salbys. We saw the parade which consisted of bands from 6 schools or rather six towns. It was fine. I enjoyed it. It made me feel a little homesick. After the parade we went to one of the Saints in Bristol, Sister [illegible]. She told us about a sick man. We went to see him. After we were there a little while he asked us if we would administer to

him which we did. We spent the rest of the evening visiting the Saints of Bristol. They all treated us very fine. We ate two meals fit for a king.

[Friday] – 5 July [1935] We went this morning to see the sick man before we went on into Kingsport. We found he had rested very well the first time in days and was somewhat better. However, at his daughter's request we administered to him again. When we were through the old man was in tears and could hardly speak to us. We then began our trip on into Kingsport. We had, that is, I had good luck. I was in town by a little after noon. Elder [James Ammon] Simmons did not get in until late in the evening.

[Saturday] – 6 July [1935] We were in Kingsport all day. Mr. and Mrs. Parks went away and left us alone with the home. We were in need of some clean clothes so we busied ourselves by washing. That evening we had to prepare our own supper so I decided to make biscuits. They were not so hot. Soon after supper Mr. and Mrs. Steve Montgomery came up with a large watermelon which we ate to our misery. We then talked until 12 o'clock.

[Sunday] – 7 July [1935] We were still at the Parks home on this beautiful Sunday morning and there alone but it was fast Sunday so breakfast was easy to get. We studied for a while before walking the 2 1/2 miles to Sunday School. After Sunday School we were invited to dinner by Brother Vermillion. We blessed three of his children. We also had a fine dinner. We then took a cab to town where we visited with the Carter people and the lady missionaries. We also took supper with the Carter people. After supper we baptized Ruth Carter. Regular services were held in the evening. We came to Johnson City en route to Jonesboro with Mr. and Mrs. Steven. While in Johnson City we were invited by a Br. Lee to his home. We had not much more than arrived when we were ordered out of the house by Mr. Lee's wife. We went to Bro[ther] Yates' where we spent the rest of the night talking, playing the organ and finally sleeping on the floor.

[Monday] – 8 July [1935] We spent a very little time at something worthwhile today. We came down and had dinner with the lady missionaries about 2 o'clock and then we all went to a show, the name being Doubhting Thomas featuring Will Rogers. In the evening we went over to the Baker's, some very good investigators. The evening was spent very enjoyably, after which Mr. Baker took us to a place to stay.

[Tuesday] – 9 July [1935] We left for Jonesboro[ugh]. We caught a ride in a very short time. When we arrived we made an attempt at finding a place to hold meetings, but were not at all successful. We also tried to locate a family of Saints which we supposed lived in that neighborhood. We were also unsuccessful. In the evening we returned by way of the train back to Johnson City to again spend the night with Bro[ther] Yates. The floor was hard but we were welcome.

[Wednesday] – 10 July [1935] We spent the entire day at the home of Mr. Yates. We studied a lot, ironed a little and killed some time. He is a fine old man and I am sure is doing his very best to live the gospel the best he knows how.

[Thursday] – 11 July [1935] We left Br[other] Yates this morning with the intention of catching the train to Jonesboro[ugh]. We were about 5 minutes late so we set out afoot. We were on the road for some time before we caught a ride. We finally did catch one after we almost gave up. We now find ourselves in Jonesboro. We got our mail and the thing that shocked me most was the account talking about Evins Baldwin and Mary Standifird's marriage. We also ate very heartily of the cake sent by

mother. It was part of [my sister] Ima's birthday cake. We all of a sudden decided to go into Kingsport. We had previously been in a rain and our clothes needed pressing very bad.

[Friday] – 12 July [1935] We arrived at the Carters' last night. We spent the day cleaning clothes and writing our letters which we were behind. We had intended to leave to go back to Jonesboro[ugh] early this morning but were unable to get out so we decided to leave early in the morning.

[Saturday] – 13 July [1935] We left Kingsport for Jonesboro this morning. It was necessary to get our mail so we could know where to send our reports. We had a great deal of difficulty getting to Jonesboro[ugh] and had several rides and several being with a negro. When I arrived I found Elder [James Ammon] Simmons patiently pacing the streets. He had been there already for some time. A Mr. Strow, a Mormon friend from Utah, had called for our mail and taken it to Johnson City so we had to catch a ride over there. We went with the lady missionaries to some investigators to hold a meeting but no one came, so we sang a few songs and returned back to Mr. Yates'.

[Sunday] – 14 July [1935] We visited with Mr. and Mrs. Strow for a while this morning. We are now resting after having taken dinner with the lady missionaries. I believe that Mr. Parks will be over after us very soon and drive us to Kingsport where we will hold [a] church [meeting] with Steven Montgomery. After church we ate watermelon to our hearts' content. We then went with Steve and Gladys to their home where we stayed for the night.

[Monday] – 15 July [1935] We went and visited with Digbys and Parks people today before we returned to Johnson City. We had quite a lot of trouble to get a ride from Kingsport to Johnson City. We arrived in Johnson City about 3 o'clock. A fellow picked us up, his name was Capins. He said he never passed anybody. He said he had picked a Mormon elder up about two months before. This elder was on his way to Virginia. When we arrived in Johnson City we went to Bro[ther] Yates'. We spent the night here with him.

[Tuesday] – 16 July [1935] We left for Erwin, Tenn[essee] this morning. We had several rides and walked quite a little before we finally arrived. We first went to the post office but there was no mail. We had had nothing to eat since morning so we went to a place to hold meetings. We failed to see the sheriff tonight.

[Wednesday] – 17 July [1935] We got in some very good tracting today in Erwin. We passed about 100 tracts. We met some fine people our first day in Erwin. However, we did not find anybody that was very anxious to see us and no one cared if we went away very soon.

Meetings with the Harris Family

[Thursday] – 18 July [1935] We tracted again this AM. I had a long conversation with a fellow. In the afternoon we tracted a house and the lady of the house, [Bessie Marie Harris], said she had been a member of the Church. She also said her father, [Nathan Dempsey Harris], and brothers were members. We were very much overjoyed so we began to find where her family lived. We found them and found out that all the boys were members but the father, [Nathan Dempsey Harris], was not. We had a meeting scheduled so we invited them all out. They all came and while there the old man, [Nathan Dempsey Harris], said he wanted us to baptize him.

[Friday] – 19 July [1935] We did some tracting for a while, we visited with Sister Bessie [Marie] Harris, for a while. We left her some reading material. From there we went and had our hair cut. The barber

cut our hair for 30 cents, his regular price was 40 cents. We told him our work. Since we both had it cut he charged us less. We then went to Mrs. [Bessie Marie] Harris' where we held a good meeting with a good crowd. Upon request, we stayed all night with the Harris people.

[Saturday] – 20 July [1935] We went back to our rooms and slept for a while. We were unable to sleep last night on account of little things. In the afternoon we held a street meeting. There was a fair crowd and a good spirit attended. We held another meeting at Mr. [Nathan Dempsey] Harris' at night. The crowd was poor and the talk I gave on the apostacy was worse than poor; the very worst I have give, I believe.

[Sunday] – 21 July [1935] We spent the forenoon in study. Then about noon we came up to Mr. [Nathan Dempsey] Harris' for dinner. We had a fine dinner. We had to stay there until late because of the rain. In the evening we went back to the room and from there we went to a meeting with the Casey people. It was a Church of God meeting. The sermon was fine as long as the fellow talked about his subject but he began to condemn preachers and missionaries that were going over the world scattering out tracts and preaching false doctrine. He said for them to take all they could get and bring them to him, he would burn them up. He made me mad by my testimony grew stronger. I felt sorry for a preacher that was so misinformed.

[Monday] – 22 July [1935] We tracted a little this AM in an attempt to find a Mrs. Marion who had been reported to be a member of the Church. It rained nearly all day. I had to get my shoes half-soled so I spent some time at that. We went up to Mr. [Nathan Dempsey] Harris' to hold a meeting but no one came, so we only visited with them.

[Tuesday] – 23 July [1935] We came up to Bro[ther] George [Washington] Hensley's today. He is a member of the Church and is a good one. Br[other] Nathan Dempsey] Harris and his boys brought us up. The Hensley people were very glad to see us. There had not been any elders there for two years. It is sure good to see them and to eat good ranch food after starving around town for a week. We had the intention of going down to a meeting but we decided not to go on account of rain.

[Wednesday] – 24 July [1935] We did not do much to celebrate the coming of the Saints into Utah. If no one did any more than we did from outward appearance it was not celebrated. How my thoughts were there. I remember the many good times I have had on that day at home. I was not homesick but would like to see the folks and some of my friends at home. However, I feel to rejoice that I have been found worthy to represent such a noble cause. I know God has been with us as he was Brigham Young and the Saints when they came across the plains. I am sure if we as a people will be faithful to the end we will be blessed through perilous times.

[Thursday] – 25 July [1935] I cannot say I spent a good night last night because I was unable to sleep. About 2 o'clock I had to get up and relieve myself of my supper. Again this morning I had to feed the bugs because there were no fish. I have been sick to the stomach all day. However, I ate a little dinner and a little more supper. I slept some during the day so tonight I feel some better but do not feel like challenging anyone for a foot race even then. I did a little studying but other than that I did not do any good for anyone.

[Friday] – 26 July [1935] A good night's sleep will restore you when tonic or pills will fail. Thus after having had such I feel much better this morning. I sat down after breakfast with Parley Pratt's *Key to Theology* in my hand and hardly put it down until I was through with it. I love to read his writings. He has such a clear and beautiful way of making himself understood. After dinner, Bro[ther] George

Washington] Hensley, Elder [James Ammon] Simmons and myself went out to pick blackberries. We picked about six gallons. That was my first attempt at picking them. We have been very well cared for during our sojourn with the Hensleys. They sure are find people. They are living their religion as well or better than any persons I have met since I came out. They are being blessed for so doing. They do not have to worry about the necessities of life. They believe in the passage which reads, "Seek ye after the Kingdom of Heaven and in righteousness and all else will be added unto you." I only wish people would live up to their religion so they would be in a position to receive blessings the Lord has in store for them. I will close this epistle because I believe we are going to have chicken for supper, that is my weakness now.

[Saturday] – 27 July [1935] We got up this morning and picked some more blackberries. About noon Frank [McPherson] Harris came over to take us back to Erwin. We arrived in Erwin about 4 o'clock and made our way out very soon to Johnson City. We caught a ride pretty soon after we left Erwin. Upon arriving in Johnson City we called on the lady missionaries. We visited with them for 35 to 50 minutes then again headed for Kingsport. We had not reached the city limits until we hailed a ride and the fellow hauled us all the way in. When we arrived at the Parks' home we found it locked and no way to find where the folks were. Since we were so tired and night was coming on we sat down thinking possibly they would soon come. After waiting for some time, we decided to go in through the window, which we did. We spent the rest of the night in getting our clothes cleaned. It was about 12:30 when we finally gave up to go to bed.

[Sunday] – 28 July [1935] We attended Sunday School this morning. We had a good crowd. Immediately after Sunday School we went out for a picnic. After that we held a service commemorating the 24th of July. We had a fine program. I believe everybody was well pleased with the results. After all the people left from Bro[ther] and Sis[ter] Moore's the missionaries had a good visit. I made a date with Sister [Lucille] Thomas for July 28, 1936. I am putting this in here to help me remember it. Steve and Gladys [Montgomery] came for us. We rode home with them after we had bade the lady missionaries goodbye. We stayed all night with Steve and Gladys.

[Monday] – 29 July [1935] We went from Bro[ther] and Sis[ter] Montgomery's to Mr. Parks' where we gathered our things together to go to Bristol. We had an appointment with the Fustin people for dinner so we had to take the bus to make it there in time. When we arrived in Bristol, Br[other] Fustin met us at the street, so [he] hauled us back to his home for dinner. We had a good dinner and immediately after we went to town where we visited with some people we knew. One, an old man that was sick. We had a few [who had] administered to him once before at the request of his daughter, but this time we were asked by him. We sang him a few songs and tried to make him take a new hold on life.

[Tuesday] – 30 July [1935] We were up by 3:30 this AM. It was necessary to get up early to catch the mail [truck], our only chance to get into Mountain City before the bus came out which was to bring the lady missionaries [Lucille Thomas and Virginia Lillie Davidson]. We were there soon enough but were not able to change before the ladies came. We had a fine dinner with Sister Maxwell. After dinner Elder [James Ammon] Simmons and the ladies held a dedication service over the grave of Br[other] Maxwell. I went to town to find out when the bus went to Johnson City from here. I found it did not leave until in the morning so we had the lady m[issionaries] with us for a cottage meeting. Our meeting was quite well attended.

[Wednesday] – 31 July [1935] We told Sister [Lucille] Thomas and Sister [Virginia Lillie] Davidson good-bye this morning. Sister [Lucille] Thomas is leaving for Nashville and will not likely be over this

way any more. Sister [Cleva Louise] Ethington will be Sister [Virginia Lillie] Davidson's companion in Johnson City. We spent the rest of the day in study and cleaning our clothes. It seems rather lonesome to tell the lady missionaries good-bye knowing we may not see Sister Thomas again while in the field. She certainly has been a fine missionary and it has indeed been a pleasure to know her as I have.

[Thursday] – 1 August 1935 We went out and invited a group out to a meeting. We had a good crowd. Much better than we had expected. The singing did not sound as good as it would have done if the lady missionaries had stayed with us. We put in some consistent effort studying also today.

Last visit with the Harris Family

[Thursday] – 26 September 1935 We came to Johnson City today, had pretty good luck. We caught two rides. We did not have to walk but a little ways. We helped a fellow out of a ditch with his car, so another fellow that helped him out asked us to ride on into Johnson City with him. We took dinner with the lady missionaries and attended a show. We also studied for a while in the afternoon.

[Friday] – 27 September 1935 We came to Erwin today. We found the Harris people quite well with the exception of Mr. [Nathan Dempsey] Harris who seems to have something wrong with his back. A fellow that first picked us up hauled us all the way to Erin. We visited with the people, made our reports, and wrote some letters.

[Saturday] – 28 September 1935 We have completed dressing and breakfast. We have already bid part of the Harris family good-bye. So we will have to be on our way back to Johnson City pretty soon. We went to Johnson City without any trouble. We had dinner with the lady missionaries. We went down and bought a suit and hat for Elder [James Ammon] Simmons. We called for Mr. Parks to come and get us, which he did. Therefore we spent the night in Kingsport.⁴⁰⁸

[Elder Roy Palmer continued laboring in Northeast Tennessee and was transferred to Kentucky for the remainder of his two-year mission.]

Journal of Elder Mitchell Lillywhite

Mission: May 1935 - June 1937

Baptisms of Nole Toliver Harmon and Alberta Harmon

Tue[sday] - 9 Feb[ruary 1937] It rained nearly all night, hard, and was still raining this morning. I didn't know how we were going to get over that 10 mi[les] of red mud, but Mr. Powers got kind-hearted and took us in his new "chev" to Calhoun, that is on the main highway. We could never have walked in, we had to cross 3 or 4 creeks, that came nearly over the running-board. I guess he wanted to get rid of us, and so brought us in, but we appreciated it anyway. It wasn't so bad walking through the rain, when we had pavement to go on. We caught a ride out about 5 mi[les]. in a new V8, walked a mile into a small town, then after 1/2 h[ou]rs or so caught a pick-up. Had to ride in the back, and it was sure cold. We were wet through anyway. He took us in to Dalton. We thought we would have an easy time here, we had so many names. We walked a mi[le] or more to where a member was supposed to have lived, but alas! They had moved out in the country. Back into town we trudged. Most of the names we had were Box 128, Rt #3, so we decided to find that. We asked a man which way that was, and he directed us a certain direction. After we had gone about 1/2 mi[le] in that direction, we asked another man. He directed us back the other way. We asked another and he directed us on the same way we were going. We walked on out about 1 mi[le] and inquired at a store. We were directed to 5 or 6 different stores, and they all told us different, so we walked clear back to town to the post office, where we should have gone first. They didn't know at the Post office, but said the mail carrier for that r[ou]t[e] would be in about 12. That was only 15 min[utes] to wait. He came at 12:30 and we found where Austin Hale Harmon lived, around 13 mi[les] NE. He drew us out a map so that it wasn't hard to find, but we were mighty tired after walking most of that 13 mi[les] with a 25 or 30 lb. grip. No one knew where Harmons lived until we got about 1 mi[le] from his house. It was a good thing we had a map. Bro[ther Austin Hale] Harmon was out chopping wood... He told us to go on in the house. No Elders had been here for about 2 y[ea]rs. Austin Harmon's father [Samuel Patterson Harmon], brother [Ether Lloyd Harmon], and two sisters had moved to Tenn[essee] near Knoxville. One of his married sisters had died since the Elders were here, and he has two children ready to be baptized. They seem to be a fine family... He has 4 fine children. After supper we had a fine visit with them. They only have one bedroom, and insisted that we take their bed. They laid down some quilts on the floor in the other room and slept.

Wed[nesday] - 10 Feb[ruary 1937] Visited with Harmons until 11 AM, when they left for town. We stayed to catch the mail man, and find out where Satterfields lived, more of our members. After we found this out, we went back to the house and studied for an hour. Harmons came back about 3 PM and we spent the rest of the day visiting with them, and spent the night there. The reason we spent so much time with them was because no Elders had been by for 2 y[ea]rs and they had two children [Nole Toliver and Alberta Harmon] old enough to be baptized.

Thur[sday] - 11 Feb[ruary 1937] At 7:30 this morning, we started for Austin [Hale] Harmon's sister's [Laura Bell Harmon] place. He said she lived about 6 mi[les] further. We left our grips at [Austin Hale] Harmon's, because we thought we would just go over and right back. We about froze this morning, There was ice all along the road and the ground was frozen over. After taking a few short cuts thru the woods, and going a mile or two out of our way, we finally arrived at the house of Bill [Russell] Emmett, whose wife [Laura Bell Harmon] was a member. They were very glad to see us. The Elders had never visited their home during the 8 y[ea]rs they had been married. Mr. [William Russell] Emmett said he had always wanted to meet some Mormon Elders and hear them preach and had never had the privilege (sic). We didn't expect him to be very friendly towards us, but he begged us to stay with them and hold a meeting that night. We told him our grips were at [Austin Hale] Harmon's and he said he would take us in his car to get them. Since they hadn't had any Elders to stay with them, and he had never heard them preach, we decided to stay and hold a meeting. Mr. [William Russell] Emmett took us back to [Austin Hale] Harmon's to get our grips, after eating cornbread and gravy for dinner, which he apologized for, but said that was all they had. We told him it wasn't what they gave but how they gave it. When we got to [Austin Hale] Harmon's, the wind had quit blowing and it was somewhat warmer, so I suggested that we baptize the two Harmon children [Nole Toliver and Alberta]. So, when they got home from school, I got some old overalls of Austin's, and they got ready, and we went down to the branch. One of the neighbor women, Bill [Russell] Emmett and the Harmon family were the only ones there. We sang "Lo on the waters brink," had prayer, then I baptized them. The water was ice cold and my legs were so numb I couldn't feel them. I know it was cold on the two children, Nole Toliver Harmon and Alberta Harmon, but they didn't say a word. I was warm as could be when I got out. It was a spring that we baptized them in. Elder [Marion] Hughes confirmed them both. When we got back to [the] Emmett's, the family [boys] was out looking for us, thinking we had a [vehicle] break down or something. We had turnip greens, cornbread and gravy for supper, but it was the best they had, and we knew we were welcome to it. Four men came to the meeting tonight, one a Baptist minister. None of them had ever heard a Mormon preach. We had a pretty good conversation before beginning the meeting. Elder [Marion] Hughes took charge. I was the first speaker, and spoke on the kingdom of God as established at the meridian of time, then the apostasy and how the people changed the things set up by Christ. Elder [Marion] Hughes took the restoration. The meeting lasted 1 1/2 h[ou]rs. It seemed that they were carried away by the meeting. Everyone there asked us to come and stay with them, especially the Baptist minister. He said if we couldn't visit him this trip, be sure and come next time. We can preach in the Baptist church any time we give them notice a little ahead of time. One of them grabbed me by the arm and nearly broke down crying when he left and said to remember him in our prayers. Mr. [William Russell] Emmett said he had learned more tonight than all the rest of his life. He said he had never seen any preachers before that would sit down to cornbread and gravy, and seem to enjoy it as much as a fine meal. And also that there wasn't another denomination that would baptize anyone at this time of the year, practically breaking the ice to do it. We sat up until 10:30 and talked, I think he would have sat up all night. He certainly is interested. He has about 10 kids... all of them small too.

Fri[day] - 12 Feb[ruary 1937] Talked to them mostly this morning on the Word of Wisdom. Mrs. [William Russell, AKA Laura Bell Harmon,] Emmett doesn't break it and is the only member, but we talked it to the rest of them. It wouldn't take much to convert the whole family. We left about 10 this morning for Dalton. Mr. [William Russell] Emmett would have taken us, but he didn't have any gas or money. We walked about 5 or 6 mi[les] to the main highway, just a few mi[les] below Varnell's Station, where Elder [Joseph] Standing was killed. From here we caught a ride into Dalton. We went to no. 2 Green St., where Mrs. Bernice Parker, a member, was supposed to live but they had moved. We went

to the post office and asked for their new address, but they said they didn't know. As we were walking through town, someone hollered, "where are youuns from?" Elder [Marion] Hughes said, "the West originally." He introduced himself as Brother Satterfield. We had been trying to find where they lived. We went to his house and spent the night.⁴⁰⁹

Journal of Elder Abinadi Porter

Mission: June 1901 - December 1902

[Friday] - 9 May 1902 Elder Brinton and myself bid the family goodbye at seven o'clock and also Elders [Claudius Eugene] Hawk[e]s and [Thomas Jones] Russon and went to Sister Plesant's. Stopped a short time. Got coat and vest. Elder N[ahum] B[oyd] Porter left. Then went to Dr. Tucker's, arrived about ten o'clock. Now 1/2 after one. Ready to go to Limestone to take train for Greenville. It is now 25 minutes after 2. We are in Limestone waiting for train. Arrived at Greenville about three o'clock. I am now in the Central Hotel upstairs. I have been writing to my wife. I received two letters from her and one from Mattie. We will start to Blount County tonight at 12 o'clock. Pres[ident Howard Hoskins] Hale, Elder Brinton and myself, 90 miles distance. Train arrived at 1/2 after 12 in the night. We are now about 1/2 way to Knoxville sitting in the train at Mor[ri]stown Station. It stops here one hour and a half. I've been eating some of Elder Brinton's lunch.

Arrival to Blount County

[Saturday] - 10 May 1902 Now a little after sunrise here at the city of Knoxville in station. Street car just past. Electric light yet in waiting room. I am in here alone. Pres[ident Howard Hoskins] Hale has gone to see how far it is from here to Joe [John Calvin (JC)] Garl[a]nd's. Elders [Melvin Howard] Rand[al]l and [Othello] Roundy are there. We took train again to Marysville (sic), 16 miles distance. Then walked 14 miles to Joseph [John Calvin (JC)] Garl[a]nd's. Arrived here at three o'clock. Held meeting at night; A[binadi] Porter [was the] speaker.

[Sunday] - 11 May 1902 Sunday, a nice day. Pres[ident Howard Hoskins] Hale, [Melvin Howard] Rand[al]l, [Othello] Roundy and myself with the folks. Went 1 1/2 miles distance to meeting. Pres[ident Howard Hoskins] Hale spoke on Authority. Held meeting again in afternoon at Joseph [John Calvin (JC)] Garl[a]nd's. Elders [Othello] Roundy, [Melvin Howard] Rand[al]l and A[binadi] Porter [were the] speakers.

[Monday] - 12 May 1902 Elders [Alphonzo Brigham] Murdock and Hamblin came in about 9 o'clock. Pres[ident Howard Hoskins] Hale and Elder [Melvin Howard] Rand[al]l were about to leave but did not. When they came, we held council meeting in the afternoon, received good instructions. We all bore testimony to the truth. We held another meeting at night. Elders [Alphonzo Brigham] Murdock and [Melvin Howard] Rand[al]l [were the] speakers. After, had prayers. Pres[ident Howard Hoskins] Hale got in bed before I did. Slats fell down.

[Tuesday] - 13 May 1902 Twenty-five minutes after ten. Pres[ident Howard Hoskins] Hale and Elder [Melvin Howard] Rand[al]l just left for Marysville (sic) to take train for Hancock County to see Elders [Jedediah] Woodard, Taylor, Scott and [Thomas] Lawrence. They will go from there to Sister [Caroline] Lankford's, then to Scalf's. Will hold meeting there a week from Sunday. Then

go by Pleasant's, Tucker's on way to Greenville. By then Elder [Melvin Howard] Rand[al] will be released and go home. Myself and [Othello] Roundy will go up to [William] Charles Garl[a]n[d]'s and hold meeting tonight. [Alphonzo Brigham] Murdock, Hamblin, [Othello] Roundy and myself are sitting on porch. Just before Pres[ident Howard Hoskins] Hale and [Melvin Howard] Rand[al] left we sang some songs. Pres[ident Howard Hoskins] Hale spoke a nice piece. Elder [Alphonzo Brigham] Murdock sang some comic songs. We started out for [William] Charley Garl[a]n[d]'s at three o'clock, six miles distance. Held [a] meeting with them at night. Administered to his wife, Elm[y]ra [Miller] Garl[and]. Her baby, [Charles Wesley Garland], [is] two weeks old. She rested good all night. She had the child bad [with] fever.

Blessing of Elmyra Garland

[Wednesday] - 14 May 1902 We fasted this forenoon, consecrated some oil. All administered to Mrs. [Elmyra Miller] Garl[a]n[d] again. She felt better. Said she would be baptized as soon as [she] got well. Blessed four of her children and gave them a name: [Edmonson Houston Garland; Martha Garland; Henry Hampton Garland]; [and] the baby's name is Charles Wesley [Garland]. Elder [Othello] Roundy and myself left [William] Charley Garl[a]n[d] about 1/2 after three to go to Joseph [John Calvin (JC)] Garl[a]n[d]'s, left Elders [Alphonzo Brigham] Murdock and Hamblin to [William] Charley Garl[a]n[d]'s. We got to Joseph [John Calvin (JC)] Garl[and]'s steam mill. Stopped with him till night, helped him start a shanty. Then rode with him home.

[Thursday] - 15 May 1902 Clarence Nile Porter, 2 years old today. We left Bro[ther Joseph John Calvin (JC)] Garl[a]n[d]'s this morning. It is now 1/2 after 12. We are at the home of M. W. Rolston sitting on the porch. He asked us in to dinner. Othello Roundy is now my companion. We took a circle and back to M. W. Rolston's for the night. Gave away 13 tracts, walked 20 miles. Read 2 chapters and talked on it, Matthew 24th. It is now nine o'clock.

[Friday] - 16 May 1902 We walked 15 miles, gave away 28 tracts. Went to home of Will Brickey at 6 o'clock, ask[ed] for entertainment. Helped him set out sweet potatoes. After supper conversed on the gospel till bedtime.

[Saturday] - 17 May 1902 We tract till we came to the city of Marysville (sic). Went to office, got our mail, then went ten miles distance to Bro[ther Joseph John Calvin (JC)] Garl[a]n[d]'s. Arrived 1/2 after three o'clock. We were called in a home on our way by a sick man, a Methodist. He bought a "Voice of Warning."

[Sunday] - 18 May 1902 Eleven months today I left home. It is now 12 o'clock. We held meeting here at Bro[ther Joseph John (JC)] Garl[a]n[d]. A[binadi] Porter, speaker, [Othello] Roundy presiding. Subject: spoke on Revelation. Elder[s] [Alphonzo Brigham] Murdock and Hamblin just came from [William] Charley Garl[a]n[d]'s been there since Tuesday. Elder [Alphonzo Brigham] Murdock has been sick while there. We started there and met them. He says Mrs. [Elmyra Miller] Garl[a]n[d] is getting along alright. I will relate her circumstance. [Elm[y]ra [Miller] Garl[a]n[d] is not a member of the Church. She being confined, the child, [Charles Wesley Garland], being ten days old. After three days tried to get up and took a back set and was very sick. In fact was dangerous. Having the child [in] bed [with] fever, she had suffered for a week when we went to her home last Tuesday. Her husband, [William Charles Garland], is a member of the Church. That evening her husband desired for us to administer to his wife. He said she had been bitter against our people but had repented and had faith in the ordinance. We held meeting at night. After meeting we laid hands on

her and blessed her, not having any oil with us. She rested good all night, which she hadn't done for a week. Next morning we fasted, consecrated some oil and in the afternoon administered to her. Elder [Alphonzo Brigham] Murdock annointed her and I confirmed the annointing. In side of one hour the lady was sleeping and never felt any pain after. Elder [Alphonzo Brigham] Murdock remained there until Sunday and can testify to this and in the power of God was manifest and she says she knows she was healed by the power of God, and as soon as she gets well is going to get baptized into the Church with all her family. She has 14 children and only married 20 years. She had a dream two weeks ago, she saw in her dream her sickness and she saw a mist coming up before her. It came up until it reached her neck and it seemed as though it would smother her, but she said two Mormon Elders came and lifted up their hands, got their hands above the fog and pressed it down until she recovered.

[Monday] - 19 May 1902 Monday, ate dinner at Bro[ther John Goulder] Harmon's. Got Sister [Mary Jane Davis] Harmon to cut my coattail off two inches. I don't like it so long. Afternoon went in bathing.

[Tuesday] - 20 May 1902 Started for Bro[ther Joseph John Calvin (JC)] Garl[a]nd's 1/2 after seven for Marysville (sic). Before going in the city stopped in the woods and blacked our shoes. Took our coats out of grips and put on. It is hot. Went to [post] office - no mail. Then went two miles from city into the woods while it was so hot. Started out at 4 o'clock to tracting. It started to raining just about sundown. Rained amite (sic) hard. We come to the home of Emerson Scott just in time to get out of it and stayed here all night. We walked 17 miles during the day, gave away 13 tracts in two hours. I didn't feel well this morning. Bro[ther Joseph John Calvin (JC)] Garl[a]nd did not want me to start out.

[Wednesday] - 21 May 1902 Nice morning after the rain. It is now ten minutes to six. Had breakfast, now sitting on the porch. We had for supper last night: nice salt rising bread, buttermilk, butter and preserves, etc. It is now four o'clock. We are sitting on a log by the road in the shade. I have given away 28 tracts, Elder [Othello] Roundy 16. I just went to [the] home of [a] widow woman, talked with her a while on the gospel. She is a Methodist. I think she will investigate and come to a knowledge of the truth after [a] while. Her name is Belt. We traveled till after dark before getting in. Refused 5-6 times, gave away 54 tracts, walked 14 miles.

[Thursday] - 22 May 1902 A lovely morning, it is 1/2 after four o'clock. We are sitting on a log by the road. Ate breakfast by lamp light. The birds are singing in the grass and a hum of the locust. We stopped with a man by [the] name of E. H. Harison. Held meeting with them.

[Friday] - 23 May 1902 It is Mabel's birthday. We just had breakfast. Now sitting on porch at the home of J. C. Bowlinger. It is now 5 o'clock. We come to a home about 9 o'clock. Elder [Othello] Roundy went in. The man told him to take a seat. he did and never told who he was so I went in and told him who we were. He said, *"Get out of here you G. D. Mormons. I don't want anything to do with you."* We came to a widow woman's home at eleven o'clock. Stopped till after dinner. Her name is Mary J. Rhymes. Post Office Brick Mill. We left Mrs. Rhymes after 2 o'clock, tract till night, ask[ed] for entertainment 6 times, couldn't make it. Slept in [a] barn. Slept warm and comfortable.

[Saturday] - 24 May 1902 Started out at 1/2 after five. Came within one miles of Marysville (sic). Went in woods awaiting for mail train to come in and clean up to go in the city. Now here and ready to go. It is now 1/2 after nine. We went to [the post] office, got two letters from [my] wife, [Anna Louisa Jensen], and one from Nora and Vena. Went three miles distance, ask[ed] for drink and dinner but wife was sick. He gave us some onion to eat. It was the best he had. We got our supper at Bro[ther Joseph John Calvin (JC)] Garl[a]nd's. We had our dinner yesterday. We held meeting here tonight. I spoke on Divine Authority. Walked 17 miles during the day.

Baptism of Joseph Franklin Harmon

[Sunday] - 25 May 1902 Today is Sunday, decoration day. Today we went down to cemetery with Bro[ther Joseph John Calvin (JC)] Garl[a]nd and family to where the people were gathered on the side of [a] hill, in under the trees. I was called on to speak to them, which I did. I spoke on the Resurrection of the Dead. It seemed to be interesting to all but one or two; they were Missionary Baptist[s]. They are the meanest people of all denominations and [the] most prejudice[d]. Two speakers spoke, after they spoke in harmony with me and seem[ed] to partake of the Spirit, all went off enjoyable. [There were] about 150 present. We went back to Bro[ther Joseph John Calvin (JC)] Garl[a]nd's, ate dinner, held meeting at three o'clock. About 40 present. Elder [Othello] Roundy spoke a few minutes on Faith. I took up the remainder of the time on the Apostacy and Restoration and Zion Gathered to the Mountains. After meeting, baptized Sister [Mary Jane Davis] Harmon's [and John Goulder Harmon's] little boy, [Joseph Franklin Harmon]. The crowd stood on the banks of the stream. We sang "Lo on the Water's Brink We Stand." I dedicated the water and ourselves unto the Lord. Elder [Othello] Roundy baptized him. I confirmed him.

[Monday] - 26 May 1902 We left [the] Garl[a]nds half after three o'clock. Went up the stream a ways. Took a bath. Then, went four miles distance to the home of John Bradburn, over mountain, stopped all night. They had ask[ed] us, then refused, but felt sorry, and told us we could stay. The young man played the banjo till bed time.

[Tuesday] - 27 May 1902 We have had breakfast, it isn't sunup yet. Soon start to Marysville (sic). Arrived at Marysville at 1/2 after seven, mailed some letters, then went out of town a ways, started tracting. Gave away 36 tracts. Walked 19 miles during the day. Stopped with W[illia]m Ward. Held meeting with the family and had a good bed for the night.

[Wednesday] - 28 May 1902 Clear and cool. We walked 16 miles during the day. Gave away 31 tracts. Some refused them. Came to the home of J. C. Phelps, a Methodist. Stopped with him overnight. Held meeting with them. A nice bed to sleep in.

[Thursday] - 29 May 1902 We tract from Mr. Phelps till we came to town of Friend[s]ville. Went through, they had the smallpox there. After getting out a ways from town, we were invited to dinner by a man by the name of [illegible], a Quaker. After dinner, came to the homes of sociable people the rest of the day. Came to the home of S. H. Wright, living in big building where school pupils boarded. He belonged to the Cumberland Presbyterian Church. We had a nice bed to sleep in and a room by ourselves. The college building was close by. Gave away 38 tracts, walked 14 miles.

[Friday] - 30 May 1902 The sun about 2 hours high, we are sitting by the road on a log filling our record book. Another nice day. It is now twelve o'clock. We just pass[ed] by a rock quarry. Now sitting on a log beside the road. It is sprinkling. We passed through the town of Mires Station, came to the home of John M. Edmondson. Made welcome. They were sociable. Fixed us some supper, after held meeting with them. They were interested. We walked 18 miles during the day. Gave away 35 tracts. A good bed for the night.

[Saturday] - 31 May 1902 We had a good breakfast, we talked while eating, but I at till I got enough. After breakfast, I gave them a "Voice of Warning." We are now in the woods to have prayer. We will tract from here to Marysville (sic), get our mail, then go into Millers Cove to Bro[ther Joseph John Calvin (JC)] Garl[a]nd's. Been to [post] office, received a letter from home, one from New Mexico, now in the woods a reading them. Also, received word from [the mission] office stating that [the East

Tennessee] Conference would be in Greenville on the 18th of June. We arrived to Bro[ther Joseph John Calvin (JC)] Garl[a]nd's at 1/2 after 3 o'clock, ate dinner. Now nearly bedtime. Just had supper, now sitting by table talking with Bro[ther Joseph John Calvin (JC)] Garl[a]nd. He is good to the Elders. He likes to see them eat. Walked 15 miles today.

[Sunday] - 1 June 1902 Sunday, Fast Day. Slept some in the forenoon. Held meeting at 3 o'clock in the afternoon. Elder [Othello] Roundy talked on Faith. I talked on Revelation and revelations later than the Bible and read from the Book of Mormon. II Nephi 29th Chapter of the Gentiles saying, "A Bible, we have a Bible, we have no need of more Bible," which comes to pass every day.

[Monday] - 2 June 1902 We rode to Marysville (sic), ten miles distance, with Bro[ther Joseph John Calvin (JC)] Garl[a]nd. I drove up one side of mountain and down the other. Bro[ther Joseph John Calvin (JC)] Garl[a]nd and Elder [Othello] Roundy walked. We mailed our letters. It is now 2 o'clock. We are sitting in the woods. Just ate a lunch Sister [Sarah Margaret Cauble] Garl[a]nd fixed for us. We came to the home of W[illia]m H. George a little after dark. Went right to bed as soon as got in the house. We were refused 4 times. Rode 10 [miles], walked 11 miles during the day, gave away 22 tracts.

[Tuesday] - 3 June 1902 Nice morning. We are sitting on porch with rock floor, brick porch posts. We got up just [at] day light. We had breakfast. The Elders have stopped here before. It is a large brick house. It is now one o'clock. We just ate dinner to the home of W[illia]m S. Pressly. Never seen the Elders before. We have the county finished. We will go to Bro[ther Joseph John Calvin (JC)] Garl[a]nd this afternoon, 14 miles distance. We left Marysville (sic) about 1/2 after 5 o'clock. Went over mountain after dark, arrived to Bro[ther Joseph John Calvin (JC)] Garl[a]nd's about 1/2 after 9. Helped ourselves to some supper. We walked 25 miles during the day, gave away 36 tracts.

[Wednesday] - 4 June 1902 I slept considerably during the day after a hard day's walk.

[Thursday] - 5 June 1902 Went up to saw mill. Helped Bro[ther Joseph John Calvin (JC)] Garl[a]nd burn timber off from the side of mountain, which he is clearing for a farm. Went down to mill for dinner. After dinner, went up to family of Saints by [the] name of Woody - [Jonathan Woody and Samantha Caroline Naillon Woody]. Stayed all night, but I did not sleep a bit all night for flees, kept me scratching. I thought it was the itch, which is a rumor here, or chiggers. I didn't know but found out it was flees. Haha.

[Friday] - 6 June 1902 We went from [Jonathan] Woody's 6 miles to [William] Charley Garl[a]n[d]'s. His wife, [Elmyra Miller Garland], is well but thought not hardly well enough to be baptized. We held meeting with them at night.

[Saturday] - 7 June 1902 It rained hard for a few minutes in forenoon. We held meeting with family while raining and dinner cooking. We left there after dinner, went to Bro[ther] J[oseph John] C[alvin] (JC)] Garl[a]nd's, 8 miles distance. It rained on our way. Went into Sister [Samantha Caroline Naillon] Woody's a few minutes.

[Sunday] - 8 June 1902 Today is Sunday. I did not eat any breakfast nor dinner. Held meeting at three o'clock. Quite a crowd present. Elder [Othello] Roundy spoke on Faith. I spoke on [the] Personality of God, Gospel for the Dead and Resurrection for them. It rained some before night.

[Monday] - 9 June 1902 It was a cool night and a nice morning. We went up to Mr. [Nathan] Demps[ey] Harris, his wife, [Sarah Margaret Woody], belongs to the Church. We stayed there all day.

At night we went down to Mr. Lankford's, a Missionary Baptist. His wife doesn't belong to any church, more in favor of the Mormon Faith than any other. Talked with them on the gospel till bedtime.

[Tuesday] - 10 June 1902 A nice clear morning. After breakfast talked with them a while, then went down to Bro[ther Joseph John Calvin (JC)] Garl[a]nd's, sitting on the porch. Went up to Polly [Ann Davis] Harmon's in afternoon. Talked a while, got our clothes, she washed them. Went back to Bro[ther Joseph John Calvin (JC)] Garl[a]nd's. [There was] a stranger there. Talked with him some, ate supper. Talked a while then went to bed.

[Wednesday] - 11 June 1902 We started out for Greenville about 8 o'clock. Sister [Polly Ann Davis] Harmon cried when we left her home. It is now one o'clock, sitting in the shade by a spring eating dinner that Sister [Sarah Margaret Cauble] Garl[a]nd put up for us. We mailed our letters at Millers Post Office. Came to the home of James Headric after getting refused twice. The Elders had stopped there before. Elders Selk and Smoot were two of them. We went to bed without supper. We told them not to bother. It was late. We walked 20 miles during the day.

[Thursday] - 12 June 1902 It is now nearly three o'clock. We are sitting in the shade by a stream. We passed through city of Savereville (sic) this forenoon. I've been taking bottom out of my coat while resting here and sewing the lining back down. Did a good job. haha. What will you give me to come and do your sewing for you, my dears? We traveled till after dark. Refused 8 times. Came to the home of C. J. Cheney, a friend to the Elders. [She is] a widow woman with three sons. She got supper for us. We walked 21 miles during the day.

[Friday] - 13 June 1902 Now 1/2 after 8 o'clock. On our way to New Port (sic). Just been helping a man up a hill with a load of lumber. His mules wouldn't pull good. We arrived at New Port at 1/2 after three. We stopped under a tree from one till three. We asked for dinner three times but couldn't get it. We crossed the Pigeon River at New Port on a flat boat that teams crosses on and people too if they were free, or walk across on a foot bridge by paying 5 c[e]nts. We went from there one miles distance to the French Broad River, crossed on the same kind of a boat. The stream [is] about like [the] Snake River. There was a bridge across [it] last March but [a] big flood took it out. We then traveled till night, refused three times. Came to the home of [illegible], the first house in the town of Parrotsville, walked 20 miles.

[Saturday] - 14 June 1902 We went through Parrotsville this morning after a good breakfast. Now 5 miles distance from there sitting on a rock by the road. Five more miles we will be to Chucky River. We will cross that on a boat. Also 15 miles from here to Greenville. We paid 5 c[e]nts to get across Chucky. Found out that Bro[ther] Linebaugh lived close. That was where we wished to go to remain till conference. We arrived there just in time for dinner.

[Sunday] - 15 June 1902 We held Sunday School in forenoon, meeting in afternoon. Elders [George Oscar] Hambl[i]n, and [Dudley Jabez] Hambl[i]n, [Alphonzo Brigham] Murdock, [David Alexander] Hand, [Othello] Roundy and myself are here. Myself and Elder [David Alexander] Hand [were] speakers in [the] afternoon. Held meeting at night. Elders [Richard] Gibbons, [Alphonzo Brigham] Murdock, [Othello] Roundy, Dudley, Young, [Dudley Jabez] Hambl[i]n and [George] Os[c]ar Hambl[i]n were speakers. Sang some hymns and spoke some pieces then went to bed.

[Monday] - 16 June 1902 We have been sh[u]cking corn this forenoon and also this afternoon. Then we all went in swimming. At night after supper, sang songs and spoke pieces. I spoke on "The Indian's Dream."

[Tuesday] - 17 June 1902 We left Bro[ther] Linebaugh's this morning. Went to Greenville, arrived at 1/2 after 11 o'clock. Nearly all Elders are here. I have been shaving, letter here from home containing postal order and lock of Clarence [Nile Porter]'s hair and a new pair of shoes from the office. While we were eating dinner in hotel, Sister Pleasant came in and shook hands with us all. Then at here dinner. She is now here in the hotel. She is looking better than when we were there to her home. The boys bought some bananas at night.

[Wednesday] - 18 June 1902 After breakfast, myself and 6 of the best singers went up in the hall and practiced singing. After, [we] came out of [the] hall, Elder [Alphonzo Brigham] Murdock treated me with a glass of [illegible]. Just started away, Elder [Jedediah] Woodard invited me to have some [illegible] with him so I did, after went down to hotel. The boys went and bought some bananas. We all three in 5 c[e]nts. Ate dinner at 2 o'clock. Went to hall, President [Benjamin Erastus] Rich came at 12 o'clock. He did the speaking. The Elders and Saints and a few friends were there. Only we just got in the hall it rained hard so the lower streets are flooded. We had to wait till it slacked up a little before we could start meeting it made such a noise. This is the last conference that will be held before the Southern States Mission is divided. Tennessee is now in the Middle States Mission. After meeting, we went down to hotel. In upper room held council meeting. Pres[ident Benjamin Erastus] Rich [was the] speaker. His remarks were encouraging to the Elders. The Spirit of God was there. Tears of joy were shed by some of the Elders. After [the] meeting, Pres[ident Benjamin Erastus] Rich, Pres[ident Howard Hoskins] Hale, Elder Hambl[i]n, Elder [Jedediah] Woodard and Elder A[binadi] Porter went in another room and administered to Elders [Alphonzo Brigham] Murdock, Scott, and [Orson Whetman] R[aw]lins for their health. After supper, went to [a] meeting. Pres[ident Howard Hoskins] Hale [and] Pres[ident Benjamin Erastus] Rich were [the] speakers. Remarks of both were interesting. After [the] meeting, Elder [Thomas Jones] Russon treated me with a dish of ice cream. There were Pres[ident Benjamin Erastus Rich], 22 Elders present, and a few Saints.

[Thursday] - 19 June 1902 At 1/2 after 9 we held council meeting. 21 Elders [were] present with Pres[ident Howard Hoskins] Hale, Sister Pleasant, Dr. Tucker, and his daughter, Nola, were there. Also, Elders [Alphonzo Brigham] Murdock and [Orson Whetman] R[aw]lins were chosen and sustained by all present as councilors to Pres[ident] H[oward] H[oskins] Hale. Pres[ident Howard Hoskins] Hale, and all present, bore testimony to the truthfulness of the gospel. The Elders were given their [illegible] and appointed to their fields of labor. A[binadi] Porter and [Melvin Parley] Miller were appointed to labor in Monroe County. Elder [Othello] Roundy and Scott was transferred to North Carolina, the Southern States Mission. After dinner, 8 Elders started out for Bro[ther] Linebaugh's. Elders [David Alexander] Hand and [Amasa] Rasmussen stopped on the way with a man by [the] name of Kitchen. Six of us went to Bro[ther] Linebaugh's. Two of the Elders started out one hour ahead of us. [Richard] Gibbons and [Thomas Jones] Russon, A[binadi] Porter, [Melvin Parley] Miller, [Thomas] Lawrence, [and Claudius Eugene] Hawk[e]s arrived a little after dark before supper. Walked eleven miles.

[Friday] - 20 June 1902 After breakfast, I put half soles on my shoes, then we all went in swimming in the Chucky River. We are now in the bedroom reading our patriarchal and missionary blessings. Left Bro[ther] Linebaugh's at 1/2 after one o'clock. Elders [Claudius Eugene] Hawk[e]s and [David Alexander] Hand rowed us across the Chucky River on a flat boat. Left Elders [Thomas Jones] Russon, [Richard] Gibbons, [Amasa] Rasmussen and [Thomas] Lawrence standing on the bank of the river. We are now three miles from Parrottsville sitting in the shade of oak trees. We stopped overnight with a family by [the] name of Ratcliff, he resides in Parrottsville. Walked 9 miles.

[Saturday] - 21 June 1902 We started on our journey through rain and muddy roads. Crossed the French Broad River on [a] flat boat with mules, and mule team, a woman and two little boys. Then went two miles to New Port (sic), crossed the Pigeon River on a flat boat, a team and others also. Walked on 13 miles to the home of C. A. Cheney. Stayed overnight. Held meeting with them. I spoke on [the] Apostacy. Walked 20 miles.

[Sunday] - 22 June 1902 Went one miles to the home of Mitchel Fox stopped there till Monday morning. Held meeting Sunday night. Were treated like gentlem[e]n by him.

[Monday] - 23 June 1902 We walked 24 miles, passed by two little towns and the city of Savereville (sic). Took a different route towards Bro[ther William Charley] Garl[a]n[d]'s. Stopped overnight with a man by [the] name of James Spencer. Held meeting with them. I spoke on Revelation. Elder [Melvin Parley] Miller spoke a few min[utes] also on the truthfulness of the gospel.

[Tuesday] - 24 June 1902 I did not sleep any last night for flees. Elder [Melvin Parley] Miller got up at one o'clock and went out in the timber and laid down till daylight. I got out just as it was turning daylight [and] hunted for [Melvin Parley] Miller and couldn't find him. We ate breakfast and talked a while. He asked us back. We then went a ways, struck a trail. The [illegible] boy followed and [we] followed it. It took us to [the] Walland P. O. after sleeping a while before we got there while in the mountains. Arrived there at one o'clock. I received a letter from my wife, [Anna Louisa Jensen]. Wrote to her. While writing, a gentleman came and commenced talking to me about Mormonism. He had never heard the Elders talk. Also spoke about poligamy (sic), like a great many do. I told him we neither practiced it nor preached it. I told him at one time about three men out of every hundred married more than one wife, but not like the most of the United States thought. About ninety percent practiced it on the European plan and their children weren't look[ed] after but was quite different with the Mormon people, etc. He said the New Testament didn't teach poligamy (sic), that Christ put it down. I ask[ed] him where he could find where he put it down. He said that the Bishop should be blameless, the husband of one wife. I said, "Did he say they couldn't have more if they wished." I told him the Testament and Savior sanctioned it, for the Savior said in "if you are the children of Abraham you will do the works of Abraham." He was puzzled what to say. Then did hardly believe that Abraham had only one. Then I proved to him that he had four. So he changed the subject and was glad he met me and talked with me and bought a "Darke Age" (sic) off me and wished me success. I wished him the same, finished my letter to [illegible]. Walked on, arrived at Bro[ther Joseph John Calvin (JC)] Garl[a]n[d]'s at 6 o'clock. Sister [Sarah Margaret Cauble] Garl[a]n[d] was out. We helped ourselves in [illegible], was eating when she [illegible].

[Wednesday] - 25 June 1902 I have been binding wheat after two men a crackleing (sic). Cut about 6 acres but it is still not done. About 1/2 after 2 o'clock. Elders Amasa Rasmussen, David A[lexander] Hand, Thomas Lawrence, E[l]d[er] C[laudius Eugene] Hawk[e]s arrived here last night. They walked 35 miles, they took the wrong road. We have been in a swimming. We held meeting here at night. [Amasa] Rasmussen, [Claudius Eugene] Hawk[e]s, and [Thomas] Lawrence[were the] speakers.

[Thursday] - 26 June 1902 Elder[s Amasa] Rasmussen, [David Alexander] Hand and [illegible] could (sic) find Mr. [Nathan Dempsey] Harris [and] his wife, [Sarah Margaret Woody], to the church, give out meeting, got back to [Joseph John Calvin (JC)] Garland's. It rained here. Held meeting at night. [Melvin Parley] Miller, A[binadi] Porter and [David Alexander] Hand [were the] speakers.

[Friday] - 27 June 1902 Elders [Amasa] Rasmussen, [Thomas] Lawrence and A[binadi] Porter went up to Bro[ther Jonathan] Woody's. Held meeting after dinner. We, A[binadi] Porter, [Amasa] Rasmussen and [Thomas] Lawrence [were the] speakers. Went back to Bro[ther Joseph John Calvin (JC)] Garl[a]nd's.

[Saturday] - 28 June 1902 Elder [Amasa] Rasmussen and myself went down to Walland P. O., 5 miles distance. Got back at one o'clock, ate dinner, then we went out and sowed peas with a drill drawn with 4 mules all afternoon. While [Joseph John Calvin (JC)] Garland went after [a] cow with [a] young calf. Held [a] meeting at night.

[Sunday] - 29 June 1902 Sunday, we held meeting at [Joseph John Calvin (JC)] Garl[a]nd's saw mill. Elders [Claudius Eugene] Hawk[e]s and [Melvin Parley] Miller [were the] speakers, Elder [Amasa] Rasmussen presiding. Held [a] meeting in [the] afternoon, Elder [Amasa] Rasmussen presiding, Elders [David Alexander] Hand and A[binadi] Porter [were the] speakers, about 50 people [were] present. Elder [David Alexander] Hand and myself started out to the home of Charley Smith, one mile distance. A hard rain came up, we both got wet. We stopped overnight with them.

[Monday] - 30 June 1902 I went down to [the] Walland P. O. in the afternoon.

[Tuesday] - 1 July 1902 Went over to [William] Charley Garl[a]nd's [TN: missing the remaining entries for 1-3 July 1902]

[Friday] - 4 July 1902 We went to [a] berry patch, ate all the blackberries [and] dewberries we wanted. Picked [a] hat full. Went up to Sister [Samantha Caroline Naillon] Woody's. She made pie out of them. Ate dinner, then went down in swimming. Went to home of Eli[j]a[h Washington] Woody's for the night.

[Saturday] - 5 July 1902 We had squirrel for breakfast. Went down to Sister [Elmyra Miller] Garland's.

Baptism of Sealy Caroline Garland

[Sunday] - 6 July 1902 It is Sunday. Held meeting at 11 o'clock. Baptized Celia [Sealy] Caroline Garland. Sang "Behold the Lamb of God" on the banks. Elder [Claudius Eugene] Hawk[e]s dedicated the water. A[binadi] Porter baptized. Elder [Melvin Parley] Miller confirmed. Held another meeting in [the] afternoon. Went to Sam[uel Patterson] Harmon's, stayed overnight.

[Monday] - 7 July 1902 Elder [Claudius Eugene] Hawk[e]s and myself went down to [the] Walland P. O. - 5 miles distance.

[Tuesday] - 8 July 1902 Elder[s Claudius Eugene] Hawk[e]s, [Thomas] Lawrence and [Melvin Parley] Miller and myself left Bro[ther Joseph John Calvin (JC)] Garl[a]nd's about 9 o'clock after administering to his mother, [Eliza Jane Nelson]. Went till we came to a sick man by name of Burns. He wanted us to administer to him. He said he had faith in the ordinance. After, went to Marysville (sic), received a letter from my wife and Bishop Ingelstrom. Arrived to the home of W[illia]m Ward. Stopped overnight. Walked 18 miles.

[Wednesday] - 9 July 1902 We passed by Greenback Station, we rested for a while. I lost my Ready Reference. Came to M[c]Ghee Station, received some mail. Passed by Vonora (sic) Station. Went from there to Breckbill (sic) to Bro[ther Johnathan] Harmon's. Walked 17 miles during the day.

[Thursday] - 10 July 1902 We fasted all day. Dedicated the county to the Lord. It rained during the day. I started back after my book but came a hard rain and stopped me. So I returned to Sister Harmon's. Held meeting with the family at night. Elder[s Claudius Eugene] Hawk[e]s and [Thomas] Lawrence [were the] speakers. Lost my Ready Reference.

[Friday] - 11 July 1902 Elders [Thomas] Lawrence and [Claudius Eugene] Hawk[e]s left for Meggs County in [the] afternoon. Elder [Melvin Parley] Miller and myself went to Brakebill P. O. I mailed a letter to Bishop A. O. Inglestorm and my wife.

[Saturday] - 12 July 1902 It rained some during the day. Held meeting at night.

[Sunday] - 13 July 1902 Held sacrament meeting in forenoon and meeting in afternoon. [TN: missing entries for 14-23 July 1902]

[Thursday] - 24 July 1902 We are to the home of Susanna Leonard's, a Saint. We have been eating fruit. Went to Ellie Nelson's on the 25th and stayed overnight. 26th tracked till we came to Madisonville. Got our mail, then went up in the knobs. Stopped over Sunday the 27th with J. W. Wiseman. Tract till Friday night, went to Bro[ther Jonathan] Harmon's, stayed till Tuesday. On Monday evening, Aug[ust] 4th, we found a letter in the crack of the house directed to the Mormon Elders. The contents [are] as follows: *"We the Committee think you have stayed on old man Harmon long enough and that you had just as well leave this community at once and stay away."* --Committee"

[Tuesday] - 5 August 1902 As we were eating breakfast a gentleman by [the] name of Charles White came, gave Bro[ther Jonathan] Harmon 5 c[e]nts to buy him some medicine, but the main reason why he gave him the 5 c[e]nts was to get on the good side of Bro[ther Jonathan] Harmon so he could slur us. Which he did and said we were teaching rotten corrupt doctrine. I tried to show him, it wasn't right to hold feelings over religion and talked to him on the organization of the Church. He still kept his old song and said the people wouldn't have it. And a number of men was organized to drive us out if we didn't go. I bore my testimony to the truth and said he that climbeth up any other way was the same as a thief and a robber. He said, "You hadn't better call me a thief and a robber. I'll git you," and got his knife in his hand to make a break at me, but [was] to[o] excited to make the attempt. I like part (sic) before [illegible] ask[ed] his pardon for hurting his feelings but the scriptures applied to all that tried to climb up some other way, and did not abide in the doctrine of Christ, whether [the are] Baptist[s] or Mormons.

[Wednesday] - 6 August 1902 Delila Porter's birthday, it was [Hans] Rancie [Porter]'s on the third. We went to the home of J. W. Wiseman for the night. After leaving Mr. Allen Smith's, we stayed with Mr. Wiseman over Thursday. the 7th was election day. We did not tract on that day [on] account of so much drinking. On the 8th, we went to Eve Mill P. O. Received a letter from home and office stating for me to go to Rhea Co[unty] to labor with Elder [Claudius Eugene] Hawk[e]s but rest with the Saints till he went to Carter County. We went to [the] home of Bro[ther Jonathan] Harmon. About 5 o'clock Elder [Melvin Parley] Miller went back over to the office but dark was approaching and hadn't returned. I started out to meet him. He got off from the road, I missed him. I went on to the [post] office. Mr. Blackman and family had gone to bed. I woke them, ask[ed] if Elder [Melvin Parley] Miller was there, answer [was] no. I went in and stopped overnight with them. In the night Elder [Melvin Parley] Miller and Bro[ther Jonathan] Harmon came, ask[ed] if I was there, answer was yes. They went back home the distance of 2 1/2 miles. I slept with Mr. Blackman. He is an infidel. We talked till 12 o'clock. He had been drinking and had lots of gab. He would get up and drink and stand up and preach then lie down then get up again and talk. Then I went to sleep till morning.

[Saturday] - 9 August 1902 Ate breakfast there. He is a good friend to the Elders now. I went over to [Jonathan] Harmon's, they were in bed. We started out about 11 o'clock, went to Madisonville. Got this record book, then went to Sister Leonard's. Stopped there until Sunday evening.

[Sunday] - 10 August 1902 We had all the grapes and melons we wanted to eat while there. We went down to Bro[ther] Nelson's. We went down to Sweetwater at night. Elder [Melvin Parley] Miller wanted to start to Chattanooga but no trains to start till morning. We went back to Nelson's.

[Monday] - 11 August 1902 Elder [Melvin Parley] Miller bid us goodbye, took the train at 8 o'clock for Chattanooga. About eleven o'clock, Bro[ther] Nelson and I started out for Meggs Co[unty] to his folks'. The distance of 22 miles. I was not dressed like the Elders has been but the people in Sweetwater knew I was one. We could hear them saying Mormon Elder. We arrived to Bro[ther] Nelson's folks after dark. Their names was Hicks.

[Tuesday] - 12 August 1902 After dinner I started out for Evinsville, Ray Co[unty], the distance of 16 miles. I was rowed across the Tennessee River by a young man. It cost me 5 c[e]nts. The river was three hundred yards wide and 40 feet deep and ran still. I arrived to Bro[ther] Madaris' just at dark. They got supper ready for me. I slept on a cot, which was nice to sleep on.

[Wednesday] - 13 August 1902 I am well. Bro[ther] Madaris has lots of fruit, which I can help myself to that I am fond of. I went to the home of Bro[ther] N. L. Brown, stayed overnight. In afternoon on the 14th, went to Bro[ther] Morgan's, stayed overnight. In afternoon on 15th, went to Bro[ther] John Woody's, held meeting at night.

Journal of Elder LeRoy Smith Armstrong

Mission: August 1902 - March 1905

Leroy Armstrong served in the Southern States Mission, from 1902 to 1905, where he was appointed as East Tennessee Conference President. His first journal is missing, but his second journal⁴¹² begins while he is already laboring in Blount County. This journal documented 19 days in the area before having to leave due to a measles outbreak; however, it is likely he was in Blount County longer prior to the extant journal entries. He labored the rest of his mission in Sevier and Greene counties.

Visit to Blount County

[Thursday] – 21 Jan[uary] 1904 Sweet Blount Co[unty]. When we left this morning, we were going to canvass the little place of Townzen (sic), but it was a nice day. We went off in the woods most all day and studyed (sic). We were quite late getting in at night. We stayed with Squire Dunn. He had a family of 15 children and most of them boys. He was the man that kept the sweet post office.

[Friday] – 22 Jan[uary] 1904 Sweet Blount Co[unty]. We lefe (sic) Mr. Dunn and canvassed over to the place of Townzen (sic). After dinner, as we were canvassing, we run on to one of the Saints. We left our grips there and went and canvassed Townzen (sic). It was a swell place. I went into some kind of a business house and that it was a dwelling house. The next pass I get in to (sic) where they were holding prayer meeting. We canvassed one house that cost about 8,000 dollars. I tell you, we were right among the big wigs. I was up against the preacher, but he did not have much to say. We canvassed till dark, then came up to Bro[ther James Isaiah] Franklin's and came down the railroad track to Walland. There I got some soles for my shoes. Also, some writing material. We then went across the mountain to Bro[ther Joseph John Calvin (JC)] Garland's.

[Saturday] – 24 Jan[uary] 1904 Walland, Blount Co[unty]. We left [Joseph John Calvin (JC)] Garland's and came up to [Samuel Patterson] Harmon's. We wrote letters in the forenoon and, after dinner, we held [a] meeting. Sister Crook was prompt on time. I fast[ed] till supper, which was prepared just after dark: cornbread and string beans with the hide on. Went good between the teeth.

[Sunday] – 25 Jan[uary] 1904 Walland, Blount Co[unty]. After breakfast we left Polley [Ann Davis] Harmon's and came down to Bro[ther Joseph John Calvin (JC)] Garland's, set around and chewed the sage with Uncle [Joseph] John [Calvin (JC)] Garland. After dinner we went up to the mail box and got our mail. We met a Cambellite (sic) preacher there and had quite a little talk with him. After supper we went up and stayed with Bro[ther] John [Goulder] Harmon.

[Monday] – 26 Jan[uary] 1904 Walland, Blount Co[unty]. When we got up this morning it looked very much like rain. We was going to go out canvassing but we thot (sic) it looked to storm. So, we stayed at [Joseph John Calvin (JC)] Garland's that day and teared granny and guber peas (sic).

[Tuesday] – 27 Jan[uary] 1904 Walland, Blount Co[unty]. We did not do much but sit around. We got ready to start out canvassing then backed out.

[Wednesday] – 28 Jan[uary] 1904 Walland, Blount Co[unty]. When we got up this morning it was snowing and it snowed all day. Uncle Joe [John Calvin (JC) Garland] got us out hauling hay up to the barn, so we walked in the snow all day. We had a right smart of fun putting [illegible] on the [illegible] and the geese.

[Thursday] – 29 Jan[uary] 1904 Walland, Blount Co[unty]. It snowed some this morning. So we stayed to (sic) [Joseph John Calvin (JC)] Garland's till after dinner. We went up to the barn and eat wallnuts (sic) till we just about made ourselves sick. We stayed till the mail came but there was none for us. So we got ready and came up to Sister [Sarah Margaret] Woody's. We held [a] meeting with them that night.

[Friday] – 29 (sic) Jan[uary] 1904 Walland, Blount Co[unty]. We stayed at [Samantha Caroline Naillon] Woody's till after dinner, then we came up to Townsend and got our mail. I got a photo from my girl of her and the rest of the family of girls. We then came up to Bro[ther James Isaiah] Franklin's. That night we see (sic) the team came down with logs to the big mill. There was 15 cars loaded with logs. It was quite a sight to me.

[Sunday] – 31 Jan[uary] 1904 Townsend, Blount Co[unty]. It was Sunday so we stayed in the house most all day. We were going to hold [a] meeting in the afternoon, so we got own to studying for a while. While we were holding [a] meeting, it begun to snow and how it did come down for a while. We had supper right after [the] meeting. We then set around and talked till bed time.

[Monday] – 1 Feb[ruary] 1904 Townsend, Blount Co[unty]. When we got up this morning it was cloudy and looked very much like [a] stormy. So, we stayed over and wrote letters and fixed up our reports. In the afternoon, how it did snow for a while. Then, towards night, it cleared off and turned cold.

[Tuesday] – 2 Feb[ruary] 1904 Townsend, Blount Co[unty]. We left Bro[ther James Isaiah] Franklin's and started out canvassing. After we got out a wase (sic), we found the measeles (sic) so bad that we stop[p]ed canvassing, for Elder [Wilford Woodruff] Freeman had never had them. We came on to Bro[ther Jonathan] Woody's and stayed that night. We were going out coon hunting but it began to rain just about the time we were going to start. Then, it turned off into hailing and how it did come down for a while. We got on a big way of singing and had a big time.

[Wednesday] – 3 Feb[ruary] 1904 Walland, Blount Co[unty]. Soon after breakfast we left Bro[ther Jonathan] Woody's and went down to [Joseph John Calvin (JC)] Garland's. We we came up to the door, they did not ask us to come in, so, [if] anything, it made me feel pretty funny, but we went in any how, but did not feel much welcome. Elder [Wilford Woodruff] Freeman went up to the mail box after dinner and there he got some photos for us, some large ones of his self and some [illegible] photo of us both. While he was gone, I went up in the woods and fixed my pants. At night some loving folks came in and they had a rough and tumbled time for a while. The girls and boys would wrestle. This is the way. Feb[ruary] 3[rd] warmed up.

[Thursday] – 4 Feb[ruary] 1904 Walland, Blount Co[unty]. Right after breakfast we went over to Wallen to post some pictures that Elder [Wilford Woodruff] Freeman had to send off. I tell you, we had a muddy walk! Got back just in time for dinner. We came up to Polie [Ann Davis] Harmon's and stayed that night. She was telling us about her getting married. She was married when she was 12

years old. She ran away from home and got married and when they come back that night they went to bed together and [an] old lady would not believe they were married, so she made Polie [Ann Davis Harmon] get up and get in another bed.

[Friday] – 5 Feb[ruary] 1904 Wallen (sic), Blount Co[unty]. We left [Samuel Patterson] Harmon's and came over to W[illiam] C[harles] Garland's, 400 miles from no where. He accused Jobe [Abraham] Harmon of stealing two hams and a side of meat. We did not do much but set around and read a little.

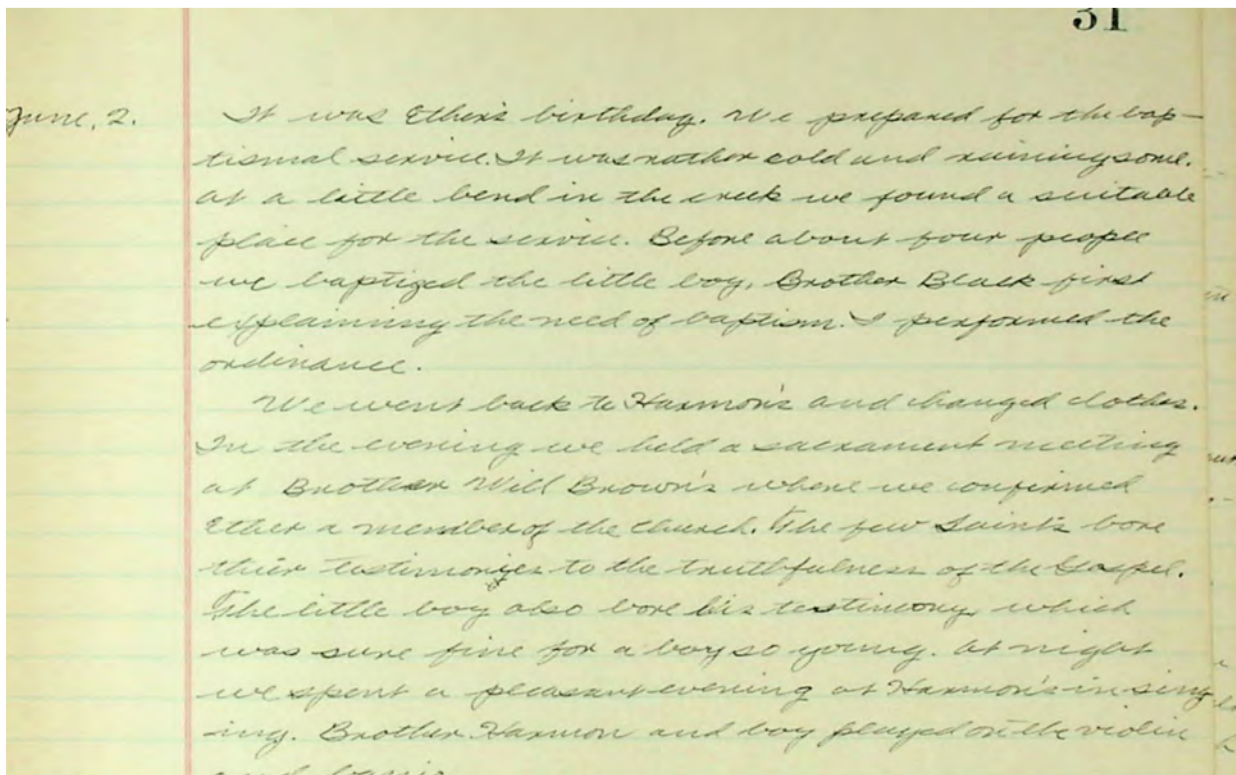
[Saturday] – 6 Feb[ruary] 1904 Walland, Blount Co[unty]. We left W[illiam] C[harles] Garland's and came over to Pollie [Ann Davis Harmon]'s for dinner. We then went down to Joe [John Calvin (JC)] Garland's and packed our grips and made ready to leave the co[unty] as there were so many measels here. We went over and spent the night with Bro[ther] John [Goulder] Harmon.

[Sunday] – 7 Feb[ruary] 1904 Walland, Blount Co[unty]. We left Bro[ther] John Goulder] Harmon and came over to [Joseph John Calvin (JC)] Garland's and got our grips. Then went up to Bro[ther] Jonathan] Woody's. Just after we got there, how it did rain and blow and there [were] places in the house that you could throw a cat through and the rain came in and wet the bed and the folks had a hard time to keep in the dry. But after it stop[p]ed raining, we had a good time talking with the people and we sang some for them. The night before we got there, Bro[ther] Jonathan] Woody and his son caught 5 possums. Some had possum for dinner to [illegible].

[Monday] – 8 Feb[ruary] 1904 Wallen (sic), Blount Co[unty]. We left [Jonathan] Woody's and started for Sevier Co[unty]. Came to Walland and got our mail. We had too many tracts to carry so we went some over to [Joseph John Calvin (JC)] Garland's. We had a heavy load but we made it thru to John Baker before run down. He seemed quite pleased to see us as Elder [Wilford Woodruff] Freeman had been there before and visited on him when he got hurt.⁴¹³

Journal of Elder Thomas Gibby

Mission: May 1922 - July 1944



[Thursday] – 18 May [1922] Got up at four-thirty, packed away my belongings and packed up my grip with the necessities of “stick” life. After leaving my adieus with the brethren, I sought out the Southern depot and at six o’clock caught the train for Athens. My arm began to hurt and soon I became very ill through the effects of the inoculations. I dozed off to sleep and the train passed by the depot. After a good bawling out, the conductor put me off and gave me a pass to catch the train back to Athens. At Athens, I waited five long hours for a train to Maryville. It was some long wait and I was pretty sick. This day shall be long remembered. At two-thirty, the train left Athens. Some train. Two coaches of somewhere near Civil War date, the rest of the train was made of [illegible] cars. About eight miles out, we changed trains again at Englewood. Had a few minutes to wait and another train came in and carried me about seven more miles. I changed trains again and this train brought me to Maryville. Here I found that the Townsend train had left and I would have to lay over overnight here. I got a room at a hotel and slept from six till six.

[Friday] – 19 May [1922] After getting a bite to eat, I caught the train at eight-fifteen for Townsend. The train was slower and power equipped than those [trains] that I rode on the day before. A few

miles out and the conductor announced another change. At Walland again we changed and this time to a more ancient model of a train than ever. It moved at about the rate of six miles an hour on a track that was so crooked you could hardly think is possible for a car to stay on the [illegible]. At 4:30 am, the conductor announced Townsend. At Townsend I made a few inquiries and learned that I had yet twelve miles to go and that on foot to get to Cades Cove. A man gave me some directions and put me on the night road. A lumber wagon overtook me and I rode with him about a mile. He informed me that Cades Cove was over a range of mountains in front of us. Soon after leaving him I began the climb with a heavy grip as well as a heavy heart. It was sure some climb. After walking for about eight miles, an old farmer going into the cove overtook me and I asked him for a ride. He was very suspicious of me, and before I had rode a mile, he had found out my business and whole pedigree and history for two generations back. The scenery over this mountain was beautiful. The mountains were covered with many varieties of oak and other hardwood timber. We followed a winding road around ledges and down canyons, and by the time I had finished my trip to the cove, it seemed more like thirty instead of twelve miles. I waited at the post office for the mail. While waiting, I had to repeat my history to the post master. Before the mail came, Elder [David John] Black and [Angus Hyrum] Norberg came to the office. The boys sure looked good to me. We sure had a happy meeting, on my part at least. In the mail I received my first word from home since leaving, a letter from mother and Miss Verlie. The letters was (sic) a reward for a hard and long day. At night I had a typical Tennessee mountain meal, including squirrel, and slept in a typical mountain bed. It was against the grain to undress with a seventeen-year-old girl in the same room, but I followed Bro[ther Angus Hyrum] Norberg's example and pulled them off. I was soon sung to sleep by the hum of crickets in the walls.

[Saturday] – 20 May [1922] Early Saturday we went over the creek to see Sister [Polly Ann Davis] Harmon. She sure got after Brother [David John] Black and [Angus Hyrum] Norberg for not coming to see [them] sooner. These people are very poor but very staunch Latter-day Saints. The only farm implements they had was a one horse plow, a homemade cultivator, and a sled for a wagon. The motive [for] power was one little burro. We were certainly treated kind while there. They asked us while there to return the following week and baptize their son, Ether [Lloyd Harmon], who would turn eight years old then.

[Sunday] – 21 May [1922] Sunday I spent most of the day reading “Added Upon,” and in talking to Sister [Polly Ann Davis] Harmon. In the afternoon, we held a Sacrament Meeting with them. We stayed with [the] Harmons all day Sunday. They told us of a war or feud between two families of moonshiners in the cove. When I came into the cove I met a sheriff taking a still and operation into safe keeping. This place was sure a rough place and recalled my thoughts to John Ford's “Trail of the Lonesome Pine,” for his description of the characters and scenes of his book were very similar to those of Cades Cove.

[Monday] – 22 May [1922] At about 6:30 am, we left [the] Harmons for Jake Garland's down on the Cane Creek, about eight miles away. It was a long and hilly trail over the mountains. We got there in time for dinner and we found him very sick on poisoned liquor. The yard was half full of hounds which they used for hunting squirrels and foxes. Elder [Angus Hyrum] Norberg left us here and went to Walland where he was to catch the train to go to meet Elder [Tillman Elroy] Twitchell. In the evening we went down the creek to Millers Cove to hold a meeting with a family of Myers. The people were poor but treated us very kind. Held a good meeting with them. I had a restless night on a corn fodder bed.

[Tuesday] – 23 May [1922] Elder [David John] Black and I left Myers' early, calling on Garland on our way over the mountains to a family of Saints, [the] Whiteheads at Ra[i]sor about ten miles away. It was a rough trail and we had a hard hike. At eleven we had walked the ten miles and found ourselves at [the] Whiteheads. The little valley was called "Happy Valley" and it seemed good to get out of the mountains once again, and I decided that Tennessee wasn't all hills and hallow. [The] Whiteheads were in very comfortable circumstances and we were treated very friendly. They had an organ and I kept the instrument busy most of the day. We had some ripe peaches to eat. I was surprised that peaches should be ripe on May 23.

[Wednesday] – 24 May [1922] We stayed at [the] Whiteheads' all day reading, writing and visiting. Brother [David John] Black trimmed some of the boys hair in the afternoon, some handsoming job he done. The organ was kept in use a large part of the day.

[Thursday] – 25 May [1922] This morning we took to the road again on our way to Maryville. I had my first experience in country tracting. Had good success selling most of my books and having a good conversation or two. One old lady tendered me her sympathy, that one so youg should be out in the world on such a mission as gathering up women to send to Utah. I returned her sympathy, and I felt like the old hankie, "ignorance is done eating you up." We walked about sixteen miles that day and without dinner. About five o'clock, we came to a store and had a little lunch of pork and beans and soda crackers. On the shelves I saw Craig brand of tomatoes. This refreshed us some and we continued on. As darkness began to fall on us, we began to think about a bed. This was my first experience at canvassing for entertainment. After several unsuccessful attempts to "get in" we were taken in by a family, whose name I have forgotten, at Wellsville. They were well to do people and we had a fine meal and a good bed. They treated [us] very hospita[b]le but coldly. But we were looking at that time for a bed and not friends.

[Friday] – 26 May [1922] We left at six AM for Maryville after paying for our bed and meals. It was mail day and I had become anxious. We tracted along the pike but towards noon we ran out of literature and moved on faster. It was one o'clock when we reached Maryville. At the P.O. we found the first class mail not in so we went back to [Joseph John Calvin (JC)] Garland's. In the afternoon, I received a nice long letter from Miss [illegible] and one from [illegible]. These letters were answered that night. My rest was not very restful that night because of an unclean bed. Brother Joe [John Calvin (JC)] Garland is such a faithful Latter-day Saint but he has one of the laziest women in the world.

[Saturday] – 27 May [1922] Most of the day was spent at [Joseph John Calvin (JC)] Garland's reading and writing. At noon we went up town to get our checks cashed and had some trouble in finding a bank that would cash them. We listened for a few moments to a Holiness preacher on the street. After he finished his say, we held a meeting. Had a nice sized crowd to whom Brother [David John] Black called to repentance. Sold some small books after meeting. Spent an evening and another night at Brother [Joseph John Calvin (JC)] Garland's.

[Sunday] – 28 May [1922] Sunday forenoon was spent at [Joseph John Calvin (JC)] Garland's in reading and trying to catch up with lost sleep. It was hard to rest with "Aunt Hattie" [Jane Gentry] calling Paul [Ezekiel Garland] every few moments. In the afternoon we walked through town to Sister [Margaret Lane] Russell's. It was good to find a clean place once again. Had a pleasant visit and they gave us a good clean meal. We sat up quite late talking and then returned to a clean bed. Sure had a night's sleep.

[Monday] – 29 May [1922] We ate breakfast at [the] Russell's and then went back to [Joseph John Calvin (JC)] Garland's to prepare for the "sticks" again. I received my third inoculation. At about two o'clock, we left Maryville with Will[iam Edward Silver] Garland in a wagon on our way to Cades Cove. We had a long jolly ride over a rough road and through red clay mud, some places hub deep. We spent the night at [William Edward Silver] Garland's.

[Tuesday] – 30 May [1922] The large part of the forenoon was spent in study and talking. A little before dinner, we went to a family of Buttlers (sic), the woman being a member, Brother Garland's daughter, [Lilly Hayes Garland]. We had dinner with them. After dinner, we got into a little discussion with [Isaac Edmondson] Buttler and soon found that he was very bitter. He was very abusive of our Church and doctrines, especially polygamy. He sure got his "Irish" up. We left [the] Buttlers' at three o'clock for Millers Cove. [We] had a nice little hike up a creed bed, got on the wrong trail once and had to retrace our tracks for about a mile. It was quite difficult for us to find a place to stay, and it was nearly dark before we got into the cove. A man by the name of "Bob" Smith took us home with him and he was half drunk. His wife was a member. They were certainly in poverty-stricken conditions. The man spent most of his time in making corn liquor. It was a dirty place.

[Wednesday] – 31 May [1922] Before we left for Walland, we blessed a baby for Sister Smith. After walking six miles to Walland, we learned that we had walked six miles for nothing and would have to [go] back, for the people who we had gone there to see had moved. We got some exercise out of it. On the way back, I picked up and ate wild blackberries and dew berries. At night, we held a meeting in a little tumbledown school house. There were quite a number in attendance, including a Holiness preacher. We had a good meeting. A Mr. Rutherford took us home with him and the preacher also. Before bedtime, we had a lively discussion with him on the scriptures. He refuted the doctrine of pre-existence and the necessity of baptism. We sure got him all worked worked (sic). He soon ran out of scriptural power and left us.

[Thursday] – 1 June [1922] We left [the] Rutherfords soon after breakfast for Cades Cove. On the way we called at Myers' and they had us stay for dinner. We had a pleasant visit with them and left them a Book of Mormon. As soon as we had taken the trail again it began to rain. We tried to shelter ourselves under trees, but could not. There was a seven mile hike to make and not a house between. The rain never let up throughout the trip and by the time we had been out in it for three hours we were soaked to the hide. At [Samuel Patterson and Polly Ann] Harmon's we changed clothes and dried out clothing before returning.

Baptism of Ether Harmon

[Friday] – 2 June [1922] It was Ether [Lloyd Harmon]'s birthday. We prepared for the baptismal services. It was rather cold and raining some. At a little bend in the creek we found a suitable place for the service. Before about four people, we baptized the little boy, Brother [David John] Black first explaining the need of baptism. I performed the ordinance. We went back to [Samuel Patterson] Harmon's and changed clothes. In the evening, we held a sacrament meeting at Brother Will[iam Wade Hampton] Brown's, where we confirmed Ether [Lloyd Harmon] a member of the Church. The few Saints bore their testimonies to the truthfulness of the Gospel. The little boy, [Ether Lloyd Harmon], also bore his testimony, which was sure fine for a boy so young. At night we spent a pleasant evening at [the] Harmon's in singing. Brother [Samuel Patterson] Harmon and [the] boy played on the violin and banjo.

[Saturday] – 3 June [1922] We visited [William] Charlie Garland in the morning and had dinner with him. He told us of how mean he was was (sic), and how tough his beard was. Some tough man. We suspected him of moonshining. After dinner we went to the post office for mail. I received some good long letters from home. They sure [illegible] me up. At night I answered one or two of them before retiring.

[Sunday] – 4 June [1922] Sunday morning was spent at [Samuel Patterson] Harmon's in reading and conversation. In the afternoon we held a Sacrament Meeting. Had a very pleasant visit, and enjoyed these humble mountain people's hospitality very much. They were sure interesting to me.

[Monday] – 5 June [1922] We left [the] Harmons for Millers Cove, visiting a few moments with Garlands. The weather was fine and we had a very pleasant hike that night. After walking seven miles we stopped at Jake Garland's and had supper with him, staying with them overnight. Had my first experience scratching chigger bites. In the morning my legs were bleeding from digging out the little pests.

[Tuesday] – 6 June [1922] From [the] Garlands' we went down to [the] Myers' and had a pleasant visit. Told them of the meeting we were going to hold in the school house. Had a dinner of buttermilk, corn bread and onions. On our way to the school house we found a mulberry tree and gorged ourselves on them. We went to Smiths and told them we would hold meeting with them before we left. The meeting was rather poorly attended at the school house. Went home with [the] Smiths. I soon began to tell the effects of too many mulberries. I spent a sleepless night.

[Wednesday] – 7 June [1922] The day was spent at [the] Smiths'. They fed us on "blinky" milk, onions and fried eyes, and they were fried. They sure were farming the hillsides. One could nearly see the cows grazing on the hillside by looking up the chimney. The fellow said that in order to have his mules graze he had to tie their tails together and throw them over the hill and thus they could stay without sliding down the hill. At night we held a meeting with them and talked them all to sleep. We spent another rolling night's sleep.

[Thursday] – 8 June [1922] We left before noon and went up to Myers'. Mr. Myers answered us with singing "Love Lifted Me." Had a very nice visit with them. One of the young ladies there had quite a time with Brother [David John] Black. At night we held a meeting with them and had in attendance the Holiness preacher. He had married one of the girls and had been sponging off the old people since. The courtship lasted for about three weeks. He had very little to say but sang some songs for our benefit after meeking (sic).

[Friday] – 9 June [1922] We left [the] Myers' early Friday morning for Maryville. Jake Garland told us of a near way over the mountain. We took a wrong trail and got off into the woods, filling our legs with chiggers and ticks. It was some climb over the top, but a harder job to hold back going down on the other side. At about eleven o'clock we had made the hike over and we stopped at John [Lowery] Perkin's for dinner. Sister [Lona Mae Garland] Perkins was Uncle Joe [John Calvin (JC)] Garland's daughter. After dinner we left [the] Perkins for Maryville, tracting. On the way, we met some men talking in the road and we offered them tracts; they refused them and began to ridicule. I met with other refusals while tracting home. A fellow in a car came along and offered us a ride, so we rode into Maryville. It was about six PM. We went direct to the PO where I received eleven letters from home. Spent part of the evening in reading and answering letters. During the night a storm came up and I saw more lightning than before in my life.

[Saturday] – 10 June [1922] Saturday I finished writing answers to letters, which I mailed at the post office. While in town, Brother [David John] Black bought a suit, hat and shoes. He sure got dolled up. At night we read and talked with Brother [Joseph John Calvin (JC)] Garland till past bedtime.

[Sunday] – 11 June [1922] Sunday we stayed in most of the day. I tried to take a little nap in the afternoon. Towards evening we visited Sister [Georgia Edna] Wilcox whose daughter had just been operate on for appendicitis. Had a pleasant visit. We went up town to look over the prospects for a street meeting, but there were but few people on the streets and so we did not try to hold [a] meeting. I did some reading before retiring.

[Monday] – 12 June [1922] Because of the diet I had been living on for the past few days, consisting mostly of cold cabbage and butter milk, my stomach was all out of order and I felt rather ill. I remained in bed all day without eating. Towards night, I asked Brother [David John] Black to go out and get me something to eat. The first lean bite I had had in several days was some appreciated. It was a long lonesome day.

[Tuesday] – 13 June [1922] Today I laid around all day as yet not recovered from my illness. I wrote a letter to Brother Howes. Brother [David John] Black was ailing because of stomach disorder, so we remained in Maryville another day. Brother [Joseph John Calvin (JC)] Garland gave us a hint to leave but we could not go as we were, so we swallowed the hint. By night I was feeling somewhat better and had a night's rest.

[Wednesday] – 14 June [1922] In the forenoon we visited Sister [Laura Bell Harmon] Abbot, a daughter of Brother [Samuel Patterson] Harmon. She is a real Latter-day Saint and we spent a pleasant day there. She prepared us a bite to eat and the best part about it, it was clean. We were both feeling well enough so that we decided we would leave on the morrow for Clinton where mail was coming to us Friday. Stayed at Brother [Joseph John Calvin (JC)] Garland's.

[Thursday] – 15 June [1922] Before noon we left [Joseph John Calvin (JC)] Garland's for Knoxville hiking. I felt rather weak and we could not walk very fast. We tracted as we went with fare success. I met a woman who gave me quite a good "bawling out" but I was quite able to defend myself. We got off the main road and had quite a time in getting straight. We found Will[iam Edgar] Tucker at Rockford, whose wife, [Mary Jane Harmon], is another of Sam[uel Patterson] Harmon's daughter[s]. They were sure poor people and they were certainly backwoodmen. The man had had his throat cut from ear to ear but had managed to live through. We held a little meeting with them and they usked us to baptized the girl, her daughter Rachel [Emeline Tucker], but wanted us to go back to [illegible] to let her sister know about it, so we walked back to [illegible] to another Will Tucker's (sic). While there, I had a little boxing match with a young fellow there. We stayed there that night but they did not want to go back with us to Rockford.

Baptism of Rachel Tucker

[Friday] – 16 June [1922] It was a nice little hike back but we got there in time to baptize Miss Rachel [Emeline Tucker] before noon. Elder [John David] Black performed the ceremony. The rest of the day was spent at [the] Tuckers in study and talking. At night we held a little cottage meeting and confirmed Rachel [Emeline Tucker]. I acted as mouth. We had a sleepless night, or at least I did.⁴¹⁴

Journal of Elder James Abraham

Mission: April 1908 - May 1910

[Saturday to Saturday] – 10-[17] July [1909] Elder [Alva Willmott] Keller and I walked to Sales Creek and rode the train to Dayton, where we held [a] street meeting that night. But the people refused to take many tracts. We were now [at the place] where the Elders had been ordered out of town different times. [I] was disappointed in not receiving money from office. So, I left Dayton walking away back on account of my picke-a-boo trousers. But held a stiff upper lip and walked thro[ugh] the hot sun on my way to Kingston. But now I am sitting in the shade of a tree with Elder [Henry Randolph] Atkin. I don't know where I [am] going but I am on my way. Goodby[e]. Made it thro[ugh] to Kingston but was awful sick. Spent the night at Andy Johnson['s]. Left Kingston feeling awful bad. Walked until after dark before we found a place to stop. Did not eat much of anything for two days. Arrived at J. N. Colv's house.

[Sunday to Monday] – 18-[19] July [1909] [We] enjoyed a day of rest. Very fine old folks. When Elder [Henry Randolph] Atkin and I left, the lady furnished us with a lunch to take with us. It was the first I had in the South till this writing. On my way to Philadelphia, we tracted. I sold and gave away all the books and tracts I had. [We] found a place where 4 old ladys (sic) lived by theirselves (sic) who had never been married. We were the first Mormons they had ever seen. It took fifteen minutes for us to drink what water we needed.

[Tuesday to Friday] – 20-[30] July [1909] [Henry Randolph] Atkin and I arrived in Knoxville. Spent the night walking the streets. B. R. O. K. E. During our stay, 16 elders, President [Charles A.] Callis, and two lady missionaries came into town, and we held some fine meetings. Went to Fountain City Park and enjoyed a big feed and celebrated [the] 24th with the Saints of Knoxville. Held street meeting that night where hundreds of people crowded around to listen. Next morning, a piece came out in the Centinial (sic) paper, an account of the meeting with special mention of the fine singing the Mormons can do. The elders left town after the 24[th]. But I stayed to help hold some more meetings and canvass.

Blount County Visit

[Saturday & Sunday] – 31 July [to 1 August 1909] Elder [Thomas] Jones and [Hyrum James] Maxwell and I went over to Maryvill (sic) 16 miles from Knoxville, and held a big street meeting. Came back early next morning and held two meetings that day. During my stay in Knoxville, I meet (sic) good success in tracking (sic), while out in North Knoxville.

[Monday & Tuesday] 2-[3] August 1909 [I] met a lady, Mrs. Nora Brown, who was the mother of 19 children. Had a fine talk with her and she gave me her word that she would come and bring her family to church. That's a bringing them in, isant (sic) it?

[Wednesday] – 4 Aug[ust 1909] [We] went to hold a cottage meeting but no one came, so we went and visited a revival meeting. Saw a lot more foolishness.

Blount County Visit

[Thursday to Friday] 5-[13] Aug[ust 1909] The luckiest day of my life! Was thrown from a street car and drug (sic) for about 20 feet. Had my clothing torn but only received a few bruises and the only cost was a new suit of clothes. It was lucky that I was not killed. Elder [William Martin] Hunter and I left Knoxville for the sticks. Rode as far as Maryville and then walked to Cha[rle]s [Harrison] Russel[l's] 7 miles. I am feeling tough. We went out with the intentions of holding some meetings, but the preacher had told the people, if they came to hear the Mormons he would cut them off[f] from his church, so no one came to our meetings. So we went over and visited Bro[ther Isaiah James] Franklin who was very low with the fever. He had not spoken for a week. We administered to him. He was feeling much better [the] next morning and began to mend. We spent a week visiting among friends and Saints and came back to Knoxville. While out at Bro[ther Joseph John Calvin (JC)] Garland's place [in Millers Cove], he being gone to Utah, we went to see his daughter, [Lona Mae Garland], who is a member. But her husband, [John Lowery Perkins], wouldn't let us have any dinner. But she left the house took us with her and cooked some dinner at her father's place. While we were in Knoxville we went up and had a swim in the Tenn[essee] River. That evening we spent at Mr. Southers listening to music. Spent a few days in Knoxville resting up and planning for our company trip.

[Saturday] – 14 Aug[ust 1909] [We] left town and arrived in Loudon. [We] held [a] street meeting. Sold a Book of Mormon.

[Sunday] – 15 Aug[ust 1909] [We] went to a funeal of a mason. Their ceremonies were something grand, showing a great deal of respect.

[Monday to Thursday] – 16-[26] Aug[ust 1909] Had a bath in the Tenn[essee] River just before we commenced tracting the town. I sold a few books but received a few turn-downs. Had a long talk with a Methodis[t] Minister. He admittd that our doctorin (sic) was O.K. if plyagmy (sic) had never been interdouced (sic). I have often met intelligent men that said the same thing. Sold 27 books in Loudon, a good record for a small town. We stopped at [the] Rev[erend] J. W. Cassady Hotel. Found them to be very fine people who treated us royal if we were Mormons. "Something new." After visiting every house in town, we left for Paint Rock. After Elder [Christopher Bodily] Layton and I had walked until dark, we were unable to get entertainment. So we spent the night in an old school house. No supper, no breakfast, and still walking. The last man I hit for to stay with I had the pleasure of telling him what I thought of a man who would listen to fals[d]hoods and not learn for himself. He apolo[gi]zed before he left us. We then walked to the top of the m[oun]t[ain] after dark. Alas, we found our roosting place in an old house! We walked to Paint Rock without breakfast. Ate dinner with Mr. Hedrick after crossing the Tenn[essee] River. [We] held a well-attended hall meeting at Wards Grove and another at Mr. Viars a cottage meeting. Consisted of a short talk by Elder [Christopher Bodily] Layton on prayer, and then we sang a number of songs. Spent most of our time at Mrs. Beals. [We] enjoyed a big feed on mellons. Sixteen months ago today since I left my home out in the golden West.

[Friday] – 27 Aug[ust 1909] Baptized W. F. Beals and blessed all of his children.

[Saturday] – 28 Aug[ust 1909] Dedicated a grave of one [of the] little boys of Bro[ther] Beals that had burnt to death, and then left for Kingston. Walked 11 miles hot hot and still heating. Stopped on

our way and had a bath in the Tennessee River. Arrived at Kingston and am now spending the day suffering with the heat.

Northcutts Cove Chapel Dedication

Monday & Tuesday – [12-11 October 1909] I am all stuck up today. “Go away molasses, you have lost your taste.”

Wednesday [to Friday] – 13-[15] Oct[ober 1909] We ate breakfast at 4 AM. Left Bro[ther] Petters in a hurry to catch the train at Marlow, but just got on top of the hill in time to see her pass by. So we then walked to Oliver Springs. Took the evening train for Harriman. Arrived there after dark. Only had 50 c[ents] between us, so the only thing we could do was to get us a two-bit bed each and go without eating. We left Harriman [the] next morning without eating breakfast and walked all day until we arrived at H. G. Redwine, where we enjoyed a big feed and a fine bed. It commenced raining Wednesday evening and continued until Friday morning. So we had the mud and rain all the time. Was good and wet, tired and hungry when we found a friend. So from Wednesday morning at 4 AM until Thursday evening at 9 o'clock PM all Elder [William Reuben] Moyes and I had to eat was 5 crackers, 4 lumps of candy, and a touch-me-not, with a few water chaisers. “The Touch-Me-Not” was a hamburger we saw in a restaurant, but we didant (sic) have the price. So much for that. We are now sitting by the roadside talleying up and looking wise tat tat. Elder [William Reuben] Moyes and I arrived at Sister Carpenter's Friday night just at dusk after spending the day feasting on wild grapes, walnuts, hickory nuts, ches[t]nuts and persi[m]mons. Got lost and walked five miles out of our way.

Saturday – 17 [October 1909] Spent doing the washing and held two cottage meetings.

Sunday – [18 October 1909] I talked in the afternoon for 45 minutes. Elder [William Reuben] Moyes talked in the evening for 90 minutes. During his talk, he read 2 pages in the Voice of Warning about Daniel's dream, the 30th chapter of Alma [in the] B[ook] of M[ormon], and about 40 verses from the Erea (sic) (The Last Witness Vol #12, Oct. 1909) “Poterty” (sic).

Monday – 19 Oct[ober 1909] Left [the] Carpenters for Pikerville. It is now 2:30 PM o'clock and we have walked 15 miles. Have got a long way to get yet. And my feet are awful sore. Mighty tough. I am old but I am awfully tough. Spent the night with Lee Follett. Walked the next day until 11 AM and stopped and ate dinner with a Mr. W[illia]m Curtus (a fine man) and while walking toward Pikeville was overtaken by a young fellow by the name of Harvy Billergsley. So we rode in to Pikeville and he gave me 15 cents to buy a ticket from Pikeville to Let or Lee Station. (I sent him the money as soon as I got it). We walked to Andy Bedwell's where we meet Elders [Alva Willmott] Keller and [William Reuben] Moyes. Spent a very enjoyable evening with the crowd. Singing and Laughing. A jolly crowd has meet again. I am now waiting while [William Reuben] Moyes has gone after the mail.

[Sunday] – 20 Oct[ober 1909] Ascended to the top of Cumberland Mountain.

[Monday] – 21 [October 1909] Walked 15 miles to H. Praters, where we held [a] meeting. I spoke for 40 minutes on the Kingdom of God and after [the] meeting sold 3 books and a Book of Mormon.

[Tuesday] – 22 Oct[ober 1909] We leave for Irving College, [a] 20-mile walk. Good buy (sic) to Gillintine.

[Wednesday] – 23 Oct[ober 1909] [We] arrived in Northcutts [Cove], where I meet (sic) the Elders, President [Charles A.] Callis, and [his] wife, [Grace Elizabeth Pack], Sister Jensen, and the Saints

of Northcutts Cove. We meet in a Priesthood meeting. After [the] meeting, the quartet sang a few songs. And nothing would do but for me to sing the song about Elder [Alva Willmott] Keller being a married man. When I finished, [President Charles A.] Callis said, "*Well, Elder [Alva Willmott] Keller, you are released to go home. Two years long is enough for a married man, but not so for the single.*"



This photo was taken at this Priesthood meeting (23 October 1909)

Sunday – 24 Oct[ober 1909] The church house was dedicated, and after [the] meeting [we] enjoyed a fine dinner. Upon the ground, had our pictures taken and then held another meeting, in which all the elders spoke.



(1st & middle rows) East Tennessee Conference missionaries, President Charles A. Callis and his wife, Grace Elizabeth Pack, and Sister Jensen. (3rd row) Northcutts Cove Building Commission (24 October 1909)



Northcutts Cove Chapel dedication (24 October 1909)

Tuesday – [26 October 1909] I went with Bro[ther John Houston] Tipton to Coalmount in a wagon with some of the elders who were going to Zion.

Wednesday – [27 October 1909] We baptized John [Houston] Tipton, and that night took my first [o]possum hunt and caught two [o]possums.

Thursday – [28 October 1909] Went to Dark Holler and held [a] meeting where we stopped and held three meetings. [We], Elders C[harles] E[manuel] Jensen and Jim Abraham, we are now sitting in the schoolhouse writing some letters.⁴¹⁵

Journal of Elder John Hinckley

Mission: June 1895 - June 1898

John Hinckley served in the Southern States Mission from June 1895 to June 1898. He married Jesse Taggart in the Salt Lake Temple in 1906. They had six children together. He served as bishop for ten years in his ward. He held numerous public offices including state senator for many terms. He labored briefly in Blount County during two time periods, documenting the baptisms of members, including John Goulder Harmon, Mary Jane Davis Harmon, and James Russell Woody, as well as the blessings of four children. John Hinckley is President Gordon B. Hinckley's great uncle.

Visit to Blount County

[Saturday] – 21 September 1895 We remained in Knoxville. [At] about four o'clock elders [Hans Walter] Christensen and [Joseph Leitch] Dunkley came in.

Sunday – 22 September 1895 Elder [Hans Walter] Christensen and I went to [a] Baptist Church. In the evening, we went to the Southern Medithist (sic), where we hear[d] the best sing[ing] I have heard in the Southern States by a lady.

[Monday] – 23 September 1895 Elder [John William] Webster and I walked to Charles Otts' and stayed alnight (sic). He is a short German, great talker.

[Tuesday] – 24 September 1895 We went on to Brother [Joseph John Calvin (JC)] Garland's. He was making molasses. We went out and watched them make it.

[Wednesday] – 25 September 1895 Helped make molasses. That is, I carried the cain (sic) to the mill and changed the horses, carried water, etc.

[Thursday] – 26 September 1895 Went to P. O. Received a letter from father, one from J. R. Paul. Walked back with one of the oldest settlers of [the] place. Met a girl thirteen years old that weightd (sic) over two hundred [pounds].

[Friday] – 27 September 1895 We didnt (sic) do anything but read.

[Saturday] – 28 September 1895 After noon went up to Jon[athan] Woody's and spent [the] afternoon.

Sunday – 29 September 1895 There was no meeting or anything to attend. Stayed at J[oseph John Calvin (JC)] Garland's.

[Monday] – 30 September 1895 Brother [Joseph John Calvin (JC)] Garland and I went hunting cattle in the mountains. Saw forests of timber as far as the eye could reach. Found all the cattle but one. Saw a grove of pine trees all dead, had dried this summer. He said when the lighten (sic) struck a tree

in September the worms would get in them and all the trees around it would die. That is, all the black pine.

[Tuesday] – 1 October 1895 [Elder] J[ohn] W[illiam] Webster and I went up to Thomas H[e]aron's – Razor P. O. Stayed all night with him. He gave us some apples and watermellon (sic) in the morning.

[Wednesday] – 2 October 1895 Coming back, we got some hickery (sic) nuts and mushrooms. Stayed at [Joseph John Calvin (JC)] Garland's.

[Thursday] – 3 October 1895 Went to post office on [the] Little River – Millers [Cove] P. O. Did not get any mail. Stayed at Joseph [John Calvin (JC)] Garland's.

Friday – 4 October 1895 We picked up potatoes. The old horse did not like to plow. Plowed with the mule after noon. Stayed at Brother [Joseph John Calvin (JC)] Garland's.

[Saturday] – 5 October 1895 Went after sheep. Found them but did not get them. Stayed at Brother [Joseph John Calvin (JC)] Garland's.

Sunday – 6 October 1895 Franklin came to [Joseph John Calvin (JC)] Garland's. Said he had been a preacher for thirteen years, but there was always something lacking. He thought he had found it. We went up to [Jonathan] Woody's, then back to Sam[uel Patterson] Harmon's and stayed all night.

[Monday] – 7 October 1895 Joseph [John Calvin (JC)] Garland and I went to [illegible] and fixed a molasses mill. Stayed at Jo[seph John Calvin (JC)] Garland's.

[Tuesday] – 8 October 1895 Mended gates and shoes, etc. Went over on the creek and loaded a load of timber. Stayed with J[oseph John Calvin (JC)] Garland.

[Wednesday] – 9 October 1895 Elder [John William] Webster and I went back to see Charles Otts. He was sick but got up and talked until bed time.

[Thursday] – 10 October 1895 Came to Knoxville. Found six of the other elders. In the evening, went down in the folds and sang.

Conference in Anderson County, Tennessee

[Friday] – 11 October 1895 Went to Anderson County to [the mission] conference. Found [East Tennessee Conference] Pres[ident] [John Roland] Halliday at Mr. [Wesley] Burnett's. We all went up to the prayer ground as they called it. Then all went to different places to sleep. Elder [John Matthew Johnson] Allen and I went to Parons Wever's and stayed.

[Saturday] – 12 October 1895 Went to the prayer ground at eight o'clock. Had to leave P[aron] Wever's before breakfast to get there on time. It was a cold day, had rained the night before. Elders gave in reports. [We] met in conference with the people at ten o'clock. Had two. [illegible] [Elder John Matthew Johnson] Allen and I stayed at Sam Brooks'. Meeting with them that day.

Sunday – 13 October 1895 Fasted. Met at eight o'clock on [the] prayer ground. Gave in reports etc. Met at ten [o'clock] with people. Elder [Edward William] Payne and President [Elias S.] Kimball were the principle speakers in [the] morning. The people brought [a] picknick (sic) and we had a feast. Elder [John Heber] Seymour and I stayed at Joseph Brooks'.

[Monday] – 14 October 1895 Met at [the] prayer ground. Found our seat [illegible]. President [Elias S.] Kimball spoke all day. At twelve [o'clock] we went to Ms. [illegible]. Had dinner and our picture taken.



*Back L-R: Thomas Rowlings Smith; Marion Clinger; Joseph Leitch Dunkley; Edmond Riley Shaw;
Hyrum Lester Bair; John Heiner Hinckley 3rd Row L-R: John Heber Seymour; John William
Webster; Archibald Squire Richardson; Charles Henry Ohlweiler; Alfred Woodcock Nebeker; Robert
Reid Judd; Joseph Barnes Woodward; John Cutcliffe Bertoch 2nd Row L-R: James Alma Muir;
Wesley Burnett; unidentified; Elias Smith Kimball; John Hyrum Hubbard; John Matthew Johnson
Allen; Hans Walter Christensen; Robert Newton Egbert Front Row L-R: John Rowland Halliday;
unidentified; Edward William Payne; Erastus Kruse Fillerup; Frederick Moroni Houston; Ernest
Rupert Needham; George Barlow Wintle; Charles Llewellyn Roberts*

Conference in Cherokee, North Carolina

[Wednesday] – 5 August 1896 Came through Hayesville, a pretty little town in the center of Clay County. Had dinner with them through the county toward Murphy. Called at a place or two where the elders had been. Mr. H. L. Sanders said we could stay after supper. He said the people would give him down the county for keeping us [TN: be upset with him]. There were a lot of boys and young men in the road when we ask[ed] him to stay and they all came up to see what was said etc.

[Thursday] – 6 August 1896 Was Thursday, fast day, so we ate no (sic) breakfast. I cut Elder [Archibald Squire] R[ichardson]'s hair. Went through Murphy. Elder [Charles Llewellyn] Roberts got a few crackers and some candy. We went over in the woods and ate them. Stayed with R. P. Hall. He had Mrs. Stenhouse's book, said he had our history. Treated us very kindly.

[Friday] – 7 August 1896 We went up in the woods, washed, shaved, etc. Met Elders [John Cutcliffe] Bertoch and [William Henry] Carter. We went to Mr. Talor's. Found most of the elders there. We had a jolley (sic) meeting together. Then Elder W[illiam] H[enry] Carter, Brother [Joseph John Calvin (JC)] Garland and I went to T. B. Garland – Letitia P. O.

[Saturday] – 8 August 1896 There was priesthood meeting in the morning. Pres[ident] Elias S. Kimball gave it to us right in conference. Elder [Frederick Moroni] H[o]uston was the first speaker. Elders [David William Ward] Jeffs, [Archibald Squire] Richardson, [John Heber] Seymour, [Robert Reid] Judd all spoke in the morning. Elder [Joseph White] Musser and others spoke in the afternoon. After meeting, we held another priesthood meeting and Elder J[ames] W[illard] Hubbard and I went to Mrs. A. Hallins to shop etc.

[Sunday] – 9 August 1896 Sunday we fasted. President Elias S. Kimball took up most of the time. Elder [Erastus Kruse] Fillerup followed him. [At] about one o'clock, [we] trained for some time. Some of the elders recited and sang after noon. There were a good many speakers. We held another priesthood meeting in the evening. Then I went with Elder [George Benjamin] Williams to G. W. Johnson's – Letitia.

[Monday] – 10 August 1896 All day was spent in p[riest]h[ood] meeting. President [Elias S.] Kimball taking (sic) all day in giving us instruction: we were to travel without purse or scrip; to go to the editors and subscribe for their papers telling them how we treated [TN: labored] and, if they won't let us have their papers, tell them we would pay them or soon as God gave us the money; are to preach on the first principles of the gospel only; to give away or sell six V[oi]ces of W[ar]ning a week; and hold at least five meetings. This is not a two year mission. Send our large grips home. Elder [Ernest Rupert] Needham and I went to Mrs. Hellins and stopped alnight (sic).



Front row, L-R: John Heiner Hinckley; John Chandler Manning; Thomas Razewings Smith; Adams Wesley Ensign; Ernest Rupert Needham; Erastus Kruso Fillerup; Charles Llewellyn Roberts; John Heber Seymour; George Benjamin Williams Second row, L-R: William Henry Carter; Edmund Riley Shaw; Archibald Squire Richardson; John Cutcliffe Bertoch; David William Ward Jeffs; Elias Smith Kimball; John Richard Terry; Robert Reid Judd; William Fairbourn; William Edward Robinson Back row, L-R: Alfred Woodcock Nebeker; Charles Henry Ohlweiler; James Willard Hubbard; Milton Holmes Welling; James Ellingham Hart; Saint Joseph White Musser; Joseph Leitch Dunkley; Frederick Moroni Houston; James Alma Muir Standing in back: Joseph John Calvin (JC) Garland

[Tuesday] – 11 August 1896 Met in p[riest]h[ood] m[ee]ting again and received our appointments. Elder A[richbald] S[quire] Richardson and I were appointed to labor in Union, C[l]ai-borne, Granger, Hancock and Hamblen Counties. After meeting, we bid the elders good-bye that were not going our way. We had dinner with Mrs. Garland. Went on to Murphy. Stayed at the Henry House. He did not like the way we traveled, but let us stay.

[Wednesday] – 12 August 1896 Elder [Archibald Squire] Richardson had a swelley (sic) on his leg, was quite [illegible]. We walked about eighteen miles to G. W. Gunter's. There wastin (sic) elders in that naborhood (sic). We held a meeting at night.

[Thursday] – 13 August 1896 We all fasted and held [a] meeting with the people. Stayed at Charlie Harden's with Elder A[lfred] W[oodcock] Nebeker.

[Friday] – 14 August 1896 Continued our fast and holding meetings. Stayed up with G. W. Gunter.

[Saturday] – 15 August 1896 Eight of the elders went out but Elder [Archibald Squire] Richardson was not able to go. Elders [James Alma] Muir and [William Wright] Fairbourn waited until Monday. Four more of the elders came at night. There were eight of us to hold meetings with them Sunday. We held only one Saturday. Elder [William Wright] Fairbourn and I went to [illegible] and had supper

there. Elder [Edmund Riley] Shaw and [Charles Llewellyn] Roberts came as they were tired. We went back to Charles Haden's and stayed.

[Sunday] – 16 August 1896 We had a fine bath in the creek. Went to [a] meeting. Had dinner with Brother [Charles] Haden. He and his wife and another lady were baptized by Elder [Frederick Moroni] H[o]uston [on] Friday the fourteenth. Held a meeting in the afternoon. Went to John Freeman's to stay. A crowd of boys were there. They threatened to mob us. We went and talked to them. They felt [illegible]

[Monday] – 17 August 1896 We went to Robinsville with Mr. Ellis. The day was very warm. At Robinsville we met Mr. W. H. Garrison. He lead us across two steep mountains to his home. Elder [Archibald Squire] Richardson was worse at night.

Visit to Blount County

[Tuesday] – 18 August 1896 After dinner, we crossed the m[oun]t[ain] and the Tennessee River. Went up to James [Newton] Proctor's at [the] foot of the Smokey (sic) Mountain. Elder [Archibald Squire] Richardson and Elder [James Alma] Muir were coming after as we were to get a horse and come back. Mr. [James Newton] Proctor said we could stay with him for the money and no other way. Was very insulting, would not slow. Elder [William Wright] Fairbourn to say a word [illegible]. But the Lord softened his heart so that he let us stay. He was the most insulting of any man I have met in the South. Will say nothing more.

[Wednesday] – 19 August 1896 In the morning, we thanked the man for his kindness and left him feeling a little better than we found him. Then started up [the] Smokey (sic) Mountains. In about two hour[s], we were on top. There, nature has furnished a fine coal spring to cheer the weary traveler on his way and the sporting deer that once occupied that lofty range. Here we stood and gaized (sic) on the broken mills and marrow chewed in vallies (sic) below. On our left was the bald leak, which stood as a stalwart old man. At our right the Smokey stretched off[f] until it was hid in the smokey hase (sic). At our back lay the broad Tennessee River, creaping (sic) through the hills like a large snake searching for pray by now and then. The front of us was Cade's Cove then Millers Cove lying side by side. Far in the distance was the undulating lands of Knox County. The thick smoke hid Knoxville from our gaze. A little to the left of north of us lay the Chilhowee [illegible] that could say to its neighbors as Smoky could to it, come up hither. As we look down on the vallies (sic) below. We thought of the words of the Savior, when he stood on the Mount of Olive[s] and said: *"Jerusalem, Jerusalem... how often would I have gather they children together even as a hen gather her chickens under her wings and ye would not!"* [TN: Matthew 23:37] There we left Cade's Cove, the road lead from right to left, from left to right, up and down as no other road could. We reached our destination about six o'clock at J[oseph John] C[alvin] Garland's having walked twenty seven miles over mountains.

[Thursday] – 20 August 1896 Waited until nearly night for Brother [Joseph John Calvin (JC)] Garland to come home then started back on [illegible] met him about a mile from his place. Elder [William Wright] Fairbourn went back with him. Job[e Abraham] Harmon went with me to W[il]liam] C[harlie] Garland['s]. He lives in the mits (sic) of the hills. Is a good friend.

[Friday] – 21 August 1896 Started back to meet Elders [James Alma] Muir and [Archibald Squire] Richardson. Met them just this side of Cade's Cove. Came back to Bro[ther Joseph John Calvin (JC)] Garland's. Elder[s] [James Willard] Hubbard, [Adams Wesley] Ensign, [Erastus Kruse]

Fillerup, [William Henry] Carter and we other four were there. J[ames] W[illard] Hubbard and I stopped with Samuel [Patterson] Harmon.

[Saturday] – 22 August 1896 All but [Elder] A[rchibald Squire] Richardson went down to the creek and had a bath. Held a meeting at night. J[oseph John] C[alvin] Garland's. Stopped with him.

Baptism of Mary Jane Davis Harmon

Sunday – 23 August 1896 [illegible] held a meeting after which some other elders went up to Harmons, held a meeting. Elder [William Henry] Carter baptized [Mary Jane Davis] Harmon [illegible] [Elder Archibald Squire] Richardson being sick.

[Monday] – 24 August 1896 Went to P. O. after mail got wet [illegible] my shoe all to [illegible].

[Tuesday] – 25 August 1896 Spent the forenoon in fixing my shoe, the afternoon cutting corn.

[Wednesday] – 26 August 1896 Stayed with Brother [Joseph John Calvin (JC)] Garland, cut corn part of day.

[Thursday] – 27 August 1896 We dug potatoes and gathered corn. Had a meeting at night.

[Friday] – 28 August 1896 Went to Knoxville with [Elder] A[rchibald] S[quire] Richardson. Brother [Joseph John Calvin (JC)] Garland took us in the wagon. We stayed with Dealia Baley.

[Saturday] – 29 August 1896 Waited al[l] day to get word from Chattanooga. At six o'clock it came. Elder [Archibald Squire] R[ichardson] had to [go] to Chatt[anooga].

[Sunday] – 30 August 1896 At four-fifty Elder [Archibald Squire] R[ichardson] started for home. About nine o'clock I started for Blount Co[unty]. Stayed with Charles Ott, Tar Hill Valley H[amilton] Co[unty].

[Monday] – 31 August 1896 Went on to Brother [Joseph John Calvin (JC)] Garland. Met Elders [James Alma] Muir and [William Wright] Fairbourn. We held a meeting at said place.

[Tuesday] – 1 September 1896 Stayed with Bro[ther Joseph John Calvin (JC)] G[arland]. Striped corn and pulled fodder and cut tops.

[Wednesday] – 2 September 1896 Road (sic) a colt to Maryville to hear Bob Taylor speak on politics. Held a meeting at night at Jonathan Woody's.

Harmon and Woody Child Blessings

[Thursday] – 3 September 1896 Was fast day. We had a fast meeting at Bro[ther Joseph John Calvin (JC)] G[arland]'s. All fasted all day, also all spoke. We blessed four children, two of Jonathan Woody's and two of John G[oulder Monroe] Harmon's. The first was James Russell Woody, son of Jonathan Woody and Samantha Caroline Naillon Woody. Was born April 22, 1888 at Naillon Locke Co[unty], Tenn[essee]. Blessed by Elder James A[lma] Muir on third day of September 1896 at Miller[s] Cove, Blount Co[unty], Tennessee. George Larken Woody, son of ditto, [Jonathan Woody and Samantha Caroline Naillon Woody], was born Mary 18, 1890 (sic) at ditto. Was blessed by Elder W[illiam]m [Wright] Fairbourn on same day. [Blessed] Joseph Franklin Harmon, son of John G[oulder Monroe]

Harmon and Mary Jones (sic) Davis Harmon, born April 13, 1889 at Happy Valley, Blount Co[unty], Tenn[essee]. Blessed by John H[einer] Hinckley same day. [Blessed] W[illiam] Council Harmon, borned (sic) [in] Miller[s] Cove, Blount Co[unty], Tenn[essee] Sept[ember] 17, 1892. Blessed by James A[lma] Muir ditto. James Russell Woody was baptized on [the] same day by James A[lma] Muir, confirmed by W[illia]m [Wright] Fairbourn. We had a meeting at Samuel [Patterson] Harmon's at night. I did the speaking. [Stayed the night at] Joseph [John Calvin (JC)] Garland's.

[Friday] – 4 September 1896 We had a meeting with J[ohn] G[oulder Monroe] Harmon's brother. [Joseph John Calvin (JC)] G[arland] and I went up on horses to it.

[Saturday] – 5 September 1896 Strip[p]ed corn and cut tops. Went up creek and had a bath in a large hole.

[Sunday] – 6 September 1896 Went to Sunday School at Brother [Joseph John Calvin (JC)] G[arland]'s to Chilhowee S[unday] S[chool]. Held a meting in afternoon at same place. Elder [William Wright] Fairbourn did most of the talking.

Baptism of John Goulder Monroe Harmon

[Monday] – 7 September 1896 John G[oulder Monroe] Harmon was baptized by Elder W[illia]m Fairbourn and confirmed by Elder James A[lma] Muir. At night we held a meeting, had a good crowd. I did the speaking. After [the] meeting, we went to Bro[ther Joseph John Calvin (JC)] G[arland's] on the wagon by torch light.

[Tuesday] – 8 September 1896 I left J[oseph John] C[alvin] Garland's alone for Union Co[unty]. As I walked down [the] Little River, a lonely feeling came over me, but soon after crossing the river Colonel James Davis came along with his buggy and asked me to ride. He asked me to stay and have dinner with him. His wife (Tennessee) got a fine dinner, after which we had a fine talk. Then he took me back across the river and I went on [my] way. Had a talk with a preacher and two others at [illegible] way rejoicing. To Charles Otts. Springs.

[Wednesday] – 9 September 1896 Came to Knoxville. Got a new pair of shoes. Then went to [illegible] to Bro[ther] W. P. Turner. Received a welcome etc.⁴¹⁶

Research Resources

Record of Members Collection (1836-1970)

This collection of baptismal records available in the Church History Catalog provided the basis for all research. Searching through these records allowed the identification of each baptized member and their genealogy. They also mostly provided initials or partial names of the missionaries who baptized and confirmed the first members. This allowed for an expanded search in other databases listed below to identify these missionaries. This foundation resulted in the beginning for all research and the completion of the final list of the Smoky Mountain Saints and their missionaries.

Southern States Mission Index

This 434-page index available in the Church History Catalog identifies all missionaries who served in the Southern States Mission from 1832 to 1956. The particular benefit of this database is the identification of the date and the conference in which the missionary was serving at a given time. For the purpose of this research, the East Tennessee Conference was the focus.

Church History Biographical Database

This database available in the Church History Catalog was used after missionary names were completed to help identify and confirm them from baptismal records, baby blessing records, mission journals and more. The database provides links to each missionary's Family Search page. When a missionary was identified and confirmed, a link was provided for them in journals and other pages of the website.

The Elders' Journal

The Elders' Journal available in the Church History Catalog was a publication subscribed to by missionaries around the globe from 1903 to 1945, publishing names of missionaries, arrivals, transfers, departures and more. Missionary photos also became more common in later publications. The Elders' Journal was accessed to find stories of the missionaries who served in the East Tennessee Conference. One publication even noted the early death of Cora Woody due to tuberculosis, and the missionary, Elder Gus Williams, who spoke out her funeral. A few missionaries who did not have photos available in Family Search were also first identified in a Liahona publication. For additional information about the Elders' Journal, see the history of the publication in the Church History Library.

The Southern States Manuscript History

This collection available in the Church History Catalog pre-dates the records of The Elders' Journal and includes news clippings from The Southern Star and The Deseret News about missionaries in the Southern States Mission from 1832 to 1978, to include specifically the East Tennessee Conference.

Family Search

Family Search provided the opportunity to find most of the first Smoky Mountain Saints and their missionaries. Dozens of friends and hosts of the missionaries were also identified in mission journals and linked to their Family Search profiles. Hundreds of photos, journal entries for baptisms, baby blessings and more were added to each individual's Memories as they were found. There were several mission journals also found within Memories of missionaries who either served in Blount County or in the East Tennessee Conference. Family Search also has a book digital library in which archived genealogical data has been uploaded. For example, books, transcribed oral histories and even journals that are not uploaded in Memories are available in this digital library.

Church History Catalog

This database was useful to discover documents, journals and photos through general search queries. For example, Elder Thomas Sutton carried a camera on his mission in 1917-1918. He took photos of members and missionary companions while serving in Blount County. These photos included high quality photos of JC Garland as well as the last-known photos of Elder Charles Flake before he was killed one year later in WWI. These photos also helped identify the only extent photos of several missionaries who served in the East Tennessee Conference, to include a photo of Elder Loren Blain who fell ill on his mission and died shortly after returning home to Arizona. This database also provided some of the first journals of missionaries who served in Blount County, to include that of Elder Robert Young, Elder William Hayes and others, which helped identify members who were baptized and did not have baptismal records in Church collections. The missionaries included excellent genealogical records of their baptisms to help in finding them on Family Search. This database also included many mission acceptance letters written to George Reynolds, Wilford Woodruff and Joseph F. Smith. Their humility and desire to serve an unsolicited mission is expressed in these handwritten letters.

Chronicling America

This collection of newspapers is offered for free by The Library of Congress that allows users to search by key terms in specific newspapers. For example, in Elder Robert Young's 1893-journal, he noted writing an article to the Maryville Times in response to false accusations and slander that were being printed during the summer and fall of that year. Elder Young's article was published in Maryville November 22, 1893. His testimony in the printed press ended slanderous propaganda against their efforts in Blount County. The Chronicling America database was helpful in identifying articles about the first members of the Church and for an understanding of "anti-Mormon" atmospherics in Maryville during these first years of church growth.

Wilford Woodruff Papers

This database offered a few mission acceptance letters written to Wilford Woodruff that were not available in Church History Collections.

Contacting Living Relatives

Contacting relatives of the missionaries and members has been rewarding. The living relatives of members of the Smoky Mountain Ward provided much needed context, stories and information on the first members. Reaching out to living relatives of the first missionaries has also been fruitful. For example, the son of Thomas Gibby found his father's mission journal after a phone call and provided a digital copy. This journal provided a first-hand account of Ether Harmon's baptism and Rachel Tucker's baptism. He also provided a photo album with labeled names of the missionaries that ultimately was given to the Church Historical Department and helped to identify missionaries with previously-missing photos. Melvin Randall's relative was contacted and he mailed a book he wrote about Elder Randall, which offered a first-hand account of Alexander Garland's death and funeral.

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3. Joseph Cross Orme, Mission Acceptance Letter. (accessed: December 29, 2023) [https://www.familysearch.org/photos/artifacts/31055306?p=57490631&returnLabel=Joseph%20Cross%20Orme%20\(KWCR-NR6\)&returnUrl=https%3A%2F%2Fwww.familysearch.org%2Ftree%2Fperson%2Fmemories%2FKWCR-NR6](https://www.familysearch.org/photos/artifacts/31055306?p=57490631&returnLabel=Joseph%20Cross%20Orme%20(KWCR-NR6)&returnUrl=https%3A%2F%2Fwww.familysearch.org%2Ftree%2Fperson%2Fmemories%2FKWCR-NR6)
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6. Driggs, Ken. "There Is No Law in Georgia for Mormons: The Joseph Standing Murder Case of 1879." *The Georgia Historical Quarterly*, vol. 73, no. 4, 1989, pp. 745–72. *JSTOR*, <http://www.jstor.org/stable/40582059>. Accessed 1 Dec. 2023.
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