

John Stowell, b. 1520 in Bath Abbey, Somerset, England md. in 1548 and had son James

The earliest Stowell we have record of is John Stowell, who was born in 1520 in Bath Abbey, Somerset, England. He married in 1548, but his wife's name is unknown. No other information is known about them other than they had a son, James Stowell, who was born in 1549. James married in 1574. Her name is also unknown, but her birth was in 1553. James died in England June 6, 1587. They had 6 children. Their fourth child was Samuel Stowell born January 5, 1581 in Resmeen, England. At some point he married, but the date and his wife's name is unknown. Samuel died in December 1628, and was buried in Chudleigh, Devon, England. They had a child who they also named Samuel. He was born in 1625 in Hingham, Norfolk, England.

Samuel Stowell b. 1625 in Hingham, Norfolk, England to Samuel Stowell who died in 1628

Samuel married Mary Farrow October 25, 1649. She was born 22 Sept. 1633 in the same area. Mary's father, John Farrow was born about 1590. Mary's mother, Frances Carpenter, was born about 1612. John and Frances were married in the same area about 1632. Both died in Hingham, Plymouth, Massachusetts, with John first on July 7, 1687, and Frances on January 28, 1688.

Young Samuel, a blacksmith, his wife Mary, and her parents immigrated to Hingham, Plymouth, Massachusetts (named after their city in England). Here they had their 11 children. Their fourth son, David was born on April 8, 1660. Samuel died on November 9, 1683. Mary Farrow died on October 24, 1708.

Samuel's son David Stowell Marries 2nd Wife Mary Stedman in Cambridge, MA in 1692

On April 7, 1692, David Stowell, a weaver, married his second wife, Mary Stedman, in Cambridge, Middlesex, Massachusetts. Mary was born on April 7, 1667 in Newton, Middlesex, Massachusetts. Her father, Nathaniel Stedman, was born in Biddenden, Kent, England, on September 9, 1632 to Isaac Stedman and Elizabeth. Isaac was born April 21 1605 in Biddenden, Kent, England and Elizabeth was born about 1609. Isaac and Elizabeth had 7 children. The first 3, including Nathaniel, were born in England. The family moved to Massachusetts around 1636 where their remaining 4 children were born. Nathaniel married Temperance Wills (Willis/Wells) in Cambridge, Middlesex, Massachusetts on 13 Jan. 1697. Temperance was born between 1628-1636 in Cambridge, Middlesex, Massachusetts, where her parents, Michael and Mildred, were also born. Nathaniel died in November, 1678 at Muddy River, Essex, Mass. His father, Isaac, died on December 19, 1678 in Boston, Suffolk, Mass, where his mother Elizabeth also died. Temperance died after 1678 in Newton, Middlesex, Mass.

David and Mary had 8 children. Their 5th child, and 4th son, was Nathaniel Stowell. He was born about 1703 in Newton, Middlesex, Massachusetts, and was baptized on November 20, 1709. He was a successful farmer.

David's son Nathaniel Marries Margaret Trowbridge in Newton, Middlesex, MA in 1731

Nathaniel was married in the town of his birth on October 22, 1731 to Margaret Trowbridge, who was also born there on October 29, 1709.

Margaret's parents were James Trowbridge and Hannah Bacon. They were born and married in Newton, Middlesex, Mass. Hannah's father, Daniel Bacon, was born about 1654, and her mother, Mary Reed, was born about 1658. They were married about 1685. There are no

actual death dates for the parents, but we know Hannah died about 1711 in Newton.

James Trowbridge's father was also named James. He was the son of Thomas Trowbridge, who was born February 8, 1598 in Taunton, Somerset, England. Thomas' wife was Elizabeth Marshall, who was born March 24, 1603 in St. Mary Arches, Exeter, Devonshire, England. Thomas and Elizabeth were married on March 26, 1627 in Exeter, Devonshire, England. They had 5 children. The first four children were born in England and their fifth son, James, was born about 1636 in Dorchester, Suffolk, Massachusetts. Elizabeth died between 1640-41 in New Haven, Connecticut. Thomas died on February 7, 1672 in back in Taunton, England. On January 30, 1674, James married Margaret Jackson. She was born on January 1, 1633 to Edward Jackson and Frances, both of Stepney, London, England, who were officially married April 19, 1671 in London, England. Edward was born of February 3, 1604. Frances was born about 1607. They both died in Cambridge (Newton), Middlesex, Mass. - Edward, on June 17, 1681, and Frances on October 5, 1684. Their daughter, Margaret, died on September 16, 1727, in the same place as did her husband, James, on May 22, 1717, and their son, James, on May 21, 1714.

Nathaniel Stowell and Margaret Trowbridge had 9 children. Their 6th child, Oliver was born December 7, 1744 in Pomfret, Windham County, Connecticut. Oliver's parents died in the same town - Nathaniel on March 11, 1757, and Margaret on November 3, 1794.

Oliver Stowell Marries Abigail Strickland in 1778 in CT and Serves in War of Independence

Oliver served in the war of independence from Great Britain and was a professional physician. Oliver Stowell married Abigail Strickland, January 30, 1778. She was born August 16, 1757 and died August 18, 1836 in New London, Connecticut. Oliver Stowell died 20 July, 1836 in Abington, Windham, Connecticut.

Abigail Strickland was born on August 16, 1757 to Jonathan Strickland and Joanna Hibbard in New London, Conn, where the Stricklands and Hibbards were born, married and died. Joanna Hibbard was born about 1733 to Joseph Hibbard and his wife, who were married about 1732. Joseph Hibbard was born about 1701, and his wife was born about 1705. Jonathan Strickland was born about 1729 to Samuel Strickland and Elizabeth Williams, who were married October 31, 1754. Elizabeth Williams was born about 1692 in New London to Thomas Williams and his wife, Joanna, who was born in the same area between 1650-1654, and died on September 28, 1744. Thomas' father was also named Thomas, and was born about 1629 in Rocky Hill, Hartford, Conn. His wife, Rebecca, was born in the same area about 1632. The older Thomas died February 5, 1692 in Wethersfield, Hartford, Conn., and the younger Thomas died September 24, 1705 in New London.

Samuel was the son of Peter Strickland, who was born about 1646. Peter was married about 1674 to Elizabeth Comstock, who was born April 9, 1671. Elizabeth's parents were Daniel Comstock, who was born on July 21, 1630, and married in Lynn, Essex, Mass. about 1653 to Palthiah Elderkin, who was born between 1632-1645 in Norwich, New London, Connecticut. Daniel died about 1636 in New London, and Palthiah died on February 21, 1713 somewhere in Connecticut. Elizabeth Comstock died on May 9, 1734 in New London. Her husband, Peter Strickland, died in the same place after February 7, 1718-1719.

Oliver Stowell and Abigail Strickland had five children, of whom Augustus Oliver Artimus was the 3rd child and 2nd son. He was born on June 4, 1783 in Stafford, Tolland, Conn.

Augustus Oliver Artemis Stowell Marries Hulda Warren and Mary Stephens Holmes in NY

Augustus Oliver Artemis studied law and was admitted to practice in the Supreme Court of the State of New York on May 11, 1808 by the Honorable James Kent, the Chief Justice. At the time he lived in the town of Solon, Oneida County, State of New York. On his certificate it correctly contains his first three given names, but his surname was spelled, "Stoel." In 1808 he married Hulda Warren. They were the parents of 4 children: Eliza (1810), Marie Louise (1813), George Washington (1815) and Daniel (1817). He also practiced law when he moved his family to Westfield, Chataque County, New York. In addition to practicing law, he became a thrifty and prosperous farmer, with houses, barns, fine stock, orchards and all the conveniences and comforts of a wealthy farmer. In 1819 his wife Hulda died. He was married March 2, 1820, to Mary Stephens Holmes in Westfield, Chautauqua, New York. They were the parents of nine children and later divorced.

Mary Stephens Holmes was born September 15, 1797 in Warwick, Franklin County, Massachusetts. Her parents were born, married and died in the same area. Mary's father, James Holmes, was born about 1781. His wife, Milly Rawson, was born on December 19, 1775, and they were married on June 30, 1796. James' father was also named James and was born about 1742 in Berwick, York County, Maine. His wife, Mary, was born about the same time. Samuel Holmes was James' father, and was born February 12, 1702 in Kittery, York, Maine. He was married December 14, 1727 to Mary Pevey. She was born about 1704 in Portsmouth, New Hampshire to William Pevy who was born in Rockingham, New Hampshire about 1689 and married his wife, Sarah, in the same city. Sarah was also born there about 1693. Samuel died in Scarboro, Cumberland, Maine. His parents were John Holmes who was born December 18, 1673, and married Mary Abbott, who was born about 1680. Mary's father was from England, and was born about 1649. John's father was Thomas Holmes who was also born in England about 1647, and married Joanna J Freathy (Freythe) who was born about 1649 in England. Thomas died in Berwick, York, Maine.

Mary Stephens Holmes mother, Milly, was the daughter of Josiah Rawson and Hannah Bass. Josiah was born on January 31, 1727 in Braintree, Norfolk, Massachusetts. Hannah was born on March 12, 1732 in the same town. They were married there on August 28, 1750. Josiah died on February 24, 1812 in Warwick, Franklin, Mass. Hannah died on August 28, 1750. Josiah's father was David Rawson, who was born on December 13, 1683 in Boston, Suffolk, Mass. His mother, Mary Gulliver, was born on January 27, 1688 in Milton, Norfolk, Mass. They were married on November 18, 1710 in Dorchester, Mass. David died April 20, 1752. Mary died after 1752. Mary's mother was Mary Robernson, who was born about 1652 in Dorchester, Suffolk, Mass. She died February 16, 1703 in Milton, Norfolk, Mass. Her husband, Captain Jonathan Gulliver was born October 27, 1659 in the same town. They were married there on January 17, 1686. He died in the same town on July 3, 1737. Jonathan's father was Anthony Gulliver, who was born about 1619 in Dorchester, Suffolk, Mass. His wife, Eleanor Kinsley, was born February 16, 1703 in the same town. Anthony died November 28, 1706 in Milton, Norfolk, Mass. Eleanor died January 10, 1691.

David Rawson's father, William, was born May 21, 1651 in Boston, Suffolk, Mass. to Edward Rawson and Rachel Perne. Edward was born April 16, 1615 in Gillingham, Dorset, England. Rachel was born about 1619 in the same town. They were married in England between 1635-1636. Edward died August 27, 1693 in Gillingham, Dorset, England. Rachel died October 11, 1677 in Boston, Suffolk, Mass. David's mother, Ann Glover, was born between 1655-56 in

Dorchester, Massachusetts . They were married July 31, 1673 in Braintree, Norfolk, Mass. William died September 20, 1726 in Braintree, Suffolk, Massachusetts. Ann died July 29, 1730 in Dorchester, Suffolk, Massachusetts. Ann's father, Nathaniel Glover, was born March 30, 1631 in Dorchester, Suffolk, Massachusetts. His wife, Mary Smith, was born on July 20, 1630 in Toxteth Park, Liverpool, Lancaster, England. Nathaniel died May 21, 1657 in Dorchester, Suffolk, Massachusetts. Mary died on July 29, 1703 in Barnstable, Massachusetts.

Hannah Bass' father, John, was born June 8, 1688 in Braintree, Norfolk, Mass. Her mother, Hannah Neale was born there on March 15, 1692. They were married in the same town on June 21, 1716. John died September 30, 1724. Hannah Neale died May 15, 1761 in Braintree, where her parents were born and married. Her father, Benjamin Neale, was born March 7, 1669 to Henry Neale and Hannah Pray. Henry was born about 1617 in Castle, Fennington, Leicester, England. Hannah was born about 1623 in Kittery, York, Maine. They were married February 14, 1655-66 in Braintree, where they both died. Henry's recorded death is October 16, 1688. Hannah Bass' mother Lydia Payne, was born July 20, 1670 to Stephen Paine and Hannah Bass. Stephen was born May 7, 1626 in Tenterden, Kent, England. His wife Hannah, was born November 25, 1632 in Saffron Walden, Essex, England. They were married November 15, 1651 in Roxbury, Norfolk, Mass. Both died in Braintree - Stephen on July 29, 1691, and Hannah about 1696.

John Bass's father was also named John. He was born November 26, 1658 in Braintree. He married Abigail Adams, who was born February 27, 1658 in the same town. They both died there - John on September 30, 1724, and Abigail on October 21, 1696. Abigail's parents were Joseph Adams, who was born in Kings Weston, Somerset, England on February 9, 1626, and Abigail Baxter, who was born March 28, 1634 in Roxbury, Suffolk, Mass. They were married November 26, 1650 in Braintree, where they both died - Joseph on December 6, 1694 and Abigail on August 27, 1672. Augustus Oliver Artimus Stowell died on August 30, 1869 in Westfield, Chautauqua, New York.

William Rufus Rogers Stowell b. 1822 to Oliver Stowell and Mary Stephens Holmes in NY

William Rufus Rogers Stowell was born in the town of Solon, Oneida County, New York, September 23, 1822. He was the second of nine children from Oliver's second wife, Mary Stephen Holmes. In August 1825 the family moved to the town of Westfield, Chautauqua County, New York. It was a heavily wooded country requiring great labor to clear the ground for cultivation. His father, Oliver, at first purchased about one hundred acres of land and subsequently bought additions until his farm comprised two hundred and sixty acres.

The improvements on his first purchase consisted of three acres of cleared land and shanty, constructed of small poles, 14 feet square. Oliver was not satisfied with scanty conveniences and he soon built a more comfortable house, but lumber was scarce and it became necessary to remedy this by building a saw mill before making extensive improvements. He took with him a blooded Stallion of Droc Breed and a good Jack, the former he later sold for \$900.00. He bred considerable fine stock for the market and disposed of it at good prices. He was so thrifty and prosperous that in a few years he possessed a good farm with houses, barns, orchards and the conveniences and comforts of a wealthy farmer of that time. William Rufus Rogers labored diligently during his childhood and youth to assist his father in gathering wealth and comfort. When about six years old his leg was accidently broken; but in a few weeks nature repaired the accident.

Three Counties Away From Oneida in Fayette, Seneca, NY The Church Organized in 1830

While yet in his childhood very important events were transpiring which molded his life and transformed his destiny. That event was the restoration of the Gospel to the earth through the Prophet Joseph Smith and the translation of the record of the ancient inhabitants of the American Continents known as the Book of Mormon. On April 6, 1830 in Fayette, Seneca County, New York, he organized the Church of Jesus Christ of Latter-day Saints. Within a year a large group of the Church was established in Kirtland, Ohio and it became a gathering place for the Saints. Elders were also sent to Missouri, preaching by the way. This indicated that still further to the West than Kirtland was another gathering place of the Church. July 23, 1833 the corner stone of the first temple was laid in Kirtland. In the meantime persecution began to rage in Missouri and in November of this year the Saints were driven from Jackson County by a mob.

In February 1833, Dan, the half-brother of William Rufus Rogers, and five years his senior, accompanied his father with a load of hay to the village of Westfield where it was disposed of. On their return home they overtook a Mrs. Brewster who was walking. She requested the privilege of riding on one of the sleds. As she seated herself Mr. Stowell remarked, "It is a very cold day." "Yes" replied Mrs. Brewster, "It is very cold, but five persons have been baptized today." Mr. Stowell queried, "Of what denomination?" She replied, "Mormons." With some surprise Mr. Stowell remarked that he had never before heard of such a people. Mrs. Brewster informed him that they were a new sect of religionists; and that they would hold a meeting that evening to attend which she was then on her way. She also extended an invitation to him to attend the meeting. He accepted while his son, Dan, took the teams home and informed the family that his father had remained behind to attend a Mormon meeting. The following day the father arrived home about 11:00 am accompanied by a Mr. Higbee, who came to Mr. Stowell's saw-mill for a load of lumber. Mr. Stowell brought home a copy of the Book of Mormon, which he had obtained of John Gould. Mr. Stowell was in a cheerful mood and related to his family what he had seen and heard of a new sect of religionists. His sons were old enough to attend to the usual duties of taking care of home and he, at once, became absorbed in reading the new book. He made no remarks until he had carefully read it and then when he closed the book he remarked with some emphasis, "That book is as true as the Bible!" These circumstances from the first were attended with a strong testimony of the spirit that the doctrines of the new religion were of God. After further investigation Oliver Stowell became fully convinced that the doctrines taught by the Mormon Elders were of divine origin, and was baptized in his own mill-pond the following April by Elder James Higbee, who had accompanied him home the day after he attended his first Mormon meeting. Soon after, his wife and some of the children followed him into the Church. William Rufus Rogers did not follow his father and mother into the Church until August 1834, when he was twelve years old.

These were difficult times for the Latter-day Saints. The Saints in Missouri were subjected to many wrongs, and were driven by mobs from their homes in Jackson County. The prophet was the subject of discord, apostasy, and opposition caused by false reports and accusations. These events served to weaken the faith of Oliver Stowell in the religion he had embraced only a few months before. In the winter of 1833 Elders visited the Westfield Branch of the Saints to preach and gather men to send to Missouri to assist the Saints who had been driven from Jackson County. This and other rumors impressed Oliver Stowell with the idea that

the Mormons were about to break out in rebellion against the government of the United States. He was a strong patriot and very loyal to the government of his country. These views prepared him to sacrifice his religion to his patriotism and he withdrew from the church. He doubtless was honest in motive, but in error with the facts. In time he became more intolerant and forbid his wife and children to associate with the Saints. After eight years his wife felt she could no longer endure the pressure on herself and family. In 1843 William Rufus Rogers was ordained an Elder. At this time he rented a house and according to her wishes moved his mother and rest of family into it. Mrs. Stowell sued her husband for divorce and separate maintenance. The court decided that the children could choose which parent to live with and the property should be proportionately divided. William Rufus Rogers took an active part in the proceedings and said it was one of the most painful experiences of his life to defend his mother as the wronged and weaker party against his father.

In the autumn of 1837 the spirit of apostasy began to develop in Kirtland. The Prophet had been to Missouri to aid the Saints and when he returned, he found several of the quorum of the Apostles in open rebellion, and these with others, united for the over-throw of the Church. So great was the pressure that Brigham Young, a staunch supporter left for Missouri. The power of the apostates continued to increase until Joseph Smith and Sidney Rigdon were compelled to flee in the night. They arrived in Far West, Missouri, March 14, 1838, and it became the headquarters of the Church and gathering place for the Saints. The Missourians feared the political power of the Saints on account of their unity and opposed their voting at the August election. From that time antagonisms strengthened. Mobs became legalized military bodies under State authority; the judiciary instead of defending the injured became a mere tool in the hands of a vindictive populace. The climax of tyranny and wrong was reached when Lilburn W. Boggs, the governor of the state issued a decree that the Mormons must either leave the State or be exterminated. The Saints were disarmed, their leaders imprisoned and were robbed of their property.

On May 1, 1839, Joseph Smith purchased the first land in Commerce, Illinois, on the east bank of the Mississippi River, as a gathering place for the Saints. The exodus of the Saints from Missouri was under circumstances of extreme destitution and suffering. The area was renamed Nauvoo and increased rapidly in population. It was, at first, a place of poverty and unhealthy conditions. Along the river were a succession of ponds of stagnant water filled with decaying vegetation and filled the air with seeds of disease. After a year of urgent labor draining the ponds, there was a marked improvement in the health of the place. But it proved only another wayside station where the Saints might gather strength for a still greater move. On July 14, 1843, at a meeting, Joseph Smith uttered the prophecy that the Saints would be driven to the Rocky Mountains.

William Rufus Rogers Stowell Leaves Family, Goes Alone on Foot to Find Nauvoo Dream

The spirit of gathering was upon William Rufus Rogers and he was no longer content to remain in the area of his childhood and youth. On September 25, 1843 he bid farewell to his mother, brother and seven sisters and started alone and on foot for Nauvoo.

About two days before leaving home he dreamed he stood on a sand-hill of considerable elevation south-west of the Temple in Nauvoo. From it he looked over a considerable country and east and south-east. A little to the north-west stood the Temple with the walls about half

the height of the windows of the first story above the basement. Around him lay the city with many small brick houses, log houses and cabins, indiscriminately mingled together. Accustomed as he was to older and more solidly built cities and villages, it appeared to him scattered and very primitive. When he arose in the morning he told his mother that he had seen Nauvoo and related to her his dream.

The second day after leaving home he fell in with four men who were going west with a team. They offered to take him with them if he would defray proportionate expenses of travel, and they appointed him clerk of the company. This association proved agreeable and on arriving at Chicago, where young Stowell parted with them, the expense account was settled agreeably to all parties. Chicago was then only a village and was garrisoned by a company of soldiers with whom the travelers encamped for the night. At Chicago William Rufus Rogers embarked on a lake steamer for Milwaukee. From there he traveled west through Wisconsin to Pe-waukie where his sister, Maria Wheeler, lived. He remained with her for two weeks during which he worked as a carpenter and joiner on a grist-mill at Prairieville. It was the first grist-mill built in the county. His friends wished him to remain with them, and offered him 80 acres of land, but none of these things influenced him as he was determined to associate with the Mormons whose fortunes he had chosen to share.

After leaving his sister he continued his journey to Rockford and went down the river with two other men to Dixon. He was at Dixon in November. There he left the Rock River and went through the country on foot to Nauvoo, passing through the towns of Monmouth and Galesburg. In approaching Nauvoo he met some dissatisfied people who belonged to the Church who gave him unsatisfactory reports about the Prophet and the Saints. He arrived in Nauvoo November 23, 1843. In the south-east corner of the city, on Parley Street lived Stephen Perry with whom he had corresponded by letter before leaving Westfield. He stayed with him overnight.

The morning after his arrival he inquired the way to the Temple. On arriving there he saw a hill a little to the south-west and at once recognized it as the one he had seen in his dream before leaving home. He ascended it and fully recognized the fulfillment of his dream. From there he went to the temple and viewed with much interest the peculiar architecture and construction.

The next object that interested him was the prophet, Joseph Smith. He felt and believed that he should recognize him on sight and the complete realization of his dream which he had just been contemplating served to strengthen his idea. He walked down to the Nauvoo Mansion which he learned was built for the entertainment of strangers. He entered the bar-room and as the weather was cool, stood before the fire. Several men were in the room, but none of them filled his conception of the Prophet. In a short time a man came in and gave William Rufus Rogers the impression that he was the Prophet. The man walked up to the bar and took a drink, took from his pocket a handkerchief and wiped his lips with all the nonchalance of a habitual customer. The act seemed so inconsistent with the character of a Prophet of God that he queried in his mind, what does it mean? Is it possible that the Prophet patronizes a place where intoxicants are sold? But he still decided; it is certainly him.

In a short time the Prophet walked to the back of the room and sat down by himself on a bench that stood against the wall. William Rufus Rogers went over, introduced himself, and sat down. He delivered to the Prophet an inquiry from a man he had met 40 miles from the city. This man wanted to sell some property and had given William Rufus Rogers the terms of sale. Joseph

Smith listened attentively until he was through, then abruptly arose from his seat, took a long step or two and declared, "Young man, you have done well to fully deliver the message, but we do not want the land." This first recognition and interview with Joseph Smith, as a whole, was not very flattering in the mind of William Rufus Rogers. In a day or two he was walking on the side walk of one of the streets of Nauvoo when he met Joseph and passed him with the usual salutations. Joseph suddenly turned and said, "Stowell; Brother Stowell; I would like to talk with you." At the same time he turned to the fence and put his arm on top and leaned his head into his hand. Mr. Stowell assumed a similar attitude facing him. Then he began to realize that he was indeed a prophet of God; for instruction in doctrine, words of wisdom and counsel flowed from him the force and power of Divine inspiration. The words sank deep into the heart of the young man and helped to mold his future and make his life useful.

In looking around the city, William Rufus Rogers soon learned that there was plenty of work to do, but not means in circulation to reward the laborers who sought employment. He found men that were offering to work for their board. It was not his nature to remain idle. He found one Philander Colton, who had a new house with the walls up and the roof on. He sought the job of finishing this. A bargain was concluded by which he was to have one dollar per day and his board for his labor. He did the work, received his board throughout the winter, however, his dollar wages remained unpaid.

On January 31, 1844 he received the following Patriarchal Blessing by Hyrum Smith, Patriarch of the Church: "William, I lay my hands upon your head in the name of Jesus of Nazareth to bless you. Although it is in the days of your youth great shall be your blessings in consequence of the exercise of faith in the morning of your days. Therefore I say unto you, William, if you will continue faithful as you have begun you shall be a bright and shining light unto this generation and unto your father's house, which light shall shine in your house through which salvation shall be administered unto posterity and to future generations. The same will commemorate your name and make it honorable from generation to generation. This blessing is before you and again I say unto you, William, you are of the lineage of Ephraim, and shall be blessed with the Priesthood and a Dispensation of the Gospel, and in due time you shall administer and officiate in your office and calling wherein you are and shall receive light; cleave unto the Lord with all your might and where to lay you head, and finally bring you to your inheritance, and to your place and station in the end of your days, as also to perpetuate your name in honor, which will go down in lineage with the blessings of the Priesthood unto the latest generation. And if your faith fail not, your days shall be continued unto the coming of the Son of Man." These blessings I seal upon your head, even so, AMEN (recorded in Book C. Page 196)

In February William Rufus Rogers was very sick with the measles, but well cared for by a Bro. Coltons.

Prophet's View of US Government Powers & Policy as US Presidential Candidate

After the Prophet, Joseph Smith, was delivered from the difficulties that resulted from his arrest at Dixon on the 23rd of June 1843, his liberty and life were almost constantly threatened by his enemies. Some remarks of his in a meeting of the city Council of Nauvoo give a comprehensive view of the general situation. Joseph Smith said, "I am exposed to a far greater danger from traitors among ourselves than from enemies without, although my life has been sought for many years by the civil and military authorities, priests and people of Missouri; and if

I can escape from the ungrateful treachery of assassins, I can live as CEASAR MIGHT HAVE LIVED, WERE IT NOT FOR RIGHT HAND BRUTUS. I have had pretended friends betray me. All the enemies upon the face of the earth may roar and exert all their power to bring about my death, but they can accomplish nothing, unless some who are among us, who had enjoyed our society, have been with us in our councils, participated in our confidence, taken us by the hand, called us brother, saluted us with a kiss, join our enemies, turn our virtues into faults and by falsehood and deceit stir up their wrath and indignation against us and bring their united vengeance upon our heads. All the hue and cry of the chief priests and elders against the Savior could not bring down the wrath of the Jewish nation upon his head, and thereby cause the crucifixion of the Son of god, until Judas said unto the, "Whomsoever I shall kiss he is the man; hold him fast." Judas was one of the Twelve Apostles, even their treasurer, and dipped with their Master in the dish and through his treachery the crucifixion was brought about; and WE HAVE A JUDAS IN OUR MIDST."

Surrounded by enemies without and traitors within, at a political meeting held in the city of Nauvoo on the 29th of January 1844, Joseph Smith was nominated as a candidate for President of the United States and on the 17th of May at a State Convention held in the same place the nomination was sustained. The Prophet said, "I would not have suffered my name to have been used by my friends on anywise as President of the Untied States, or candidate for the office, if I and my friends could have had the privilege of enjoying our religious and civil rights as American citizens, even those rights which the constitution guarantees to all her citizens alike. But this we as a people have been denied from the beginning. Persecution has rolled upon our heads from time to time, from portion of the government as yet belonging to the United States, like peals of thunder, because of our religion; and no portion of the government as yet has stepped forward to our relief. And under view of these things I feel it my right and privilege to obtain what influence and power I can, lawfully, in the United States, for the protection of injured innocence; and if I lose my life in a good cause, I am willing to be sacrificed on the Altar of Virtue, righteousness and truth, in maintaining the laws and constitution of the United States, if need, be, for the general good of mankind."

Soon after his nomination he wrote an address to the American people which was published with the caption, "Joseph Smith's view of the powers and policy of the government of the United States." The following are the most important paragraphs of this remarkable document.

"Myself born in a land of liberty and breathing an air uncorrupted with the sirocco of barbarous slimes, I feel a double anxiety for the happiness of all men, both in time and in eternity. My cogitations, like Daniel's have for a long time troubled me, when I viewed the condition of men throughout the world, and more especially in this boasted realm, where the Declaration of Independence holds these truths to be self evident; that all men are created equal; that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness; but at the same time some two or three millions of people are held as slaves for life, because the spirit of them is covered with a darker skin than ours; and hundreds of our own kindred for an infraction, or supposed infraction, of some over wise statue, have been incarcerated in dungeon place glooms, or suffer the moral penitentiary gravitation mercy in a nutshell, while the duelist, the debauchee, and the defaulter for millions and other criminals, take the uppermost room at feasts, or like the bird of passage, find a more congenial clime by flight."

“The wisdom which ought to characterize the freest, wisest and most noble nation of the nineteenth century, should like the sun in its meridian splendor, warm every object beneath its rays; and the main efforts of her officers, who are nothing more or less than the servants of the people ought to be directed to ameliorate the condition of all, black or white, bond or free; for the best of books says; ‘God hath made of one blood all nations of men for to dwell on all the face of the earth.’ Our common country presents to all men the same advantages, the same facilities, the same prospects, the same honors and the same rewards, and without hypocrisy, the constitution, when it says, WE, THE PEOPLE of the United States in order to form a more perfect Union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America, meant just what it said without reference to color or condition, ad infinitum. The aspirations and expectations of a virtuous people, environed with so wise, so liberal, so deep, so broad, and so high a charter of equal rights as appears in said constitution, ought to be treated by those to whom the administration of the laws is entrusted with as much sanctity as the prayers of the Saints are treated in heaven, that love, confidence and union like the sun, moon and stars, should bear witness.”

“Unity is power; and when I reflect on the importance of it to the stability of all governments, I am astounded at the silly moves of the persons and parties to foment discord in order to ride into power on the current of popular excitement; nor less am I surprised at the stretches of power or restrictions of right which too often appear as acts of legislatures to pave the way to some favorite scheme as destitute of intrinsic merit as a wolf’s heart is of the milk of human kindness.”

“Now People! People! Turn unto the Lord and live and reform this nation. Frustrate the designs of wicked men, reduce congress at least two thirds. Two senators for every state and two members to a million of population will do more business than the army that now occupies the halls of the national legislature. Pay them two dollars and their board per day, except Sundays, that is more than the farmer gets and he lives honestly. Curtail the officers of the government in pay and numbers; for the Philistine lords have shorn our nation of its goodly locks in the lap of Delilah.”

“Advise your legislators, when they make laws for larceny, burglary or any felony, to make the penalty applicable to work upon the roads, public works or any place where the culprit can be taught more wisdom and more virtue and become more enlightened. Rigor and seclusion will never do as much to reform the propensities of men as reason and friendship. Murder only can claim confinement or death. Let the penitentiaries be turned into seminaries of learning, where intelligence like the angles of heaven, would banish some fragments of barbarism. Imprisonment for debt is a meaner practice than the savage tolerates, with all his ferocity. Amor vincit omnia (Love conquers all). Petition, also, ye goodly inhabitants of the slave States, your legislators to abolish slavery by the year 1850, or now, and save the abolitionist from reproach and ruin, infamy and shame. Pray congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands and from the deduction of pay from the members of congress.”

“Break off the shackles from the poor black man, and hire him to labor like other human beings; for an hour of virtuous liberty of earth is worth a whole eternity of bandage. Abolish the

practice in the army and navy of trying men by court-martial for desertion. If a soldier or marine runs away, send him his wages, with this instruction, that his country will never trust him again; he has forfeited his honor. More economy in the national and state governments would make less taxes among the people; more equality through the cities, towns and country, would make less distinction among the people; and more loyalty, honesty and familiarity in societies, would make less hypocrisy and flattery in all branches of the community; and open, frank, candid decorum to all men, in this casted land of liberty, would beget esteem, confidence, union and love; and the neighbor from any state, or from any country, of whatever country, of whatever color, clime or tongue, could rejoice when he put his foot on the sacred soil of freedom and reclaim 'The very name of American is fraught with friendship.' Oh, then, create confidence, restore freedom, break down slavery, banish imprisonment for debt and be in love fellowship and peace with all the world. Remember that honesty is not subject to the law: the law was made for transgressors."

"We have had Democratic presidents, Whig presidents, and pseudo-Democratic-Whig presidents, and now it is time to have a president of the United States; and let the people of the whole Union like the inflexible, Romans, whenever they find a promise made by a candidate that is not practice as an officer, hurl the miserable sycophant from his exaltation, as God did Nebuchadnezzar, to crop the grass of the field with a beast's heart among cattle."

"In the United States the people are the government, and their united voice is the only sovereign that should rule, the only power that should be obeyed, and the only gentleman that should be honored at home and abroad, on the land and on the sea. Wherefore, were I the president of the United States, by the voice of a virtuous people, I would honor the old paths of the venerated fathers of freedom; I would walk in the tracks of the illustrious patriots, who carried the ark of the government upon their shoulders with an eye single to the glory of the people; and when that people petitioned to abolish slavery in the slave states I would use all honorable means to have their prayers granted and give the liberty to the captive by paying the southern gentlemen a reasonable equivalent for his property, that the whole nation might be free indeed!

"And when the people petitioned to possess the territory of Oregon or any other contiguous territory, I would lend the influence of a chief magistrate to grant so reasonable a request, that they might extend the mighty effort and enterprise of a free people from the east to the west sea, and make the wilderness blossom as a rose. And when a neighboring realm petitioned to join the Union of the sons of Liberty, my voice would be, "Come, yea, come, Texas, come, Mexico, come, Canada; and come, all the world; let us be brethren, let us be one great family and let there be universal peace."