

THE MISSOURI INDEPENDENCE MISSION

The Church of Jesus Christ of Latter-day Saints

1883-2005



Independence Chapel 1914 – 1983

The Return to Zion

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The Church of Jesus Christ of Latter-day Saints
1883-2005

The Return to Zion

Interviews and other historical materials
collected by Dr. Douglas C. LeMon
and Robert and Hazel Blodgett

Photographs collected by William J. Curtis

Edited by
and additional historical material collected by
William J. and Annette W. Curtis

New material gathered by
Douglas C. LaMon
2005

Indexed by Annette W. Curtis

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1883-2005

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The Return to Zion

Lloyd Johnson Cope and Kathleen Wallentine Cope

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The Return to Zion

After the Latter-day Saints were driven from Jackson County in 1833 there was almost an obsession about the day that the Saints would return to Zion. There were predictions that God would open a fiery path for the Saints to march from Utah to Missouri and the fire would cleanse Zion of all the evil inhabitants. This is probably still believed by some old time Saints. Actually, the return has already taken place. It began in 1883 with the appointment of Elder George Teasdale to be the first president of the Indian Territory Mission. With the appointment of President William T. Jack to be the mission president at St. John, Kansas, the Church officially became located in the Mid-West again.

In 1895 Elder Brigham F. Duffin brought Richard Preator back into the Church in Independence, Missouri. Preator became the first member of the return of the Church to Jackson County. Elder Duffin established the Independence Branch in 1897 and appointed Richard Preator as the first branch president. Soon other people joined the Church. On 26 December 1900 President James G. Duffin moved the Southwestern States Mission headquarters to Kansas City, Missouri.

In 1902 President Duffin had the *Book of Mormon* published in Kansas City, the first edition printed for the Church in Jackson County. In 1904 President Duffin purchased part of the original Temple Lot in Independence. In that year the mission name was changed to the Central States Mission.

In 1907 President Samuel O. Bennion moved the mission headquarters to Independence. Zion's Printing and Publishing Company was established by President Bennion to be the publisher of mission literature for the Church. Most of the Church missionary tracts and many books were printed here for almost forty years. The *Liahona The Elders' Journal* was published in Independence from 1907 to 1945. This was the missionary paper for the Church. It is the major resource for information on the missions for that period.

Under the leadership of President Bennion the Church grew and prospered in Zion. A beautiful chapel was built in Independence in 1914 and dedicated by President Joseph F. Smith. Spencer Kimball helped work on the chapel when he was here on his mission in 1914. Branches of the Church were established throughout the mission. When President Bennion was finally replaced in 1934 he left a flourishing Church in Zion.

Other mission presidents built on his foundation. Mission President Alvin R. Dyer (1954-1958) wrote *The Refiner's Fire*, which detailed the history of the Church in Missouri and the prophecies that had been made about Zion. This helped raise an awareness in the Church about the future of this area. In 1970 the Central States Mission became the Kansas Missouri Mission. In 1974 the mission became the Missouri Independence Mission. In 1971 a visitors' center was dedicated in Independence.

In the 1980's Douglas LeMon interviewed a number of people to collect the oral history of the mission. This collection is a major source of primary material and invaluable to future scholars. Other historical material has been gathered by Bill and Annette Curtis. Bill has given special emphasis to the photographic history of the mission. Doug LeMon has been a tireless resource for locating people with information or photographs.

Special thanks are due to the people who shared their stories with Doug LeMon and others and the people who shared their photographs and other Church artifacts with Bill Curtis. Several people

spent many hours looking for old photographs in their closets and drawers for this history and many more hours working on the identification of the people in the photographs. These people include Merrill and Jean Harris, Bessie Watters Jensen, Richard Preator, Jr., Ida Mae Burkhardt, Melba Buchanan, Juanita Harris and others. Gratitude must be given to the mother of Merrill Harris (Ruby Harris 1895-1991) and the father of Bessie Jensen (Eugene Watters 1893-1973) who saved so much valuable material and handed it down in their families. Alex Baugh of Brigham Young University obtained the 1907 George Anderson photographs from the Church History Department for use in this book.

This book contains only a fraction of the materials on the mission's history that we have collected. It is hoped in the near future that some local resource center can be developed to preserve the history of the Church in Zion for the many people who will come here to do research on their families and the history of the Church.

This book is intended as a primary resource and not a popular history. We are working on the chronological history of the mission for general readers. The enthusiasm of Doug LeMon for this project has been a major impetus. The reader is warned that there are numerous contradictions and errors in these primary sources. They are based on personal memories. Each interview or source must stand on its own merits. The reader is encouraged to compare dissimilar accounts.

Bill Curtis
Independence, Missouri

Lloyd Johnson Cope and Kathleen Wallentine Cope

Lloyd Johnson Cope was born in Provo, Utah on July 6, 1933. In 1940 the family moved to Spanish Fork, Utah where Elder Cope's father was a Bishop for many years.



President and Sister Cope in the Mission Home
December 1987

In June 1951, Elder Cope graduated from Spanish Fork High School and seminary and started college at Utah State University in Logan, Utah. In 1955, he graduated from Utah State with a degree in Animal Husbandry. Two days after being commissioned in the United States Air Force as a Second Lieutenant, he married Kathleen Wallentine in the Logan Temple. Their next five years were spent in the Air Force in Texas, Arizona, Nevada and Japan. He was a military pilot trainer. In May of 1960 Elder Cope was released from the Air Force and entered summer school at Utah State. The following year he started Dental School in Cleveland, Ohio. He received his DDS degree from Western Reserve University in 1965.

The Cope family moved to Paradise, California in August of 1965, where Elder Cope began practicing Dentistry. He was blessed with lots of energy and kept in shape by jogging and eating sensibly.

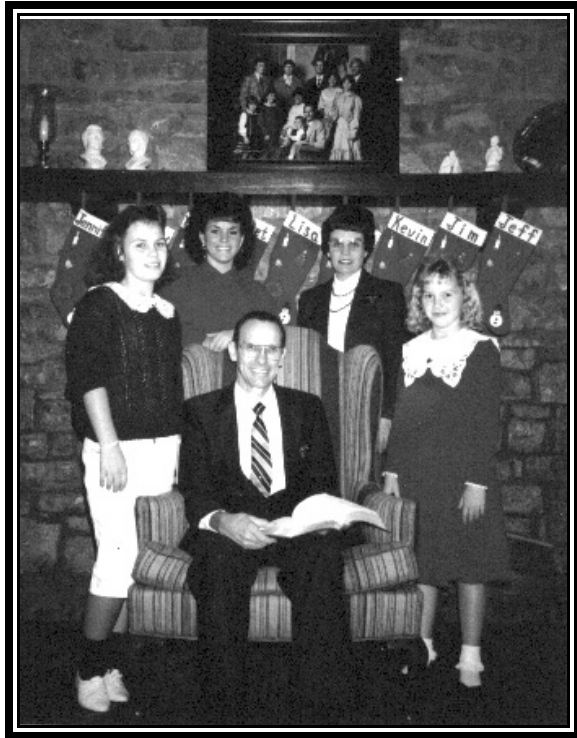
Elder Cope and his wife had nine children: Jeff, born in Arizona; Jim in Japan; Kevin and Steve in Ohio; and Lisa, Janet, Michelle, Wendy and Jennifer in California.

Elder Cope received many blessings from serving in the Church. In 1972, he was set apart by Pres. Harold B. Lee to be the President of the newly organized Chico California Stake. He served as Stake President for 9 years before being released and becoming a Regional Representative.

A collector of old and rare books, he loved to read and research different subjects. He was interested in nutrition and exercise and jogged to keep in shape. He was a lecturer on the BYU "Know your Religion" circuit. People loved to hear him give talks.

Kathleen Marie Wallentine Cope obtained a degree from Stephens College in Columbia, Missouri in May 1954 and a BS degree from Utah State University in June 1961.

She assisted with political campaigns in Paradise, California, helped with school fund



Wendy, Michelle, President Cope, Sister Cope and Jennifer
Mission Home December 1987

raising projects, and volunteered in the school classroom. She enjoyed taking pictures and keeping picture albums for each of the Cope children. She also faithfully prepared the family's "Book of Remembrance." She also enjoys handwork, reading and jogging.

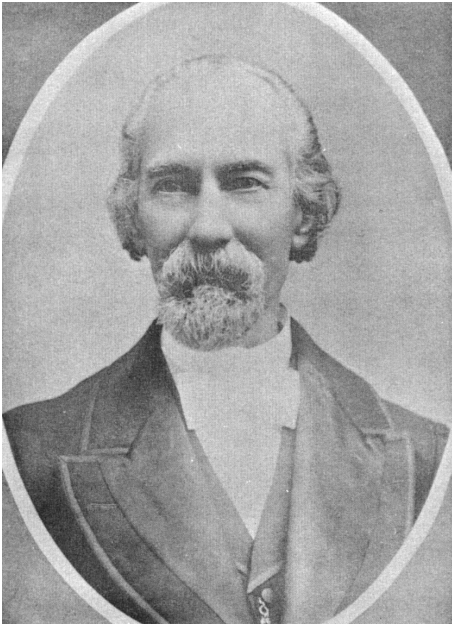
Lloyd Cope became president of the Missouri Independence Mission in July 1985. Not long after that Dr. Douglas LeMon was talking with President Cope on the east side of the Visitors' Center. Doug asked President Cope what he could do to be helpful. President Cope thought a little then suggested that Doug write a history of the mission. He said that this was the only mission of the Church where everything began and everything will end. He also enlisted two missionaries Elder Robert and Sister Hazel Blodgett in the project.

All three interviewed people and gathered the history of the mission. Doug LeMon typed the interviews, then gave them back to be proof read for accuracy. He retyped the interviews and returned them a second time to be proof read. Five copies of this history were made, including one for the mission office and one for the Church History Department.

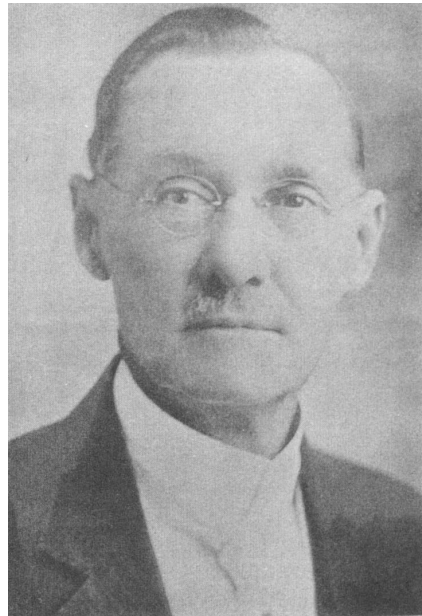
In the late 1990's Bill Curtis became interested in the mission history. President V. Daniel Rogers shared a copy of Doug LeMon's work with Bill. Bill was so impressed that he made it the core of this current collection and enlisted the aid of Doug LeMon to help update the project. We are deeply grateful to President Lloyd Cope for his idea to collect this history while there were resources still available to make it possible. We are thankful that Sister Cope has been able to share information and photographs for this project.

Pictorial

History



Elder George Teasdale
First president of the Indian Territory
Mission - 1883 - 1885

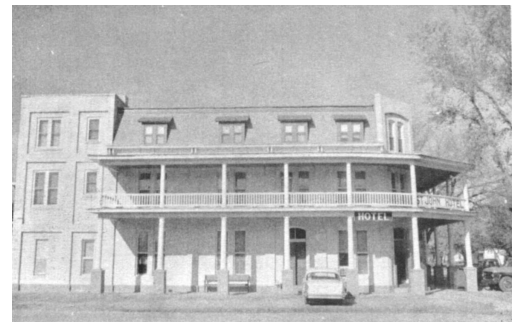
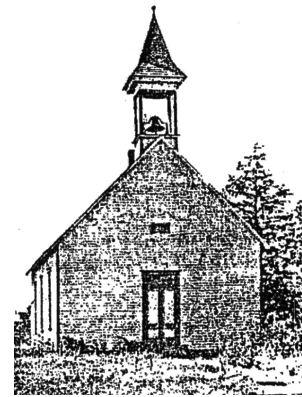


Elder Andrew Kimball
Second President of the Indian
Territory Mission, 1885 - 1897
Father of Spencer W. Kimball



President William T. Jack
Southwestern States Mission
St. John, Kansas
1897 - 1900

LDS Chapel
St. John, Kansas
Dedicated by President Kimball 1895



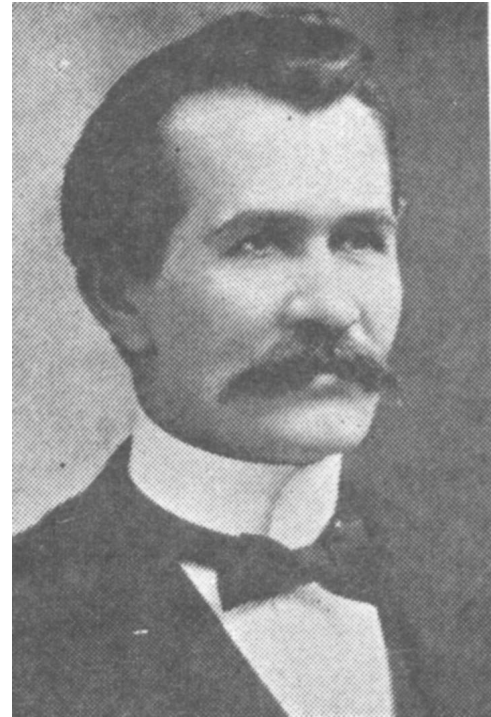
Southwestern States Mission Home and
Headquarters, St. John, Kansas



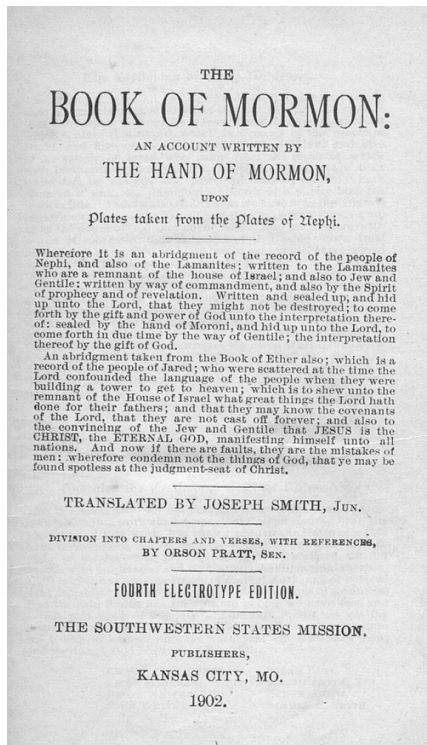
Elder Brigham F. Duffin 1858 - 1940

Elder Duffin was the older brother of President James G. Duffin . On 6 June 1897 Elders Duffin and Elder Bines W. Dixon organized the first branch of the Church in Independence, Missouri since the Saints were expelled in 1833. Richard Preator was made the President and Sunday School director. On 8 April 1898 Elder Duffin and Elder Thomas H. Chambers held the first meeting in Caldwell County, Missouri since the Church was expelled in 1839. It was held in the RLDS church in Kingston.

Richard E. Preator, Jr. Photograph Collection



President James G. Duffin



President of the Southwestern States Mission and the Central States Mission, St. John, Kansas and Kansas City, Missouri. President Duffin moved the headquarters of the mission from St. Johns, Kansas to Kansas City 26 December 1900. The first English language edition of the *Book of Mormon* to be published by any mission in the United States was the Kansas City edition (fourth electrotype edition), published by President Duffin in 1902. President Duffin purchased part of the original Temple Lot in Independence for the Church in 1904.

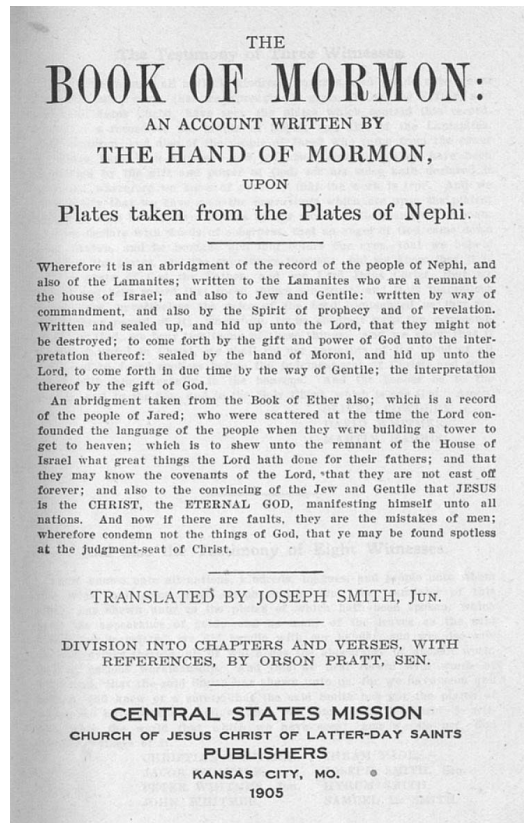
Bill Curtis Collection

Kansas City Book of Mormon showing the change from Southwestern States Mission to Central States Mission.

Bill Curtis Collection

Temple Lot land purchased by President Duffin in 1904. View from the southeast. This is the current location of the Visitors' Center. Columbian School is on the left on the current site of the Community of Christ Auditorium

Photograph by George Edward Anderson - LDS Church Archives



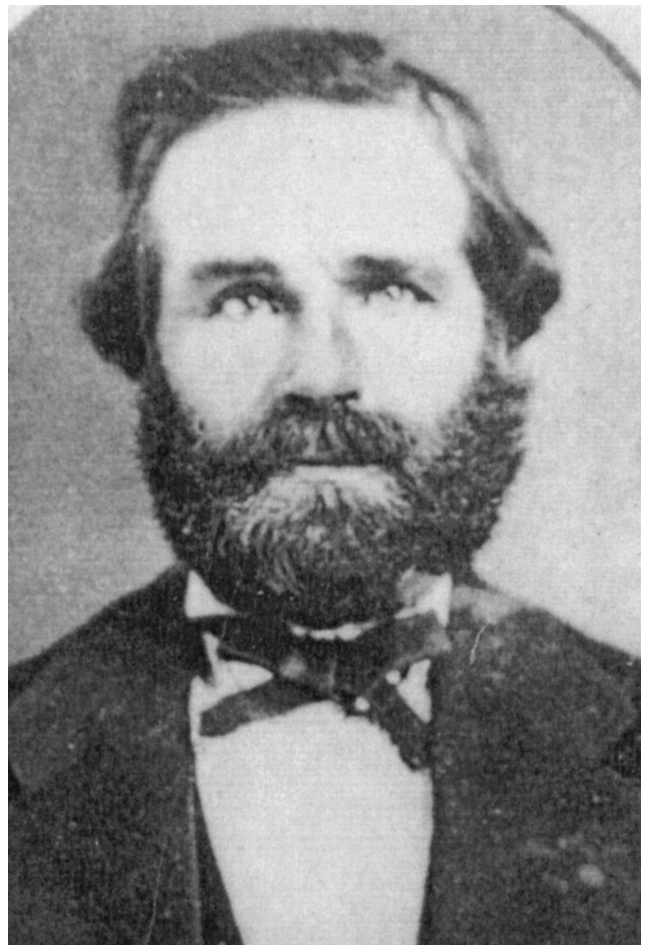


Westport LDS Chapel Dedication Program
Early Kansas City Sunday School Group - Studio Building - 418 E. 9th Street

Richard Preator
1826-1911

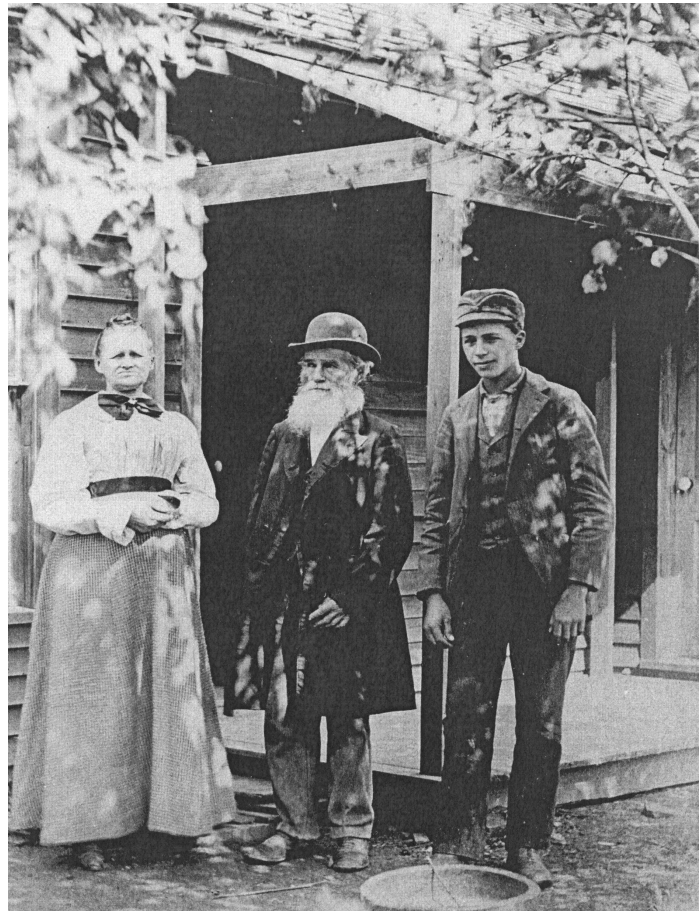
Richard Preator was the first LDS to live in Independence in the period of the return of the LDS. He and his family moved to Independence in 1884. He rejoined the LDS Church in 1895 and became the first Branch President of the new Independence Branch in 1897.

Richard E. Preator, Jr. Photograph Collection



Lovisa, Richard and Abijah Preator at their home on S. LeRoy Street, Independence, Missouri. This home was the setting for the earliest branch meetings in Independence

Richard E. Preator, Jr. Photograph Collection



LDS Elders from Utah and Independence LDS on the Temple Lot 17 March 1896. An LDS conference was held in the Music Hall in Independence. Northern States Mission President Joseph Clark presided. The RLDS Stone Church is in the background. Back Row L-R: 1. Rosa Lillie (Preator) McCormack, 8. Joseph Clark, Northern States Mission President, 14. Lovisa Alma (Douglas) Preator. Front Row: Richard Preator (1826-1911) with beard. The Mormon Tabernacle Choir performed in the Stone Church in 1893 on their way to the Chicago World's Fair.

Richard E. Preator, Jr. Photograph Collection

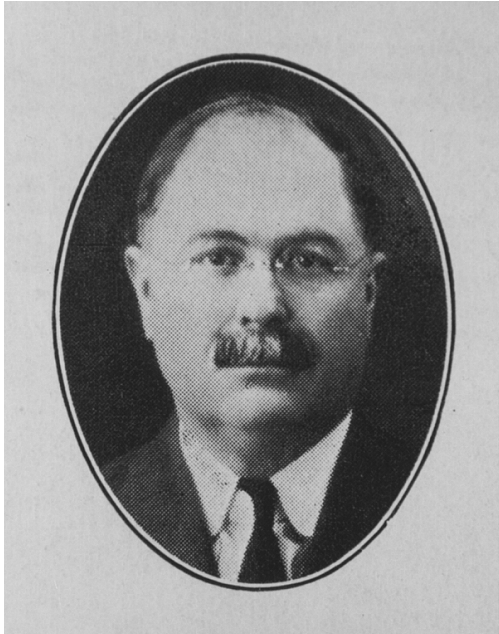


LDS Sunday School about 1903 - Independence, Missouri
Probably at the Andrew Himes home on West South Avenue
Amond and Gwen Reed Photograph Collection



LDS on the Temple Lot in 1904

Top Row L-R: 2 Andrew Himes, 3 Joseph Hyrum Himes (son of Andrew), 9 Abijah Preator (son of Richard), 10 Richard Preator, Front Row L-R: 1 Mary Salome Preator Egan (daughter of Richard Preator), Emma Himes (wife of Joseph), Lovisa Preator (wife of Richard), Almira Himes (wife of Andrew), 7 Alma Preator (son of Richard)



President Samuel O. Bennion

Samuel O. Bennion was the Central States Mission president from 1906 to 1934. He moved the mission offices from Kansas City to Independence, Missouri in 1907. President Bennion helped establish Zion's Printing and Publishing Company and the Danielson Implement Company, serving as vice-president of both. He and Sister Bennion were tireless travelers to the far reaches of the mission. He established the mission home and office at 302 S. Pleasant. He was active in the local Independence Branch. He was greatly loved by the church members of the area and highly respected by the civic leaders of Independence. He was an author and noted speaker

Ida Mae Burkhardt Photograph Collection



Central States Mission Home and Headquarters
302 S. Pleasant, Independence, Missouri

26 April 1907 photograph by George Edward Anderson

Above the sidewalk are Sister Charlotte T. Bennion and President Samuel O. Bennion
with their son Burvidge David Bennion

LDS Church Archives



Central States Mission Home and Headquarters - Leaders and Staff

302 S. Pleasant, Independence, Missouri

26 April 1907 photograph by George Edward Anderson

Seated on porch to left are Samuel O. Bennion, Charlotte T. Bennion with their son
Burvidge B. Cummings, editor of the *Liahona*, is seated in the doorway in the back.

LDS Church Archives



A Group of Latter-day Saints on the Temple Lot - 28 April 1907

Back Row L-R: George Edward Anderson, Andrew Himes and
on far right Richard Preator

LDS Church Archives



The Examiner Printing Company

Northeast corner of W. Lexington and Osage, Independence, Missouri

25 April 1907 photograph by George Edward Anderson

In 1907 the LDS Sunday School rented the 2nd floor hall for Sunday services

This was used until the LDS chapel was completed in 1914

The Examiner printed the *Liahona*, *The Elders' Journal* and missionary tracts for Zion's Printing and Publishing Company until they acquired a printing press in 1913

LDS Church Archives

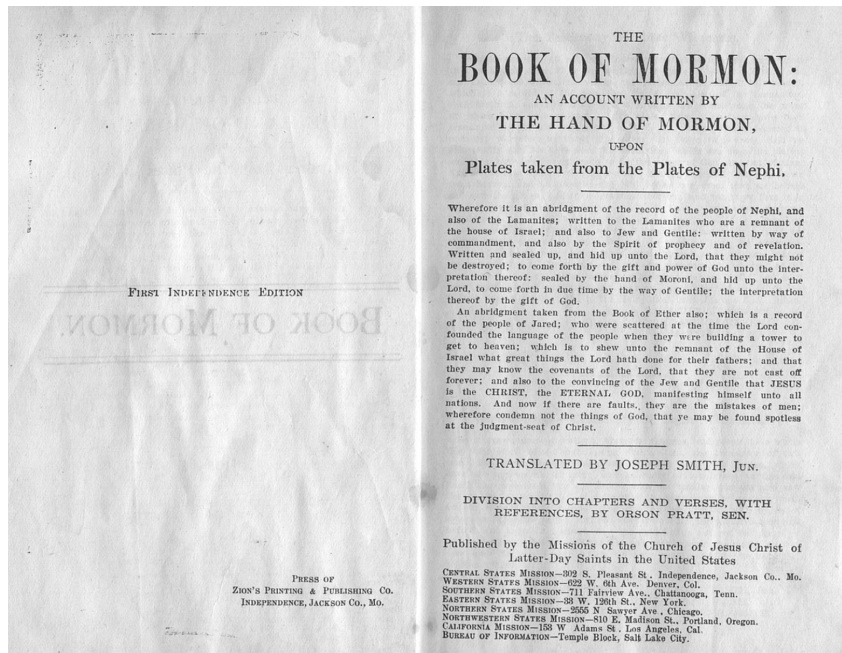


The Independence Branch organized a chapter of the Relief Society in 1907

Richard E. Preator, Jr. Photograph Collection



Liahona Office Building, northwest corner of Liberty and Lexington, Independence, Missouri
 25 April 1907 photograph by George Edward Anderson
 The foundation and an inside wall of this building are from the Gilbert and Whitney Store of 1833
 LDS Church Archives



First Book of Mormon published in Independence
 Zion's Printing and Publishing Company
 Bill Curtis Collection

LIAHONA

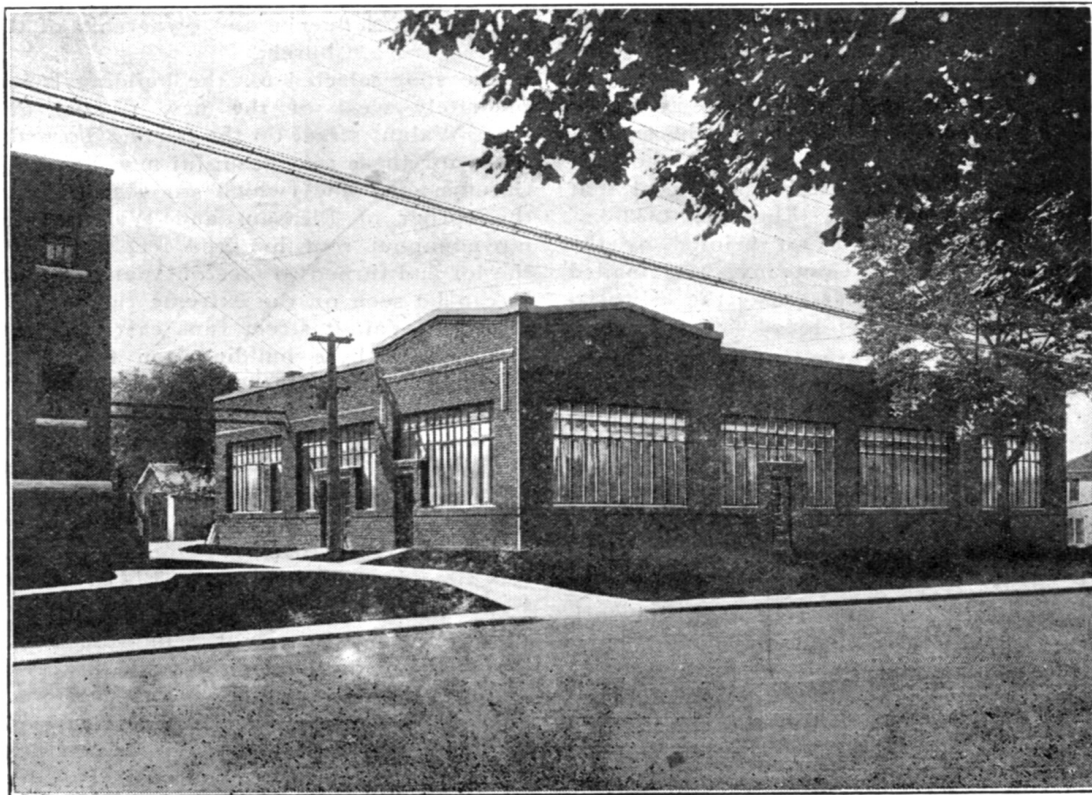
THE ELDERS' JOURNAL

Vol. 13 No. 19

INDEPENDENCE, MO., NOVEMBER 2, 1915.

\$1.00 a Year

New Home of Zion's Printing and Publishing Company
at Independence, Jackson Co., Missouri



In the Providence of the Lord the "Printing Press is again established in Zion," and we are pleased to have the privilege of presenting to our readers a picture of the building and its inside workings.

In the year 1907, after thoughtful consid-

eration, it was decided to establish a missionary magazine for the benefit of the missionary work in the United States. The object of the paper then as now, was to create faith in the hearts of the people and assist the missionaries in their labors

LIAHONA THE ELDERS' JOURNAL



So Liahona the Elders' Journal was established with offices in the Owen's Building on the southwest corner of the square, a little over half a block north of the spot where the printing plant was housed that was operated by W. W. Phelps in 1832-3.

The magazine was first printed by the Examiner Printing Company, and mailed from our offices where also the editorial and clerical work was done.

The first office force consisted of missionaries assigned to this work from the various missions, and thus the true missionary spirit was injected into the work in very deed, and Liahona went forth to the world filled with the message of Life and Salvation, inviting men and women every where to accept the saving principles of the Gospel of our Lord.

Through the support received from various sources, improvements have been effected from time to time. Old methods gave way to new ones until it was found advisable and profitable to allow the missionaries to assume their places in the field and to hire such help as was necessary to successfully carry on the work.

Always with a desire to accomplish as much good as possible, new undertakings were assumed, until it became evident that to meet the full requirements of the mission assigned to it, Zion's Printing and Publishing Company must print all the literature, such as books, tracts, etc., that are used in the missionary field in America.

Accordingly in July, 1913, the machinery for a complete one-unit plant was in course of erection in the building situated two blocks west of the square and immediately west of the Post Office.

It did not take long, however, to discover that this building would soon be entirely too small to accommodate the big demand that was made for literature. So when the lease was about to expire it was decided by those in authority that the proper time had come for the erection of a building that would be entirely under the influence and ownership of the Church.

The spot selected for the building is immediately west of the new Chapel and faces Walnut street on the north. To make room for these two beautiful new buildings, the mission home (which stood so long on the corner of Pleasant and Walnut) was moved about four hundred feet back into the lot and turned to face on Walnut street. It can be seen on the extreme right of the picture. Walnut street runs east and west and passes these buildings on the north. Continuing west three blocks the street bounds the south side of the Temple Lot, so that the printing company is within a short radius of the spot dear to the hearts of all Latter-day Saints. The strip of ground running the entire distance from Pleasant street to River Boulevard, (the east boundary of the Temple Lot) is owned by the Church.

On entering the visitor is impressed with the stability of the building and how well it meets the demand for which it was erected. It is a one story structure, entirely fire-proof; has a profusion of wire-glass, steel-framed windows on all sides; steel girders, brick walls, cement floor and concrete roof. Steam heat is supplied from the furnace in the Church basement, so that no fire is permitted near the building at any time. The first department to catch the eye is the "Mailing Corner." Here the addressing machine with its thousands of names and mailing equipment is operated to send Liahona to all parts of the world every week.

LIAHONA THE ELDERS' JOURNAL

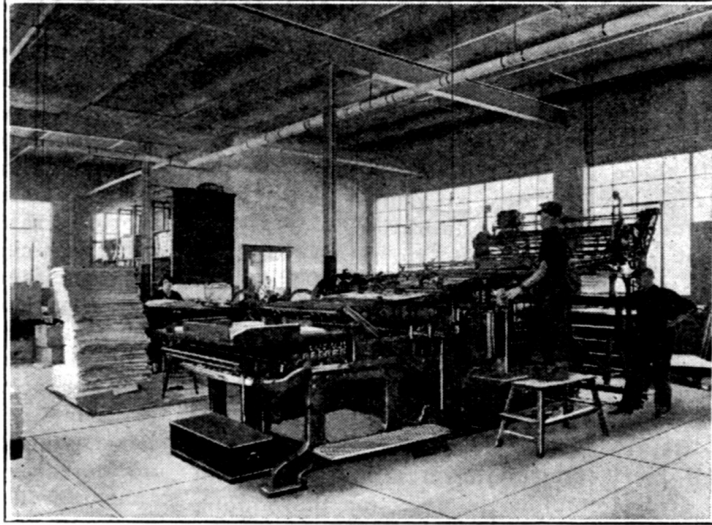
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It is seen in the foreground of the picture and is in the southeast corner of the room. Immediately back of this can be seen the paper as it is purchased by the car load and stacked ready for use. In the back of the picture is the finished stock room and in the front the cutting machine that trims and finishes the products of the plant.

In the next picture can be seen the other working units of the plant. The large automatic cylinder press, in the foreground, the folding machine immediately back of it and the stereotype room in the rear. This is one of the interesting departments of printing, for by the stereotype process the plates for printing the various editions of the books and tracts are made from molten metal.

The northeast corner is devoted to the office and editorial work and is so arranged that easy access is had to the plant, yet secluded enough to furnish quiet when necessary.

Zion's Printing and Publishing Company prints all the small books and tracts used by the various missions of the United States, as well as the Book of Mormon.



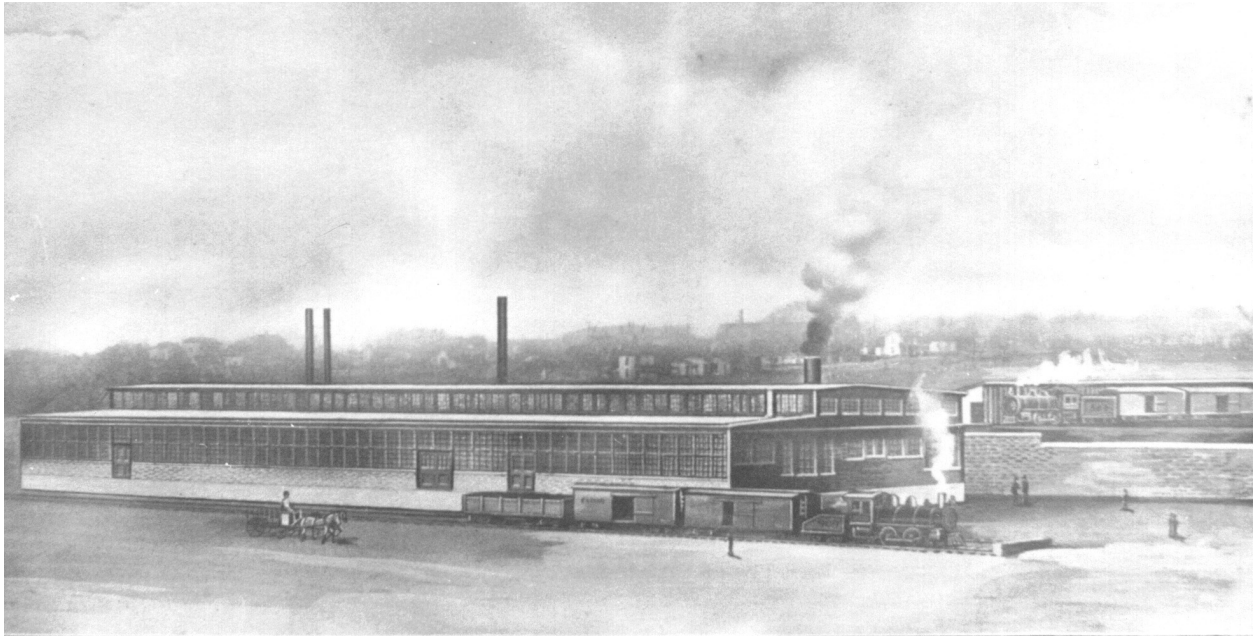
Its help is composed almost entirely of members of the Church residing in Independence, all of whom have a deep interest in the work of the Lord and are zealously working for the upbuilding of the Kingdom of God and the consummation of His purposes in the earth.

By the co-operation of the readers of Liahona, it has been the privilege of this office to mail thousands of copies of Liahona to people who have not heard of "Mormonism" through official sources. This has been accomplished through our missionary department which is maintained by voluntary donations from those who are interested in the work we are doing.

Because of this valuable assistance many people have become interested investigators and have been led into the waters of baptism. Liahona is thus making it possible for every person to join in the great missionary work and partake of the blessings that attach thereto.

Those who have donated to this department and have helped us in various other ways, are unanimous in testifying that it is a source of much comfort and satisfaction to be one of the large family of workers.





Danielsen Implement Company - "Mormon Plowshare Factory"

627 S. Cottage, Independence, Missouri, 1909

Wilhelm G. Danielsen, President and Samuel O. Bennion, Vice President

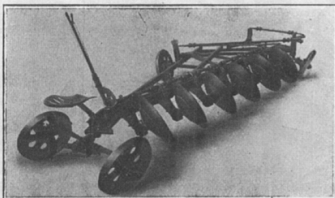
The plant was dedicated January 1908 and closed in 1915

1909 Independence Souvenir Booklet, page 17

DANIELSEN PLOW CO.,

—Manufacturers of the—

Famous Danielsen Disc Plow.



—Also The—

Disc Horse Plow and Harrow
and Other Farm Implements.

Address All Communications
TO

DANIELSEN PLOW COMPANY,
INDEPENDENCE, MO.

The *Liahona The Elders' Journal*,
26 October 1907, page 2



Independence LDS Chapel, 302 S. Pleasant, Independence, Missouri
 Dedicated 1914 by Joseph F. Smith
 Spencer Kimball helped lay the sod for the dedication while on his mission
 Central States Mission office to rear and the Mission Home to left
 Ida Mae Burkhardt Photo Collection



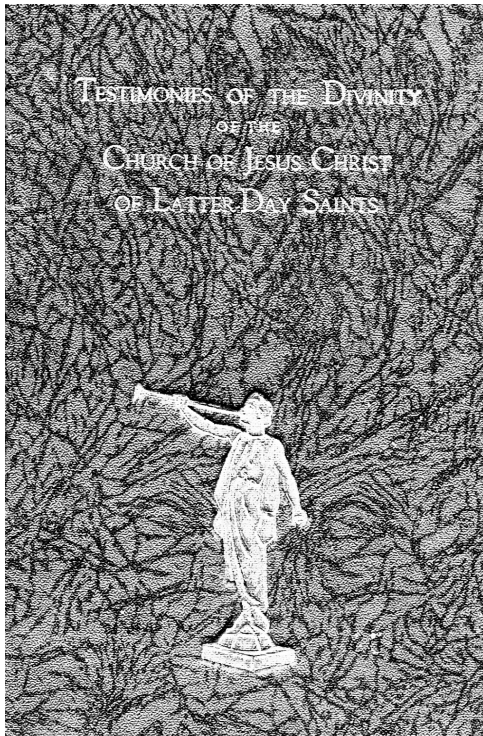
Interior of chapel after a later remodeling
 1980 Photograph

Photograph by Bruce Mathews

The Central States Mission Home
 308 S. Pleasant, Independence, Missouri
 25 July 1941
 Mission President John Bowman on left
 Boy Scout John Harris on right
 The Mission Home was dedicated 21 January
 1920 by Elder James E. Talmage of the Council
 of the Twelve. The Mission Home was
 constructed in 1917.

Bill Curtis Photo Collection





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BOOK OF TESTIMONIES

ELDER SAMUEL O. BENNION

President of the Central States Mission from October 6, 1906, to the present time.

I do not know just what effect the testimonies of men who have been members of the Church for many years, have upon those who do not know the truth, or just how far they may be led through such testimonies to investigate the Gospel. But there is one thing by which they must be impressed, and that is that an organization that has held its own without a change for nearly a century is almost without a parallel in the world. The Church of Jesus Christ of Latter-day Saints has not changed in its doctrine. It is almost one hundred years since the Church was organized, and the doctrines that were taught by those early Elders are still taught by the men and women of the present time.



Samuel O. Bennion

Those early leaders taught that man had an ante-mortal state, and we have held to that doctrine for a century. In my experience I have not found any man able to prove that doctrine to be untrue; on the contrary, I have read the testimonies of hundreds of men and listened to thousands of them bear testimony that it is true, and give good scriptural evidence for it. The Elders of the Church testified in the beginning concerning the Father and the Son appearing to the Prophet Joseph Smith, and declared unto the children of men that he is a personal being. The Church has taught this doctrine since that time, for nearly one hundred years, and in my experience I have never found nor read of anyone who has been able successfully to prove that it is not true, or that it was not a doctrine from the beginning of time.

These principles of the Gospel must surely find lodgment in

**Testimonies of the Divinity
OF THE
Church of Jesus Christ
of Latter-day Saints
BY**

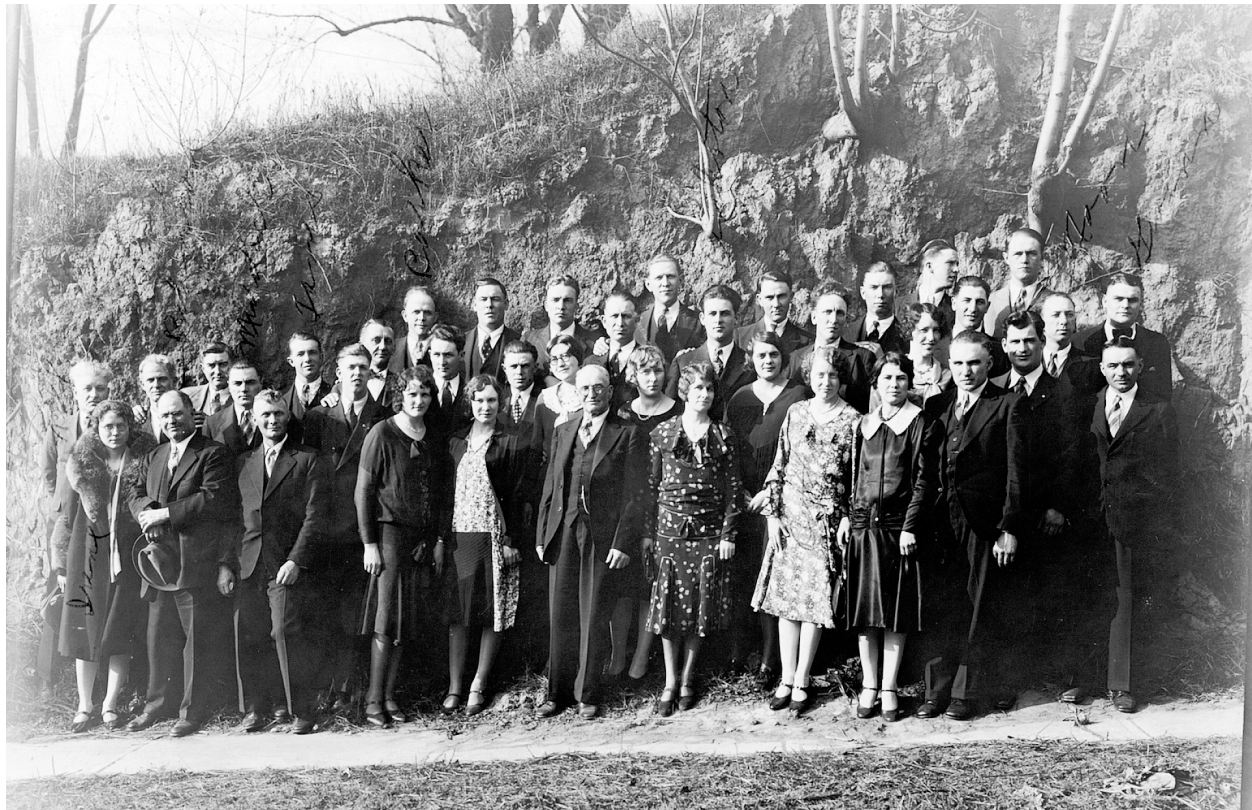
Its Leaders

Compiled by

Joseph E. Cardon and Samuel O. Bennion

Press of Zion's Printing and Publishing Company
Independence, Jackson County, Mo., U.S.A.

1930



**Independence District Missionaries, Central States Mission
Quarterly Conference of the Independence District held in St. Joseph, Missouri
16 March 1930**

Busch Studio, St. Joseph, Missouri

Photo Identification and article: 13 May 1930 Liahona, page 586
Bessie Watters Jensen Photo Collection

Front Row Left to Right:

1. Irene McKelvey,
[Indep. member]
2. Samuel O. Bennion,
Mission President
3. Ernest Branch,
former District President
4. Gladys Hunsaker
5. Lucile Dickson
6. W. J. Williams
7. Elva Labrun,
Mission Stenographer
8. Bertha Watters,
[Indep. member]
9. Nellie Buckley,
[Indep. member]
10. Nathan S. Judd

2nd Row:

1. William McKelvey,
[Indep. member]

2. George Lippold [member]
3. Marion L. Murdock
4. LeRoy J. Price
5. Leonard E. Nelson
7. Rulon Lamb
8. Beatrice L. Hale,
Mission Bookkeeper
9. Mary Kaiser,
Mission Clerk
10. Mary Carter
11. Hughlene Frost
12. Orven J. Moon
13. John Stumpp

Third Row:

1. Grover L. Babb,
Branch President
2. Neil R. Tams
3. William Ruhl,
[Indep. member]
4. Chas. A. Tyler

5. E. Myron Pinkston
6. Harold H. Thompson
7. Denzil Lamb
8. Raymond Wrigley
9. Edward O Gwynn,
Mission Secretary

Back Row:

1. Elbert S. Barker,
[Indep. member]
2. Martin B. Williams,
District President
3. Afton O. Davenport
4. Louis T. Smithson
5. Ivon E. Allen
6. Merlin W. Cottle
7. Assel L. Burnham
8. Silven V. Peterson



First Kansas City LDS Chapel, 9th and Lydia, Kansas City, Missouri
18 September 1927 conference

Bessie Watters Jensen Photo Collection



Second Kansas City LDS Chapel, 2621 Benton, Kansas City, Missouri [purchased 1936]
Dedicated February 1937 by President Samuel O. Bennion of the First Council of the Seventy
24 October 1937 Quarterly Conference

Bessie Watters Jensen Photo Collection



**Kansas City, Missouri Women's Relief Society
The Church of Jesus Christ of Latter-day Saints
Interior of LDS Chapel at 9th & Lydia
Kansas City, Missouri
15 March 1932**

Bessie Watters Jensen Photo Collection

Front Row L - R:

1. _____ Davenport
2. _____ Cook
3. Olive Kallstrom
5. Charlotte Bennion
7. _____ Miller

Back Row:

1. _____ Wegerer
3. _____ Johnson
4. Stella Barker
7. Juanita Black
12. Frida Watters
13. Flossie Fortner

LDS Genealogical Graduates of 1935



Kansas City, Missouri - Kansas City, Kansas, Independence and Branches
9th & Lydia LDS Chapel
Kansas City, Missouri

Front Row L - R:

1. Rosemary Spears
2. Doris Barker
3. Kay Simpson
4. Hazel Sharp
5. Rose Preator
- 6.
7. Betty Marler
8. Norma Sharp
- 9.

Row Two:

- 1.
2. Wiley Barker
- 3.
- 4.
5. Gus Kallstrom
- 6.
- 7.
- 8.

Row Three:

1. _____ Barker
2. Ezra Marler
3. _____ Atchley
4. Stella Barker
- 5.
- 6.
- 7.
- 8.
9. _____ McCune
10. Olive Kallstrom
- 11.

Row Four:

1. Clark E. Sharp
2. Eugene Watters
- 3.
- 4.
- 5.
- 6.
7. _____ McCune
8. Everett Spears

Bessie Watters Jensen
Photo Collection

Central States Mission Presidents



Elias S Woodruff 1934 -1939



John F. Bowman 1939 - 1943



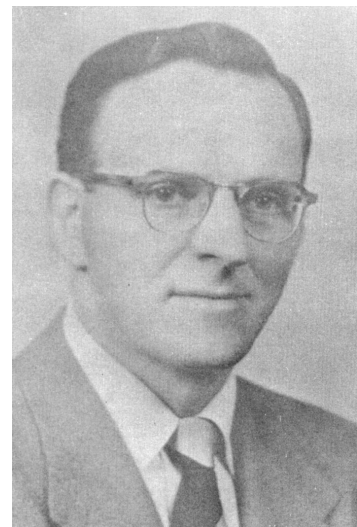
Thomas S. Romney 1943 - 1946



Francis W. Brown 1946 - 1950



J. Orval Ellsworth 1950 - 1954



Alvin R. Dyer 1954 - 1958

CONVENTION and MUSIC FESTIVAL
CENTRAL STATES MISSION
May 28-29, 1938

*Louise Leonard Pres. Soplin Mo. M.I.A.
Mildred Kingore "*

*These ladies stayed with us
Saturday night May 28, 1938*

**CHURCH of JESUS CHRIST
of LATTER DAY SAINTS**

JACKSON COUNTY COURT HOUSE, 1827
302 South Pleasant Street Independence, Mo. 2621 Benton Boulevard Kansas City, Mo.

Central States Mission
Convention and Music Festivals
Independence and Kansas City

Our Message

"WHO SHALL ASCEND INTO THE HILL OF THE LORD?"

Glorious youth of Zion, ye who have chosen the high road, to ascend into the Hill of the Lord, we greet you cordially. You are come to view the past from the eminence your good works have created.

Now turn and face the future. It lays before you like a golden thread leading to another and a higher eminence. You will reach it next year and again pause. Looking backward for a moment and then hastening on. The Hill of the Lord is a high place and the High Road is progress.

Come with clean hands and pure hearts; be proud but never vain.

Again we greet you.

Sincerely your fellow travelers,
ELIAS S. WOODRUFF, President
NELLIE D. WOODRUFF

May 28-29, 1938

Engene Watters 403 East Devon Lindbergh

RECEPTION CONVENTION and MUSIC FESTIVAL

CENTRAL STATES MISSION

MAY 26-27-28, 1939

CHURCH of JESUS CHRIST of LATTER DAY SAINTS

302 SO. PLEASANT ST. INDEPENDENCE, MO.
2621 BENTON BLVD. KANSAS CITY, MO.

MIA *marches on!*

Bessie Watters Jensen Collection

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
 OFFICE OF CENTRAL STATES MISSION
 302 SOUTH PLEASANT STREET
 INDEPENDENCE, MO.

Independence Branch
 Independence, Mo.
 January 29, 1936

Dear Fellow Members:

Although our Branch Reunion, taking the form of a good fellowship banquet, has been repeatedly announced, we are writing you this note of cordial greeting as an urge that you make yourselves an active, happy part of this pleasant occasion.

The ladies promise us a most delectible repast from tables beautifully spread and decorated for the occasion. The program committee says you will long feel like spanking yourselves daily if you miss this evening's affair.

Come join your neighbors in a friendly get-together. If we eat together, play together and chat with each other "We shall know each other better" and love each other more.

We wish we could say, "Bring your friends", but we cannot. We don't want to appear selfish, but this time the members and families of the branch are all we can care for, but we want all of us.

Remember the time: Friday, February 7, at 6:30 p.m. for all who are twelve years old and over; Saturday, February 8, at 2:00 p.m. for all under twelve.

Looking to the pleasure of greeting in person every member of the branch, we are,

Devotedly yours,

BRANCH ACTIVITY COMMITTEE

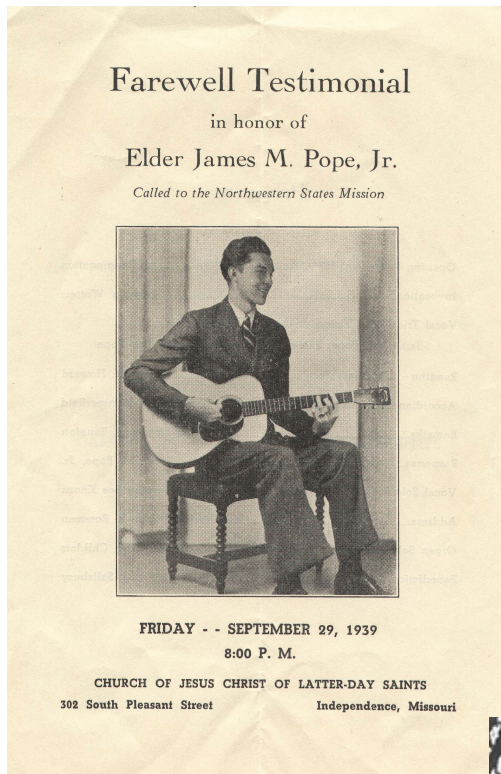
Dedrick Childers
 Melba Stephens
 Wm. J. Salisbury
 Regina McRae
 Wamoth Odle

BRANCH PRESIDENCY AND CLERK

Ezra L. Marler
 Eugene Watters
 Alma Preator
 Stanley J. Bennion



M:H



Through the years numerous young people from the Central States Mission left on missions. Many of these printed programs have been saved, showing the pride the local members had in these young people leaving on missions.

Bessie Watters Jensen Collection

Independence Branch Relief Society
 North side of the chapel 1930's
 Margaret Tuckfield [front row center]
 Kay Turner [fourth from right on top]
 Frida Waters [far right]



Bessie Watters Jensen Collection



Annual Banquet at the Independence
 Branch Chapel March 1938

Bessie Watters Jensen Collection



**Scottish Rite Temple
Linwood & Paseo
Kansas City, Missouri
Kansas City and Independence LDS
1941/1944**

Merrill and Jean Harris Photo Collection

First Row R-L

1. Merrill Harris
2. Dorothy Forrester Senzee
3. Harry Young
4. Geraldine Young
- 5.
6. _____ Moyle
- 7.
8. Carl Daniel "Dan" Kallstrom
- 9.
10. Jeanne Braden
11. Wiley Barker
12. Pat Curtis?
13. Hazel Sharpe
14. Yvonne Tuckfield
- 15.
16. Vera Young Dick

Back Row Seated R-L

- 1.
2. Norman Tousley
- 3.
4. Alta Moyle
- 5.
6. Olive Kallstrom
7. Barbara Atchley?
8. Phil Hurst
9. Audrey Barker
10. Bud Curtis [LeGrand]
11. Peggy Spears?
12. Hazel Harris
13. Virgil Dick

Standing R-L

- 1.
2. Bernice Callister
3. Mildred Hall Stevens
4. Verner Smith
- 5.
- 6.
- 7.
8. Leota "Jean" Millard Harris
- 9
10. Nestor Senzee
11. Marcelene Miller
- 12.
13. Lucretia Hall
- 14.
15. Bill Davis
16. Mary Howard



Relief Society
Probably taken at the LDS Chapel on Benton
Kansas City, Missouri

First Row: Peperjais, Simpson, Riley, McCune, Chantron, Barker, Black, unidentified, Holmes and Christensen
Second Row: Slight, Wegerer, Kallstrom, Drage, McK., Short, Johnson, Erickson, Storey, Jackson, Hazel, Roxey, Gray,
and Alta
Third Row: Young, Dennis, Atchley, Fortner, Doris, and Miller

Sister Barker, President
Sister Riley, Second Counselor

Central States Mission

Farewell and Welcoming
Function

For

President and Sister John F. Bowman
AND
President and Sister Thomas C. Romney

Social

Independence Missouri Branch Chapel and Recreation Hall
302 South Pleasant
7:30 P. M.
Thursday, July 29, 1943

Special Services

Kansas City Missouri Branch Chapel
2625 Benton Blvd.
7:00 P. M.
Sunday, August 1, 1943

Bessie Watters Jensen
Collection



John F. Bowman




Edna M. Bowman

1939 - - - 1943


Once again we of The Central States Mission are called upon to say Au revoir and Bienvenu to our retiring and incoming Mission Presidents and their families.

Israel of old had its Law Giver—its Moses who sowed, who planted, and its Joshua who followed and reaped the harvest. So to you President Bowman, our Moses, and to Sister Bowman we say, Dominus vobiscum, and to you President Romney, our Joshua, and to Sister Romney we say, Welcome.

Central States Mission
SAINTS



John F. Bowman



Edna M. Bowman



The Blue and Gold Ball at the Independence Chapel in 1940. In the front row left to right are Leota "Jean" Harris, Leah Ann Adlard, Bonnie Davis and Chet Harris. The last two are unidentified. In the back row are Virgil Dick, Amond "Monk" Reed, Norma Ruhl, Billy Davis, Steward Harris [father of Merrill Harris] and Rosemary Spears.

Merrill and Jean Harris Collection

President George Albert Smith
Mary Hodges and her children
President Clark E. Sharp of the Kansas City
Stake [behind President Smith]
1940's



Merrill and Jean Harris Collection



Independence LDS Members
KC Second Chapel - 2621 Benton
Kansas City, Missouri
1947

Front Row L - R:

1. Bud Spears
2. Ezra Marler
3. William Ruhl

Row Two:

1. Eugene Watters
2. Clark E. Sharp

Back Row:

1. Jay Turner, Sr.
2. James Pope, Sr.



Independence LDS Choir
 302 S. Pleasant
 Independence, Missouri

Melba Buchanan Photo Collection

Front Row Left to Right

1. Carol Griffin
- 2.
3. James M. Pope, Jr., Director
- 4.
5. Martha Willoughby
6. Phyllis Pope
7. Jean Pope
8. Rose Patton
9. Fern Wilson
- 10.
11. Marion Crow
12. Nellie Pope
13. Ione Bennion
14. Wanda Hammond
- 15.

Back Row:

1. Louis Morgan
2. Haggard Kinne
- 3.
4. Thomas Wright
- 5.
6. James M. Pope, Sr.
- 7.
- 8.
9. Jay Turner
- 10.

CENTRAL STATES MISSION STAFF



Front Row L - R:

1. Sister Pearl Jackson, Genealogical Supervisor of the Mission
2. Sister Kay Turner, Mission Supervisor of the Primary
3. Sister Annie Merrill Ellsworth, Supervisor of the Relief Society and other auxiliaries of the Mission
4. Sister Laura R. Stephens, Supervisor of the Mutual Improvement Association of the Mission

Back Row:

1. Elder Harry C. Jackson, Mission Auditor and Genealogical Secretary
2. Elder Carl O. Stephens, Second Counselor and Supervisor over the Sunday Schools of the Mission
3. Elder Jay Turner, Supervisor over adult Aaronic priesthood in the Mission
4. Elder Clark E. Sharp, First Counselor and Supervisor over the Priesthood of the Mission
5. Elder J. Orval Ellsworth, Mission President



Zion's Printing and Publishing Company - 515 W. Walnut Independence, Missouri

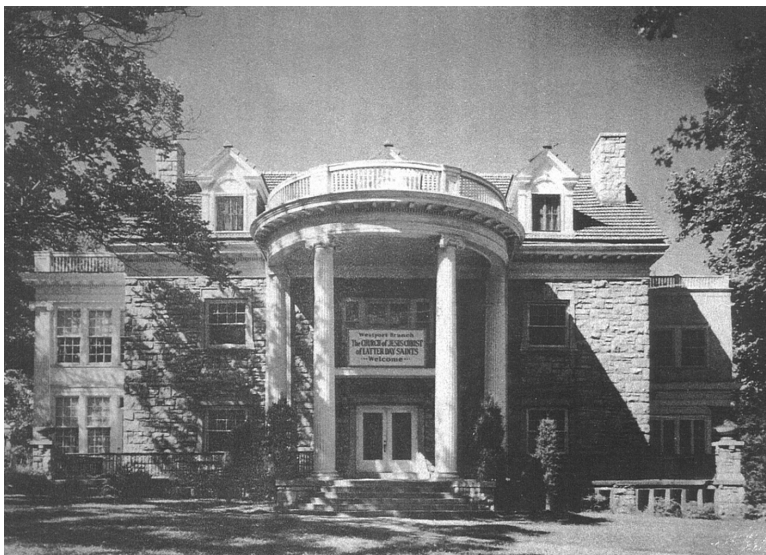
Naomi Preator standing in front

Melba Wilson Morgan Buchanan Collection

Farewell Staff Party
Zion's Printing and Publishing Company - October 1951
The building was demolished in May 1954.



Melba Wilson Morgan Buchanan Collection



Westport Chapel - 510 E. 45th Kansas City, Missouri 1951

Cover of Dedication Booklet



President Alvin and Sister Mae Dyer Family
Central States Mission
Independence, Missouri

Left to Right: Sister Mae Dyer, President Alvin Dyer
Brent Dyer and Gloria Klein

Merrill and Jean Harris Photograph Collection

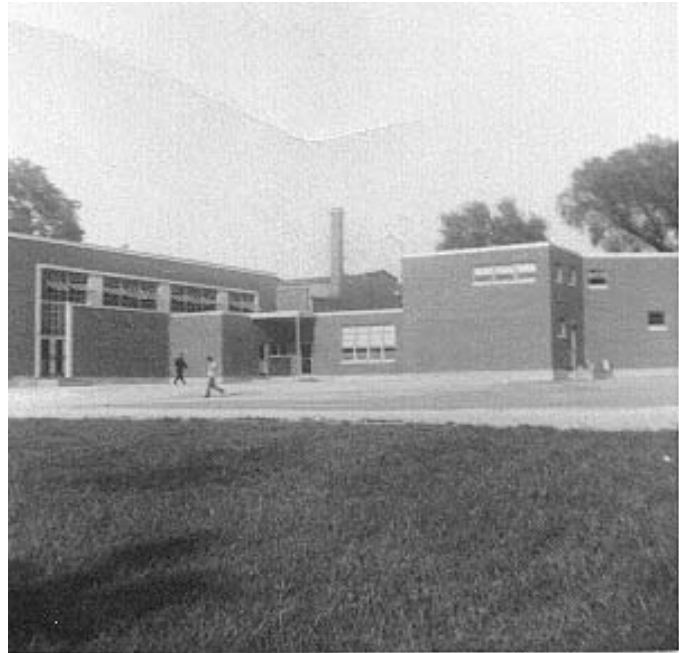


Relief Society Conference
Westport Chapel
Kansas City, Missouri
Wednesday 18 January 1961

Left to Right:

1. Bessie Dopp - Independence
 2. Sister Atshley Watkins - Kansas City
 4. Stella Barker - Kansas City
 5. Marion Crow
 7. Josephine Johnson - Kansas City
 8. Cloe Pope
 10. Ruby Harris - Independence
 11. Junita Black
 12. Emma Wilhelm - Independence
 13. Frida Watters - Independence
 14. Olive Kallstrom - Kansas City
 15. Nellie Preator - Independence
 17. Junita Sharp - Independence
- Sister Black - Mission Home Independence
Helen Smith - Kansas City
Shella Joy - Independence
Sister Dillon - Kansas City

In 1954 the old Zion's Printing and Publishing Company building was razed and a new Cultural Hall was built on the site west of the chapel. New Central States Mission offices were added to the south side in 1956. The second story was a dormitory for missionaries. This view was taken in 1963 from the southwest.



Merrill and Jean Harris Collection



New Central States Mission Home
517 W. Walnut, Independence, Missouri
Constructed in 1962
Chapel and Cultural Hall to rear left
Converted into Mission headquarters in 1984

1963 Photograph by Bill Curtis

Razing of old Central States Mission Home
308 S. Pleasant
Independence, Missouri
November 1963



Photograph by Bill Curtis



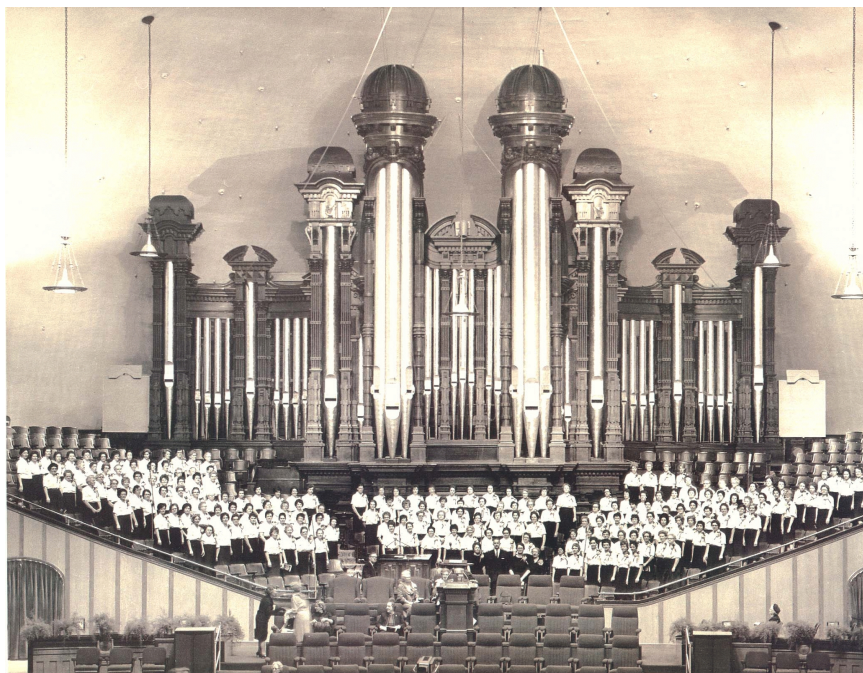
September 1963 view west from the Central States Mission Home on W. Walnut
This view shows the future site of the Independence Stake Center and the Visitors' Center. The RLDS Auditorium is in the background.

Photograph by Bill Curtis

Singing Mothers
Kansas City Stake Center
1964



Bessie Watters Jensen Collection



Kansas City Stake
Singing Mothers
Mormon Tabernacle
Salt Lake City, Utah
Fall 1964

Bessie Watters Jensen Collection



**Relief Society
Singing Mothers of Independence
Independence LDS Chapel
302 S. Pleasant
Independence, Missouri**

Front Row L-R:
 1. Gwendolyn Reed
 2. Jeanne Braden
 3. Jean Pope
 4. Marie Pleger, Wife
 of Mission Pres
 5. Nellie Preator
 6. Mildred Jameson

Second Row:
 1. Roxy Rogers
 2. Luella Hansen
 3. Verla Spring
 4. Rose Patton
 5. Junita Harris
 6. Arlene Bennion
 7. Yvonne Morgan

8. Marian Crow
Third Row:
 1. Elizabeth Dopp
 2. Thora Byone
 3. Chloe Pope
 4. Mary Lou
 Tuckfield
 5. Velma Finter

6. Gladys Preator
Fourth Row:
 1. Shirley Morris
 2. Edith Conwell
 3. Elsie Diefendorf
 4. Ruby Harris
 5. Frida Watters

Bessie Watters Jensen
 Photo Collection

President Joseph Fielding Smith [President of the Council of the Twelve Apostles] dedicating the Colesville School Monument 14 September 1963. The bronze plaque was later stolen. A new bronze plaque was rededicated 23 September 2000 under the direction of the Riverview Ward of Kansas City. Mayor Kay Barnes and Samuel Ortiz [age 12] were the principal speakers.



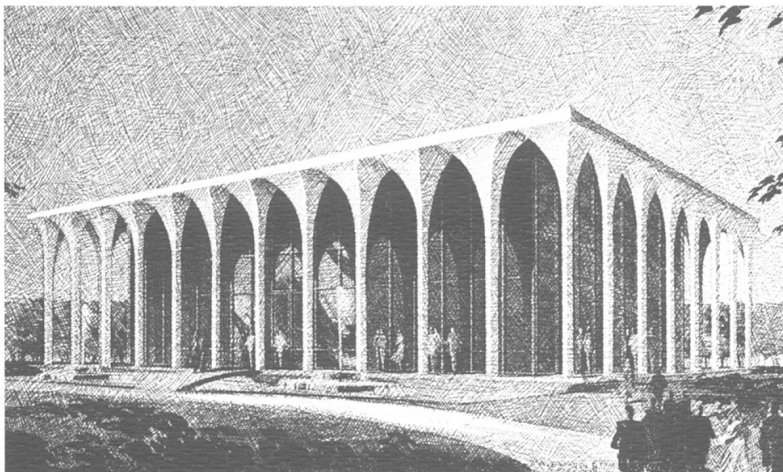
Photograph by Bill Curtis



Colesville School Monument

This monument commemorates the laying of the log for the first school in Kaw Township [now Kansas City] 2 August 1831 by the Prophet Joseph Smith and others. It is not on the location of the school which was at 35th and Highland in Kansas City.

September 2000 photograph by Bill Curtis



Visitors Center Independence, Missouri

Dedication Program for the
Independence Visitors' Center
31 May 1971

Dedication of
INDEPENDENCE VISITORS CENTER

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The City of Independence, Missouri, is of great historical significance to The Church of Jesus Christ of Latter-day Saints with headquarters in Salt Lake City, Utah. By revelation to the Prophet Joseph Smith the Lord designated the Jackson County area—with Independence as the “center place”—as the land appointed and consecrated to be the “City of Zion.” Not long after, on August 3, 1831, the Temple Lands in Independence were dedicated by Joseph Smith.

This Visitors Center is erected by the Church on a portion of that dedicated temple land. It effectively portrays Jesus Christ as the Creator and Savior of mankind; the history of the Restoration of the Gospel in this dispensation; the life and mission of Joseph Smith as the Prophet of the Restoration; the historic significance of Independence; the great westward migration of the Church to the valleys of the Rocky Mountains, and the Latter-day Saints as builders of temples.

Monday, May 31, 1971 7 p.m. Independence, Missouri

PROGRAM

CONDUCTING: President Spencer W. Kimball, Acting President of the Council of the Twelve

ORGAN PRELUDE: Merrill Moody

GREETINGS AND ACKNOWLEDGMENTS: President Kimball

OPENING SONG: “With a Voice of Singing”—Martin Shaw

By a 250-voice chorus from the Kansas City and Independence Stakes,
directed by Gaylen Thomas with Merrill Moody accompanist

OPENING PRAYER: Elder Mark E. Petersen, of the Council of the Twelve

SELECTION: “We Ever Pray For Thee, Our Prophet Dear,”—ladies section of chorus

REMARKS: Elder Alvin R. Dyer, Assistant to the Twelve

ADDRESS: President Joseph Fielding Smith of The Church of Jesus Christ of Latter-day Saints with headquarters in Salt Lake City

VOCAL SOLO: “Bless This House”—Jessie Evans Smith, accompanied by Emma Marr Petersen

ADDRESS AND DEDICATORY PRAYER: President N. Eldon Tanner, Second Counselor in the First Presidency

CLOSING SONG: “The Hallelujah” from the “Mount of Olives”—Chorus

CLOSING PRAYER: Patriarch Eldred G. Smith, Patriarch to the Church

Bill Curtis Collection

Dedication of the
Independence Visitors' Center
31 May 1971

The photographs on this page are
greatly computer enhanced to
compensate for the impending storm
that darkened the sky.

Photographs by Bill Curtis



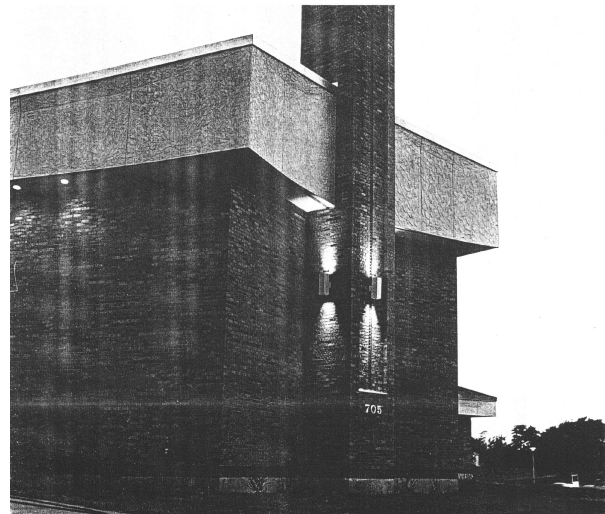
President Joseph Fielding Smith
speaking





Groundbreaking for Independence Stake Center
 Independence, Missouri
 9 October 1976
 Stake Presidency left to right:
 Dell Johnson, 1st Counselor
 Melvin Bennion, Stake President
 Larry Hirrlinger, 2nd Counselor
 Ida Mae Burkhardt Collection

**Independence, Missouri Stake Center
 DEDICATION**



Sunday, September 3, 1978
 10:00 A.M.
 705 East Walnut
 Independence, Missouri

The Church of Jesus Christ of Latter Day Saints



Samoan Dancers awaiting the arrival of President
 Spencer W. Kimball for the dedication of the new
 Independence Stake Center
 3 September 1978
 Juanita Harris Collection

President Spencer W. Kimball at the dedication
 of the Independence Stake Center
 3 September 1978

Juanita Harris Collection





Gerald C. Harris, Independence Stake President speaking at the dedication of the "Jubilee Box" New Year's Eve 31 December 1980 Independence Stake Center

Photograph by Bruce Mathews



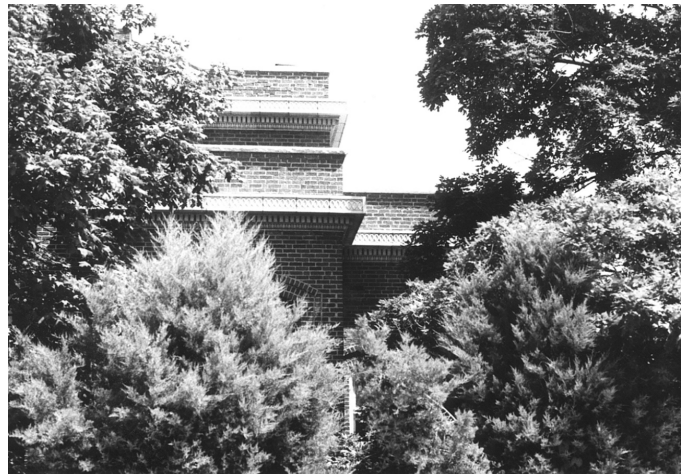
Independence Stake President Gerald Harris, President Ezra Taft Benson and Sister Flora Amussen Benson Independence Stake Center, 1982
Juanita Harris Collection



Independence Stake Conference
17 October 1981
Independence, Missouri

Left to Right:

1. Tom Crow, Patriarch
2. Del Nyland, Patriarch [at microphone]
3. Doug LeMon
4. Roy Ballard
5. President Gerald Harris
6. Elder Loren C. Dunn
7. Mission President Flake
8. Sister Flake



Views of the Old Independence Ward Chapel
June 1983



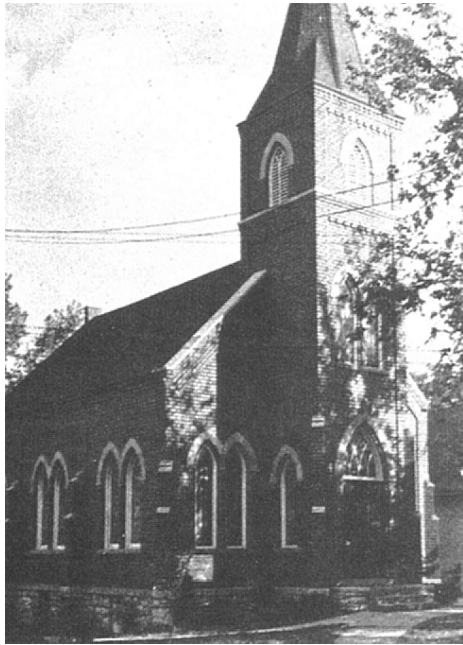
Photographs by Bill Curtis



Views of the razing of the
Old Independence Ward Chapel
8 August 1983



Photographs by Bill Curtis



Riverview Chapel
 8th & Mills
 Kansas City, Kansas

This Kansas City, Kansas, Chapel was purchased when President Brown was here. The Branch was organized November 14, 1948, from the membership then attending Kansas City, Missouri. Dr. Myron Jorgenson was president with Dr. Karl Pearson and Martin V. Witbeck as counselors and Maurice C. Smith Branch clerk. The members of Kansas City, Missouri, as well as others from surrounding communities, helped to raise funds for this chapel. Four special programs were given in which twenty-eight hundred dollars was raised, those programs being: "The Musical," "The Merrymakers," "Sweethearts of the Ages," and "Ever Since Eve."

Westport Chapel Dedication Souvenir

New Riverview Ward Chapel
 26th and Brooklyn
 Kansas City, Missouri
 Dedicated 30 April 2000



Photo by Bill Curtis



Missouri Independence Mission Home
 5787 Bower
 Kansas City, Missouri
 Home of the Mission President since 1984

Photo by Bill Curtis



Independence Visitors' Center Missionaries
December 2000

LIVING HISTORY of the INDEPENDENCE, MISSOURI MISSION

[Part 1]

CONTENTS

Preface

Acknowledgments

INTRODUCTION

1. The Beginning

This is where it all started, and this will be the place where things will temporally end and then usher in another new beginning.
What the conditions were like here in early days.

MISSION HISTORY

A listing of each mission president and what history can be gathered:

2. Source: Gerald & Juanita Harris – June 7, 1988
3. Source: Pres. Kay H. Christensen – April 5, 1988
4. Source: Thoams & Edith Romney
5. Source: Mabel Toland
6. Source: E. Wiley Barker
7. Source: Richard & Ramona Barker
8. Source: Graham & Mary Lou Doxey
9. Source: Excerpts from various historical records

EDWARD PARTRIDGE AND CHURCH LAND PURCHASES:

What land he purchased for the church, and what happened to it after the church was driven out.

10. Source: E. Wiley Barker
11. Source: Historical records
12. Source: Pauline Fowler

EARLY RELIEF SOCIETY HISTORY

13. History from early mission entries from 1915

IOWA AND WINTER QUARTERS IN THE EARLY DAYS

Many saints lived away from Winter Quarters

14. Source: Ruth M. Daugherty – Spring 1988
15. Source: Gail Holmes

KANSAS CITY STAKE HISTORY

16. Source: Kay H. Christensen

INDEPENDENCE STAKE HISTORY

17. Source: Gerald Harris and journal excerpts

LINCOLN HISTORY AND LINCOLN LEGACY

18. Source: Chris. W. Eskridge
19. Source: Garth A. James
20. Source: Lyle Cahoon

DEDICATIONS:

21. Independence Stake Center
22. Independence Visitors' Center
23. Westport Chapel
24. Mormon Pioneer Bridge
25. Far West

OTHER EVENTS:

26. 150th Anniversary of the Apostles Leaving Far West
27. Extermination and Rescinding Orders
28. Pageant
29. William Chrisman High School
30. History of the Preator Family
31. Zion's Camp Trail Run

SPIRITUAL EXPERIENCES:

32. A Miracle – The Feeding of Nineteen
33. Missionary Experience
34. Opportunity to Serve – Elder & Sister Blodgett

LDS and RLDS VIEWS OF THE LAST 26 YEARS

THOUGHTS IN CLOSING AND THE GREAT GATHERING AGAIN AT ADAM-ONDI-AHMAN

THE LIVING HISTORY OF THE INDEPENDENCE MISSOURI MISSION

BY

DR. DOUGLAS LE MON
Elder and Sister Robert Blodgett
Pres. Lloyd Cope

What are some of the items covered in this history?

1. I have tried to find why the Lord called various mission presidents at the time He did. From what I have gathered, the mission presidents have been called for a needed purpose at a particular time, just as the presidents of the Church are called at a particular time.
2. How has the relationships between the mission and the local leaders changed over the recorded period of time? (Pres. Christensen and Harris)
3. What are some things that help the mission presidents better interface with stake presidents and local leaders? (Pres. Christensen and Harris)
4. What about the prestigious property the church owned in the Plaza area of Kansas City and Independence area? Who obtained the land after the saints were driven out? (Barker, Fowler)
5. What are the evaluations of the development and decisions made to further the missionary work in this area? (Another Major Decision)
6. What was the influence of the Polynesian people coming to this area? (Polynesian People)
7. What were some of the things done to help put the church in a good light in the area? (Christensen, Harris)
8. What have been some of the trends and flows over the years?
9. What brought about the rescinding order? (Extermination and Rescinding order)
10. Did the saints only settle near Winter Quarters, and where did they settle in Iowa. A new look at the early history of that area. Can markers be placed there to commemorate the events? (Omaha and Iowa history by Sis. Ruth Daugherty)

11. A mystery unraveled about the recording of LDS and Utah Mormon history in the early days in the Omaha and Iowa area. (Sis. Daugherty.)
12. What are some added highlights about the former mission presidents of this mission? (Pres. Harris)
13. What has been the growth in the Lincoln, Neb. area. (Lincoln Legacy booklet submitted by Pres. Lyle Cahoon)
14. Who, and how did the Pageant get started in this area? (Pageant)

This project had its inception in June of 1987 when Pres. Lloyd Cope, President of the Missouri Independence Mission of the Church of Jesus Christ of Latter-day Saints requested me to compile its history. Interviews, correspondence, research, and travels have resulted in an abundance of information. It has been an exciting quest. The following letter will give an idea of the on-going work. It is only an example of the “bits and pieces” I have been collecting over the past year.

Douglas LeMon
4025 Channel Drive
Lee's Summit, Mo. 64064
December 20, 1987

Dear Pres. Cope,
Reference: History of the mission

Size: From the information that I have obtained, the mission included some of Texas and all of Louisiana, Oklahoma, Arkansas, Missouri, and Iowa.

Property deeded to Edward Partridge.

This has been time consuming; however, one of the most interesting, for I searched the Independence recorder's office, and they were very helpful to me. A woman by the name of Nancy who is RLDS, and another by the name of Louise were most helpful. You will find on the map of the sections and the listing of parcels obtained, that he obtained 1,297 acres. Some of the land was patented from the United States government from Pres. Andrew Jackson, and some was obtained from the state of Missouri. Looking at the map is not as meaningful to me as realizing that the property he obtained is today THE MOST VALUED PROPERTY IN ALL OF KANSAS CITY, ALL OF THE COUNTRY CLUB PLAZA.

I was in hopes of finding where the first school was built, 27th and Paseo; however, the first recorded owners were a Boggs, not the governor, and a Porter. I can't fit together why the school was built there (documented by the church), and yet according to what I could find, Edward Partridge was not named on the documents here. I will try to investigate this a little further, for it is in tract 9, and we think this area instead is in tract 16, and in tract 16, Edward Partridge's name is found.

Enclosed, please find a 3 page photo copy of the documents from book F pages 292-4 which states he and his wife Lydia pass about 240 acres to Alexander W. Doniphan. From those records that I have seen, Alexander W. Doniphan received the property after the saints left, and he (from what I can gather) was holding the properties until the saints came back. After many years, he saw this was not going to happen, so he passed the property on.

I saw on book A page 2, the name Edward Partridge appears. This is difficult to follow, for some of these recordings did not occur until the early 1900's. Also, Jackson county has two record keeping places, Independence, and also downtown Kansas City; thus, putting it all together is a little difficult. I have asked Kansas City to mail me some photo copies of one of these early transactions, and when I receive it, I will pass it on to you.

In conclusion, Edward Partridge did as he was instructed, and he did obtain lands, and they went as far west in Mo. as you can go, that is the eastern border of Kansas, and the property was on both sides of Brush Creek.

I offer the history of the Preators, as some of the early saints in the K C area, and the testimonies of the grandparents.

William Chrisman High School Contribution:

Sis. Marjorie (Reeve) Emery who is the niece of Pres. J. Orvall Ellsworth, a former mission President related that the city of Independence came to him (Ellsworth) and wanted to build Wm. Chrisman H S on the church's property where the Pageant and the Visitors' Center are. The city asked to buy it, and the church said, this was historical property, and it was not for sale. The property was appraised, and the value of the property was given for the construction of Wm. Chrisman. The church then quickly started building on that site, and the Stake Center was built, then the Visitors' Center was erected, followed by the development of the Pageant site.

Pres. Harris states, "I don't know that the site was appraised; however, the value of the property was given to Wm. Chrisman."

HISTORY OF THE K C STAKE TO THE CHICAGO TEMPLE.

This was compiled by Truman Laudie, and some of the information was given by Douglas LeMon; however, information concerning some of the first leaders, Roland Watkins says is not correct. I hope he sends you a letter, or a tape, and makes his point. However, I discussed this same information with Wiley Barker, and he did not disagree with the early branch presidents names.

There was some question as to whether this information is in the Chicago or Dallas temple. I asked Pres. Kay Christensen where this letter went, and he said, "As far as I know, it went to the Chicago temple."

DEDICATION OF THE FIRST SCHOOL PLAQUE WEST OF THE MISS. RIVER.

Many of us were to the dedication. Since then the plaque has been removed by vandals. * See Addendum A

SIS. RUTH DAUGHERTY HISTORY OF WINTER QUARTER AND SURROUNDING AREAS.

This is one of the most exciting historical things that I was able to come across. I was very fascinated by her stating how the headquarters of the church was in SL, yet they were referred to as RLDS. Also, the Logan branch growing was interesting. I have called Pres. Garth James twice, for he related how that the Logan branch was begun as a little struggling branch, and soon it grew and then it grew some more. This ties in so beautifully with what Sis. Daugherty states. I am still waiting for the letter from Pres. James.

LINCOLN HISTORY:

I called Pres. Cahoon, the Chicago temple president, and he sent me "Lincoln Legacy." This area has produced, to my knowledge, three regional representatives: Wooley, Lyle R. Cahoon, and Warren B. Nielsen, and one mission president.

REGIONAL REPRESENTATIVES:

This is from memory: Don Wooley, Lyle Cahoon, Martell Belnap, Warren B. Neilsen, Bill Cowser, and Gene Allred.

PRES. DAVID O. MC KAY'S TRIP TO ADAM ONDI AHMAN:

I am still working on this one, for Bro. A. Truman Laudie was the driver of his big Cadillac, and he drove Pres. McKay up there. I was in the High Council in the Kansas City Stake, and Bro. Laudie told us about Pres. McKay wanting to go down into the corn field towards the Grand River, and Bro. Laudie was very afraid of getting stuck. There was no mention of any miraculous thing happening. It was very historical, and the reason Pres. McKay came, as he knew that he was in the twilight of his life, and he had never been there, and he wanted to go there before his passing. I called Larry Nicholson, and he also went on this trip, took motion pictures, and then he sent them to the archives in Salt Lake for church history.

EXTERMINATION AND RESCINDING ORDER

Here are the facts concerning this. I can not really make out the full document signed by Com. in Chief Lilburn W Boggs. After seeing this document, I posed the following question to E. Wiley Barker, a long-time member of the Church and a prominent lawyer in Kansas City. If Boggs signed the document as Commander in Chief, then he was not acting as governor. Did the document have to be signed by the governor's office? To keep things equal, the rescinding order was done via the governor's office. Wiley is looking into this, for he indicated that was a very interesting question. (E. Wiley Barker did look into this, and the Attorney General of the State of Missouri felt that the Governor and the Com. in Chief are one and the same).

ACKNOWLEDGMENTS

I want to thank the following for their contributions of materials and time. I also want to thank my family for their support and understanding of the time I have spent away from them either in gathering materials or typing the information.

E. Wiley Barker	Kansas City
Robert and Hazel Blodgett	Missouri Independence Missionaries
Lyle Cahoon	Omaha ("Lincoln Legacy" pamphlet)
Kay Christensen	Kansas City
Lloyd Cope	Missouri Independence Mission President
Church Historians Office	Salt Lake City, Utah
Ruth and Kyle Daugherty	Omaha, Nebraska

Garth James

Lincoln, Nebraska

Gerald and Juanita Harris

Independence, Missouri

“Historical Highlights of the Central States Mission” during the administration of Pres. Alvin R. Dyer (booklet)

Independence Land Deed Office Independence

Dean F. McDavitt

K. C. and St. Louis, Missouri

Steven Sorersen

Church Hist. Dept S.L.C.

Mabel and Wamoth Toland

St. John, Kansas

Douglas C. LeMon

THE BEGINNING

In the beginning the Lord God said, “. . . We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell.” Abr. 3:24

And they made a garden, the Garden of Eden, and here was placed Adam and Eve that they might have joy. And it was done, and it was so.

Where on the earth was this Garden of Eden? Latter-day revelation identifies the ancient site as here in Missouri, in Daviess County in Northern Missouri.¹

Three years prior to Father Adam’s death, he called certain righteous of his posterity to him into a valley called Adam-ondi-Ahman. (Note the Ahman is capitalized) Who were some of these great ones? They were Seth, Enos, Cainan, Mahalalell, Jared, Enoch, and Methuselah, all high priests. There, Adam bestowed his last blessings upon them. The Lord blessed Adam, and called him Michael, the prince, the archangel, and he predicted whatsoever should befall his posterity unto the latest generation. These things were also written in the book of Enoch and are to be testified of in due time. D & C 107:53-57

The land of Adam-ondi-Ahman has a sacred history going back to our first parents. This same sacred place has seen joy and trials as it has moved through history to fulfill its destiny. Let us try to go back in our mind’s eye to the early 1800s and view the history of this place. Let us watch a settlement grow and dissolve, only to be renewed as the “center place.” Let us review the mission of a “mission.”

What was this country like in the 1800? From the book “A New Light Breaks Forth” page(s) 169-173 we find the following descriptions:

There were beautiful rolling prairies as far as the eye could see, giving the appearance of a sea of meadows. The timbers were a “mixture of oak, hickory, black walnut, elm, cherry, honey locust, mulberry, coffee bean, hackberry, box elder and bass wood, together with the addition of cotton wood, button wood, pecon, [sic, pecan] soft and hard maple, upon the bottoms. The shrubbery was beautiful.... The prairies were decorated with a growth of flowers that seemed as gorgeous and grand as the brilliancy of stars in the heavens, and exceed description. The soil is rich and fertile (from 3 to 10 feet deep)....” It produces in abundance, wheat, corn, sweet potatoes and cotton and many other commodities. “Horses, cattle, and hogs, though of an inferior breed, are tolerable plenty, and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in the winter.” Game consists of turkeys, geese, swans, duck and many more. And then, there were the honey bees; honey is plentiful and but 25 cents per gallon.

The seasons are mild and delightful nearly three quarters of the year.

The disadvantages here, like all new communities are the lack of mills and schools.

¹ It is generally accepted that Joseph Smith designated Jackson County, Missouri as the site of the Garden of Eden.

A New Yorker, Washington Irving stated, “It was late upon a fine glowing afternoon in July, that we first crossed the Indian frontier and issued from the forest, upon a beautiful prairie spreading out as far as the eye could reach an undulating carpet of green, enamelled with a thousand flowers, and lighted up by the golden rays of the setting sun. Occasionally a grouse, frightened at our approach, would bustle from among the high grass and fly whirring over the tops of the neighboring hills. He on other occasions stated that the fertility of this western country is truly astonishing. The soil is like that of a garden.

In 1832 a botanic collector Latrobe commented, “I should despair of being able to convey any idea to your mind of the glories of the autumnal Flora, covering these immense natural meadows like a rich carpet. God has here, with prodigal hand, scattered the seeds of thousands of beautiful plant, each suited to its season, where there are no hands to pluck and but few eyes to admire.”

Newell Knight in 1831 said, “But our feeling can be better imagined than described, when we found ourselves upon the Western frontiers. The country itself presents a pleasant aspect with its rich forests bordering its beautiful streams, and its deep rolling prairies spreading far and wide, inviting the hand of industry to establish for itself homes upon its broad bosom. And this was the place whereZion should be, and our hearts went forth unto the Lord, desiring the fulfillment, that we might know where to bestow our labors profitably.”

Now we will turn our attention to the city of Independence in its early days. Let us keep in mind the general setting from above, now focus on a small community as described by Charles Latrobe, “The town of Independence was full of promise. It consists of nothing by five or six rough log huts, two or three clapboard houses, two or three so-called hotels, alias grogshops; a few stores, a bank, printing office, and a barn-looking church. It lacked at the time I commemorate, the three last edifices, but was nevertheless a thriving and aspiring place, in its way...”

The next observer, John Townsend, a distinguished ornithologist of Quaker background states, “The site of the town is beautiful, and well selected, standing on a high point of land, and overlooking the surrounding country. There are about 50 houses and very much scattered.. There are six or eight stores, two taverns, a few tip[p]ling houses. As we did not fancy the town, nor the society that we saw there, we concluded to take up or residence at the house on the landing until the time of starting on our journey.”

An Alexander Majors states about the Mormons, “They, of course, were clannish, traded together, worked together, and carried with them a melancholy look that one acquainted with them could tell a Mormon when he met him by the look upon his face almost as well as if he had been of different color.” As you might have guessed, the last entry was by someone who was not a member of the church, yet he was not as derogatory as other writers.

As we imagine ourselves rising again, and this time looking to the west, we see the rolling prairie, streams and trees, and we pass over many homes, then across the tall buildings of Kansas City that will appear over the next 100 years, now we come to the joining of the Kaw to the Missouri and a large bend of the Missouri river, and we continue slightly to the south, and now we pass over the beautiful Country Club Plaza started by J. C. Nichols, the most beautiful area in Kansas City, and later to be purchased by Edward Partridge (see this under Edward Partridge) and go now about 1

mile further west, and we are now in the state of Kansas; however, it is now Indian territory.

Thus, when we read about going to the Indian Territory, we are in Shawnee area of the state of Kansas. We notice that the topography of the land is still rolling, but not as much as in Missouri.

Now we bring on the first missionaries in 1855. In a general conference in Salt Lake, five Elders were called to the Indian territory to labor among the Cherokee and Creek Indians. (1) At the end of 1855 Lyman Wight, had drifted into Oklahoma and met up with about 65 of his adherents, and they emigrated to the west. In the spring of 1859, all of the Elders but one returned to Utah. They were expelled from the Indian Territory by Indian agents, on account of the Johnston Army trouble in Utah. Elders Matthew Dalton and John Hubbard did return in 1877.

In 1883 Apostle George Teasdale arrives in the field. In 1885 Elder Andrew Kimball remains in charge for 12 years.

Footnote: History of the Central States Mission, p. 78

In 1897 Elder William T. Jack becomes the mission president and the headquarters is in St. John Kansas.

In May of 1900 Elder James G. Duffin becomes president. In 1904 25 acres of land was purchased and because of legal matters, it was not concluded until 1908. Ten or twelve of these acres were purchased originally by Edward Partridge in 1831. (Reference to Edward Partridge)

We now move back to Independence Missouri, and the year is 1907 and we now see a building being rented that will be Zion's Printing and Publishing Company on Lexington Ave. Much of the Church's materials were printed in this very building.² (Reference Sis. Crows telling of her husband, who was the director of Zion's Printing and Publishing Co.).

We now will make a whirlwind tour of the mission by going east to St. Louis, then swing south to Springfield, Webb City, then West to St. Joseph, Winona and back to Kansas City, then west and south again to Wichita and St. John and Kansas City, Kansas., then south again to El Dorado and Barney in Arkansas, go on south again till we come to Louisiana and then pass over Corleyville and Pride, and now we go further south into the large state of Texas and observe the branches in Williamson, Jozye, San Antonio, Kelsey, Enoch, Town Bluff, Dallas and Fort Worth. Now try that trip in an un air-conditioned auto, and in July, and that is a very long several day trip. There were 33 organized branches and 117 full time elders laboring in this massive area of the midwest.

Now we will zero in on each of the great mission presidents called by the Lord to come and serve and to bring to pass the growth of the people in this area, and then later to see the hand of the Lord draw out leadership and call them into the area to build up the church whereby more and more might gain their eternal life.

² They were printed by the Examiner Publishing Company until Zion's Press was purchased in 1913.

MISSION HISTORY

BY PRES. GERALD HARRIS and JUANITA HARRIS

DATE: JUNE 7, 1988 AT THEIR HOME, RECORDED BY DOUGLAS LE MON

SAMUEL O. BENNION: Time, about 1924 - I was about 4 or 5 years old at the time I first recollect him, and he came to our home many times. He was the first person my folks met when they came to this area, and he played a very important part in their lives both in and out of the church. He was active in many people's lives, and he helped many people, counseled them, and we would ride his horses, and had ice cream at our house.

He was also in charge of the printing plant. I think his mission was **to rebuild the credibility and susceptibility of the church in this area**. He mingled with the political people of the community also. Perhaps the greatest thing he did was build the saints up in this area. As a small boy, I always considered him a rich man, for back in those days when no one had anything, and he drove a big Buick. He talked of having his own ranch in Wyoming. We thought this was really special.

He lived on Pleasant, on the corner, and I have the corner stone out of the old mission home in my yard.

He had about 8-10 cows, and they gave the milk away to those who needed it. If I recall correctly, he had two children with him on the mission, and they were adopted, and they were Donna and Berbage, a girl and a boy.

STATURE: He was a short heavy set man, and a happy man. He wore a long gold chain across his stomach, and we used to kid him about it.

He was a very spiritual leader. He was among us for so long that he left a lasting impression in all.

ELIAS S. WOODRUFF: He was a shorter man, and was older, and a little bit crippled when he first came out. He was entirely different, and he was not nearly as outgoing. This was an era where the church cut back, and the mission president did not have a much direct contact with the people. Now things went more to the branch presidents, and maybe they needed to be that way. He was not distant, but he did not have the direct contact as compared to Pres. Bennion. These evaluations are seen through a young man.

During his tenure here, there was a large addition built on the printing plant, and I helped work there and paint it. I was a Sophomore in Hi School, and I cleaned up after school, and was paid about \$2 per week, for about 3 hrs a night. He taught me many things. I enjoyed my association with him.

What branches were here? Independence and the North East branches were here. The one in the city moved around quite a bit. They moved 3 or 4 times, and they were small branches. Independence was the only permanent meeting building that the church had in this area at the time. Kansas City met over there for Sunday School, and would come to Independence for Sunday night meetings.

JOHN F. BOWMAN: I did not know him as well as the others, and he had some older teen age children with him on his mission. This was about the time the second World War started, and I went away to war. They did mingle with the Saints. They called him “Jackson County Bowman” for he loved the area and he purchased land here. I do not know if he still owns it or not. He said he was going to come back here, but he did not come back. He was a big man, and he had a big booming voice, and since there was no PA systems then, when he talked, everyone could hear it. They were very down to earth people, very comfortable to be with. He had a real affection for the people and a love for this part of the country.

THOMAS C. ROMNEY: He was a quiet man and yet he had a great influence with the leaders as he met with them. I did not get to know him well, for this was during the war years. He was a large statured man. I’m sure he filled his purpose here in this area.

FRANCIS BROWN: He was a very spiritual man, for he would look at you very keenly. I remember him looking me in the eyes and saying, “I hope you are as good as you are good looking.” He did this more than once. One of the most memorable things about him was when we had our second child, he passed away, and Pres. Brown took part in the funeral and gave a magnificent prayer that lasted about 15 minutes and told that we would have this child again, and he basically talked to the many non member people that were there. Many people told us that they remembered what he said in that prayer afterward.

Stature: he was a small man with beautiful gray hair, and he was a very sweet and gentle man. I feel that he put a great amount of his sweet spirit into our lives. He was a more direct spiritual leader than most of the others. He was a kind man, yet when he said something, it was very distinct and direct, and you knew he meant every word of it.

J. ORVAL ELLSWORTH: He was a very fine man, as all of them are. STATURE: He was a tall thin man, and a very fine looking man. At that time we were kind of struggling here, for this was after the war, and the number of people coming, but there was not much growth. This was a stagnant time of our growth. He did a lot of traveling, and now there were two small branches, ours out south, and one downtown along with the one out here. One of them closed, and it went back to two branches here.

Was it called the Independence and Kansas City Districts? It went back and forth over the years.

Did he help to set up the organizations to organize a stake?
Yes, I feel that is true. He was more the detailed person, and he wanted everything just right.

ALVIN R. DYER: Stature- He was a tall man and average build. He had his two children with him, Brent and Gloria. Brent was my home teaching companion for quite a while. They were an affluent family, and had means before they came out. He was a direct leader, and he dealt with the issues more, and he was not as much a people person as the others.

He and his wife were both very strong leaders. His personality was - he was always in a hurry, he wanted to get things done, and he did get things done.

What was one of the great things he did? I think one of the great things he did was concerning the Dam that would flood Adam Ondi Ahman and he spent many trips going to Jefferson City to work with the political people. He also wrote "Refiners Fire."

He brought this area to the attention of the brethren in Salt Lake and they all took notice when he got through. He brought Pres. McKay out here, and this was the first time that a President of the church had visited the area here.

He found a better spot for the dam, and it wouldn't destroy the church property at Adam-on-di-Ahman. He was a very influential leader for our area at the time

SAMUEL O. CARPENTER: He had a warmer personality and very helpful. He worked well with the leaders.

CARLOS G. SMITH: He was a very warm friendly man. When you would go to visit him he would come out, put his arm around you and bring you in. I had occasion to meet with him often, for I was also a quorum president, and at that time we also took care of all the church property around here, and we had to mow about 19 acres of the pasture with is where the stake center and visitors' center is built.

He was very interested in youth, and after his release, he was made President of the Young Men for the whole church. He liked to do things with people, and he was down to earth. He was outgoing to the youth, and this was unusual for a Mission President, and the youth loved him. He was a cheerful person to be around.

WAYNE PLAYER: He was not able to serve his full time here. He was in charge of the Deseret Gym in Salt Lake, and when they rebuilt it, he served here, and then when it was complete, he went back there. He had one daughter here, and they mingled with the people here more than some of the others, and the daughter was very friendly with the young people of the church. He was medium build, and had black wavy hair. Each of the mission presidents had their purpose here, and I'm sure he did what he was called to do.

JAMES KEYSOR: His personality was different than the others. Pres. Keysor was very open and down to earth man. They traveled throughout the area a lot and made many friends. Stature: He was a large individual. He was later made president of the L. A. Temple.

BRYON WEST: The most memorable thing that I remember about them was they came here in September and it was about 200 [100?] degrees and it was humid, and I said to Sis. West "How do you like this?" and she said, "I Love it. I'm tired of that eastern and Utah cold, I love it here." He was a older man, a slight man, and he could not get around as much as some of the others. He

was a leader, he delegated, and he really knew the gospel. There was not any doubt as to who the leader was. They were a much older couple than the predecessors. He was well into his 60's. He was a delightful person.

J. STUART MC MASTERS: A very special couple, and he had beautiful white hair, and both were a very striking looking couple. He was very spiritual, loving, not really outgoing, and he always had time for you. He was a medium sized person, and they looked good together, and they sang well together. They were a happy couple and brought joy into our lives.

GRAHAM DOXEY: I have had more memorable experiences with him during and after they left the mission field, and we have met with them at Adam Ondi Ahman. I have met with him and other general authorities up there. His wife was more involved with the ward people, and other outside people. They had 12 children, and they wanted to see that their children had a good education. They were good examples for the families.

EDWARD ARMSTRONG JOHNSON: The Independence stake was now organized. He was a judge prior to his coming out here, and he had a large family.

He had an old car, and he was trying to get it restored while he was out, and later it was given up. He spent as much time as he could with his family. He was a fairly young man.

LAWRENCE FLAKE: He was a relatively young man. He was quite tall. He got involved well with the missionaries. It was during his presidency, that the large home on Bowers Rd. was purchased. I remember when the authorities came out to look the situation over prior to the purchase, and they asked, "Do you think the mission office ought to be close to the mission headquarters?" This was when the mission home and offices were together by the stake center. It was interesting, for Pres. Flake and two from Salt Lake were here and Pres. Flake did not want to move. He said, "I want it close where and I can run back and forth." They said "We want it so that when you leave the office, you can go be with your family so that you don't have to keep them both on your mind at all times." They had a large family, and needed room for their family and visiting general authorities. I think they wanted the home away from the mission office.

RICHARD BARKER: There was a contrast, for he was probably about 60, and no family with him. He had been a former stake president and knew the workings of these types of things. Thus, it made it easier to work with him, for he was considerate of the use of the buildings. He was a very kind person, and yet he was not the close loving person, yet he was the leader.

Sister Barker wanted clean apartments and what did you see after she brought this to pass? Absolutely, there was an increase of spirituality after this proclamation. The missionaries took more pride in all they did from then on. They took more pride in the way they dressed.

He guided a pretty tight ship, and he did not allow any nonsense. Missionaries were out here to work. Pres. and Sis. Barker were very special. The spirit was with them.

EVALUATION: During the last 6-8 years, the church has matured a lot here. I personally feel

that Elder Loren Dunn helped considerably in this area, and that we support one another more, and this helped the growth of the church. He told us that the church is the stake, we need to understand this to really do our job. Now there is more harmony between the stake and the mission.

The role of the Regional Representative has changed over the years, and they have gone from just teachers, to every thing going through him. Elder Warren Nielsen went through this transition.

Even before the world war, the church people thought it was out in the west, then there was a dramatic change, for they now started talking to the world.

LLOYD COPE: He is a great teacher. He is somewhat small in stature, coal black hair. He is the greatest teacher of any that have come out here. He is a tireless worker. He has given me an hour and a half of his time as easily as a 1000 people. He has all things outlined in his mind, and he does not use notes when he gives instructions or teaches. He has a great rapport with the missionaries, and she has the same relationship with the missionaries. He has the greatest recall of anyone that I know, and he can tell story or incident one right after the other, and not have any pauses. He brings the spirit with him. He teaches with the spirit as I have never been taught.

He gives credit to all the others, and he has been berated by some people, yet he handles it so beautifully. I remember one time that Elder Loren Dunn was here, and we were going through how to give the missionary lessons, and Elder Dunn got on his knees and gave the prayer, and Pres. Cope was on the other side, and it was like the time that Elder Fyans was here. (Will be discussed later) It was a spiritual experience, and the spirit was very strong.

There have been mission presidents that have been very warm, straight forward, business like, and financially centered.

What endeared the mission presidents to the people? This has been somewhat like the president of the church. They have had different personalities, and different traits, and it takes all of these things and they are all important, and the Lord called them to the area at the time they were needed. Pres. Barker would love to live here, and he developed a desire for them to succeed in this area, for it is a special area.

Now the mission presidents don't have much direct relations with the local leaders like they used to. The reason is because we are grown up, we are a stake, and we have grown up.

Sis. Harris added, Pres. Doxey, probably because of his family, he was really became involved in the community. That brought a better feeling with the community with the church. The Visitors' Center has a great deal to do with the community also.

I have asked if Pres. Harry Truman was at the dedication of the Visitors' Center. The answer is "No."

MISSION HISTORY

BY PRESIDENT KAY H. CHRISTENSEN

From a taped discussion with him on Apr. 5, 1988 by Douglas LeMon

The following is a history of his dealings and recollections with mission presidents:

My first recollection with mission presidents in this area was with Pres. McMasters. I was 2nd counselor in the Kansas City Mo. stake in 1972. The stake and mission presidencies met about once a quarter. In these correlation meetings the mission president would tell us what they were doing and ask for our input.

Pres. McMasters created a song for the mission, and it generated esprit de corp. They lived in the mission home on South Pleasant in Independence.

We met with the Doxeys with about the same frequency as the McMasters.

PRES. LAWRENCE FLAKE: I was made the president of the Kansas City stake about the time he was made mission president. There came stronger direction from the area presidency for both the mission and the stake in their roles of doing missionary work.

One particular experience that I remember was one evening I was called by Channel 50 TV station, and they wanted to know more about the Mormon Church. This is a religious TV station, broadcasting just religious programs. I was somewhat apprehensive, so I asked Pres. Flake about it and asked him to accompany me on the interview. We went, and they had an area nicely decorated, and the first ½ hr. went very smoothly. We got ready to leave, and they said “Things went very well, like to do more.” The second ½ hr. the questions became more pointed, yet we thought we had handled them very nicely. This then went on to the 3rd ½ hr. session. At the end of the 3rd session, a man at the end of the table who had not said much during the taping, opened his mouth and made several negative remarks about the church concerning its doctrines and teachings. We asked when it would be shown, and we were told that it would be about 3 months. It was presented pretty much as it had been taped. Then at the end, the fellow that had not had much to say came on and said “This is the way the Mormons believe, and this is not the way most “Christians” believe, thus and so.”

The Flakes had a large family, and they also had another child while they were on their mission.

With them, we began to build a much closer relationship between the stake and mission functions.

A lovely home was purchased by the Church at 5787 Bower for the mission president and his family under Pres. Flakes leadership.

PRES. RICHARD BARKER and Sis. Ramona Barker: Their family situation was just the opposite of the Flakes, that is they had no children with them on the mission, and they felt they rattled around in the large house. There was just Pres. and Sis. Barker.

Shortly after they arrived, we invited them to a High Priest Social of the Kansas City, Mo. stake to speak, and that helped established a very good working relationship with them that lasted the full tenure of their mission.

Under Pres. Barker and the area president, LOREN DUNN, things began to really move

forward in pulling other efforts of stake and full time missionaries together. We made tremendous strides. He was very supportive of stake Ward Mission Leaders (WML) , and if a question came up, he ALWAYS referred this situations to the local leaders and stake presidents to make the decisions.

What was planted by Pres. Flake really flowered under Pres. Barkers tutorage.

He told the WML “These missionaries are YOUR MISSIONARIES and if they are not doing something quite right, you tell them they are not doing it quite right, and if you have any questions, just call me.” He opened up a communication flow from the WML to his office. He at all times supported the ward and stake leaders, and as a result we developed a very close relationship.

Sis. Barker wanted the missionaries to have clean and neat apartments. She would visit the apartments and told the (WML) “You check the apartments and if they are not up to snuff, you tell them about it.” She felt that a clean neat apartment increased spirituality.

The Regional Representatives now become much more involved in correlation between the stakes and missions. Example, whenever we held a regional council, the mission president was always in attendance. This got started about ½ the way through Pres. Flake’s mission, but it really became effective during the administration of Pres. Barker.

ANOTHER MAJOR DECISION

By President Kay H. Christensen

A decision was made by all the stake presidents with Warren Nielsens, Regional Representative, that the local units would pay the deposits for the phones, utilities, and purchase the copies of the Book of Mormon, and other supplies for the missionaries that were serving in their units. All of a sudden, the full time missionaries became OUR MISSIONARIES.

Pres. Barker started a willingness to help the youth. He developed a program to help the Priest age youth in our stakes so that all we had to do was call him, and he would plan a special fireside with his missionary leaders to tell the priests how to prepare and what to expect when they were on their mission and also motivate the priests. It had a very positive effect on a number of young men in this stake. I never heard one negative comment from anyone that participated in these activities.

MISSION HISTORY

BY DR. THOMAS C. ROMNEY

The following is from his second wife, Edith.

She was a missionary at the time he was the president, and she often traveled to the outlying areas with the presidency.

The time: During the Second World War. There were very few missionaries, and those that were serving were mostly older or local leaders. Gas was very hard to obtain for travel. There were no wards at this time. After 1946 the work started to open up again.

The Area: Missouri, Kansas, Oklahoma, Arkansas.

Oklahoma districts: Oklahoma City, Ft. Sill, Enid and Bartlesville

Arkansas districts: Little Rock, El Dorado and Barney

Missouri Districts: St. Louis, East St. Louis, Kansas City, Columbia, Springfield, Miami, Joplin

Illinois: Bellview [sic, Bellevue ?]

Kansas Districts: Dodge City, Lawrence and Topeka

WHAT KIND OF MAN WAS PRES ROMNEY? He was of large stature, and was a professor at BYU. He was kind yet firm in his dealings.

LOOKING FOR PROPERTIES AT THE END OF HIS MISSION.

The church looked at the property at the Liberty Jail site and Far West.

INTERVIEW WITH MABEL TOLAND IN ST. JOHN, KANSAS MAY 17, 1988

by the Blodgetts.

WHY DID ELDER TALMAGE COME TO ST. JOHN?

Because it was the headquarters for this part of the district. It wasn't a mission. There wasn't anyone in Wichita. There wasn't another stop from Independence. I can remember that. No other stop from Independence to here.

DO YOU REMEMBER ANYTHING ABOUT HIS TALK? ANY SPIRITUAL THING? Boy, he held the attention. He had the most wonderful voice you ever heard. It was a voice that wasn't too deep but yet it was a little more on the deep side than most men's voices was. It carried. And he was such a small man for such a deep voice that carried so. One of the things I remember -- on the stand was the man that was the head of the great Colorado, Denver. And evidently he knew him because in his talk he turned around and he says, "John, you've been named wrong." Of course, everybody perked up their ears then. "You have been named wrong," and he [John] said, "Well, I've carried it this far anyway." Pres. Talmage turned back to him and said, "Don't you know that John is supposed to be named to a person that is twins." John said no, he didn't know that. Well, nobody else seemed to know it either but he said, "You are -- you're a twin somewhere." I don't remember who the John was but I know that he was over the Colorado Mission.

WHAT WAS HIS MESSAGE?

No, sir I don't remember. I was just a giddy girl of about 13-14. I think it was about 1917-18.

WAS THERE A BIG CROWD THERE?

Yes, the Chapel was filled. Right here in St. John. Right up on the little hill. There were no Wards then. There was only two buildings at the time in -- only one bldg. at the time in the state and this was St. John Chapel and the ones in Leota met in Br. Wm. Brow's home. And they were the only two in the state. And the reason Br. Talmage came here was the only other stopping area between here and Independence. Leota was on the extreme western part of Kansas. I'm not sure about Colorado. Whether they were going then or not. Womath (daughter) says they had a little bit of Colorado then. Colorado was not organized as soon as in Independence.

ABOUT HOW MANY PEOPLE ATTENDED CHURCH?

Filled when Br. Talmage was here. Ordinarily we done good to get 22-23 out. Womath: Earlier than that, Mom, when you was a little girl. When Mother was a little girl they had around 75. They died off and moved away.

WHAT WAS THE DRESS OF THE DAY?

Pres. Talmage wore the high collar. Dark suit. Shook hands with everyone. All the mission presidents were friendly and shook hands. When they went into the little Branches they knew that we were starved for them.

HOW DID YOU GET TO CHURCH?

We lived in town and walked. Some people went with horse and buggy. Hitched the horses up when they attended church. In the little steps going up the hill there was a little iron railing and I've had my kids and my grandkids all flip over that railing. It doesn't look like it did then tho.

DID WE ESTABLISH WHAT TIME OF YEAR THIS WAS?

Most usually they came in the summer, when the weather was nice.

WHAT WERE YOUR MEETING TIMES?

When I was growing up, we just had one meeting — Sac. mtg. When we had missionaries stationed here, even the Sister Missionaries, we met in the mornings at 10 AM. I imagine it was about then because the Baptist and Methodist churches would be ringing their bells when I would go by. And then we'd go back for Sac. mtgs. in the eve. But they didn't last long. Then they took the missionaries out.

DID BR. TALMAGE COME FOR JUST ONE DAY?

Yes, and he would stay at the hotel across the street. The old mission home (the hotel) was a pretty building. It was the St. John Hotel and our church never owned that bldg. but they rented it for the mission home. The hotel was really where the mission home was.

CAN YOU RECALL ANY SPIRITUAL EXPERIENCES WITH ELDERS AND SISTERS WHEN THEY WERE HERE? ANYTHING AT SAC. MTG. AT ANYTIME?

I may a little later -- Conference was held here once. St. John Conf. 1917. Elder Samuel Butterfield -- he baptized my mother, sister and myself. He was from River Jorden in Utah. (Sister Toland had a drawing of the St. John Hotel where the mission home was. She didn't like it very well -- said it didn't look as pretty as it really was. It was dated 6 May, 1917 - St. John Chapel.)

DO YOU REMEMBER ANYTHING ABOUT PRES. JACK?

Oh, yes, I remember him. Sister Jack is the one I remember. I'm sorry. That's his daughter. Sister Ella D. Jack. I knew his wife, Sister Jack but I don't remember him at all or any of the boys. We visited with Sister Jack after Earl went to Salt Lake to Conf. We tried to go twice a year.

The mission conference was held here in St. John. Had one in Independence and one here. And then later they got Oklahoma and then Wichita [Kansas] and then they held them in both places.

Finally, we started going to Wichita to our Conference

DO YOU REMEMBER PRES. DUFFIN?

No, just the name.

DO YOU REMEMBER ANYTHING ABOUT SAMUEL BENNION?

Oh, yes, he was in my grandparents home and in my folks home and in our home. We've been out to see him in his office there in the newspaper business and we went to Independence when he was running the printing press there. I have a picture of my husband with him somewhere.

WHAT KIND OF A MAN WAS HE? WAS HE SOFT SPOKEN?

Yes, but with a deep voice. He was just as sweet as he could be. He was awfully nice--so was she. You couldn't keep from liking him. He was jolly--most of the time. But when he got mad and was telling you over the pulpit something- I'm telling you he put forth smack of it and he told you. He made you sit up and listen. You didn't go to sleep. He was mission President for many years.

HOW ABOUT ELIAS WOODRUFF?

Oh, yes. He was nice. In many meetings with him. He was a nice fellow. He gave very, earnest sermons. He wasn't telling you off, but really sincere. He was a well built man.

WHAT WAS THE DIFFERENCE BETWEEN PRES. WOODRUFF AND PRES. BENNION?

Pres. Bennion was firm and Pres. Woodruff was more soft spoken.

WHAT ABOUT PRES. BOWMAN?

A big man. So was Romney. Woodruff was shorter but well built. All were dynamic speakers. Each had their own personality. Pres. Bowman got along with the people in this area because of his love for animals and the understanding of them. Coming into the farm area which made a hit with the farmer. Farmer territory people. Pres. Bowman's daughter that was out here with him would come out and ride the horses. Our kids all had horses and would ride with her. Pres. Bowman and his daughter would go out into the wheat field and ride.

Oh, I'll have to tell you about Sister Bowman. She was of a polygamous family--she was the oldest daughter of one of the wives and she was only 2-3 weeks younger than Joseph Fielding Smith. They always played together. They always ate together. Somehow, they divided them and put Sister Bowman's mother in another house and whenever it was time to eat she would slip out and go down to Joseph Fielding's house and crawl up in a chair by him to eat. He wouldn't eat until she was there. She wouldn't eat if they would make her stay home.

Pres. Smith was a little more close to us when he was President of the church because we could remember back to what his sister would tell about him.

I'll have to tell you about the cussing. Every once in a while she would cuss and Pres. Bowman would say, "what if something would happen right now that you knew that your time was going to be up within a certain length of time." You talk about repent--I could repent just like that, Sister Bowman would say.

HOW ABOUT PRES. ROMNEY?

Tall man, large man. Stern when he had to be but lenient also. He was here during WWII. The missionaries were kind of scarce during this time. He traveled a lot among the people and that's when they began to divide into districts which put in more places like Dodge City, St. John, Wichita, Hutchinson, so they had more places to visit. Then during the war they kind of combined them for travels sake. We went into the Dodge City area.

WAS PRES. ROMNEY EVER IN YOUR HOME?

Yes. Pres. Romney was the dairy man. He loved cattle--milk cows. He had Guernseys. Either he or the missionaries milked those cows morning and night up at the mission home. They ran out there in the grass lot. Earl bought two of the heifers and brought them home. He was

getting ready to be released and he couldn't take them with him so Dad said he would take care of them for him. We had them till they were old, old cows. She was sweet too. It was with Pres. Romney that they started doing so much dividing. He wanted more of a unity.

It is 200 miles from here to the Colorado border and that was making us awfully scattered. To a district conf. there would only be 50-75 people. So we met in a central area which would be Dodge City for this area and they had us on the extreme--they cut Kansas--and that put us in the western part. All western Kansas went into Dodge. They tried to make it more convenient for the people and it also put more people to work by dividing. Then they began to make little branches which made it nicer for the people of that area. West Kansas has really grown. Every town has some Mormon people in it. When Earl was District President it wasn't that way. Now about every town has a Mormon in it. A lot more Chapels. Missionaries are working in Great Bend.

DO YOU REMEMBER FRANCIS BROWN?

He was from Arizona and he was a medical Dr. He was a tease. He loved to tease. He loved to tell -- he was down to earth -- he loved to get out and do things. You wouldn't think about him being that kind of a person because he was a Dr., physician. He didn't want to be cooped up all the time. When he got out on the farm he wanted to flap his wings and his wife was just as sweet. They were from the community of St. Johns, Arizona. I think the Lord loved St. Johns and Snowflake. You could just feel the presence of the Lord with him and he was out of that country. When I was on my mission, we went up to St. Johns, Arizona for District meetings and it had more meaning for me because of Pres. Brown.

WHAT DID THESE MISSION PRESIDENTS ACCOMPLISH WHILE THEY WERE HERE?

I would think if they didn't accomplish what they were here for it wasn't because of them -- it was the people that just didn't understand the importance of what they were trying to put over or tell.

J. ORVAL ELLSWORTH?

He was Womath's mission President. His theme was to organize your life to the point that you almost knew what you were going to be doing a year from now. He wanted the missionaries to be so organized that they would know exactly what they would be doing in a month--in other words--make your goal and work for it. Had the missionaries make a plan week by week, month by month so we could look at that and know what we would be doing that far down the line. This was his thing -- and visual aides. He never stood up and talked without visual aides. (This has been Womath talking about her mission President.)

Womath went to Oklahoma with the Indians. Pres. Kimball set her apart. Pres. Ellsworth was a tall, thin man. Good sense of humor. She (Sister Ellsworth) was the fisherman of the family and he was a college professor.

ALVIN R. DYER?

Was one that did not get as close to the members because he was more a business type person and very busy so therefore, with the people out in this area being slow farmers, wanting to take time to say howdy-- where he was a little more fast but he was a terrific organizer. He would take time though to talk to you and you could feel the love and he would go on picnics with the saints and play ball and I can remember when he and his son would play ball together. He

remarked that he was glad that he could spend time with his son.
He was a great writer. Wrote several books that we have.

SAMUEL CARPENTER?

Oh, yes Pres. Carpenter. Medium man. Not heavy set. Both sweet people. Mostly persuaded you with sweetness rather than force. Showed a lot of love. They were very interested in their work.

G. CARLOS SMITH?

I don't know so much about him.

WAYNE PLAYER?

That was after we went into the Wichita stake and we had no contact after that. Then Earl passed away. He was in the Stake and then we lost contact with them all.

PRES. FLAKE?

I remember that he is from the original Flake family of Snowflake, Arizona. Snowflake gets the name from the Flake family and Br. Lorenzo Snow putting the two names together and making the town of Snowflake, Arizona.

Presidents Bennion, Woodruff, Bowman, Romney, Brown and Ellsworth stayed in our home many, many times. Pres. Dyer stayed once.

Do you want to sit in the chair that Pres. Kimball sat in while he ate his dinner in our home? Something funny happened. We knew they were coming and the plaster fell off right where we were going to eat. Earl put up boards and we ate around the boards.

After Pres. and Sister Kimball had been here that day, they went into Oklahoma and they called us back to tell us that he got a boil on his nose and it was awfully bad so Pres. Ellsworth called us and asked if they could bring him up to our place and leave him and let him rest so they brought him here out of Oklahoma and they spent 2 days and they slept in this room and while they were here resting he would go in and play the piano. She would put on Dad's overalls and go out and feed cattle and drive the tractor with Dad. She was really living it up. Pres. Kimball would go to the window and look out and say "that woman is in the height of her glory." Daddy let her drive the tractor and everything and feed the cattle. She was really happy. Womath was a girl of 21 and Pres. Kimball set her apart for her mission right here in the bedroom. Brother Donie asked if he could sing the song "I Walked Today Where Jesus Walked" and when they left in about 2 weeks this song came back and he memorized it and sang it many places but never got to sing it for Pres. Kimball because he passed away when he was 41. Pres. Kimball set me apart and he read my patriarchal blessing and he explained some things in the blessing to me and one of them was that a child that could only enjoy the influence of the priesthood from the father--only the wife could enjoy the fullness of the priesthood. The children and whoever he is in charge of could enjoy the influence. So the wife is kind of special. I will never forget him telling me that. (Womath is telling of this)

Sister Toland remembers when they used the mules when they moved the building up on the

high place on the street. It was the building they were to use for their chapel. It is owned by the Bickertonites or Brignonites (is what she called them) today and they are remodeling it and about to start using it. They have a membership of about 25 in St. John today.

Pres. Kimball's father, Andrew and wife and family, visited it in 1895. Pres. Spencer Kimball was 6 mo. old.

This is from a book obtained by Pres. Cope from the church historical dept:

SOUTHWESTERN STATES MISSION

The Southwestern States Mission, when organized, was simply a continuation of the Indian Territory Mission, the name being changed by the First Presidency of the Church in March, 1898.

In 1830, when the first Latter-day Saint missionaries to the Lamanites were called, Indian Territory included all that part of the United States lying west of the Missouri River. This area was diminished from time to time by the organization of various states and territories, so that in 1900 it had an area of only 25,000 square miles.

For many years the Indian Territory Mission included no other State or Territory, but that section of country located within the national boundaries of Indian Territory. But, in 1894 the Territory of Oklahoma was added to the Indian Territory Mission. In 1895 a further addition was made when the states of Kansas and Arkansas were added and in 1897 a still further addition was made when the State of Texas was included within the mission limits. After this it will be seen that the title of Indian Territory Mission was not sufficiently comprehensive, hence the change of name.

President William T. Jack was continued in his position after the change of name and thus became the first president of the Southwestern States Mission.

Taken from Mission Historical Record
Book A #3322 - Central States Mission 1897-1909.

Other notes taken from the historical books:

Jan 1905 - The Central States Mission covers the States of Kansas, Missouri, Arkansas, Louisiana, Texas, Indian and Oklahoma territories.

From the historical records of the church:

Indian Territory Mission - 1855 to March, 1898
Southwestern States Mission - March, 1898 to April, 1904
Central States Mission - 1904 to 1970
Kansas Missouri Mission - June, 1970 to 1974
Missouri Independence Mission - 1974 to present.

1901 SOUTHWESTERN STATES MISSION

Sunday, Feb. 3 - When the Mission office was moved to Kansas City, Missouri, from St. John, Kansas, Dec. 26, 1900, the members of the church were found to be in a condition of dis-union, with much ill feelings among them.

On this date they met with the presidency of the Mission at the mission office. Prayer was held, the songs of Zion were sung, and the principle of forgiveness explained. The Spirit of the Lord rested upon those present and mutual acknowledgments were made and forgiveness asked, and the members left the meeting with a much better feeling.

(Hist. Record A:39)

Pres. Samuel Bennion writes:

Early in 1907 the mission headquarters was moved from Kansas City, Missouri to Independence, Missouri.

Sunday, March 24, 1907, temporary arrangement, a hall in the Examiner building was occupied for purpose of worship in Independence. Sunday School at 10 AM and preaching service at 7:30 PM. The hall was likewise occupied on the following Sabbath and during the week it was leased by the Mission for one year.

Taken from Historical Record of the Church.

Another thought:

Sister Toland said that the St. John area had several families move into the area and that is why, she thinks, it was chosen for the Mission Headquarters. And because it was kind of centrally located.

In a family history record we got from Br. Christianssen in Topeka, it read that several families from West Virginia moved to Kansas in 1870-71. They were of the Bickertonite Church (a break-off started by Sidney Rigdon in 1862). At about the time of this settlement, a child was burned very seriously. An Elder of the Bickertonite church was there preaching to the Indians and was sent for. He administered to her and she was healed. Most of the community eventually joined the Bickertonite church. William Bickerton, the head of this church later moved from Pennsylvania to establish their "Zion" at what is now St. John, Kansas.

Taken from family history of Harry B. Zabriskie.

Perhaps, as the Latter-day Saint missionaries went into the area they converted many to our church. Thus, substantiating why Sister Toland said there were so many families of Mormons in that area at the time the Mission Headquarters was established there.

INDEPENDENCE, MISSOURI HISTORY INFORMATION

REFERENCE: E. WILEY BARKER OF THE KANSAS CITY, MO. STAKE

RESOURCE: DOUGLAS C. LEMON OF THE INDEPENDENCE, MO. STAKE

DATES: JUNE OF 1987 TO DEC. OF 1987.

PROPERTY AREA PURCHASED BY BISHOP PARTRIDGE:

Wiley has a deed of trust for his home at 50th St. and slightly west of the Plaza stating: Dec. 5, 1833 that Edward Partridge was deeded the property and deeded by President Andrew Jackson. The second page shows that the property was next deeded to Alexander Doniphan.

The old 3rd Ward building at 46th and Rockhill also showed on the deed that Bishop Partridge was the first owner. Later, a home at 55th and east of Ward Parkway showed the same. [Pembroke Day School also show the same information (Pres. Kay Christensen).]

ROCKHURST COLLEGE AT 57-59 AND TROOST: Their land was originally deeded to the LDS Church through Edward Partridge.

ZION'S PRINTING:

It was slightly west of the chapel on Walnut. Thomas Crow was one of the main employees, and he later became a patriarch in the Independence stake. There were several presses, and they printed all of the copies of the Book of Mormon at that time. The size of the building was about the size of the present Independence Stake Center.

“The Liahona,” a missionary paper, was printed there also. Why was this printing used instead of Salt Lake? They needed more capacity to do more printing.

CHAPEL AT INDEPENDENCE:

There was a yearly conference held there, and the building was filled to overflowing. These conferences were held in the 30s and early 40s. The area included Arkansas, Kansas, Missouri, Iowa and Oklahoma, and in the early days some of Texas. The presidency at that time was Ezra Marler, then Brother Ellsworth (not a mission president here), then Lawrence D. Clark. Frequently general authorities would come, but more often the general board came. These conferences started on Friday and went through Sunday. There were three sessions on Sunday, and they were very spiritual experiences. All the missionaries would come in for the conference, and bear their testimonies. Other activities were: Friday was a district play, on Saturday they had all different kinds of athletic activities, Saturday evening a big dinner and dance took place with a king and queen chosen, and Sunday there were three preaching services.

WILLIAM CHRISMAN HIGH SCHOOL IN INDEPENDENCE:

The high school needed to be moved or something, and the city of Independence wanted to use the land that is presently occupied by the visitors' center. The church then donated the value of the property to William Chrisman.

Sister Marjorie Emory (Reeve), whose relation was President Ellsworth the mission president, indicates that the land was appraised and that money was then given to William Chrisman.

Shortly after that, it was decided to make use of the land, thus, a new mission home was begun slightly west of where the old chapel used to be, then the stake center was begun, and then the pageant was held on the land. After this, the visitors' center was begun.

PLAQUE AT 27TH AND PASEO:

August 2, 1831 -- a log laid by 12 men. Dedicated September 14, 1963. The plaque has now been removed from the monument.

INDIAN TERRITORY:

It was just over the Missouri state line and the mission is about 1-2 miles west of state line and on 50 highway. It was not referred to as Kansas.

1936

Active members (about 60 or 70) met at 817 Lydia Ave. It was at the corner of 9th and Lydia. It was a two story brick building with a beautiful pipe organ. It was purchased from a parsonage and it was not built as we use chapels. It also had a cultural hall and a stage and baptismal font was built. The area of membership for this building was all of greater Kansas City and into Kansas. A SS was held in Rosehill. That is in the bottoms. The census of Kansas City at that time was probably between 500,000 and 800,000 people. The number of attendance would be between 40 and 50 people. In 1946 and 1947, if there were 60 people in Sacrament meeting, it was considered a good crowd. In 1948, this group was divided into four units: KC 2nd Ward, North East, Westport, and Armor Hills. Prior to that, these were referred to as branches.

THE EFFECT OF WORLD WAR II ON THE AREA:

At the end of the war, we really began to see growth in the area. Most of the growth was via convert baptisms. There was a small group of members from Salt Lake that were a nucleus. People come in because of jobs. So that helped the growth.

WHO WERE SOME OF THESE EARLY SAINTS?

McKlyvies, Storeys, Preators, Naoshies, Fryers, Juanita Black, Kaisers, Wagers, Watkins, Barkers, Greens, Whites.

In 1947 there was one congregation in Kansas City and in 1948 there were four with a membership of about 450 saints.

FEELINGS OF MEMBERS AND THE GROWTH THAT OCCURRED:

There was not apprehension or dissatisfaction and the saints were all very happy. President Ellsworth was the one who got things started to becoming a stake. He was the first to organize us

into a comparable stake organization. President Ellsworth got it started and President Dyer really put it over.

PRESIDENTS:

Pres. S. O. Bennion:

A motivating person. He was like the father of the family. Because of the numbers, the saints knew him very well. He later became a general authority. He would make a good football player.

Pres. Woodruff:

He was well loved. He worked hard to make the mission grow.

Pres. Thomas C. Romney:

He was a man of very large stature and he was a very loving person.

Pres. Francis Brown:

He was a very quiet man, yet very inspiring. medium stature and on the right side. He was of medium stature and on the bright side.

Pres. Carl Ellsworth:

He really got things started to becoming a stake.

MISSOURI INDEPENDENCE MISSION

RICHARD A. BARKER, MISSION PRESIDENT
RAMONA H. BARKER, MISSION PRESIDENT'S WIFE

June 29, 1982 to June 29, 1985

As Sister Barker and I visited with various brethren, at their invitation, in the Church Offices prior to our mission, we were given instructions and objectives for our mission. There were three major objectives. They were:

1. Save the missionaries and at the same time maintain the number of baptisms with fewer missionaries and with missionaries serving 18 months instead of 24 months.
2. Work closely with Priesthood leaders and members in the Mission.
3. Emphasize automobile safety and automobile cost effective measures with the missionaries.

In order to accomplish the first objective, we admonished the missionaries to live close to the spirit by being obedient to the "rules of the spirit" as contained in the Missionary White Handbook. The missionaries were encouraged to discipline themselves and regiment their lives to conform to the mission the Lord had called them to serve. As we labored with each missionary we saw the number of baptisms increase; and we watched, in a measure, the process of fulfilling the 4th section of the Doctrine and Covenants. It states, "---a marvelous work is about to come forth---." To see the spiritual growth of each missionary as we labored with them was indeed itself "a marvelous work and a wonder." The change which came into their lives was the greatest miracle that Sister Barker and I witnessed while serving our mission in Missouri.

With much joy, we watched the priesthood leaders and members labor closely with the missionaries. To accomplish this second objective, we stressed the idea with all priesthood leaders and members that the missionaries were their missionaries and they were to be used by the priesthood leaders and members to help them do their (priesthood leaders' & members') missionary work. They, the priesthood leaders and members, were to give direction to the missionary work through the mission president. We observed positive attitude changes in the way priesthood leaders, missionaries and the mission worked together.

Sister Barker and I saw the third objective accomplished as we neared the end of our mission. In the early fall of 1984 the mission was awarded a first place honor by the church: & the Kemper Insurance Group. We had achieved the position of having the safest driving record of any mission in the church for the year 1983-84, coupled with the honor of having the cleanest fleet of cars and the least cost operation for a fleet of mission cars. In recognition of this, we received a bronze plaque which read: "Driving performance award presented to MISSOURI INDEPENDENCE MISSION by The Church of Jesus Christ of Latter-day Saints in cooperation with Kemper Group recognition of your driving efficiency and safety during the period of 10-1-83 to 9-30-84." The plaque was signed by Elder M. Russell Ballard, representing the Church and Susan G. Van Meryden, representing Lumbermens Mutual Casualty Insurance Company. On the front of the plaque with the

inscription was a replica of the Angel Moroni. In addition, the mission was awarded a thousand dollars cash which went into the missionary fund of the mission to be used for the support of missionaries needing financial assistance.

Sister Barker and I finished our mission on June 29, 1985. We experienced much joy and satisfaction as we served and our hearts were full of gratitude for having had such a privilege. We returned to our home in Salt Lake City, Utah, Saturday evening the 29th of June.

Signature

Date June 13, 1988

Richard A. Barker

4307 E1 Camino Street

Salt Lake City, Utah 84119

Graham W. and Mary Lou Doxey
2972 Devonshire Circle
Salt Lake City, Utah 84108

Elder Robert Blodgett
207 East Sea Ave. Apt #1
Independence, Missouri 64050

Dear Elder Blodgett,

We are happy to respond to your request for our reflections on our missionary years in Independence.

Our letter of call was to the Kansas Missouri Mission. As I recall the name was changed to Missouri Independence Mission about a year after we arrived, or in 1974. When we arrived the mission boundaries included about five counties in Wisconsin, including Platteville Branch. We had all of the state of Iowa. as far west as the Lincoln Stake in Nebraska, west in Kansas to include the Topeka Stake, all of Missouri except the Springfield Stake, Joplin Stake, and “boot heel” areas. We included St. Louis and the southwestern portions of Illinois near St. Louis.

During our three years, until July 1976, we saw the creation of new stakes in Council Bluffs, Iowa, Davenport, Iowa, and Fairview, Illinois. These three were added to the original seven that existed as we arrived, i.e. Kansas City, Independence, Columbia and St. Louis Stakes in Missouri; Omaha Stake, Nebraska; Des Moines and Cedar Rapids Stakes in Iowa.

As we were nearing the end of our mission, in the spring of 1976, announcement was made of a new mission, the Iowa Des Moines Mission, to be made from a division of our mission. We worked with the missionary department to select a mission home and furnish it for the new president that arrived in July 1976. It was the following year, as I remember, that the Missouri St. Louis Mission, was formed as another division of our original mission area.

As impressed as we were with the growth of the church and the strength of the new

converts and of the church units, the more impressive growth took place in the lives of the wonderful Elders and Sisters who served and labored. Our mission boundaries were large. We had 260 missionaries on average, at a given time, the numbers exceeded 280 at one point. The divisions of missions have allowed more missionaries to be serving within the same geographic area and for the work to move forward at a faster pace. In order to be with the missionaries frequently enough we held zone conferences every four to five weeks in each zone. Whenever possible we tried to correlate these with the stake conferences, which in those days were held every three months.

We were always thrilled to see the missionaries grow in testimony and in dedication and in their effectiveness as teachers.

-2-

One of the techniques that we found effective was an emphasis on families and family home evenings, in our contacting. We developed some simple visual aids that every missionary carried, and gave them training so that whenever the opportunity opened up they could help the head of the home conduct a home evening. They had presentations on the Book of Mormon and on the Godhead, and other basic gospel subjects. It was very effective during the holiday season when they arranged to make presentations, by appointment, during the gathering of families for holiday celebrations. We found that unless a pre-arranged appointment was made, wherein our missionaries were invited to make a presentation for the whole family, that tracting during this season found people too busy to open up their hearts and homes. This is ironic, during the very season when we are celebrating a prime religious event.

We brought nine, of our eleven children, with us to live in the mission home at 517 Walnut. The other two were married. We enjoyed that lovely home and the office staff who were housed in a portion of the old ward house that stood on the property, now vacant, just east of what is now the mission office. Our office was in the church building. The staff did not have kitchen facilities so ate two meals per day with our family. It was a large group, but a wonderful experience to be with them. Every day study class was held with them and our family at 7:00 AM. Breakfast was at 8:00, and our mid-day meal at 2:00, after which they would proselyte. Our children learned to love each missionary. In May of 1974, our 12th child was born. We named her Mary Kim. Kim was derived from the initials of the states of the mission, Kansas, Iowa, and Missouri. We are always reminded of that wonderful area and those marvelous people as we speak her name.

You asked about spiritual experiences. The whole time of our service was a wonderful spiritual time for us. There were countless examples of the Lord's blessings and inspiration. If I were to list one, however, I remember vividly the times of transfers, and of making assignments of areas of labor. The impressions and the whisperings were always available. Sometimes they came only after much pleading and pondering, but they were always there. What a blessing it was for us. What a privilege and joy it was to be in the Lord's work, together as a family, full time. We will be eternally grateful, and indebted to the Lord for this choice opportunity.

A rectangular box containing a handwritten signature in cursive script, which reads "Graham W. Dooly".

MISSION HISTORY

EARLY MISSION RECORDS

RESOURCE: PRES. GERALD HARRIS (In his possession) wife Juanita

OLD MISSION RECORD BOOK. The first records were dated Jan 1937 and signed by Elias S. Woodruff. The following districts were listed: Arkansas, East Kansas, Independence, Missouri, Oklahoma, Quartette, S W Missouri and West Kansas. There were the following: Number of Missionaries, 85; Hrs. of tracting 5300; ave 62.35 hrs; hrs invested 4015; visit saints 3094; study 5032, attended mtgs 2770; other act 6076 and total time 26108.

“The expenses look high, but it was a 5 week report, and they average about \$6.00 per week per missionary,” says the report.

Mar 14, 1944, a report by Alton L. Haslam, president of the Missouri district. He was traveling somewhere, and he told a fellow passenger that he was a Mormon Missionary. The traveler asked, “What does Mormon have to do with the Gospel of Christ?” What an opening! President Haslam reports, “I told him about the people that lived here before Columbus and coming from Jerusalem. My companion told him of the magnificent ruins that had been found. The other man replied, ‘I am a geologist, and my pet hobbies for many years is to meander around and investigate the ruins of Central and South America. Some of my most happy days have been there.’ For the next thirty minutes he told me about their masonry, astrology, metallurgy and other arts. The evidence of tempered copper seemed to intrigue him most. The traveler now states, ‘I have observed by the habits and traditions of the people of these southern countries that they are not satisfied and converted entirely to the religion that now yokes them and demands their fearful respect. I am convinced that they will never be converted to any religion that does not satisfy the basic thoughts in their tribal tradition.’ As I listened, it struck a parallel note to what Parley P. Pratt said many years ago ‘The Indians will never be converted to any other religion but the Gospel of Jesus Christ.’”

July of 1939 is the first report by Pres. John F. Bowman. The number of missionaries is 88, 4884 hrs of tracting. They seemed to be very productive in placing copies of the Book of Mormon, and apparently, when certain goals were met, the missionaries names went into an Honor Roll. Items had to be discussed and decisions made then also.

The last entry of Pres. Bowman was July 27, 1943. To me it is interesting, that here the World War II was going on, and yet no mention of that event was recorded, nor did that hinder the real work being done by those who could do it.

August 10, 1943 is the first entry by Pres. Thomas C. Romney. Pres. and Sis. Romney arrived July 28, 1943. On July 29, a farewell and welcoming social was held in Independence chapel and recreation hall.

At that writing, thousands of people of the mission were happy because of the return of Samuel O. Bennion and that other general authorities were present.

EARLY MISSION RECORDS

REFERENCE: PRES GERALD HARRIS

TITLE: HISTORICAL RECORDS BOOK F

There are some loose pages dated Dec. 31, 1935, which record the following interesting testimony: "A Miraculous Healing. The following letter was received by Pres. Elias S. Woodruff in October from Elder George Amos Jenkins who was laboring in West Kansas district. Dear Pres. Woodruff. Yesterday I wrote you a letter informing you of my illness of the past week and a half. Well, after I wrote you I seemed to be come weaker and I felt more tired. The Elders called the Doctor (Dr. Hagan), and while we were waiting form him to come, they administered to me Elders Thompson, and Burrell, and President Lyon- Pres. Lyon sealing the anointing. I had another attack of those knife-like pains in my chest just a few minutes before they administered to me. During the administration my whole body trembled. I was healed from head to foot, my soul seemed to burn within me... I felt better, and not as tired as I had done...When the Doctor examined me, he couldn't find anything wrong with me.... I felt so happy."

Elder Ballard was also visiting the mission and they tell of going to see the statue to Gen. Alexander W. Doniphan, a true friend of the Prophet Joseph Smith.

Another loose entry, Sept 30, 1934. It tells of a splendid Book of Mormon placement, and that there are 4 elders to cover the entire state of Ark. and there had been 6 baptisms in the district.

In Sept 1935 they talk of having a picture of the Temple and tabernacle and displayed it at the state fair in Sedalia.

March 1937. The first chapel erected in the state of Oklahoma was erected in Stillwater. The property was donated by Mr. and Mrs. Thomas Berry, and the value was established at \$10,000.00. It was dedicated on Sunday Feb 14, 1937, by Elder Samuel O. Bennion of the First Council of Seventy.

DEDICATION OF THE KANSAS CITY CHAPEL

It was located at 2621 Benton Blvd. It was purchased in Sept 1936 from the Presbyterian Church for \$6500.00. It originally cost \$58,000 to build it. Remodeling and repainting was done throughout. It was dedicated Tuesday February 16, 1937 by Samuel O. Bennion. Elder C. D. Kallstrom conducted the service, and about 487 people were in attendance. Sister Bennion gave a beautiful testimony of love and concern.

A Pioneer day celebration was held in beautiful Swope Park. At 7:15 the call to dinner was given and there were tables of food in abundance in spite of the "points" and rationing.

The report of Sept 1943 shows 37 missionaries, and 9 baptisms with 1596 hrs in tracting.

EDWARD PARTRIDGE EARLY LAND PURCHASES IN JACKSON COUNTY

RESOURCE: Independence court house, and the land deeds office.

RESOURCE: E. Wiley Barker

RESOURCE: Douglas LeMon

To go through all the records there and try and find what was done at certain times would be a very long task, and I did not do that. I did personally see in Book A and I think on the second page, the name of Edward Partridge.

In summary, from what I found, the church via Edward Partridge purchased nine parcels of land from 1831 to 1833, and the total acres were 1297, the largest being 160, and the smallest at 77. From my observations the rectangle was from about 43rd to 55 St. and from State Line (western border of Missouri) then east to Troost area. This includes the historic Country Club Plaza.

The dates of record are not necessarily the time the transaction was struck. The dates in the land deeds office are the dates it was recorded, and it may not have been recorded for some years after the purchase. What I am talking about is only the area of the Plaza and the site of the first school, 27th and The Paseo. I have not had time to look into the properties in the city of Independence yet.

You might logically ask, well what happened when the Saints were driven out of the area? What happened to the Land? The answer is on deeds of trust, and an example of this is on Nov. 28, 1838 Edward and Lidia Partridge sold to Alexander W. Doniphan of Clay County who gave in hand \$5,000.00 for the SW fractional quarter of section thirty, township forty nine range thirty three containing 111 acres and also

The original land came from two sources 1) A patent from the United States Government, and 2) Land from the state of Missouri. From what I can gather the land in range [section] 16 was marshy³ and purchased from the State of Missouri, and this is the area the first school house was built in. Property was in the following ranges [sic, sections] 16, 27, 30, 31, 32, and 33. A sheet that someone else compiled, see photo copy that shows the township and ranges.

From what I can gather, Gen. Doniphan obtained the land⁴ after they left, hoping to hold or

³ Section 16 in each "township," consisting of 36 square miles and designated by Township and Range coordinates, was set aside by the U.S. government for the local schools. It was called "School Land" and given to the State to sell for that purpose. The U.S. government also provided for higher education by giving the State a certain amount of land to be designated as "Seminary Land." After the early sales of land (after the Mormon period in Missouri), the U.S. government gave more land to the State to sell. It was called "Swamp Land" and the intent was to have the State make the land useable by draining it. AWC

⁴ Edward Partridge was paying the lawyers, Doniphan and Rees who were in business together, to defend Joseph Smith Jr. in the troubles at the end of the Caldwell County period. Note dates November 1838 / February 1839 (it took awhile to get all the signatures). AWC

preserve it until the saints came back. When he saw them settle in the Salt Lake Valley, and years pass, he then saw they would not be coming back to this area. Then what he did with the property, I have not had time to research out.

From *Record of Original Entries to Lands in Jackson County Missouri with Additional Records Relating to First Land Ownership* by O. B. and Joanne Chiles Eakin. Remarks added by Annette W. Curtis from Land Patent records on the GLO-BLM Web site, July 2000.

Patentee	Date	S	TWP	RG	Acres	Remarks
Partridge, Edward	8 Dec 1832	18	49	32	155	SW qr. issued 8 Mar 1834
Partridge, Edward	30 Apr 1833	19	49	32	77	W ½ SW issued 12 Sep 1835
Partridge, Edward	8 Dec 1832	13	49	33	149	NE qr. issued 8 Mar 1834
Partridge, Edward	12 Oct 1831	13	49	33	140	NW qr. issued 8 Mar 1834
Partridge, Edward	24 Jan 1833	27	49	33	160	SE qr. issued 4 Nov 1835
Partridge, Edward	26 Jul 1831	30	49	33	111	SW qr.
Partridge, Edward	16 Sep 1831	31	49	33	80	E ½ NE issued 5 Dec 1833
Partridge, Edward	26 Jul 1831	31	49	33	105	NW issued 5 Dec 1833
Partridge, Edward	16 Sep 1831	32	49	33	80}	{E ½ NW issued 5 Dec 1833
Partridge, Edward	8 Mar 1832	32	49	33	80}	{W ½ NE
Partridge, Edward	26 Jul 1831	33	49	33	80}	{W ½ NW
Partridge, Edward	17 Aug 1832	33	49	33	80}	{E ½ NW issued 8 Mar 1834

[All are cash sales from the Land Office at Lexington, all in western Jackson County, Missouri.]

From *Jackson County, Missouri Land Patents Which Are Not U. S. Government Land Office Patents* by Annette W. Curtis. [These were sold by the county and recorded in the State.]

Partridge, Edward	17 May 1840	16	49	33	80	W ½ NE	School Land
Partridge, Edward	17 May 1840	16	49	33	80	E ½ NW	School Land
Partridge, Edward	11 June 1833	21	49	33	160	NE qr.	Seminary Land
Partridge, Edward	11 June 1833	21	49	33	80	E ½ NW	Seminary Land

Also private sales recorded in Jackson County Recorder of Deed office --

Book B, page 154 from Sampson Hitchcock	to	Edward Partridge			
14 Jan 1833	34	49	33	80	E ½ NE
Book B, page 129 from Elizabeth Parsons	to	Edward Partridge			
15 Dec 1832	5	49	32	61.28	pt of N ½ NE

And there is more to be found through purchases by individual members and through land sales, especially in 1838-1840. But that is another book. AWC

From *Jackson County, Missouri Land Book F, page 292-293.*

[Edward Partridge and his wife Lydia (Caldwell Co.) gave title to the land described below (about 1140 acres) to Alexander W. Doniphan (Clay Co.) And Amos Rees (Ray Co.) for \$5000 -- legal fees to defend Joseph Smith Jr. in 1838/39]

This Indenture made and entered into this Twenty Eight day of November Eighteen hundred and

thirty eight by and between Edward Partridge and Lydia Partridge his wife of the County of Caldwell and Alexander W. Doniphan of Clay County & Amos Rees of the County of Ray all of the State of Missouri. Witnesseth that for and in consideration of the sum of Five thousand dollars in hand paid the receipt whereof is hereby acknowledged by the said part of the first part they the said party of the first part have granted bargained and sold and by these presents do grant bargain and sell unto the said part of the second part their heirs and assigns all the right title claim and interest which they have in and to the following lands lying and being in Jackson County in the state of Missouri of the following numbers to wit:

The South West fractional quarter of Section Thirty Township forty nine Range thirty three containing one hundred and Eleven acres & thirty hundredths [**SW 30-49-33**] — Also the North West fractional quarter of section thirty one Township Forty nine Range Thirty three containing one hundred and five acres & Twenty three hundredths [**NW 31-49-33**]. Also the East half of the North East quarter of section Thirty one Township forty nine Range thirty three containing Eighty acres [**E ½ NE 31-49-33**]. Also the East half of the North East quarter of section Thirty one Township forty nine Range thirty three containing Eight acres [**E ½ NE 31-49-33**]. Also the East half of the North West quarter of section Thirty Two Township forty nine Range thirty three containing Eighty acres [**E ½ NW 32-49-33**]. Also the West half North East quarter of section Thirty Two Towns- forty nine Range thirty three containing Eighty acres [**W ½ NE 32-49-33**]. Also Sixty acres off the North end of the West half of the South West quarter of section Twenty nine Towns. Forty nine Range thirty three [**N end W ½ SW 29-49-33**]. Also the East half of the North East quarter of section Thirty four Township forty nine Range thirty three containing Eighty acres [**E ½ NE 34-49-33**]. Also the East half of the North West quarter of section sixteen Town. forty nine Range thirty three containing Eighty acres [**E ½ NW 16-49-33**]. Also sixty acres and sixty six hundredths off the North end of the West half of the North East quarter of section Sixteen Town. forty nine Range thirty three [**N end W ½ NE 16-49-33**]. Also the East half of the south West fractional quarter of section Eighteen Township forty nine Range thirty two [page 293] containing Seventy-Seven acres & a half [**E ½ SW 18-49-32**]. Also Twenty five acres & Eighty three hundredths off the North End of the west half of the south west quarter of Section Eighteen Town. forty nine Range thirty two [**N end W ½ SW 18-49-32**]. Also the South East quarter and the West half of the North East quarter of section Twenty Seven Town. forty nine Range thirty three containing Two hundred & forty acres [**SE & W ½ NE 21-49-33**] all South of the Missouri.

To have and to hold the above unto the said party of the Second part with all and singular the rights privilege and appurtenances thereunto belonging their heirs and assigns forever.

In testimony whereof we the said party of the first part have hereunto set and hands and seal the day and year above written.

Edward Partridge (seal)

The words West fractional
interlined before signed.

Lydia Partridge (seal)

State of Missouri

County of Ray Be it Remembered that on this 25th day of November 1838 in the year of our Lord one thousand Eight hundred and thirty Eight personally appeared before me the undersigned Justice of the County Court of Ray County Edward Partridge and acknowledged the foregoing to be his act and deed for the purposes therein mentioned and the said Edward Partridge is

personally known to me to be the person who signed the same as having executed it.

Taken and certified the day and year aforesaid.

Wm. B. Martin Justice of
the County Court.

State of Missouri

County of Jackson I Saml. C. Owens Clerk of the Circuit Court and Ex-officio Recorder within and for the County aforesaid do hereby Certify that the foregoing deed of bargain and sale together with the acknowledgement thereon endorsed from Edward Partridge and wife to Doniphan & Rees was deposited and duly recorded in my office on the 20th day of February 1839 in Book F. Page 292 and following.

In testimony whereof I have hereunto set my hand and affixed the seal of said Court at office this 20th day of February 1839.

Saml C. Owens Clk --

[End page 293]

[Page 294]

State of Missouri

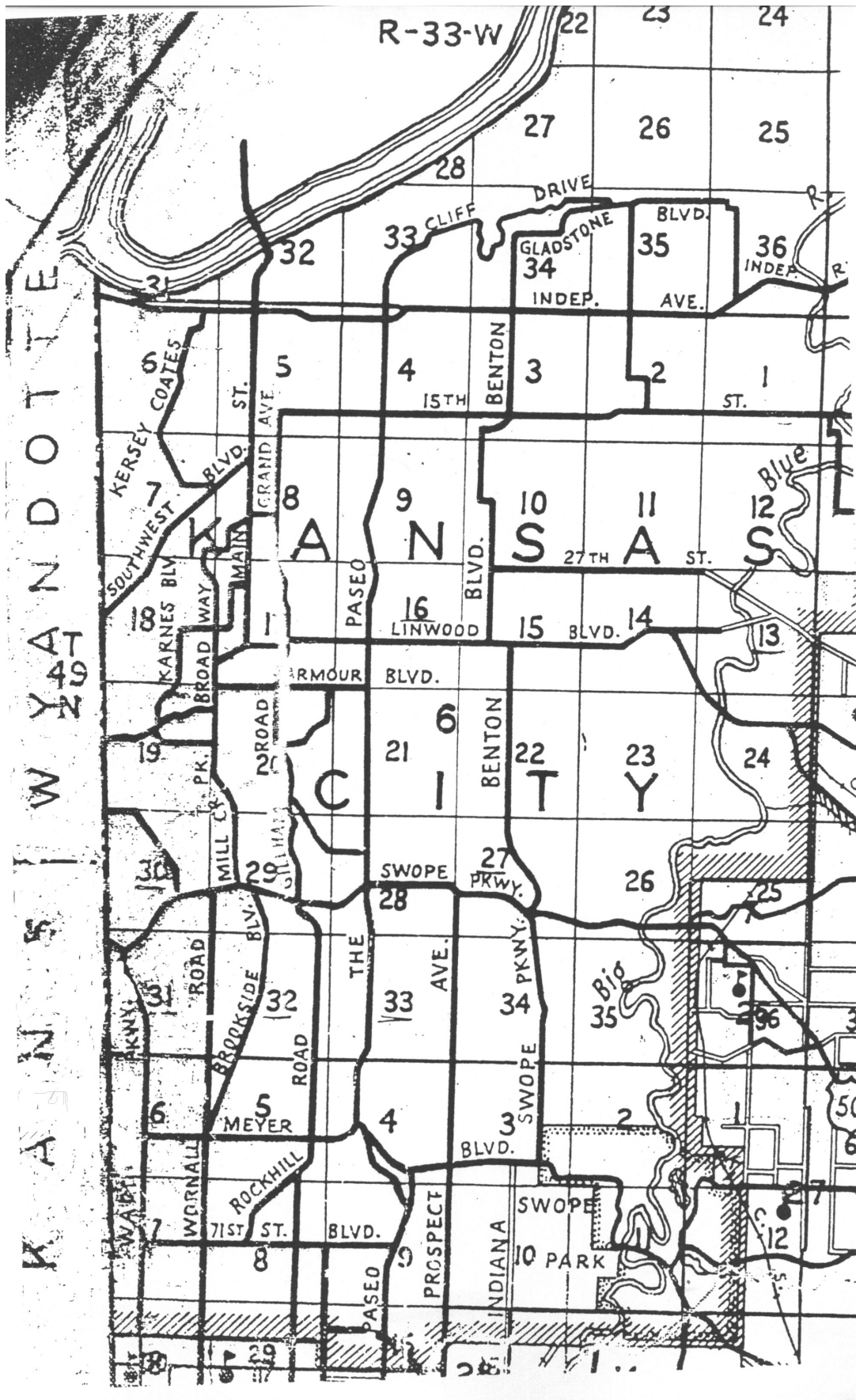
County of Caldwell Be it Remembered that on this second day of February Eighteen hundred and thirty-nine personally appeared before me John Cleminson Clerk of the Circuit Court of Caldwell Missouri, Lydia Partridge who is personally known to me to be the same person who signed the foregoing deed as having executed the same and she being by me made acquainted with the contents thereof and being by me interrogated whether she signed said deed and relinquishes her dower in the lands therein conveyed freely voluntarily and without compulsion or undue influence of her said husband acknowledged that she did so sign said deed relinquish her dower therein.

In testimony whereof I have hereunto set my hand and affixed the seal of said Court at Far West the day and year last aforesaid.

Saml C. Owens Clerk

The above acknowledgement should have appeared upon the record before the Certificate of the recorder but it was overlooked and ___ put after said Certificate of record.

Saml. C. Owens Clerk



INDEPENDENCE, MO. PROPERTIES

Mrs. Pauline Fowler of Independence

An interview with her Sept. 20, 1988 at her home

This is her edited remarks as of Nov. 1, 1988

By Douglas LeMon

Edward Partridge purchased for the church 11 lots of property in Independence. Lot 51 is where Gilbert and Whitney's store was located, and lot 59 was the location of the storehouse and as Gilbert's home. Lot 75 is the location of W.W. Phelps' home and the church's printing shop. The records of these purchases are in the deed books at the recorder's office in Independence.

The County Court received the certificate of ownership for the county seat in 1830. Jackson county was organized Dec. 15, 1826 and separated from Lafayette county on the east at that time. The boundaries for this quarter were from McCoy to Noland on the east, Truman to Pacific on the south. School lands sold for \$1.25 per acre and seminary lands for \$2.00 per acre.

Jackson County held the title to Independence properties and land situated in the SW quarter of Sec. 2 Twp. 49 R. 32.

(A commissioners deed in lieu of warranty deed until a warranty deed could be obtained.) Samuel Combs Owens was the second clerk of the county court, and he was also the circuit clerk and a politically astute man in the county. He was in a position to know about all the land and how to obtain it as it came on the market.

James Poole (part Indian) was sometimes used as a blind trusts. His name appears on land deeds as owner and in a few weeks the land is sold.

To clear title to properties some of these methods were used:

- 1) Use of a third party
- 2) Use of a Quick Claim Deed
- 3) A Sheriff's Sale
- 4) A Tax Sale

A classic example of strange sales is with lot 59.

Lot 59 is where a saddle shop and dwelling house owned by Samuel Burke were located. The County Court had reserved lot 59 for the building of a temporary court house. They built the temporary court house on that lot. The court house still exists.

This property was used as a home for A. S. Gilbert and as a storehouse when the saints were here. When it was sold, it was sold to Gilbert & Whitney (saints) by Smallwood V. Noland in Feb. 1832. (How did S. V. Noland obtain Lot 59 when it belonged to the county court?) [Ref: Deed Book B p 32 is the location of Gilbert & Whitney's deed of purchase to Old Town Lot 59.]

Feb. 6, 1832, Lot 59 was sold to Smallwood V. Noland. Noland sold it to Gilbert and Whitney on Feb. 20, 1832. Today all deeds for lot 59 refer to Burkes survey; however, Burkes survey is not registered in the records office, nor can it be presently found.

The first annexation of Independence was 18 Jan. 1831 and was the south one half of NW quarter Sec 2 Twp.49 R.32. The area approximately was Noland west to McCoy, and from Truman north to approximately College.

Alexander Doniphan, a noted attorney in this part of Missouri did legal work for the church and received land in compensation. Question: Where is your resource for this information? Her answer is “Any Church publication of the period.”

Her comments from my rough draft back to me are as follows: “If you check the Deed Book Index for A. Doniphan you can find his payment-for-services in land, often deeded by Edward Partridge.”

“Doniphan’s partner (I think) was named Rees; who also, if I remember correctly, represented the L.D.S. as an attorney.”

“I do not believe Edward Partridge bought all the church Old Town Lots in Independence although many eventually were recorded in his name.”

RELIEF SOCIETY EARLY DAY REPORTS FROM 1915

Reference: Pres. Gerald Harris
Sec. was Lottie T. Bennion

The records indicate the following: They received \$528 and spent the same. The branches were: Sharon, Oklahoma; Jozye, Kelsey, and Enoch, Texas; Independence, Missouri, and St. Louis, Missouri. They had 44 officers, 63 teachers and a total of 246 members. They had 45 baptisms for the dead and 17 endowments and \$10.50 for temple donations. These records were compiled by Lottie T. Bennion. In 1916 Kansas City and Todd, Texas were added as branches. Their reports indicate the families were very poor and widely scattered. In 1917 Corleyville, Louisiana and St. Joseph, Missouri branches were added, and the number increased to 306 members. Kits and articles were made for the soldiers. There was an epidemic of influenza in 1917 that they had to contend with.

In 1923 other branches show on the report: Hannibal, Joplin, Missouri; Kansas City, Kansas; St. John, Kansas; Springfield, Missouri; Williamson, Wichita, Kansas and Webb City, Missouri with an enrollment of 385

In 1925 many more appear, Columbus, Coffeyville, Kansas; Houston, Mayetta, San Antonio, Texas; Topeka, Kansas; and Winona, Minnesota and 463 members.

1930 showed more growth, Barney, Arkansas; El Dorado, Arkansas; Leavenworth, Kansas; Little Rock, Arkansas; New Orleans, Louisiana; Rio Grande Valley, Texas; Shreveport, Louisiana; Tulsa, Oklahoma and 510.

1935 the record indicates a membership of 409; however, the Texas and Louisiana branches are not listed.

If secretaries or clerks think they have a hard job now, in those days they had a wheat fund they had to track and report on.

There is no date on the next one, but the sequence should be 1940. Again, there were more new branches, East St. Louis, Illinois; Eufaula, Miami, Oklahoma City, Oklahoma; Pine Bluff, Arkansas; Pittsburg, Kansas and Stillwater, Oklahoma. There were no statistics in that report.

On the next report Edna Bowmans name appears with the 302 South Pleasant address on it. The enrollment was 594.

OMAHA AND IOWA HISTORY BY RUTH DAUGHERTY

My mother was baptized around 1910 or perhaps 1912 by a Mr. Pitt, who was possibly a descendant of the Pitt Band brothers, a member of the LDS Church. There was Rodney, Sidney and David Pitt---all had very large families and some of the children still live near Persia, Iowa.

My mother's parents were Methodist. When she taught school in and near Persia, Iowa, she attended RLDS church services held at both Banner School and Spring Creek. In 1916 she married my father, a Roman Catholic. I was born in 1919. My mother never did join the Catholic Church. When my husband and I took a trip to California, she said to me, "When you go through Salt Lake City be sure to go to Temple Square as that is where the Headquarters of the Church is." Why did she say this, when she had joined the RLDS Church? Her statement has always been a mystery to me.

Mr. Leland was a Mormon who came to the area with the Mormons. He built a small log home for his family near Persia in a place that carried his name: Lelands Grove. In Harrison County's history it says, "Mr. Leland was a member of the LDS Church." After careful study of the history of Persia, Iowa and Portsmouth, Iowa, I find that it says, "He was a Mormon." This means Utah Mormon. But if he is referred to as a member of the LDS Church, in reality they are saying RLDS. There were LDS Churches in Woodbine and Logan, Iowa when I lived in that area that, in fact, should have been called RLDS. Yet today, many people refer to those churches as LDS. They still do not want to say RLDS.

For twenty years I have fought and researched to prove that when the Saints came to this area, Kanesville was later called Council Bluffs by Miller Hallow, and it spread out for many miles. The fact that seems hard to accept is that actually some Saints went as far away as fifty miles and settled. Below are stories of a few who did settle farthest away from here.

Uriah Hawkins came to this area from Ohio. He lived in Cass Township, Harrison Co. Iowa. He is buried on the side of the road on Highway 44 about half way between Logan and Portsmouth, Iowa. I kept telling people that he was a Mormon and stayed a Mormon until his death in about 1869. In the old Kanesville Guardian I found that three of his children had come to Kanesville to be married, two of them by Orson Hyde and another by an Elder Hawkins. Why would they have made a miserable trip of fifty miles to be married by an Elder of the church if not a Mormon? There were other ministers very close by them that could have done it if they had not been Mormon. On page 189 in *Joseph Smith, the First Mormon*, it says, "There are records of the church enforcement of the law [plural marriages]. About two years after its adoption, Uriah Hawkins and Lydia Ann Hawkins (called Emily by some of her family) were tried before the High Council for unlawful matrimony" and dis-fellowshipped. At the time, the president of the Council protested a "baneful tendency of countenancing such practices in our midst." So with this they finally decided he was actually a Mormon. How he got reinstated I do not know.

Mr. Handy lived in Portsmouth, Iowa---an almost all Catholic town. Only a very small percentage were Protestant. Mr. Handy would dress up every Sunday and drive out of town. The

young wags of the town became curious and one Sunday followed him. They came back to town telling that he went out of town several miles and conducted some sort of funny religious ceremony. Mr. Handy and some of his family are buried in Cass Township Cemetery just East of Portsmouth. His descendants, the Handy's in Omaha, are in the Church, so he was another that stayed Mormon.

After studying for twenty years and gathering bits and pieces, I have deduced an underlying reason why so many of the people who came here did not go on to Utah. In the story of George and Elizabeth Mefferd, my husband's great-great grandparents, who lived in Muehlinburgh Co, Ky, they were baptized in June, 1848 by Elder Hunt and his companion. They were in Council Bluffs in 1850. They did not go on to Salt Lake, but went about 50 miles north and a little east of Council Bluffs and settled in Jefferson and Douglas Township. If this family of eight left Ky within a year of their baptisms, I wonder how strong a church influence and teaching they had, as they met in a school house because there were no church buildings and I would guess not much guidance to build much of a testimony. Their one son married a Mormon girl and he stayed Mormon. I know this because my mother-in-law told me that her grandparents, Virgil and Mary Jane, were Mormons and that when she was little they used to hitch up the wagon and put their cook stove and bedding in the wagon and go over to Tekahma, Nebraska to Conference. She would not have called it Conference if they had been RLDS. They refer to their conferences as "Camps."

The reason why all their children didn't continue to be Mormon is painfully simple. The church did not send missionaries back to this area to see if they could pull these people into attending church. There were no Mormon churches, no authority to look to for guidance, so who were the children to marry? Certainly not another Mormon as there were not that many close by and in those days people married a neighbor. Why didn't Hawkins' sons and daughters remain Mormon? They did, but again had no church or any authority to turn to. So the next generation joined whatever church was handy.

The reason why the RLDS were so successful when they came to this area around 1860 is also simple. Along comes a young man with a *Book of Mormon*! It was something they could identify with and was the nearest thing to Mormons that they had been exposed to. It is understandable that they joined quite fast as having believed in the *Book of Mormon*, it was impossible for them to accept a religion that did not believe in the book. In the Logan Church, I found two descendants of George Mefferd, so perhaps other families of the old settlers will come home.

John Harris is a Mormon who settled in a high timbered area that still bears his name today--more than 100 years later. John Harris and a group of thirty families settled in Harris Grove. They built a tabernacle, two mills, a blacksmith shop, a school and a few other small businesses. A cemetery was established. The few Mormon graves were moved many years ago to the new location of the cemetery. The tabernacle is described as being a double log building located in block one Lot one. On the 1884 Atlas of Harrison Co. in Harris Grove, it shows a 36x36 barn. In all 68 of my years, I have never seen an absolutely square barn. I would suggest that this is where the tabernacle sat.

The year after the Harris Grove group left for Salt Lake, a group of pioneers from New York State settled here. There was a settlement of Mormons at Biglers Grove west of Woodbine, Iowa that stayed about three or four years. Some went on to Utah, but some also stayed here and again the second generation was absorbed into other churches...quite a few into the RLDS. Until about two years ago the old MORMON TRAIL that went from Biglers Grove to Council Bluffs was still visible. However, a young farmer just recently contoured his farm, plowing under the last evidence of it. How sad! I would hope that someday we could have plaques in these places.

Tennessee Hollow was a settlement of Mormons in St. Johns Township Harrison Co. On the south border was LaGrange Township. The first school taught in St. Johns was held in the old Log Tabernacle of the Mormons, called the "Tennessee Hollow Tabernacle." It lies just north of Oak Grove Cemetery. The Tennessee Hollow area was on the high road to Harris Grove. The people who settled there were mostly from Tennessee and so called it after their state because it reminded them of their home state.

The Pigeon Creek starts in Douglas Township Harrison Co. and is about 16 to 20 miles long. It was a high banked stream and did not flood as quickly. It also had several branches: the Little Pigeon, the North Pigeon, and we hear also of the Pigeon and the Big Pigeon. I grew up on the Little Pigeon. The knowledge of a Pigeon Creek Tabernacle only came to me about 15 years ago. My husband told me a story that eventually led to the discovery of the site of the Pigeon Creek Tabernacle. Kyle, my husband, is 73 years old and was raised in Woodbine. He went to Council Bluffs with Mr. John Downs often to pick up parts for his father's partnership business garage with Mr. Downs. Mr. Downs pointed out a bunch of old logs that used to be an old log church. Kyle believed Mr. Downs was probably Mormon since he neither drank, smoked, chewed or swore. In the church records we do find the Downs family. They settled in Downsville, Pottawattamie Co. The old Downsville Cemetery is still there and if you look at a map the old Pigeon site is not far from Downsville. On highway 183 just north of Crescent City about three miles, you will cross a cement bridge over the Pigeon Creek. It is close to the curve that goes up to Honey Creek, Iowa. Also just to the north is a road that branches off and goes up what was the Old Harris Grove road. If you stop and look to the east you will see a little raise here and that is where Kyle told me that Mr. Downs had pointed out the place. Mr. McIntyre of Council Bluffs Ward went to Pottawatomie County Court House and found old maps and land records and came back with proof of where the Tabernacle sat. It was where my husband had told me. We would like to have some more backing and get the site restored to the church or at least a plaque placed near both of these historic sites.

Mr. Daniel Brown was a Mormon at Winter Quarters in Florence, Nebraska and became disenchanted and settled a few miles north of Movalley, Iowa. It became a fairly large town called Calhoun. He did not continue to practice his religion, but in spite of his difference with the church he lived what we would call a Mormon life. The remains of the town and a large cemetery are still there.

Alexander Vallier was born in Canada and came to New York state as a young boy of 17. He was converted to the Church. He then farmed in the Kirtland area and then in Nauvoo. He was one of the first wagons out of Nauvoo to go to Garden Grove to help establish it. He stayed

there for five years. I found church records there of the blessings and baptisms of his children. He helped with the pioneer movement in Council Bluffs by growing crops and helping get them ready to go to Salt Lake. He did not go on to Salt Lake probably because his wife died and was buried here, his family probably didn't want to go on, and he was getting old. One daughter did go to Salt Lake with the handcart company and stopped off at Independence Rock and carved her name. She stayed in Salt Lake for four years and came back to Council Bluffs Area. She had married and had a daughter. She met and married the son of George Mefferd, Mr. Virgil Mefferd. Some years later her daughter married Lemuel Mefferd, the younger brother of Virgil. All were Mormons here with no church to attend. Mr. Vallier had a very large family and they married and had their decedents around in this area. A few have now found their way back to the church in Logan, Iowa. Mr. Vallier is buried on a farm east of Crescent, Iowa and his wife and many of his family are buried in Hazel Dell Cemetery east of Crescent, some in Valley View west of Persia.

The very first Saints met at Grand Encampment which is today near the Iowa School for the Deaf in Council Bluffs. They spread out into many little settlements. I believe I have found and have been able to locate about 20 or 30.

When I joined the Church in 1959, we met in a small church on North 30th St. I guess we had less than 200 members. There was another branch that met there. In 1961 we had built a new building and moved to 54 and Fort St. Just before that Council Bluffs had built a chapel and a new Stake was formed and a Stake Center was built at 110 and Martha St. Since that time we have built a new Stake Center here and the church has shown great growth in this area. We have had quite a growth of black converts, which mostly do not stay as members. Why, I can only guess.

There has been a spiritual awakening in Omaha. When I first joined the church, many of my friends had never heard of Mormons. Since that time it seems to me that more and more people are aware of us and accepting the Religion as a religion, not as a sect or odd commune or whatever.

I think one of the things that happened here many years ago that began the realization to Omaha that Mormons were here to stay and that we weren't some sort of freaks, was when Dr. Karrer who was the chairman of the North Omaha Bridge Association began his crusade to have the bridge built over the Missouri River called the Mormon Pioneer Bridge. I have a large package of letters back and forth between him and Salt Lake. When the bridge was opened, the General Authority appeared here and one of the biggest celebrations and parades that Omaha had seen was held. Incidentally, Dr. Karrer was Roman Catholic, but he understood what Mormonism was all about. Not to say that he wasn't above using the pioneers to further a life-long desire to see a bridge put across the muddy Missouri, but it does span the river in the place where most of them crossed.

When I first came into the Church, the Memorial Cemetery was a colossal mess! Several of the Catholic families used it as a discipline for their children. When they misbehaved, they made them go to the cemetery and pick up the beer cans and papers. They have great respect and

reverence for the cemetery. Florence is now inhabited mostly by Catholics. I know that at times our missionaries have met with lots of rejection in this area, but there is a fraction here in Florence that respect and desire a closer relationship with us. Brother and Sister Larson did a tremendous job in waking the spirit in Florence as well as really bridging a gap between Florence Catholics and the Mormons.

In the History of Harrison Co it states that the Mormons here in 1849 were so many that again they influenced the elections. It also states that 6000 Mormons stayed here and settled in the surrounding areas. The areas around here show in the 1860 census many of the same names as the people who are on the church records as being in Council Bluffs in 1849-50. It is not true that the area from the Missouri River here and between the Bluffs was a solid mass of settlers, wagons, cattle, etc. The Saints settled in the hills (bluffs) full of timber and the drier fertile farm lands of Boyer River Valley and not in the Missouri bottoms. The higher land surrounding Soldier Valley was settled by Mormons. I am led to believe many settled in the areas of Mills Fremont and Page counties. The history of these areas I will leave to someone else who has studied these areas as I have studied Harrison County, Shelby County, and the Missouri bottoms here.

Ruth M. Daugherty

(paraphrased by Lori LeMon)

WESTERN IOWA HISTORY EASTERN NEBRASKA HISTORY

The following excerpt is from Gail Holmes.

The big, unpublished and virtually unknown story of the Church in western Iowa and eastern Nebraska is the impact of the Saints on this underdeveloped land as they went through here 1846-1853. That seven year LDS period represents a watershed of the history of SW Iowa and the eastern fringe of Nebraska. In those few years, the Saints changed this entire area from a basic pattern of Indian sovereignty and fur trade activity to the basic agricultural pattern which still persists here today.

KANSAS CITY STAKE HISTORY

From a taped interview Apr. 5, 1988 by Douglas LeMon
RESOURCE: PRESIDENT KAY H. CHRISTENSON

I was made stake president in Apr. 1978. I was called and set apart by Mark E. Peterson. When Pres. Christian Sanders was President we had been evaluating the building in the stake. We had just built a new building in Nevada and the Joplin stake asked for and received that unit to create the Joplin Stake. The church/local ratio at the time was 70/30. We built the Overland Park Bldg. that way. When we saw the need for Nevada branch and that it would take forever for them to get the 30%, we decided to create a stake building program. Each year we would set up priorities with the bishops as to where to spend the building monies.

The next unit was Lawrence, Kansas. We did that, then Pres. Val Bodily called, and asked that Topeka and Lawrence which was about 1000 members would help them to divide Wichita into two stakes, and Topeka would be the new stake. We accepted their proposal. Elder LaGrand Richards made the division. We began to wonder, dare we start another building because every time we did so, we lost that unit to a new stake.

We owned property on Olmstead Road, in Kansas City Mo., and that was to be a bldg for 3rd and 4th Ward. But, by this time, the property was surrounded by many nice homes, and a petition was raised to not allow a church to be built there. We could not get it through the zoning board. From this, we learned our lesson on how to deal with a zoning board. As a result we lost the property as far as a building site.

Shortly after that, Independence stake said, if we can get one more unit, we can make a northern stake, Liberty. It was deliberated, and we said that was fine. With this, the critical need was gone, for 3rd ward was meeting in the stake building.

Now the need was shifted to the west, and Bishop Flossie was asked to find property in the Olathe area. He knew the mayor, who also sold real estate. The rule was to find about 3 acres. There was an additional .4 acres, and we had the offer of \$105,000 for the whole and \$102,000 for the requested three acres. We wrote the church, and we eventually purchased the whole parcel. We added the cultural hall to 2nd Ward, and I dedicated that and the new Payola building while serving as stake president.

How did we come to meet in the Shriner bldg. in Payola? We assigned the brethren to locate a place, and that was all they could find. In Ottawa, we met in a Seventh Day Adventist Church, and froze in the winter, and roasted in the summer. The branch grew and it eventually became a ward. We combined the Ottawa and Paola groups together to make the unit in Paola.

We purchased 9 acres for \$18,000, that was a excellent buy. This was north of Paola on which we built the Paola building.

FAMILY NIGHT WITH THE ROYALS

Who was the father of this idea? "I guess I was." I had noticed that other cities that had major league baseball held this type of event. Through LOUIS PATTERSON, who worked at Marion Laboratory and knew Ewing Kauffman, owner of the Royals baseball team, things were organized. (The Pattersons are presently serving as the directors at the Hawaiian visitor center 87-88). Since it was near Pioneer day, we made a script that coordinated the pioneers and families. ELDER PAUL DUNN threw out the first pitch.

I'll never forget that first experience of PAUL DUNN and the Royals. Bro. Patterson took us up to Ewing Kauffman's suite prior to the game. We knocked on the door, and Mr. Kauffman's body guard, who was almost as large as the door, met us. We had a very nice visit, and Paul Dunn talked baseball with Mr. Kauffman about baseball in past years. A relationship developed very quickly between Elder Dunn and Mr. Kauffman. As we were walking out the door, I noticed Ewing Kauffman take his watch off and handed it to Elder Dunn, and said "I want you to keep this." Elder Dunn graciously accepted it. Later, he pulled it out of his pocket, and showed it to us. It was beautiful, and had the Royals insignia on the face. I am certain that Elder Dunn cherishes this. This has been the only time we have met with Mr. Kauffman in his suite. We followed this same format in 78 and 79.

In 1980 Elder Dunn was able to bring Harmon Killabrew, who had been a designated hitter for the Royals for one year. We received excellent media coverage with Killabrews attendance.

That year, we asked the Church to put together a Book of Remembrance for George and Ken Brett. George Brett was the star at 3rd base, and had been batting over 400. The night before Elder Dunn left, he had the genealogy dept deliver the books to him that he might bring them with him on a early flight the next morning. They were able to trace some of his lines back to about 1500.

After the books were delivered to Elder Dunns home about 10 PM at night, Elder Dunns wife asked, "Paul, I work all the time to get this done, and yet the church is asked, and someone puts together George Bretts book. What does George Brett have that I don't have?" Pauls answer was "Well honey, the only difference is, you are not batting 400."

The Royals were playing the Oakland Athletics the night the books were presented. Billy Martin, the Oakland manager and Harmon Killabrew were friends. Billy approached Harmon and asked (in substance) "What would I have to do to get a book like that?"

Later in Oakland, he was presented a book similar to the one the Bretts received.

Other general authorities came and visited on these occasions. However, Elder Loren Dunn suggested that we choose an outstanding citizen award to honor them, and also change the name from Mormon Night With The Royals, thus Family Night With The Royals.

To the present time the CITIZENS AWARD ARE AS FOLLOWS:

1st Ewing and Murial Kauffman for their input to have 100,000 people trained in CPR (life saving skills)

2nd Richard Block of the H&R Block Tax Service for the Cancer Hot line.

3rd Maj. Clarence Harvey of the Salvation Army for his leadership with the Salvation Army in

- the Kansas City, and also the community program “Project Warmth.”
- 4th Father Van Ackerman⁵ of Rockhurst for his contributions in education.
- 5th Wendell Anshutes of Channel 5 for his personal and public acts of service.
- 6th Marjory Powell Allen for her excellent work in helping unemployed women learn skills to obtain work, and she also helps many youth groups.

CHURCH PROPERTY

Bro BRAD CATES, who worked at Pem Day School [Pembroke Day School] which is about 50th and State line ran across an early deed to that property that had the name of Edward Partridge on it. (This is only a few blocks away from Brother Wiley Barkers home). Also, Father Van Ackerman⁶ told us that Rockhurst College wanted to build a dormitory on property near their school using government money. They had to show a clear title before help could be given. They were unable to do so. It is suspected this was also land once owned by the church and then lost when the Saints were expelled from Missouri.

PURCHASE OF CHURCH PROPERTY

The Church purchased about 5000 acres north of the Missouri River and between I 435 and 291 highway. As I recollect, in the fall of 1978, I received a phone call from HOWARD W. HUNTER, and I was invited to a breakfast with him. I did not really know why he was here.

The church had purchased this land through its real estate division, and it was purchased for a good price with the intent that it could be developed, then sold off at a profit. He announced this to us, and then privately told us what the church had paid for the property, and it was an excellent buy. He indicated that the church had looked at many areas, Salt Lake, Los Angeles and here, and they felt this had the best potential that they had run across. TONY SARVER, who at the time was working for the church, put this package together, and fell in love with Missouri, consequently moved here.

The evening of the announcement, a dinner was held, and the announcement was given to the business community as to what the church had done. It was received in a very positive way.

I remember telling some of my friends in a kidding way “Remember you guys drove us out in 1833, but you won’t be able to do that this time because we will own you.”

Coupled with that, the church has added to its properties at Far West and Adam Ondi Ahman, the church is the largest single land owner in the state of Missouri. Subsequently, the church has purchased some property around Blue Springs Mo., and the last I heard, the church owns about 11-13,000 acres in Missouri.

⁵ Father Maurice E. Van Ackeren

⁶ Father Maurice E. Van Ackeren.

EXTERMINATION AND RESCINDING ORDER

Refer to the separate write up “Extermination Order and Rescinding Order” for the full account. The following are additional pieces of information concerning the rescinding order.

Marty Neff Nelson in the Kansas City Missouri Stake, was desirous to get Gov. Kit Bond to the Pageant in Independence, so she tried to come up with a way to accomplish this. She thought if the extermination order was still in effect, the governor could change that and make LDS saints welcome in the state. This could be done at the Pageant. After the document was found the states lawyers looked into its legality, and it was found that it was still a binding document and had never been rescinded. Marty Neff Nelson talked with Pres. Christen Sanders, the Stake President and gave him a write up of how she had found out the order was still in effect. He sent the comments to Pres. Kimball, President of the Church. For over a year, no information came from the Church. This caused some frustration to her. Then at April Conference, Pres. Kimball announced that the order had been rescinded. The announcement was made simultaneously by the Governor, RLDS Church President and Pres. Kimball. One could only conjecture that the announcements were made together to keep peace with all parties.

As a post script to the Rescinding of the order, when I was the bishop of St. Louis 1st ward in the early 1970s, the great-great grand son of Gov. Boggs had joined the church, and was a High Priest of that ward.

Since the organization of the Kansas City stake in 1956, units have been taken and used to create Joplin, Topeka, and Independence, and Olathe stakes. I had served as a counselor and president from 1972 to 1986.

TRENDS OR FLOWS OVER THE YEARS

We normally had about 100-125 converts per year in the stake. The Olathe stake is probably producing almost that many right now with only 6 units.

On one occasion to emphasize missionary work, we figuratively released the president and bishops for 30 days to do missionary work, then the 1st counselor. for 30 days etc. The same held true with the quorum presidencies during this time. We prayed for a family to introduce to the church.

We started in September or October. We did not see any dramatic results immediately; however, the next quarter, the convert baptisms were up a full one third. We attributed that to the effort we had put into this program, our work, prayer, and making necessary work a priority.

RETENTION: Before the church came with the new member fellow shipping lessons, a Bro. LARRY ODONNEL of our stake wrote about 13 lessons we gave to the new members. We had in every ward a pair of correlation missionaries to help retain the new members. We had 80-100% retention for several years.

SUMMARY

During my administration, we saw the need of holding church courts. This was basically a directive from Pres. Spencer Kimball. Prior to this, there were not a lot of church courts held. There was a very strong positive spirit in those court proceedings that helped many people get their lives in order.

Another area that I felt we had input into was the missionary work among the minority groups in the Kansas City area. Through Pres. Barker, and Cope, we entered the Asian, Black and Hispanic community, and began the Jackson Branch.

During the years, we have watched a gradual moral decline in this country, and we have seen the conditions facing your young people get worse and more serious. I marvel that our young people can withstand the pressures put on them, and come out on top. It takes very strong people to do this.

One other thing that has broadened the exposure of the church is the Pageant that was put together originally by GALYN THOMAS and LARRY NICHOLSON, FAMILY NIGHT AT THE ROYALS, MORMON TABERNACLE CHOIR and association with Maj. Harvey of the Salvation Army.

Another thing we did was organize our singles program. It was difficult to keep it organized, and pressure was put on us to have a singles ward. As we pondered and prayed about the decision, we decided on a new course of organization. We called stake and ward singles coordinating couples. They coordinated and backed up the singles in fulfilling their role. Thus, if one of them moved or got married, the couple then stepped in and held it together.

There was spiritual direction in calling of Bishops, Relief Society Presidents etc.

SACRIFICES: I saw time after time, that when the saints sacrificed, their commitments became stronger and they grew tremendously. They enjoyed greater joy and satisfaction.

I made it a rule to never ask the leaders to do more than I did. I also made it a rule to ask them to serve in the Lord's service to the same degree that I was involved. If I was spending 20 hrs a week, I did not feel a bit embarrassed to ask them to do the same. I asked them to stretch themselves to the point that they could be a better person and that the inspiration from Heaven would flow better.

--- Pres. Kay H. Christenson

INDEPENDENCE STAKE HISTORY

BY PRES. GERALD HARRIS, AND RECORDED BY DOUGLAS LE MON JUNE 7, 1988.

INDEPENDENCE STAKE CENTER

A footnote about Pres. Melvin Bennion. Pres. Sanders of the Kansas City Stake was in need of a counselor in his stake presidency, and he struggled with somewhat who to call. Then the name of Melvin Bennion came to him, he was called, and then a short time later the Independence Stake was organized, and Pres. Bennion then became the first stake president of the new Independence stake.

Pres. Bennion chose the site of the Independence Stake Center, and it was recommended that it be on church property that the church had owned for several years on Walnut east of the Visitor Center.

We had a large and quality stake center was built here. Pres. Kimball came back and dedicated the stake center, and I got to sit on the stand, and I was able to sit next to Sis. Kimball and I remember her pat me on the leg and say, "That was great Bishop." That is something that I will always remember.

The building was contracted out, and we basically did the painting. It was over \$1.5 million including the ground. This had a lot to do for the saints, for this was a new building in this area. There were 4 wards that met there at first, and they are: Ind I, Ind II, Ind III and Blue Springs. Later we renovated the old building on the corner, and Blue Springs moved up there. Then Raytown ward moved into it also, so we had 2 in the old bldg. and 3 in the stake center.

Brother North, who is a lumber man and builder, has been a great blessing to me, for with his knowledge and what he does, the caring of the building has lightened for me, and I have really appreciated that.

ALOHA 76

Background of Aloha 76: It was a fund raising thing. We had the opportunity to put on a show at Crown Center, and I was Bishop of the 2nd ward. I went to the stake President and got permission to do it. At that time, the stake center was not built. We needed to come up with 30% to build the building out on Norfleet. I wanted us to be able to build the bldg. I had talked with groups that had been at Crown Center, and they had made a lot of money. This was a tremendous undertaking for a unit, and it would have even taxed a stake. We put on a show that would have done anyone proud. We brought in talent and items from Hawaii, Samoa, and we traded transportation for advertising space, and they shipped coconuts, bananas, pineapple, mats etc, and it really looked like Hawaii. It was put on Decoration day weekend in 1976. It was the first one of the year. The people at Crown Center could not believe that our small group of people did such a marvelous job, and that things were so well organized. It was a quality event all the way through. Anyway, it did not work out like this Bishop had planned. We had some pretty good crowds, and we did not have it on Sun. like the others did. Sunday for some is always a big day, so we lost money on not being there on Sunday.

We purchased 100,000 leis to give out, and we bought enough sweet and sour to feed 80,000

people. We had it in storage, and we had about 10,000 people, so we had enough sweet and sour to feed much of Kansas City for a long time. We lost a lot of money for a ward. We had changed our fast and testimony day, and this was the hardest thing for me to do to get up and tell those good people that we had lost a substantial amount of money. It was not easy to continue that story. It was so wonderful, for within the next two weeks all the money came in to pay the bills. This really changed the ward, for after that there was not any more cliques, never a segregation between whites and Samoans. There was a unity that I have never felt before. We had prayed for a great blessing to come into our lives, and we wanted it to be money, and the Lord saw that we needed something else, and that is what he blessed us with. This has been one of the most spiritual blessings I have had. There was a special closeness in the ward after this event. I have a counselor who has used this story several times to get a point across.

Elder Thomas Fyans visit. Date Sunday Sept. 19, 1982. I received a phone call from Elder Loren Dunn, and he wanted to know if I could arrange time to meet with Elder Thomas Fyans. I said that I could. He had been to Washington D. C. and was working with the government on how certain cities survive when a crisis occurs, when businesses move. Elder Fyans was on his way to Wichita. I met him at the airport.

I remember when we were at the Liberty Jail, and he was down on the rocks where the Prophet was and he said, "President could you be with me here. This was a special experience to me."

He gave us emphasize, yet the prayer was the highlight of the evening. When I want to reach the Lord, that prayer always comes back into my mind.

We have also had other special experiences with the brethren. Elder L. Tom Perry was assigned to be here for the organization of the Liberty stake, and the choosing of a new president for the Independence stake. Later, he gave excellent emphasize to the new stake presidencies.

Elder Paul Dunn has been here a few times, and again we have had memorable experiences with him, and he related to us about people interpreting the Word of Wisdom and somewhat getting it out of proportion.

Elder Lorin Dunn has been here several times in different capacities. He really organized the missionary work in the area.

The division that created the Liberty Stake. I believe that it occurred because it was too large an area to be handled effectively.

What books do you have? It seemed no one else was concerned, so I saved many things. I have collected a lot of things through the years. Maybe this is why they have been saved. This is why some of the records are here for you to go through now.

APOSTATE GROUPS

It has caused some effect on the growth of the church here, but it did not have a lasting effect on any of the leaders. It did affect the people of the area, for the apostate group were prominent in the church, and their actions impacted the church. To this date it is still active.

Maybe it is growing somewhat.

Question: These were active members of the church. Now that you have had time to analyze these situations, do you see any tip off or clues? Yes. They overshot the mark. They wanted to move faster than the church wanted to move. It seems to me that most of these people are smarter than average, and they want to go beyond what the prophet has said. I have noticed this in all of them, and they are not all in this group out there. Another example is a person had moved in to the area and I have met with him. This other person related how a voice kept coming to him and telling him things to do. They seem to get into the “calling and election made sure.” His wife discussed these things with me, and she related how other stake presidents and bishops had heard his story but had said or done nothing. So her husband got pretty put out because I said something to him about it. She said they felt strongly about coming here, and maybe it was so that they could be helped. How do we stay out of these troubles? It is, we have one leader, and it is the prophet.

POLYNESIAN PEOPLE COMING INTO THE AREA

They had many changes to make in their lives and customs of living. We see that things are coming along, and more in line with the Church’s method. The first were Bro. Paul Tonga, Vine Edward, and Miller Salima. They all came back about the same time. Salima was a Bishop in Calif, and many came with him. I think there are about 450 Polynesian members. They don’t ask for their own unit as much as they used to. As the years go on, the language is becoming more English, and they have been better tutored. I also think more of the Polynesian young men are going on a mission than before.

What are the relations of the world trends to the church? As the divorce rate in the world goes up, although the church rate is much lower, it is going up too. We see more and more temple divorces. I have seen good people who live the commandments still get a divorce. Why, they have gone different roads instead of growing together. I think that the church has matured, and as we grow in maturity, we should improve. Pres. Kimball said we must clean up this cess pool.

One of the things that I really remember when a general authority set me apart as a bishop was, “If you don’t get rid of these things, the sin will be upon your head.” I had enough problems without those things. Has there been a greater spirituality since the cleaning up of these cess pools? Yes. We have more going to the temple, more paying a full tithing, and when I was younger 25 % attendance at Sacrament, now there is over 50% at Sacrament.

I would like to see these things remain here, for this is a special place, and people need to have access to the things that are collected into an archive.

POST SCRIPT TO ELDER FYANS

By President Gerald Harris

Date: September 19, 1982 at his home.

The following is from the journal of Douglas LeMon.

Elder Fyans told of how Pres. Reagan was impressed with the church's method of dealing with welfare.

He gave us emphasize in the following areas:

- 1) Missionary,
 - a) Teach youth to go on a mission,
 - b) Have the finances,
 - c) Prepare self for a future mission
 - d) Give money to General Missionary fund.
- 2) Genealogy
 - a) 4 generation sheets,
 - b) Do histories and journals
 - c) Go to temple
 - d) Continue going for the dead
- 3) Temporal
 - a) Provide financial stability,
 - b) Year supply of food
 - c) Pay generous Fast Offering
 - d) Provide specific plan for well being.
- 4) Spiritual Preparedness
 - a) Develop a close spiritual relation with Jesus, and attend church meetings,
 - b) Participate in ordinances of the gospel
 - c) Pay a full tithe
 - d) Involve yourself in reactivation.

Before we left, Elder Fyans suggested we have a family prayer. Pres. Harris called on him to pray. I can not express the spirit that existed there. It was a most beautiful prayer and he prayed for us, and for the expansion of the missionary work and for the area to be more yielding. It were as though he was talking to God face to face. After the prayer, I hugged him and almost wept, and the wives did weep. Words can not express this special spiritual experience.

LINCOLN HISTORY

Reference: Chris W. Eskridge of Lincoln, Nebraska

Not many, if any, have been in the area any longer than Pres. and Sis. Garth James. Meetings were held in the Odd Fellows Hall until about 1953, and then they moved to the SW corner of 26 and D Streets. In January of 1964 they moved into the chapel at 56 and T St. In May of 1986 the Stake Center at 31 and Old Cheney Road was completed. Lincoln first became a part of a stake in the spring of 1960 in association with the Winter Quarter Stake. Later in Nov. of 1986, the Lincoln Stake was organized.

The stake presidents in order are:

- William D. Hardy
- Garth James
- William Hinckley
- Leonard Gregory
- Richard Sutton
- Warren Neilsen
- Roy V. Sneddon

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PRACTICE LIMITED TO ENDODONTICS
140 SOUTH 27TH STREET
LINCOLN, NEBRASKA 68510

TELEPHONE 476-3169

December 17, 1987

Mr. Douglas LeMon
4025 Channel Drive
Lee Summit, Missouri, 64064

Dear Brother LeMon :

The following may be of use in your manuscript preparation. The history of the Church in western Iowa and eastern Nebraska has been well documented in church history with the exodus of the saints from Nauvoo across the plains of Iowa. Great hardships were encountered. With the establishment of the church at Council Bluffs an interesting period of history developed. On the east bank of the Missouri River in the general area where Indian tribes had for many years held councils the church established itself in temporary quarters. The ravines and flatland of that area were well populated with the cabins and tents of the saints. Later they moved across the river into Indian territory into what became known as Winter Quarters. Because of unfriendly actions by the Indian agents they were again moved back across the river to the Council Bluffs area. While at Winter Quarters Brigham Young sent parties into the surrounding territories for agriculture endeavor and as a distribution of people so that there was not such great concentration. Camps were setup near what is today Fort Calhoun and became known as Summer Quarters. Also a branch was set up into the Ponca Indian area near what is today the present location of Niobrara State Park in Nebraska. Agriculture endeavors were undertaken there. A canal was dug in the area of the Niobrara State Park which is still in use today and is still known as Morman Canal. Three miles from the Niobrara State Park in the middle of a corn field is a monument dedicated to Newel Knight who was the leader of the party there. This monument was dedicated by the daughters of Utah pioneer. There is still in existence an old barn that by local tradition was built by the Mormons in the Fort Calhoun area. North of the cemetery in Florence or North Omaha, there is a mill on Mill Creek which was initially built by the Saints. Parts of the timbers and part of the structure as it currently exists was the construction of the Saints at that time. Upon the exodus of the Saints from the area to the west there were a number of people who did not make the

migration and there were families scattered around through the area who for one reason another did not move west. Many of these later affiliated with the RLDS church and some simply fell into the class of people lost from record. In recent years particularly in the Logan branch which is north of Council Bluffs, a number of these individuals have been brought back into the church. More information on this can be obtained from President Kenneth Moore who is president of the Logan branch or from Bishop Donald L. Ferguson who was the high councilman assigned to the Logan branch when it was in this developmental periods. Bishop Ferguson is bishop of the Lincoln First Ward. It would appear that the germ of faith was retained in the families of those early saints and is now coming forth in the offspring as the message is being presented to them.

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laid the foundation for the work. When the stake was organized president McKay said that there could be no other name for the stake other than Winter Quarters. The stake was organized in 1960 and has continued to flourish since that time. During that period several branches have been created, some have been closed and wards have developed. For example, at one point there was a branch at Spencer, Iowa which is now part of the Des Moines stake. A branch was developed in Norfolk, Nebraska. An interesting situation existed there which has existed in others areas also. There was not priesthood leadership of sufficient strength to direct the branch. There were saints there who needed the church locally. So a brother who was a student at the time was called from Omaha and made the trip very faithfully every Sunday and many times during the week to preside over the branch at Norfolk. Branches at Fremont, Columbus, and others areas have now grown to the status ward. Shortly after the organization of the stake the three western branches of Kearney, Grand Island, and Hastings were reassigned into the Central Nebraska District to help build that area. The stake had grown sufficiently that it was able to function without that part of the stake present. Growth continued to occur in the various areas. Lincoln developed quickly into two wards but with the closing of the Lincoln Air Base in 1966 it became necessary to recombine into a single ward. Wards in Omaha multiplied rapidly. One of the chapels in Omaha was expanded into a stake center. And in 1973 the stake was divided into the Omaha Nebraska Stake and the Bellevue Nebraska Stake. The Bellevue Nebraska Stake has since divided into the Papillon Nebraska Stake and the Lincoln Nebraska Stake. Over the years there have been some outstandingly dedicated and faithful people in this area who have held strongly to the church. Just about three years ago the first member of the church

in Lincoln in these modern times died. Sister Emma Andrae had been the first member of the church in this modern period of time. She was in her 90's on her death and came here from the south in the early part of this century. I've already discussed the faithfulness of the Leafy family. Brother Roy Cockran, who was for many years the supervisor of the maintenance shops for Union Pacific of Omaha was of tremendous service to many people. Brother Cockran is now retired and living in Salt Lake City. During his time in Omaha Brother Cockran was able to employ many, many dozens of individuals in the railroad industry to assist students in school and to help someone was down on their luck. The stories of the devotion and the contributions of Brother Roy Cockran to the lives of the saints will never be known because being the person he is he did not let anyone know of the goodness he did. He was highly instrumental in the development of good church relationships with the community of Omaha being a great contributor to the program of youth in this city. There have been many inspired leaders of the church in this area. I think of President Joseph Schleckman who was the Branch President in Lincoln branch and later in the State Presidency of the Winter Quarters Stake. While Brother Schleckman was the branch president, a conference was being held in Omaha. Brother Schleckman observed the fact that there was a storm developing and called the people from Lincoln together and said "I feel by the spirit that we should leave the conference and return to our homes; the weather is going to become very bad." There were those that said, "President, where is your faith? We're here for a conference; we should stay." President Schleckman said, "I feel that we should move our families back to Lincoln because the storm is going to be bad." Those who followed his counsel returned to Lincoln in safety. Those who stayed for the completion of

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the conference started for Lincoln on the then hilly turning two-lane highway and never did make it home. Several families were marooned for three days in farm houses taking shelter wherever they could because one of the great blizzards of the Midwest swept through and left those people isolated. Counsel from the inspired leader had been given to them and they had rejected it for their own wisdom and suffered inconvenience and the privations because of it.

LINCOLN NEBRASKA “LINCOLN LEGACY”

Submitted by Lyle Cahoon:

The booklet, “Lincoln Legacy,” was compiled and edited by Ellen McKinnon and Orlean Koehle in 1979.

“As early as 1846, Latter Day Saints were in the Lincoln area, although only those with great imagination could have envisioned a city in the midst of the wild grasses and salt marshes... We have record of only one saint who settled in our area between 1846 and 1886. His name was James Hudson... In 1916 the Lincoln area was ready for proselyting. In the autumn of that year two pair of missionaries began working in the city. Elder J. L. Jensen was the leader of the group... With the help of Sis. Louise Sharpe and Vera Smith, a Sunday School was established for the few Saints in the capitol city and their non-member contacts. The missionaries reported about 40 people attended (mostly non-members). Their meeting place was a small hall on the east side of South 12 Street between N and O street... A missionary was appointed to preside as Branch President or Presiding Elder.

“By 1920 there were about 32 members. Josie Ipson was chosen as Relief Society Pres. and it was organized April 5, 1921 with 11 sisters present. Some of the sisters would spend a day walking to do visiting teaching, for there was not much transportation then.

“On May 9, 1925, a fully organized branch was organized with Pres. Martin Claude Petersen; the membership is now about 135. After meeting in 3-4 other places, they finally began meeting in the IOOF Hall on the NE corner of 11th and L street. With the advent of the World War II and the depression, it was to be some time before they could have their own building. In 1949 much clothing etc was gathered for those in Europe.

“After the war, many saints began to come to the area. In Sept. 1950 Pres. Lyle Cahoon, the branch president, called the Church Building Committee and told them they were ready to begin a new building. Much sacrifice and hard work went into the new building, and it was dedicated May 9, 1954, by Elder Hugh B. Brown.

“The area that was covered was very large, for it went to about 200 miles east to Spencer Iowa, north to Sioux City, Iowa, south to Kansas City, and Kearney to the West. Later on Dec. 11, 1960, the branch became a ward. By 1962 there were two wards. With additional growth, a new building was decided upon, and the costs also had risen from the first of about \$65,000 to the new one being about \$320,000. Many money making projects were done. In December 1965, the Lincoln Airbase was closed, and many service men were relocated, and eventually the two wards were combined back into one. Pres. Garth James, who was a former bishop, now the Stake President closed down his old ward. Sacrament meeting attendance had gone from about 850 to 244.

“On Oct. 20, 1974, the Lincoln ward was again divided into two wards, and continued growth occurred, and in 1974 the Omaha stake was divided into the Omaha and Bellevue stakes with Warren B. Neilsen and Roy Sneddon as counselors.”

It is interesting to note that from the fruitful Lincoln area, the Lord called two Regional Representatives, Lyle Cahoon and Warren Neilsen.

INDEPENDENCE STAKE CENTER DEDICATION

A historic moment in church history was the dedication of the Independence, Missouri Stake Center, Sunday Sept. 3, 1978 by President Spencer Wooley Kimball. Pres. Melvin J. Bennion is the stake president with Dell E. Johnsen and Larry D. Hirrlinger as counselors. There were three stake patriarchs, Thomas F. Crow, James A. Babb and Milton D. Rogers. The Independence Stake Choir under the direction of Wyatt Kondris sang "Come Come Ye Saints." Remarks were made by Bishop, Meadows (1st ward), Gerald C. Harris (2nd ward) and Verda Reed (3rd Ward). A strong testimony was given by Bishop Roy Ballard of Blue Springs, followed by a remarks from Sis. Kimball. Pres. Spencer Wooley Kimball then gave an address and the dedicatory prayer.

Much labor of love and hard work went into the funds and labor to build this beautiful stake center.

A few post notes about the stake organization at that time and now, 1988. Bishop Harris is now the stake president, Bishop Ballard is the 1st coun. Pres. Johnsen is now the president in Liberty stake, John T. Adlard and his lovely wife have served two full time missions, Jon Patterson a clerk, served again as a clerk, then bishop, then to the high council. Thomas Crow has since passed away. Bro. Morgan served as Fin. Sec. for many more years. James L. Taylor became the next Executive Secretary and did such an excellent job of organizing and seeing that all the details were worked out before hand.

High Council men: The following became bishops: Douglas Robey, Billy Chase, Richard Ah Mu, and A. John Bahr.

**GROUND BREAKING SERVICES
FOR THE
LDS VISITORS' CENTER IN INDEPENDENCE**

Source: Douglas LeMon

Dedicatory program from a box that Al Lent gave to Pres. Dean McDavitt, and he then gave it to me.

DATE: Aug. 3, 1968 4:30 PM

CONDUCTING: Pres. Alvin R. Dyer
WELCOME AND RECOGNITIONS: (Church and Civic)
OPENING SONG: "The Morning Breaks The Shadows Flee" by the
Kansas City Stake Chorus
INVOCATION: Pres. Jewel Pope
SONG: "We Thank Thee O God For A Prophet"
SPEAKER: Elder James A. Cullimore
SPEAKER: Elder Mark E. Peterson
VOCAL SOLO: Jessie Evans Smith "The Heavens Were Opened"
SPEAKER: Harold B. Lee
SONG: "Come O Thou King of Kings"
REMARKS AND GROUND BREAKING
PRAYER: Pres. Joseph Fielding Smith

I can somewhat recollect that day, it was very, very hot and I thought of the brethren in their dark suits, and how hot they must feel, for when we came from Utah to Missouri we found that the humidity made it feel much hotter, and I am certain that they had a like feeling.

Incidents relative to the dedication of the Independence Visitors' Center
May 31, 1971--

Narrated by-- Elder James G & Sister Annie C Allen.

The day was very hot and humid as preparation was made by setting some four thousand chairs on the lawn facing southward toward the Visitors' Center. Some informal tours were given by the guides and full time missionaries who had been assigned to assist during the morning and afternoon until approximately five in the afternoon. In round numbers there had been about five hundred people go through.

Toward evening heavy banks of clouds appeared in the North West. At the same time people began gathering as a capacity crowd was expected. It being hot many brought umbrellas to shield themselves against the intense heat. The nearer the time arrived for the Dedicatory Service rain became more threatening. In fact shortly before the service was to commence large drops of rain began falling and then ceased as abruptly as they started, however the threat continued and

intensified until it looked as though a violent storm could break forth at any moment.

This threat continued all through the dedicatory service. Heavy black clouds, punctuated with peels of thunder and almost continuous lightening seemed to bear down on the area. In spite of this threat the Brethren carried on a normal dedicatory service. No apparent haste was registered. While President Joseph Fielding Smith was speaking there came an intense flash of lightening; followed immediately with an ear ringing clap of thunder. President Smith hesitated for a moment then remarked- "I didn't know I would have to contend against the devil," then resumed his talk.

The entire service was concluded in its normal order. The Samoan brethren & sisters now presented the church authorities and their wives with lais. Following the presentation the church authorities and their guests came into the main entry, Elder Mark E. Peterson began the official tour for them. This required only a brief pause in front of the painting representing the Second Coming of the Christ with His Angels. From that point they passed into the room representing the Saviors great mission. While in this room the storm broke over the assembled crowd on the lawn. This would possibly be less than ten minutes following the completion of the dedicatory service.

The gathering had been pre-instructed that those who lived close were to return to their homes, returning at a later date for a formal tour. In this way those who lived farther away could have opportunity to have tours that night. However with the breaking storm the entire building was filled with people drifting everywhere and parents endeavoring to locate their children. It turned out a greater portion of those who accompanied Elder Peterson were children who occupied the foreground.

The storm was violent with rain falling in sheets. Part of the crowd gained shelter within the building, others sought their cars. In a matter seconds all were drenched to their skin; those who came into the Visitors' Center stood with water literally pouring from their clothing and hair.

One lady who returned to Denver on the same plane as President Joseph Fielding Smith reported to us, he said, "Tonight you saw a miracle."

DIRECTORS OF THE MORMON VISITORS' CENTER 1971-1981

(December 15, 1980)

Elder Ralph A. and Cora Sheffield, Director - May 21, 1971 to September 1, 1972

Elder George S. and Thelma M. Haslam, Director - September 1, 1972 to February 24, 1974

Elder Orvil A. and Emelia A. Watts, Acting Director - February 24, 1974 to May 23, 1974

Elder Elvie W. and Vida M. Heaton, Director - May 23, 1974 to September 30, 1975

Elder Wendel A. and Nina B. Davis, Acting Director - September 30, 1975 to December 13, 1975

Elder Earl W. and Mabel S. Hanks, Director - December 13, 1975 to September 5, 1977

Elder James W. and Harriet G. Bean, Director- September 5, 1977 to February 12, 1979

Elder Thomas Stevenson and Adelia H. Rushforth, Acting Director-February 12, 1979 to March 19, 1979

Elder Alma P. and Clea M. Burton, Director - March 19, 1979 to 1981

(Updated May 2001 & 2004)

Elder Leland Forbes Priday and Thelma Farnsworth Priday - February 1981 to 20 May 1982

Elder Grant and Jenelle Stewart, Acting Director - June 1982 to August 1982

Elder Folkman and Ivy Brown - 4 August 1982 to August 1984

Elder Phillip V. and Gwen J. Christensen - 27 September 1984 to 11 March 1986

Elder Harold and Sister Gunn - March 1986 to August 1987

Elder D. Frank and Fern N. Wight - 3 August 1987 to 22 February 1989

Elder Richard and Anne Nebeker - 1989 to 1991

Elder Allan C. and Dawn Ruth Phillips Rozsa - 1991 to 1993 (California)

Opening of remodeled Independence Visitor's Center - 31 July 1993

Elder Clemont "Mont" and Yvonne Bishop - 1993 to 1995

Elder Robert H. and Colleen A. Parker - 1995 to February 1997 (Las Vegas NV & St. George UT)

Elder Larry K. and Alice Drue Barrett Brown - February 1997 to February 1999 (Olympia, WA)

Elder Hugh J. and Diane Barlow - February 1999 to February 2001 (Salt Lake City UT)

Elder George J. and Joanne Jenson Romney - February 2001 to January 22, 2003 (Salt Lake City UT returned to St. George UT)

Elder Barrie Gunn and Elaine McKay - January 2003 to January 2005 after closing the Visitor's Center for remodeling (Huntsville UT)

Closed to remodel – January 2005

No church office in either Independence, Missouri or Salt Lake City, Utah has a complete list of Independence Visitors' Center Directors. Special thanks to Marrienne Henderson in the Historical Department of The Church of Jesus Christ of Latter-day Saints, to Ida Mae Burkhardt, and to Elder and Sister Romney in Independence for their diligent help. WJC/AWC

WESTPORT CHAPEL DEDICATION

Resource Pres. Gerald Harris:

Title: "Dedication Souvenir Westport Chapel Church of Jesus Christ of Latter-Day Saints"

There is no date nor dedication format in the booklet.

There is a picture and article about building by President David O. McKay stating "Every true builder builds for a purpose. ...No one can build without putting forth effort....There is a satisfaction and happiness in giving to the world something new...in the beautification of our surroundings, not in defacement.....It is here that we enter the realm of the true builders-those who build for eternity."

President Stephen L. Richards: We have found two functions: to proclaim the Gospel and to perfect the lives of the Saints, and one is not without the other. The necessity of living righteously was brought home to me when I toured the European Mission a year ago. I found that a few converts had come to Zion and had been disappointed at the lives being lived by certain Church members. These converts had become disaffected and returned to their native countries and were doing great damage to the work of the missionaries, all because someone had not lived as he should."

An account is given of an Elder Paul B. Banham who was called at age 13 to fill a two-year local Mission, in Kansas City, by Pres. Thomas C. Romney. On June 9, 1950 he was interviewed by the late Pres. George Albert Smith, and in October went to the mission home in Salt Lake, then to Canada for his mission.

E. Wiley Barker wrote an article about the Independence District. The President was Lawrence D. Clark, James M. Pope Jr as 1st Counselor and E. Wiley Barker as 2nd Coun, with Thomas F. Crow as Clerk. The picture of the presidency is as follows: Thomas F. Crow, James M. Pope Jr., Pres. Clark, E. Wiley Barker, Roland M. Watkins, and on the back row, Frank O. Storey, Freeman R. Williams Jr., Carl D. Kallstrom, Ray Bye, Elbert S. Barker, and Karl M. Pearson (Branch President of 2nd Ward). To my memory, the picture looks as though it was taken in the old Westport and 3rd Ward chapel (mansion) because of the beautiful wood work in the background.

Excerpts from the article: "Independence District is composed of 21 counties in northern and eastern Kansas and 33 counties in northern and western Missouri. It goes west to Manhattan, Kansas and east to the Missouri River southeast of Booneville, and south to Nevada, and to the Iowa line on the north." There were 2,475 members and included the Olathe air field. There were 3 quorums of Elders, 1st included the Independence, St. Joseph and Sedalia Branches, 2nd Quorum was Leavenworth, Northeast, Riverview and Topeka Branches, and the 3rd was Armour Hills and Westport.

There were 31 full time missionaries and 16 local missionaries. The district was growing rapidly.

Orland Riley Pope was the branch president, and James Lindsey Grimes was 1st Coun. and he

lived here for many years thereafter. Second Coun. was Dean Rogers and the clerk was Glenn Elige Stillwell and the statistical clerk was Gilbert Everett Hall.

A statistical chart shows that in the district, there were 6 High Priest, 7 Seventies, 232 Elders, 103 Priest, 74 Teachers, and 141 Deacons and 1,083 female members.

MORMON PIONEER MEMORIAL BRIDGE

Reference: Ruth N. Daugherty of Omaha

As the Omaha area grew, there was seen a need for a bridge to cross the Missouri River north of the city. It was determined that the best place for such a bridge to be built was at the location where the early Mormon pioneers crossed the river from Iowa into Nebraska and established their Winter Quarters. The North Omaha Bridge Commission was formed with Dr. H. L. Karrer, a prominent civic leader, as its director. Because of the Mormon history associated with the bridge location, the Church was invited to participate in the planning and dedication of the new bridge. Dr. Karrer corresponded with representatives of the Church in Salt Lake City regarding the actual construction and the placement of commemorative plaques and the dedication celebration. Acting on a suggestion from Presidents David O. McKay and J. Reuben Clark, Jr., the name of the bridge was changed from its original name, "Mormon Memorial Bridge," to "Mormon Pioneer Memorial Bridge." A caravan of automobiles carrying Church leaders from Salt Lake City arrived in Omaha for the dedication. The city was very receptive and planned many "pioneer" activities to celebrate the opening of their new bridge.

**DEDICATION OF MONUMENTS
AND
TEMPLE SITE IMPROVEMENTS
AT
FAR WEST, MISSOURI**

AT TEMPLE SITE AUGUST 3, 1968 10:30AM

Conducted by Pres. Joseph Fielding Smith

WELCOME AND RECOGNITION: (Church and Civic)

OPENING SONG: “Though Deepening Trials”
 (Kansas City Stake Chorus)

INVOCATION: Wayne B. Reeves (of K.C. Stake Presidency)
 [This was a typographical error for it should be Wayne L. Reeve]

SONG: “Take Courage Saints”

SPEAKER: Bishop Victor L. Brown

SPEAKER: Elder Mark E. Peterson

SPEAKER: Harold B. Lee

SONG: “Praise to the Man”

REMARKS AND DEDICATION PRAYER: Pres. Alvin R. Dyer

Resource: Douglas LeMon and dedicatory pamphlet from Al Lent to Dean F. McDavitt to me. I was not in attendance, so I have no further comments.

April 26, 1989

**FULFILLING THE PROPHECY
150TH ANNIVERSARY OF THE APOSTLE LEAVING FAR WEST, MISSOURI**

Today marks a very special occasion in Church history, for it is the 150th anniversary of the early Apostles meeting in Far West very early in the morning, doing some necessary church business, and then going on to the temple site at Far West. There they would embark on a mission across the waters in fulfillment of a prophecy - D&C 118:4-5 “and next spring let them depart to go over the great waters, and there promulgate my gospel, the fulness thereof, and bear record of my name. Let them take leave of my saints in the city of Far West, on the twenty-sixth day of April next. on the building-spot of my house. saith the Lord.”

For this special day Delan Memmott, the Church Historical Site director, had the site at Far West prepared for the occasion. I took our family up, for I wanted them to be a part of history. Several other families had been asked to join us and have a picnic and talk about the events that happened there some 150 years ago. We read about the history and the city that was quickly built, and then the quick exodus of the saints and why.

INDEPENDENCE, MISSOURI
HISTORICAL DATA
PRES. LLOYD COPE & DOUGLAS LEMON
4025 Channel Dr.
Lee's Summit, MO. 64064
May 26, 1989

Elder Dallin Oaks
Church Office Building
47 East South Temple Room 403
Salt Lake City, Utah 84150

Dear Elder Dallin Oaks:

I called your office the other day and talked with your secretary. She is excellent, for she was very helpful and courteous.

About two years ago, I was asked by Pres. Lloyd Cope to write the history of the Independence, Missouri Mission. I inquired about a title. His answer was: "The Living History of the Independence, Missouri Mission." Therefore, it can be ongoing.

On April 26, 1989, just a few weeks ago, I took my family to Far West to be there to commemorate a special day: One-hundred-fifty years from the time the apostles left to cross the waters and spread the gospel. As I wrote the enclosed portion of the Mission history, I reflected back a few years ago when we took you on a tour of the Church history sites here. I remember you were at the South East Corner stone at Far West, and I felt that I should move away and leave you there alone. I can still see you standing there, and I have often thought, "I wonder what he is pondering," since you were just recently called to this special apostolic position.

This is a personal matter, therefore, I do not want to intrude nor do I want you to feel imposed upon. However, if you have any thoughts concerning that day, and you feel you would like to share them -- that they may be added to this history, please feel free to add to them.

Thank you for your time and consideration.

Sincerely,

Douglas LeMon (signature)

Enclosure:

What I have recorded for the history of that day.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

**The Council of the Twelve
47 East South Temple Street, Salt Lake City, Utah 84150**

July 14, 1989

Douglas LeMon
4025 Channel Drive
Lee's Summit, Missouri 64064

Dear Brother LeMon:

It was good to hear from you! Congratulations on your assignment to write the history of the Independence Missouri Mission. I appreciated reading what you enclosed in your letter.

June and I remember with great fondness the Saturday, August 17, 1985, we spent with you and your wife and colleagues seeing Adam-Ondi-Ahman and Far West for the first time.

I remember standing at the southeast cornerstone at Far West and meditating about what had happened at that place. I do not remember my thoughts on that occasion, but in my journal I recorded the following about that visit:

We were at Adam-Ondi-Ahman only about an hour, long enough to feel the spirit and surroundings, but not long enough to satisfy the curiosity. We stopped at Far West on the way back. I was very pleased to see the dignity and cleanliness and beauty at each site.

Please give our best wishes to your wife.

Sincerely,

(Signature)

Dallin H. Oaks

va

EXTERMINATION AND RESCINDING ORDER

Marty (Neff) Nelson of the Overland Park Ward was the originator to have the earlier order rescinded by Gov. Kit Bond. Refer to the photo copies of Pres. Sanders, and Pres. Spencer W. Kimball for further details.

When I had a interview with E. WILEY BARKER some time ago, I showed him a photo copy of the extermination order, and it was signed as best I could tell "Com in Chief." So I asked Wiley, who is a lawyer, "To be a valid document, should it have been signed Governor Boggs?" Since then Wiley has asked Governor Ashcroft and the Attorney Generals office that question, and the basic response is, "The Governor held both titles, and so it was of force whether he signed it Governor or Com in Chief." The people that he asked said it is an unusual question, and one that has never been raised before.

PAGEANT

SOURCE: Edited excerpts from Gaylin Thomas by Douglas LeMon

The following is a brief summary of its origin and purpose.

The father of this concept is Gaylin Thomas. He had served in the Vietnam War, and he had desired to accomplish more than being in the service. After graduation from BYU in Music, he made contact via Robert Downs, then the Reeve family, and a move to Kansas City was made. He strongly desired that the work of the Lord go forward in this area. What can be done? Some thoughts that settled were to have a singing and performing group of the youth, establish something to help the missionary work because of the rich historical heritage here, and establish something that would involve LDS saints in developing their talents to get started in the performing world.

One Sunday in a Sunday School class taught by Kay Christensen, he was challenged to write down something that would further the work in this area. He recorded the three goals stated above. He then began to read all the history he could come up with about this area, and began a draft.

In the fall of 1973 the draft was drawn up. Pres. Sanders requested that for the Bicentennial, something unique be done. He asked me how long it would take and I replied, "about 30 minutes to go home and get it." What a shock. It was then presented to then the stake president, Pres. Sanders. It was then presented to the High Council, and approved, and then Larry Nicholson comes into the scene with his talents. Bro. Ralph Rogers of the church committee comes to Kansas City, and gives some evaluations, and finally the child is born, "MISSOURI, MORMONS, AND MIRACLES." It was presented for two evenings to a crowd of about 4,000.

In 1979 the name was changed to "FAMILIES ARE FOREVER." It has continued to be modified and improved just as a child grows and matures. It now attracts over 10,000 people, and many converts have come into the church as a result of the effort of so many thousands of people. May this work continue to help people as they go forward in their journey of life along the rod of iron towards the tree of life where they can pluck the fruit of the tree and savor its deliciousness in God's Light.

PAGEANT OVERVIEW AND PROGRAMS

The opening performance was sponsored by the Independence Stake under the direction of Pres. Bennion, Johnson and Hirrlinger and the Kansas City Stake under the direction of Pres. Sanders, Williams and Christensen on June 13, 1975.

It was organized into many departments, and thousands of hours were donated, and many miracles happened. Just obtaining all the white material for the robes was a miracle within itself. Sets were designed, modified, and then finally built. Hundreds of costumes were made. Recordings and re-recordings were made, and as things matured, other things were modified to make it all fit together better. The voice of God was by J. Delos Jewkes, who was the voice of God in the show "The Ten Commandments."

The opening prayer was by Pres. Graham W. Doxey, Mission President. Remarks were by Pres. Sanders. The scenes were :

Grand Opening: The people of the world are shown with the three questions being asked.
Scene 2: PRE-EXISTENCE God the Father tells his children of His plan for their salvation
Scene 3: CREATION OF EARTH AND MAN In the beginning...
Scene 4: ABRAHAM DISPENSATION Abraham pleads with his people to live righteously. However, they have their free agency. Abraham is tested by the Lord through the Sacrifice of his son Isaac.
Scene 5: DISPENSATION OF THE FULLNESS OF TIME Joseph Smith receives an answer to his prayer.
Scene 6: MISSIONARY - INDIAN The Indians are told of their great heritage as contained in the Book of Mormon.
Scene 7: FAR WEST The Mormons enjoy their life in Far West, Missouri and are told of the great significance of this area.
Scene 8: LIBERTY JAIL Incarceration of the Prophet
Scene 9: THE FAMILY
Scene 10: FINALE Life is eternal

An invitation to all was extended in the lovely program handed out to invite all non members to learn more about the gospel.

The program for 1977 shows that it was held for three nights, and the scenes had been increased to 13, with some modification. Those changes were: THE CHURCH OF JESUS CHRIST RESTORED, AMERICA YESTERDAY, STRUGGLES IN INDEPENDENCE, GOOD TIMES IN MISSOURI, MORMONS AROUND THE WORLD, AND A HOUSE DIVIDED.

WILLIAM CHRISMAN HIGH SCHOOL MONEY GIVEN TO THIS SCHOOL BY THE CHURCH

RESOURCE: Marjorie Reeve Emery

RESOURCE: Pres. Gerald Harris

Sis. Marjorie Reeve Emery, a grand daughter of Pres. J. Orvall Ellsworth, a former mission president, relates that the City of Independence came to the church and wanted to build William Chrisman High School on the church property where the Pageant Site and Stake Center are now located. The city asked to buy it and the church said this was historical property, and it was not for sale. The property was appraised, and the money that it was appraised at was then given to help build William Chrisman High School. The church then very quickly began building on that site, and the Independence Stake Center was built, then the Visitors Center, being followed by the development of the pageant site.

Pres. Harris relates that he did not know the property was appraised; however, the value of the property was given to William Chrisman H.S.

[This was in the 1950s.]

PREATOR HISTORY

Source of Information:

Journals of Richard and Lovina Preator who came here in 1884.

The dedication program for the Independence State Center 1978.

The 1907-8 Liahona and 1923-24 Liahona

Journal of Nellie Myrtle Ault Preator and my recollections.

The church has had a special interest in Independence, Missouri from its earliest beginnings. In Oct. 1830, just 3 months after the organization of the church, a revelation given through the prophet, Joseph Smith in Fayette, New York directed missionaries be sent to the Indians living on the western borders of the United States, to a place called Jackson County, Missouri.

Consequently, the first missionaries arrived in Independence in mid January of 1831 after traveling 1500 miles over rugged territory in the worst season of the year. In July the first group of about 60 Saints arrived with Joseph Smith. On Aug. 2, 1831 they layed the foundation for the first school house in the area of what is now Kansas City, Missouri.

The following day, Aug. 3, 1831, Joseph Smith dedicated Independence as the land of Zion, saying, "I now pronounce this land (the area of Jackson County) consecrated and dedicated unto the Lord for a possession and inheritance of the Saints and for all the faithful servants of the Lord to the remotest ages of time, in the name of Jesus Christ, having authority from him.

With bright prospects before them, the Saints set about to build their Zion. Among their first undertakings in the new settlement was the establishment of a printing press. (In this, W. W. Phelps printed copies of the Book of Commandments, but only about 20 copies were saved.) But soon they found themselves in serious difficulties. The old settlers resented their religion and their industry. Differences resulted in antagonism which grew into violence. Men were whipped and beaten and women and children driven into the wilderness in fear.

Greatly outnumbered and denied any semblance of legal protection, 1500 members of the church fled their beloved Zion. Through the winter of 1838-9 they painfully made their way eastward toward Illinois. Many died from exposure and illness. Joseph Smith was in prison in Liberty, Missouri and so Brigham Young directed this sorrowful migration which was to prove to be a forerunner to a yet more tragic movement a scant eight years later, and of which he was to serve as leader." (This from the dedicatory program)⁷

After the Saints were driven out of Independence, Missouri in 1838-9 [sic, 1833] the first knowledge I have of any saints being in this area is when my Grandfather, Richard Preator came here in 1884. Richard had joined the church in England, and was advanced to the office of an Elder there, and came to America, leaving Liverpool on 19 March 1856 and arriving in Boston May 2, 1856. He and his wife Mary Harper Preator and 2 little girls (the baby boy having died

⁷ This account leaves out the stay in Clay County and in Caldwell and Daviess counties.

just before) crossed the plains in the Ellsworth handcart company. Lora Isabella, the 3 year old died on the way. Richard and Mary had other children in Utah, and she saved butter money to send for her sister Ruth, to come to America and marry her husband in Polygamy. They were married by Daniel H. Wells of the first Presidency of the church. One child, Rosa Lilly was born of this marriage. Later both wives died and Richard met Lovisa Alma Douglas (Whitman) and married her. (My grandmother) Lovisa had joined the church in Pennsylvania and leaving her husband, took her small son George and traveled to Utah on the immigration fund. (Trains with Stove to cook on.) 1878. Lovisa worked wherever the Bishop would send her, keeping house, etc. Neighbors told Richard of her and told her of Richard, so they met and were married the next day. They had one girl, Olive in Utah and sold all and went to Chippewas Falls, Wisconsin to visit her father. Abijah was born there, then they traveled to Independence, Missouri the trip taking them 6 weeks. Today it can be made in 10-12 years or less.

When Richard and Lovisa arrived in Independence they rented a room in an old hotel north of town for a month while they looked for a place to live. He bought land from Osage to Pleasant street, south almost to 23rd street with a train track going in front of the road. They moved another house on the property. This was in 1884.

My grandmother writes in her history of different times when the Elders were in her home for dinner and for meeting held there. This period is between 1885⁸ and 1900. During this period there were three Mormon families in this area. The Preators, the Hutchinsons, and the Himes, who came here in 1899. Gwendolyn Reed is a granddaughter of Andrew Himes, and I am a granddaughter of Richard Preator, both still living here.

Lovisa says that “it was not too long after we came here that four elders were sent to Centropolis, Missouri. Elders Burton, Walker, Young, and Evans. The president of the Mission preached to them in Council Bluffs, Iowa and they held conference in our house and the Music Hall. (The music hall in Independence was located on West Maple between Osage and Spring street, in an old Telephone bldg.)⁹ There were 32 Elders present and Priesthood meeting was in our home.” Pictures were taken in the Temple Lot. At another time in her history she says that Sunday School meetings were held “at our house and Bro. Hutchinsons.”

From my grandfather’s history, he says that the first Priesthood meeting held in Independence was held in his home and was conducted by Joshua R. Clark who was President of the Northern States Mission. There were 28 missionary Elders in June 6, 1897. Richard also says that the Independence branch was organized with Binus W. Dickson as President of the conference, and that he, Richard Preator, was called and set apart as President of the branch and held that position for 6 years. His musical talents have been used through the years, and “Though I will be 80 next month, (Feb) I still play the coronet every Sunday in the choir and Sunday School.

⁸ Richard Preator was re-baptized in the LDS Church in 1895, having been baptized in the RLDS Church in Salt Lake City, Utah. See the memoirs of Lovisa Alma (Douglas) Preator, 1927.

⁹ The Music Hall was located on the north side of Maple Avenue between Liberty and Osage streets. The telephone building was farther west. WJC

My father, Alma Preator was born in Independence, Nov. 6, 1885. A very interesting incident is recorded in my mothers history. In March, 1896, when Alma was about 11 years old, a meeting was held at his father's home at 1001 South Spring Street (now LeRoy). At this time the R.L.D.S. church members persecuted the Saints. There were only 3 families here. President Brigham F. Duffin prophesied that there were some present that would live to see the Josephite church crumble in pieces. (The R.L.D.S. was referred to then as Josephite). This prophecy was confirmed by Binus W. Dickson at the meeting at Sr. Hutchinson's. This prophecy was written in a notebook by Alma who is a living testimony to the truth of this prophecy. In the year 1919, the church broke into 3 factions and still disagree."¹⁰

My grandmother says they moved the headquarters of the church to K.C. under Pres. Keltz, but gives no date for this. From the Church dedication program, we read: "The church officially returned to Jackson County on Dec. 26, 1900 when the office of the Central States Mission under the administration of Pres. Brigham F. Duffin¹¹ was moved from St. John, Kansas to Kansas City, Missouri. Mission headquarters were moved to Independence, Missouri early in 1907, and again a site was soon selected for the church printing press to publish the message of the gospel. The Zions Printing and Publishing company was established and for the next 44 years¹² published the Liahona, a missionary magazine for all the missions of the church in the United States.

The next notations are from the 1907-8 Liahona.

"Services are held in the Examiner bldg. at Lexington and Osage."

"Thrust in your cycles and reap. There is a 5 acres tract of oats at the rear of the mission home." A man on the street, listening to the saints singing "Columbia, the Gem of the Ocean" remarked to another man, "This Mormon Sunday school is practicing the national anthem. I doubt if any other Sunday school in the U.S. is doing such a thing today." Pioneer day 60 years. There were 200 people and Elders present at Budd Park (N.E., K.C.)

Aug. 20, 1907. The Relief Society had met for 2 months before, but was officially organized in the Independence Branch. The sisters met in the mission office of Samuel O. Bennion. (I believe this was the frame mission home, which was later moved to Walnut street, and a red brick one was built in its place on S. Pleasant street).¹³ At this relief society organization, Emily Cummings was president, and Linday Jane Danielson and Lucy Himes were counselors, Jennie Miller and Lenora McCarthy were secretaries and Lovisa Preator (My grandmother) was treasurer, Eliza Summerhays was chorister.

¹⁰ In 1925 a number of people left the RLDS Church and started several small factions that have disappeared.

¹¹ James G. Duffin was President of the Central States Mission. His brother Brigham F. Duffin was a prominent missionary in the Mission.

¹² The Liahona was published by Zion's Printing and Publishing Company in Independence, Missouri for 38 years.

¹³ The Independence Chapel was built on the site of the first mission house. The mission home was built to the south of the chapel on South Pleasant Street.

Sept. 1907 The Liahona under the supervision of R. B. Summerhays of Salt Lake.
Feb. 1907 Headquarters moved from Kansas City to Independence. There were 25 local saints in Independence and 20 in Kansas City. Now there about 40 in Independence, 10 Elders, 3 with families & 2 lady missionaries.

Sunday school Aug. 18, 1907 a parents class was added. 15 members enrolled with B. F. Cummings as director.

M.I.A. 13 Nov. 1907 The Mutual was organized followed by the ladies in 1908. Sunday school had 15 enrolled in parents class, 15 enrolled in theology class, 10 intermediate and 10 primary making a total of 50.

The town of Independence is unusually religious. Nearly all are churchgoers. There are 12 churches, 10 denominations and 10,000 inhabitants, good streets, and it is a quiet, home like little city. Kansas City has a railroad union station that cost 50 million dollars, and has a population of 250,000. Kansas City, Kansas has 100,000. [1907]

There is a Mormon choir in Independence.

Emma Himes was baptized into the fold. (This was Gwen Reed's mother, Emma ----- Himes (Wilhelm)).

Conference in Jackson county Elders from Independence and East Kansas held at Music Hall. 300 Saints and visitors filled all but the gallery.

Nov. 1907. The Mormon tabernacle choir (250) visited Independence on the way to Chicago world's fair. They got 2nd prize of \$2000.00.

Nov. 1907. The first M.I.A. in center stake of Zion was held in the mission home. Pres. A. P. Mortenson with George M. Bartholomew and V. J. Danielson as counselors and George C. Murdock sec. And treasurer J. M. Redd and Chor. R. B. Summerhays. Class leader D. H. Fowler study course, "Spiritual growth" First meeting Nov. 13 about 75 attended, nearly ½ were non-members.

Nov. 1907. Apostle John Henry Smith attended a meeting in the music hall. 300 present.

Dec. 1907. Joseph Himes was baptized. (This was Gwen Reed's father.)

January 1908, cottage meetings were held at the home of Andrew Hime's. (Joseph's father)

In the central states mission were included the states of Arkansas, Louisiana, Texas, Missouri, and Oklahoma.

History of Independence, Missouri

January 1908 This is the story of what used to be where the Allis Chalmers plant is located now on South Pleasant Street, formerly called Gleaner Harvester company.

The Danielson Implement company had their opening today. There was a platform erected and a program that lasted 2 1/4 hours. S. O. Bennion was vice president, and spoke. Also Mayor Prewitt.

Mr. Danielson had learned to make these farm implements from experience living out west. He had a patent on them. (I believe they were some sort of combine to glean the wheat, etc.) There were 500 present and refreshments were served.

Jan. 24, 1908. First young ladies M.I.A. in Independence, held in the Examiners hall. May Green was President and Phoebe Madsen and Joanna Oleson were counselors, and Minnie Anderson was secretary (a missionary). Treasurer was Eliza Summerhays, and they study the young Womens Journal. They meet jointly with men, but separate for class.

Feb. A Valentine party was held for YW and YM MIA at the Examiner hall, public invited. 250.

April 1908. The Relief Society celebrate the beginning of organization. Sr. Emily Cummings presided and Lucy Himes gave a sketch of Bathsheba Smith, President of all the world R.S. This was held at the frame mission home on South Pleasant street.

May 1907. The end of the mutual season was celebrated with a party in the 25 acres owned by the church. Fun and games, races and a picnic were enjoyed by all.

1911 From my mother's record: She, Nellie Myrtle Ault Preator was baptized in the McCoy Pond located on south Noland road between 23rd and 35th street on west side. It used to be known as Douth's lake¹⁴ but has since been covered in. My parents were married in 1905. She, not being a member of the church at that time, became angry with another lady who called her a Mormon, pulled her hair, saying, "I am not a Mormon & don't you call me one."

There is something I want to include here that is not particularly history, but I believe it is important to anyone who would be reading this.

When my father, Alma Preator was about 17 years old, (1902 or 1903) he delivered ice to the son of the Prophet Joseph Smith, his name also being Joseph Smith. At this time, he was an old man with long white beard and almost blind. One day as he delivered ice, and finding this man on the front porch asked him if his father blessed him to be the leader of the church. (This is what was taught by the R.L.D.S. people at the time.)

He answered, "No, my son, my father blessed me as a father blesses a son." This statement is on court records in the Temple lot suit also, but to know that he said this to my father and he told this to me adds much weight to strengthen my testimony, that he was not chosen to be the leader of that church by the Prophet Joseph Smith, but was selected by other leaders who did not go west with Brigham Young, to be the Head of the R.L.D.S. church.

From the dedication program "During this period of reestablishing the church in Independence, great service was rendered by Samuel O. Bennion who served as President of the Central States

¹⁴ Douth's Lake fell into disuse but is still in existence in 2001. WJC

Mission for over 25 years. He was an ambassador of goodwill for the church and was also instrumental in construction of the first chapel in Independence, located at the corner of Walnut and Pleasant street, at a cost of 30 thousand dollars (Independence Examiner). This unique structure was dedicated by president Joseph F. Smith on November 22, 1914. The offices of the Central States Mission were located in the building as well as the chapel and enough classrooms for a growing branch of about 100 members.” (Elder S. D. Young of the first council of 70 today helped set out the shrubbery while on a mission here. Also, Spencer W. Kimball our prophet today helped place the benches there and other work.) (I remember Pres. Bennion well as a child growing up here. My parents often spoke of him and his counsel after he left this area. He had a lasting influence on their lives.)

I was born in Independence June 17, 1922.

From the Liahona 1923-24.

4 Aug. 1923 street meetings were held. Pioneer day in Independence & Kansas City, Kansas and Kansas City, Missouri were held at Budd Park. 300 attended.

Success in cottage meetings. 30 attended one meeting held.

Oct 14, 1923 Apostle Richard Lyman was in Independence.

Feb. 1924 Saturday Priesthood meeting and conference in K.C. Dec. 15, 16, 17, 1923.

Elder George Albert Smith of the 12 was present. Dinner was served in Independence by R. S. Sisters.

Dec. 23, 1923 Program of choir and solos and a sacred cantata “Lord of All” by Independence choir. Editor of the Liahona was Elder Hugh Ireland. (This man blessed me.)

April 23, 1924 Pres. Heber J. Grant and wife Augusta and daughter Anna Midgley & her son Heber G. Taylor, and secretary Joseph Anderson were in the mission home. Meetings were held at the studio hall at 9th and Locust and in the Independence chapel. Bryant S. Hinkley spoke at the evening meeting in Independence. Crowded to the utmost capacity, many standing, other non-members present agreed with what was said, Anthony Ivins was there also.

My Memories of growing up in Independence are pleasant ones. I do not remember my Father being in the Mutual Presidency or my mother being Relief Society Chorister, but I do remember by father being in the branch presidency and sitting on the stand when I was small. It seemed to me that he was always looking at me and it made me very uncomfortable. I remember having much fun in Primary and looking forward to it. We used to put on great plays, one of which I remember will, was “Down among the Fairies.” We had elaborate costumes and make up and a picture was taken. I remember Kay Turner, a daughter of Hugh Ireland, was the chorister. She also was the chorister when my children were small. Margaret Tuckfield was the President. I remember one teacher, a lady missionary named Ione Robinson who returned and married Stanley J. Bennion, who had been my Sunday School teacher. He was a nephew of Samuel O. Bennion and a brother to our Stake President today.

My memories of Mutual are also very dear to me. Dolly Garrison was our beekeeper. At first there were only 3 girls, then there were 12. We really had fun. We had a chorus and Regina McRae was our leader. She was great fun and had a lot of patience with out playfulness.

Through the years, we have gone our separate ways and raised our families but there will always be a tie between us and when we ever meet there is still that memory of our growing up years as Beehive girls, in the Independence Ward. We used to serve at banquets etc. We always had pretty aprons to match the occasion. The Gold and green balls were fun too.

My first calling in the church that I can remember came when I was the age of 14. I was asked to be a teacher of the Zion's boys and girls, children age 8. Of course I accepted, because my father always taught me never to say No when asked to serve. I had no experience in teaching, only baby sitting, but as I told the stories and looking into the eyes of the children, I realized that they were eager to learn. I remember one day we had races a little boy named Jackie Jeserick thought he could not win, so he would not run. I encouraged him to try anyway, and at least he would have fun playing. Well, he looked at me and said C.K. Teach I'll try. Well, he won that race, and the joyful look on his face was one I shall never forget. I remember Ben & Gwen Marler, twins were in that class. Now over 40 years later, a group of people going through the ward on a trip, a fellow said to me, Hi teacher, and I could not remember who he was. He knew me, and after awhile I remembered. It was Ben Marler. His father had been the editor of the Liahona when they lived here.

In 1936 President Heber J. Grant visited here and I remember the Junior High Schools being dismissed for this occasion as he was one of the speakers at the R.L.D.S. auditorium. My girlfriend, Norma Sharp and I went and she got his autograph. I was a little to shy to ask but I stood by her and was very impressed with him. This was the first time I had ever seen a prophet.

In 1939 I was married in the old brick Mission home on South Pleasant Street by Pres. Elias S. Woodruff, of the Central States Mission.

It seems to me that the same people were in our church for years, very seldom any new people moved in, and converts were rare. I do remember that about 1946, our branch was getting a little large, and someone decided to divide us, North and South. Well, we were not ready for such a thing. We had not grown spiritually enough to follow the advice of our leaders, and to sustain them in their decisions. We did not know how to magnify our callings. I well remember the complainings and grumblings. Families were divided, the leaders were unhappy because supplies were shared by both wards, and were not taken care of properly, and angry words were said, and bitter feeling resulted. I remember I had just been married a short while and my parents were in one branch and I was in another. I really missed them. I taught the adult S. S. class then, and it was difficult, because I could feel the unhappiness there. It was not long however till they put us back together. Some said it was a mistake in the first place, but others of us realized that we had failed to meet the challenge.

In 1951 the first Junior Sunday School was organized in Independence. At this time children were included up to the age of 12. Later it was changed to 8. My own 2 children age 10 & 11 were there, and it was good training for them. I was called to be the Coordinator. This was all new to me, so I went to Salt Lake and visited by Beehive chorister, Regina McRae who took me to some Junior Sunday Schools to see how they were done. I held this position for 1/12 years until my son was born. I really enjoyed this calling and being able to influence some of the boys and girls. There was a good feeling among all the teachers also.

In 1955, the old printing plant was torn down and a cultural hall was added, and mission offices. Also a new mission home was built on West Walnut Street, and the old red brick one was torn down later. The old Chapel was completely renovated and improved.

On Oct. 21, 1956 the Kansas City Stake was organized by Harald B. Lee and Mark E. Peterson of the council of 12. At that time Independence branch became a ward and Melvin J. Bennion became our first bishop.

From 1968 to 1968 I worked in Primary as a teacher, chorister and Primary President 1960-1968. Also Relief Society Chorister and teacher of Literature and spiritual living. In 1964 the singing mothers of the Kansas City Stake went to Salt Lake to sing in the tabernacle. Our chorister was Joyce Sanders and organist was Dr. McCall.

On March 25, 1971, the Independence Stake was organized by President Spencer W. Kimball of the council of 12. Melvin J. Bennion was called as Stake President, then a second counselor in the Kansas City Stake. He chose as counselors, James A. Babb and Dell Earl Johnson.

Later, Larry Hirlinger was called as a counselor in place of James Babb.

In 1964 Independence was again divided, but this time the people were spiritually prepared for it and things went well. Again in 1971 there was a third ward for Independence, also a Blue Springs branch.

From 1968 to 1978 I was a Beehive teacher, MIA Maid teacher, Inservice leader for the Mutual Primary, Relief Society and Sunday school at various times. Also I was called as President of the Young women and secretary of the Young Women. I taught the course 11 in Sunday school for 6 years. I was called in 1971 January to be the ward music director, the position I loved the most of all. I derived so much pleasure from watching the smiling faces of all my friends in the audience as we sang the hymns, and working with the choir, mostly Samoan people, and having them perform well, was a joy to me. I loved by teaching also. I believe that through the years, I learned to truly love the ones I taught, and they could feel that love and responded well to learning and practicing the lessons I taught. I learned to seek the help of my Heavenly Father in preparing and presenting my lessons and with any problems I might have and He never failed to answer my prayers and helped me to magnify my callings.

Brother Ezra L. Marler, the editor of the Liahona said in a sacrament meeting one time that it had been made known to him that he would help build the temple in Jackson County. He was not told if it would be in this life or after the resurrection. Since that time, he has passed away, so now we know it will be after the resurrection.

My grandfather, Richard Preator was told in this patriarchal blessing that he would be given his inheritance in Jackson County and that he would talk to the Savior face to face as with a friend, and with the brothers Joseph & Hyrum also. I thought this was a remarkable blessing.

Now as I am preparing to leave Independence, I shall miss all of you, and I shall miss being of service to my Father in Heaven. I hope I will be called to serve in some capacity where I will be going. I think I will miss most of all, being a part of the things that are happening and will

happen in this area. We all know of the prophecies of the gathering here and of the temple to be built. Perhaps I will return and be a part of these things.

For awhile we held two stake conference sessions. One in the Independence cultural hall and one in Liberty ward chapel, because we were growing so much. Now we have a new stake center on West Walnut street below the Mission home and next to the Visitors Center.

“The stake center is a tribute to the many saints who have labored over the years toward building up the kingdom of God in this area. With its dedication, we too dedicate ourselves to follow the admonition of our prophet, Spencer W. Kimball, to lengthen our stride, especially here in this chosen land of Zion.” from the dedication program.

From 1896 with 3 families meeting in the homes, and Examiner hall and Music hall

From a frame mission home and a brick chapel on Pleasant street

From the Brick mission home on Pleasant to a new brick mission home on Walnut street

A visitors center and now our new Stake center.

Yes we’ve grown, but it is not time to set back and rest. I pray that we all may remain faithful to our callings and help make things happen in this area so we will be ready when the time comes to build our temple for the Lord to appear in.

I pray God will be with you always, in Jesus Name, Amen.

Alma Daniel Preator

November 6, 1885 - October 14, 1974

Alma Daniel Preator was born on November 6, 1885 at 1001 S. Spring (now Leroy) Street. His father, Richard Preator, was a convert to the church in England in 1854. He pushed a handcart across the plains in 1856 with the Ellsworth Handcart Company. His mother was also a convert. She joined the church in Pennsylvania in 1876, and went to Utah on the Emigration fund.

Alma’s parents were married in 1879, and they came to Independence, Missouri, in October of 1883. At this time the headquarters for the Church was in Kansas City.¹⁵ There were only three “mormon” families in Independence.¹⁶ The Preators, Hutchensons, and the Wilhelms. Meetings were held in these homes.

Alma was baptized on June 4, 1896 by Elder S. C. Karrel Factrell and confirmed by Elder C. H. Owens.

When Alma was ten years old he wrote down a prophesy given in his father’s home given by President Brigham F. Duffin in March, 1896. He said there was some here that would live to

¹⁵ The mission headquarters was moved to Kansas City, Missouri in 1900.

¹⁶ This would be after 1895 when Richard Preator rejoined the LDS Church. He had affiliated with the RLDS Church. See full Preator family history.

see the Josephite Church crumble to pieces. . . . This prophecy was confirmed by Binus W. Dickson at a meeting held at Sr. Hutchenson's home. ... The Josephite (RLDS) Church crumbled into 3 factions in 1929, and still disagree.¹⁷ This church persecuted the Saints at that time.

Alma met **Nellie Myrtle Ault** in November, 1904. They were married on May 31, 1905. They lived in Kansas City for 2 years, than bought a four room house at 1118 S. Hocker in the Fall of 1907. To them were born 5 sons and 3 daughters: **Harrald Alma, Vergil Douglas, Richard Eugene, Mildred Francis Louis, Rodney Daniel, Rose Mary, Chester Glen, and Dorthy May**. Dorothy May only lived 20 days.

On September 17, 1931, they were sealed in the Salt Lake Temple, with five of their children. Another child was sealed to them later.

Taken from the record of Nellie Preator — Spring of 1911:

Alma was driving a truck with a big load of feed. The brakes failed and it went back down hill and turned over the bridge. Steering wheel pinned his stomach down. He could not move. He kept sinking in mud — just about in the water. A man came down the hill and said, Are you alive? "I am very much alive." So the man cut Alma's clothes off from under the steering wheel. Another man helped pull him out. They brought him home. Called Dr. Hickerson. He said Alma was internally injured and broken ankle. So we called Jack Arrington and Richard Summerhays. They asked me (Nellie) if I had clean pan. I said yes, I had just bought 2 pie pans. They poured blessed oil in it and put in on coal heater. I must have looked funny because he said, Sr. Preator, we are supposed to use wisdom in all things." He asked for a piece of flannel. He opened Alma's underwear and poured the warm oil over his stomach and put hot flannel over it. Then he and Jack Arrington administered to Alma. Jack said, "Brother Preator, your sins are forgiven you." Alma called him back and asked if he had understood. He said yes. (This was when Alma quit smoking.)

The doctor came to check on Alma and found no internal injuries.

Alma was called as Second Counselor in the YMMIA in 1918. He was confirmed a Priest in 1919, and an Elder in January, 1920, by S. O. Bennion. He was ordained a High Priest on May 19, 1957, by Martin V. Witbeck. He was set apart as Branch Clerk on August 1, 1920, by Elder Samuel O. Bennion (said he would learn to love the work). He was head teacher in his district in Feb., 1921. He served as Second Counselor to Pres. Hugh Ireland, and First Counselor to Pres. J. Turner from 1924 to 1932.

Alma and his wife, Nellie, served on a mission in the New Mexico and Arizona area

¹⁷ This is not accurate. Some members left the RLDS Church in 1925 over the "Supreme Directional Control" issue. The factions that grew out of that have long since disappeared. A significant number united with the Church of Christ (Temple Lot) which had returned to Independence, Missouri in 1867.

working with the Indians from December, 1950 to January, 1953. He and his wife also served on two Stake Missions — 1954 to 1956 and 1957 to 1958.

Alma operated a trucking and freight line business for about 20 years. He operated a ditching and digging business for 19 years. He also had a stock farm, raising hogs and cattle for many years in his later life. He raised rabbits and guinea pigs for several years in large volume. He operated a waste paper business for 5 years. In his younger days he delivered ice, and sold insurance.

He became ill about August 18, 1972 with the flu and became steadily worse, and would not go to the hospital until September 4. He was released on September 8th. For the next five weeks he seemed to hold his own until he again caught a slight cold. Alma passed away about 2:00 P.M. on October 14, as he attempted to get out of bed by himself, and fell to the floor. He was 86 years old. He lived 1 year, 3 months after his wife died. He was a loyal and wonderful father and husband.

He leaves 7 living children, 36 grandchildren, 62 great grandchildren, and 7 great, great grandchildren, a total of 112 descendants, who will greatly miss him.

Commemorative Program

MARKING THE CONCLUSION
OF THE
ZION'S CAMP TRAIL RUN

4:00 p.m., May 26, 1980
(Memorial Day)

The run _____

Beginning early in the morning on Memorial Day, runners from our area will start this unique relay retracing the path followed by early Church members who came to Independence from Kirtland, Ohio. At the same time our runners are leaving from Ketesville, Mo., other runners will depart from Kirtland and other points along the entire route, so that the entire path can be covered in one day. The last runner is expected to reach the Independence Stake Center, (705 W. Walnut), at about 4:00 p.m.

The program _____

To highlight the ceremonies, Brother Dean Hughes, professor of English at Central Missouri State University, and noted Church historian, will give a thirty minute presentation reviewing the significance behind the early Zion's Camp March. The Zion's Camp _____ run and program is designed to acquaint both members of the Church and their many friends with the heritage the LDS religion has to the midwest states. Another purpose of the run is to motivate us to a greater appreciation of physical fitness.

We have a great opportunity through this event for fellowship with our friends and to learn more of our heritage. Make your plans now to attend and remember...

Bring a Friend!

SPIRITUAL EXPERIENCE

The following is a miracle that happened within this mission. It is as follows:

“It was during a conference and there was a noon time meal. At one conference, my wife had prepared chicken and all the trimmings to go with it for she and I and our children. As the morning session broke up we moved to the areas designated for eating, and it was observed that no provisions had been made for the stake presidency and their wives and the four visitors from Salt Lake. We therefore extended to them an invitation to partake from our simple meal. Suddenly, the food which had been prepared for nine people would have to feed over nineteen. The food which had been blessed was passed around, and although in the normal planning one or two pieces of chicken had been planned for each of the nine scheduled, all who were present took chicken, potato salad and jello salad, etc. and then second helpings; all ate to their capacity. When the meal was over, food was gathered up and had to be carried home. I do not understand the mechanisms of the feeding of the 10,000 nor do I understand the mechanisms of the feeding of the 19, but I know that the Lord multiplies and blessed where his spirit is.”

The above testimonial after Aug. 1988 will be in the Church Historian office. DL

When the Missouri Independence Mission was called the Central States Mission, Elder Stephen R. Busath was serving his mission in 1934-35. He and his companion were traveling by hitchhiking to conference. About half way there they felt a strong impression to have the man who had picked them up to stop and let them out. Either one of them didn't know why they felt that way. They were let out and caught a ride going back to where they had come from. When they arrived back at their Branch they learned that their Branch President had passed away. The Branch members didn't know what to do and they had held a prayer circle, praying that the Elders would return.

June 28, 1988

As senior missionaries in the Missouri Independence Mission, we received a choice assignment of working on the history of this mission. We had about eight weeks until President Cope would leave the mission field. We went through several books of documents from the church historical department. It seemed like a big task. We started on the project and it was surprising how easy the special events seemed to “pop right out to us.” As we interviewed the older members they would give us other names and we would gather a little information here and a little there. We found ourselves getting more and more enthused and wanting additional information.

We gained a sweet testimony and felt love towards the early missionaries and the struggles they had in teaching the Gospel in the Indian Territory. They truly went many times “without purse or script.” Fevers and other illnesses took their toll, yet the work continued.

We felt of the faithfulness of the Saints in St. John, Kansas. We appreciated so much the opportunity to talk with Sister Mabel Toland and her daughter, Womanth there. She told of the many Mission Presidents and General Authorities that have been in her home. We saw where the Truth’s Reflex was printed, the location of the Hotel where the Mission Headquarters was and the little Chapel where the people of St. John first met. We appreciated Sister Toland and her willingness to serve the Lord on a mission in her 79-80th years.

Elder Blodgett had the opportunity to sit at her piano and play where President Kimball had played and as he sat in the chair where President Kimball had eaten with them, they told him he reminded them of him. What a choice compliment that was.

Things worked out very well. We were able to drive right up to Sister Toland’s in St. John and John Christiansen’s home in Topeka. We speak of the special spirit of many of the elder members we talked to and of the desire we have to visit them again.

This was truly a spiritual experience, one that we will remember as a very special part of our missionary experience here in the Missouri Independence Mission. As Dr. Douglas LeMon said, “This is the only mission in the Church where it all began and where it will end. (Said by Pres. Cope not LeMon)

We know that the Gospel is true and this experience has strengthened our testimonies. We will be forever grateful for this opportunity to serve.

Signed

Elder Robert Blodgett

Sister Hazel Blodgett

RELATIONS BETWEEN LDS AND RLDS AND THE CHURCH CHRIST (TEMPLE LOT)

RESOURCE: Douglas LeMon

RESOURCE FROM THE RLDS CHURCH: RICHARD P. HOWARD, CHURCH HISTORIAN.

SOURCE: PERSONAL VISIT TO THE AUDITORIUM AUG. 26, 1988 AND HIS SUBSEQUENT LETTER DATED FROM HIM AUG. 29, 1988.

(RH) represents a quote from the letter from Richard Howard.

(DL) represents Douglas LeMon evaluation

(Note: DL sent him my edited letter of his letter, and Oct. 18, 1988 RT returned the letter again with the following being edited from the last letter.)

(DL) The following are my observations about the relationships between the two churches.

When we first moved here about 26 years ago there seemed to be some hard feeling between the two groups. During the mission presidency of Edward Armstrong Johnson (in the early 1970s). we held joint meetings and talked about the churches and explained information that probably had never been shared before in about 3 or 4 lecture type situations. Meetings were held in the RLDS stone church in Independence, and the LDS Stake Center in Independence. I remember meeting in the Stone Church, and hearing a very interesting lecture about the Smith family. I think this sharing of information helped to break down some barriers. Neither presented anything controversial or derogatory about the other.

(DL) Since this time, the RLDS church has announced revelation for the women to be in the priesthood, and this has caused some to sort of step back and evaluate the situation.

(RH) "An important event in more recent years was the acceptance by the 1984 RLDS World Conference of Section 156 of the Doctrine and Covenants. This document provided for the ordination of women to priesthood office. It also gave much specific direction on the purposes of a temple, to be erected in the near future. Both of these developments have given some RLDS members cause to re-assess the basis of their continued commitment to the church and its program."

(RH) "RLDS theological developments since World War II have widened the distance between the LDS and RLDS church, in terms of basic concepts of theology, scripture, doctrine, church mission, history, ecclesiology and ecumenical involvements. In some ways RLDSism is closer to mainstream Protestant neo-orthodoxy theology than to that of the LDS church."

(DL) Another example of the courteousness of the RLDS to the LDS was when the LDS Visitors' Center was to be dedicated, and we could all see a major storm gathering, and the

RLDS extended to open the RLDS Auditorium to give protection from the approaching storm. (Resource: Al Lent interviewing Pres. Sanders in 1977 page 17)

(RH) “The RLDS church leaders began planning for the building of a temple complex in Independence in the early 1970s, they invited LDS leaders to share in a series of meetings regarding those plans. This improved LDS-RLDS relationships, and opened the way to other more or less formal types of communication between representatives of both churches.”

(DL) By the same token, since the announcement of the LDS church to allow Blacks to hold the Priesthood, some have stepped back to make some evaluations. Also, the ERA movement caused some dissension among church members, and some were excommunicated from the LDS church over their involving the church in their views.

(RH) “In response to your final question during our August 26 meeting, I would say: ‘The relationship between the two churches is cordial and open. Leaders of both church have demonstrated a capacity and a willingness to negotiate specific issues in conducting their respective business where common interests and concerns emerged. And though the theological gap between RLDS and LDS position has widened, there is much less defensiveness on the part of both churches than there was a generation ago.’”

(DL) That would sum my evaluation also, a widening on theological and a closing of the peoples ability to get along better.

(DL) Also, from what I can gather, at times the LDS church has met with the Church of the Temple Lot. I have not heard or read of any changes or outcomes from these meetings.

(DL) Since then, I called and talked to one of their leaders, and told him what I was doing, and he indicated that I could come by and pick up some tracts that explained the differences. He indicated that the outcome of the meeting of the LDS church and theirs had done “Absolutely nothing.”

THE GREAT GATHERING AT ADAM ONDI AHMAN

In the Beginning was the great adventure in the Garden of Eden. Now, at the closing of this narrative, we will venture into the future and go back to that neat and gentle valley of Adam ondi Ahman. Many missionary couples have been called to serve in that beautiful area, and it is continuously being beautified. The Valley is bordered by steep hills with trees and vegetation. Wells have been strategically placed in the bottom land.

Sometime in the future, the call will be silently yet with sureness given and those who have been heads of each dispensation will be called to come and give an accounting to the Lord. And, many thousands will be there to welcome our Savior, our King and Redeemer.

The work of gathering the elect on the face of the earth done in an orderly manner will have been completed. We will have a final winding-down scene probably very near to the place where it all started. Won't this be exciting to know that we have been a part of all this marvelous work? May we continue to strive to further the work that we have been called to do.

This history is living, and always changing. What began in this special place in ancient times will conclude here too. How grateful I am to have had a small part in the recording of this sacred history. May those who read these pages be edified and enlightened as we, too, add our own stories to that eternal history. I acknowledge my weaknesses in writing, and pray that you who read may be partakers of the spirit which resides in these pages. Any errors are unintentional and hopefully only incidental to the whole story. May we prepare ourselves to join the eternal family and go on to perfection, for so we have been commanded.

(See Matt. 5:48 & III Nephi 12:48)

Douglas LeMon

Living History
of the
Independence Missouri Mission

Part 2

Mission Presidents

Missouri Independence Mission History

Remembrances and thoughts - Mission Presidents

Dedications and Pictures

Himes History

Rescission of the Extermination Order

MISSION PRESIDENTS

NAME	DATES SERVED	MISSION NAME
Apostle George Teasdale	Apr. 1883 - Sept. 1883	Indian Territory Mission
Andrew Kimball ¹⁸	Jan. 1885 - Apr. 1897	Indian Territory Mission
William T. Jack	Apr. 1897 - May 1900	Indian Territory Mission
	March 1898 changed to	Southwestern States Mission
James G. Duffin	May 1900 - Oct. 1906	Southwestern States Mission
	April 1904 changed to	Central States Mission
	1905 – Mission Office moved to Independence, Missouri	
Samuel O. Bennion	Oct. 1906 - Jan. 1934	Central States Mission
Elias S. Woodruff	Jan. 1934 - July 1939	Central States Mission
John F. Bowman	July 1939 - June 1943	Central States Mission
Thomas C. Romney	June 1943 - Nov. 1946	Central States Mission
Francis W. Brown	Nov. 1946 - Mar. 1950	Central States Mission
Orval J. Ellsworth	Mar. 1950 - Mar. 1954	Central States Mission
Alvin R. Dyer	Mar. 1954 - July 1958	Central States Mission
Samuel R. Carpenter	July 1958 - Aug. 1961	Central States Mission
G. Carlos Smith, Jr.	Aug. 1961 - Jan. 1963	Central States Mission
Wayne Player	Jan. 1963 - Dec. 1964	Central States Mission
James B. Keysor	Dec. 1964 - July 1967	Central States Mission
Bryan F. West	July 1967 - July 1973	Central States Mission ¹⁹
	1969 – changed to	South Central States Mission
	June 1970 changed to	Kansas Missouri Mission
J. Stuart McMaster	July 1970 - July 1973	Kansas Missouri Mission
Graham W. Doxey	July 1973 - July 1976	Kansas Missouri Mission
	1974 changed to	Missouri Independence Mission
Edward A. Johnson	July 1976 - July 1979	Missouri Independence Mission
Lawrence Read Flake	July 1979 - July 1982	Missouri Independence Mission
Richard Barker	July 1982 - July 1985	Missouri Independence Mission

¹⁸ Father of President Spencer W. Kimball.

¹⁹ August 1969 South Central States Mission organized, having been split off from Central States Mission.

Lloyd J. Cope	July 1985 - July 1988	Missouri Independence Mission
Michael H. Holmes	July 1988 - July 1991	Missouri Independence Mission
Thomas Murray	July 1991 - July 1994	Missouri Independence Mission
Ben E. Rawlings	July 1994 - July 1997	Missouri Independence Mission
V. Daniel Rogers	July 1997 - July 2000	Missouri Independence Mission
Jeffrey N. Clayton	July 2000 - 1 July 2003	Missouri Independence Mission
J. Rees Jensen	July 2003 - June 2005	Missouri Independence Mission
James L. Hacking	July 2005 -	Missouri Independence Mission

REMEMBRANCES AND THOUGHTS - MISSION PRESIDENTS **[compiled in 1988]**

APOSTLE GEORGE TEASDALE - April 1883 - September 1883, Indian Territory Mission.

First Mission President to be called in the Indian Territory Mission. The First Presidency of the Church of Jesus Christ of Latter-day Saints called Apostle Teasdale on this mission to open the door of the gospel to the Cherokee Tribe and preach to them the way of salvation. He was ably assisted by Elder Matthew William Dalton who was called to serve his third mission among the Lamanites.

On April 25, 1883, they commenced delivering tracts on the principles of the gospel. The following day, in a Cherokee School House, they delivered their first sermon to an interested congregation. They were of course, somewhat impeded in their work, through their inability to understand and speak the Cherokee tongue; therefore, their work was confined more to the whites and half breeds.

On the top of a beautiful mountain, the Spirit of God rested powerfully upon Apostle Teasdale and with hands uplifted to heaven he prophesied "That the work of the Lord will open here from this time forth, and that the land should be blessed as a gathering place and it should be a land of peace and wealth unto the faithful"

During his six month calling, Apostle Teasdale composed and wrote several gospel tracts. One of the more well known is entitled "The Restoration of the Gospel."

ANDREW KIMBALL - January 1885 - April 1897, Indian Territory Mission.

Elder Andrew Kimball was the father of President Spencer W. Kimball.

In the winter of 1885, President Kimball and Elder James G. West arrived in the Cherokee Nation and went to work. From this date starts the permanent commencement of this Mission. There was much illness among the Elders in the early days of this Mission. President Kimball, however, remained in the field twenty seven months, more than double as long as any preceding Elder. After leaving the field he continued to serve as the Mission President from the Church Headquarters until 1897.

From this historical data, one can gather that President Kimball was a devoted and hard working servant of the Lord under extreme hardships and difficult conditions.

WILLIAM T. JACK - April 1897 - May 1900, Indian Territory Mission Changed to Southwestern States Mission in March, 1898.

The Mission Headquarters was at St. John, Kansas during the time he was President of the Mission. His residence was there during this period. He was a determined and aggressive person in dealing with antagonistic people. Rather than cause mobocracy in the territory where they were preaching, he felt it was best to leave. Before doing so, however, they left several tracts for people to read.

JAMES G. DUFFIN - May 1900 - October 1906, Southwestern States Mission, changed to Central States Mission, April, 1904.

During his Presidency, the Mission Headquarters was moved from St. John, Kansas to Kansas City, Missouri in February, 1901 [sic, December 1900]. At the time of the move, President Duffin had to reunite the Saints because of a condition of disunion among them.

Some of President Duffin's accomplishments was writing the tract "The Mormon People," and the establishment of day schools in the Mission.

(Several people were interviewed and gave their personal thoughts about the following Mission Presidents to Elder and Sister Robert Blodgett)

SAMUEL O. BENNION - October 1906 - January 1934, Central States Mission.

His physical appearance was described as being a large, heavysset man. He was powerful, forceful speaker. People described him as friendly, devoted to the Gospel and one they wanted to follow. One comment was made that he "loved bread and gravy."

In talking about the RLDS Auditorium, President Bennion said, "That will be the tool shed when we build our Temple."

In addition to running the affairs of the Mission, he operated the Zion's Printing Press in Independence, Missouri. He did a lot of traveling throughout the large area of the Mission.

He did such a good job while serving as a missionary in this Mission from November 12, 1904 that he was appointed Mission President October 1, 1906. He continued serving for almost twenty eight years. In 1933 he was appointed to fill the vacancy in the First Council of Seventy for the Church. This happened a year before he was released as Mission President. During his presidency, the headquarters of the Central States Mission was moved from Kansas City, Missouri to Independence, Missouri in 1907. He was instrumental in getting many of the church buildings constructed.

ELIAS S. WOODRUFF - January 1934 - July 1939, Central States Mission

President Woodruff is the grandson of the fourth President of the Church, Wilford Woodruff.

President Bennion felt that he was the right man to take his place as president of the Mission because he was a missionary from start to finish. He also had a full knowledge of printing and of the manipulation of a printing plant.

He was short and kind of hefty in stature. People described him as very dear, spiritual, very pleasant. They compared him to President Kimball, homey, and would always talk to you. He was noted for calling people out of the audience to talk. His wife suffered a great deal from severe arthritis.

JOHN F. BOWMAN - July 1939 - June 1943, Central States Mission.

He was mayor of Salt Lake City, Utah prior to being called to serve as President of the Central States Mission. He served during World War II. There was a lot of transferring of the missionaries from Europe to the Central States Mission.

He was a large man with a shock of white hair and a good sense of humor, he was quite well off but practical. He was a lawyer as his profession and was a good speaker. He was civic minded and was elected to be the President of the Independence Chamber of Commerce.

THOMAS C. ROMNEY - June 1943 - November 1946, Central States Mission.

One of his speaking engagements was the Baccalaureate address before the Kirksville College of Osteopathy and Surgery at Kirksville, Missouri.

He was a big man who enjoyed dairy cattle. He served as President of the Mission during World War II.

Sister Romney was of a very gentle and refined nature, and was possessed of great faith and courage. She suffered ill health while in the Mission. She passed away at the Independence Sanitarium in 1945. President's daughter took her place until he married a Sister Missionary. She was an older Sister serving as the Mission Secretary.

FRANCIS W. BROWN - November 1946 - March 1950, Central States Mission.

President Brown was a Doctor from Arizona. He was a tease. He was strict about anyone drinking coffee. The Branch was in the habit of charging at a local store and he stopped them from doing that. He set up budgets for them to follow. A local member, Melvin Bennion has said, "At one time I was reluctant to speak in church. President Brown asked me what was the most important thing to me? I told him my wife and family. He said, "you want to have them with you don't you? Then you'd better work for it. That was the beginning of my years of service in the Church."

ORVAL J. ELLSWORTH - March 1950 - March 1954, Central States Mission.

During the time President Ellsworth served as Mission President, President Kimball came and dedicated eight chapels at one time.

He was a tall man and wore glasses. He and Sister Ellsworth were quite social and had parties at Christmas time and other holidays.

He believed you should give 100% in everything you do. He started to organize the Stakes and organized the High Council. Up until that time the Mission had mission councils or Mission districts, kind of like the High Councils are now. The Mission Councils or Boards would travel throughout the Mission to talk. President Ellsworth cried every time he gave a talk and Apostle Ivins told him to stop doing that and try to show more control.

ALVIN R. DYER - March 1954 - July 1958, Central States Mission.

President Dyer traveled to Salt Lake often to consult with the General Authorities. He was a strong willed person. He was very interested in history and wrote several books about the area within the Mission. One of them is entitled "The Refiner's Fire." He was very active within the community and was a good organizer, He was instrumental in getting the Independence Visitors' Center and the Liberty Jail Visitor's Center built.

Some felt that he was not quite as close to the members as other presidents. Perhaps his writings and his historical interests kept him more occupied in these projects.

He disapproved of the missionaries eating with the members more than once a month.

It was reported that he enjoyed playing basketball with his son.

After leaving the Mission, he became assistant counselor to President David O. McKay.

SAMUEL R. CARPENTER - July 1958 - August 1961, Central States Mission.

President Carpenter was a big, husky, loving person who loved birthday celebrations and picnics.

He remarked that one of the things that was most satisfying to him was that the Branch teaching had increased in the Mission. He also felt that the Missionaries should not feel pressured to get baptisms to attain quotas or goals. He felt that they should teach by the spirit and help people obtain a testimony of

the truthfulness of the Gospel before entering into baptism.

He wrote the tract, "Difference's That Persist."

G. CARLOS SMITH, JR. - August 1961 - January 1963, Central States Mission.

President Smith's wife, LaVon and their two daughters, Susan and Nannette accompanied him to begin their labors as the Mission parents. He enjoyed bike riding with his daughters.

He was a large man with a kind disposition. He was the kind of person that could put his arm around you and love you. He was a good speaker.

President Smith tried out a new program that would no longer have junior and senior companions. The missionaries would alternate each week as the senior companion. New Elders coming into the Mission would not alternate until the new Elder had been in the field for one month.

He became the General Superintendent of the Young Men when he returned to Salt Lake after his mission.

WAYNE PLAYER - January 1963 - December 1964, Central States Mission.

President and Sister Player's daughter, Barbara, came to the Mission with them. He was of average size. A friendly, kindly person who was well liked by the Missionaries. As one individual said that was interviewed, "he was good to the common people."

He was trim and very much into physical fitness. He became the head of the Deseret Gym in Salt Lake.

JAMES B. KEYSOR - December 1964 - July 1967, Central States Mission.

He was a big, jovial, jolly man who enjoyed the game of golf.

He owned his own airplane (wanted to bring it here to the Mission field to travel around but was not allowed to). One of the members was talking with him one night and he looked up at the stars and remarked, "how lovely the stars are, I wish I was up there."

BRYAN F. WEST - July 1967 - July 1970, Central States Mission, changed to Kansas Missouri Mission, June, 1970.

During the time that President West was the Mission president, two significant changes were made in the Mission. As mentioned above the name was changed and in August, 1969, the South Central States Mission was organized, having been split off from the Central States Mission. Albert B. Crandall was called to serve as the Mission President.

President West was of average height, walked with a quick step. He was quiet and a little older than many of the previous presidents. He was a delightful man, quite strict, but well liked by the people. Even though most people complained about the climate in Missouri, Sister West was asked on a hot, humid day how she liked it and she answered, "I love this weather."

J. STUART MCMASTER - July 1970 - July 1973, Kansas Missouri Mission.

Both President and Sister McMaster were distinguished looking people with beautiful white hair. One individual commented that they saw them a couple years ago and Sister McMaster was as beautiful as ever. Both of them were very musical. They sang at several General Authorities funerals. Paul H. Dunn was said to have remarked to them, "when I die I want you two to sing at my funeral." Two Primary songs, "Teach Me To Walk In The Light" and "I Wonder When He Comes Again" was written by the McMasters.

GRAHAM W. DOXEY - July 1973 - July 1976, Kansas Missouri Mission, changed to Missouri Independence Mission, 1974 .

President and Sister Doxey brought nine of their eleven children with them to the Mission field. A twelfth child was born while they were serving.

President and Sister Doxey have said, "The whole time of our service was a wonderful spiritual time for us. There were countless examples of the Lord's blessings and inspiration." President Doxey says, "If I were to list one, however, I remember vividly the times of transfers, and of making assignments of areas of labor. The impressions and the whisperings were always available. Sometimes they came only after much pleading and pondering, but they were always there. What a blessing it was for us. What a privilege and joy it was to be in the Lord's work, together as a family, full time. We will be eternally grateful, and indebted to the Lord for this choice opportunity."

President Doxey was a quiet, well liked person and truly enjoyed and loved his big family.

They enjoyed the lovely home and the office staff who were housed in a portion of the old ward house that stood on the property, now vacant, just east of what is now the mission office. Their office was in the church building. The staff did not have kitchen facilities so ate two meals per day with our family. It was a large group, but a wonderful experience.

EDWARD A. JOHNSON - July 1976 - July 1979, Missouri Independence Mission.

It has been said that President Johnson was strong-minded. A take charge type of person. He was a big man and a strong speaker. He talked a lot at firesides and gave good advice in his talks. He was a judge from Boise, Idaho.

LAWRENCE READ FLAKE - July 1979 - July 1982, Missouri Independence Mission.

In 1983 the Flakes wrote "The Flake Roundup" for the family organization. The following is taken from that report.

We were caught totally off guard one January day when the phone rang and it was President Kimball. We were overwhelmed to hear the distinctive voice of the Lord's Prophet on our own telephone. Coincidentally our son Cannon happened to be anxiously awaiting a call from his little Mormon friend, Spencer Neilson. When the phone rang he jerked it off the hook and blurted out, "Hi, Spencer!" Fortunately it was President Kimball's secretary!!

We received a letter informing us that we were assigned to the Missouri Independence Mission. We were elated! It is such an historic place -- past, present and future. We discussed with our children the great things that had transpired there -- it was the site of the Garden of Eden and close to Adam-ondi-Ahman, the holy place where Adam offered sacrifices to the Lord after being driven from the Garden. It was the place where the Saints had attempted to establish the great city of Zion, and the place where several Temple sites were dedicated in the early days of the Church. What an excitement filled our souls as we contemplated the joys and challenges of spreading the gospel in that sacred land of Zion.

While serving our mission two little boys were born in the RLDS hospital and we dubbed these little mission babies our "born missionaries."

From the beginning, President Flake kept full speed into the thick of missionary work and loved every minute of it. He has been described as a spiritual, dynamic, and well organized. He was strict but kind with the missionaries. They liked him and knew what was expected of them. He was a kind man and a good speaker. He always told his children to pray for people. They had been praying for Br. Tom Wright when he was sick. One day the children were out playing and Brother Wright came by and little Adam (4) said, "What are you doing here? I thought you were dead!! Was it awful?!!"

Sister Flake has said, “We felt the hand of the Lord constantly throughout our mission as He guided President Flake, sometimes in a miraculous way and sometimes in a quiet and reassuring way, as he would make decisions which influenced the eternal lives of the missionaries entrusted to our care. We would not trade these rewarding moments of service for any other experiences in the world. We treasure our mission greatly and hope to be able to serve again when we are retired as so many older couples are doing.”

RICHARD BARKER - July 1982 - July 1985, Missouri Independence Mission.

It has been said that everyone respected President Barker. He was a little older than some of the mission presidents. No children came with the Barkers to the Mission. He was of ordinary size. A very kind man, strict but had a good relationship with the Missionaries. Both President and Sister Barker were devoted to their mission. They have said, “We experienced much joy and satisfaction as we served and our hearts were full of gratitude for having had such a privilege.”

LLOYD J. COPE - July 1985 - July 1988, Missouri Independence Mission.

In July, 1985 the Kansas City Times quotes the new president of the Missouri Independence Mission, “There is nothing like doing something for nothing totally because you want to do it and to give. When you thoroughly believe in something, you are motivated and enthusiastic.”

President Cope gave up a thriving dental practice and a dream home in paradise, California to become the new Mission president. He would be the first to say, “I follow hundreds who have sacrificed to serve the Lord.” Sister Cope tells of attending a church meeting in Oakland, California when she mentioned to a Sister sitting beside her that they were trying to sell their home and dental practice before they began their mission. This sister said she had a friend who had a son who might be interested sometime later they received a call that this individual was interested and would come and look over the business and home. Sister Cope relates that they were worried because a storm was forming and they thought it might keep him from keeping his commitment or that it would be more difficult to sell if it was storming.

Prior to his arrival, however, the storm dissipated and the individual purchased their home and dental practice. She says it was like a miracle the way the storm disappeared. The Copes have nine children, four of whom accompanied them to the Mission.

President and Sister Cope both have an abundance of energy. They keep in shape by jogging many miles. He listens to tapes becoming more and more knowledgeable even while doing his running. He is enthusiastic, motivational, disciplined, a good speaker and wonderful teacher. He never wasted time. Both he and Sister Cope have a great love for the missionaries. Sister Cope always accompanies him to the zone conferences and adds her spirituality and humor as well as her talent as a piano player. President Cope has a great knowledge of the Gospel and loves to take the missionaries to visit the historical sites of this Mission and use this as a teaching outing.

In October of 1987, President Cope and two Elders met in a home of an RLDS couple. There were two RLDS Seventies present. They had a gospel discussion for an hour. Toward the end of the discussion, President Cope bore his testimony to them. He told them how his great grandfather, Charles Shumway, was with Joseph Smith and he was at the scene that day when the mantle was passed to Brigham Young. He told about the voice of God coming to them at Council Bluffs and telling Brigham Young to reorganize the Church, about Lorenzo Snow seeing Jesus Christ and how President Cope had talked to President Snow’s living daughter and had confirmed these stories. He continued that he had laid hands on heads with the Prophet of the church and how he had him in his home. This was a powerful testimony to those men.

In October of 1987, President Cope interviewed four children and four adults of the Cato family. Their families had been members of the RLDS Church for several generations. President Cope remarked that this was truly a great family, just exceptional. They were baptized that month. There was one son and his wife

of the family that did not join at this time. President Cope joined with them in fasting and prayer in February, 1988. On March 4, 1988 they and two of their three children were baptized. One was not baptismal age. President Cope writes that it was a beautiful baptism. Dennis Cato's brother and wife, Jerry and Julie sang a song. What a beautiful family. Another brother, John, spoke and his father confirmed his wife, Sondra. The Saints in this area are strengthened by the membership of this wonderful family.

President Cope bears testimony that he can't remember when he didn't have a testimony of the Gospel. He is a witness to the power of the Priesthood and to the power of prayer. He says, "It has been my desire to magnify my callings in the Church and to do all that I can to further the work of the Lord."

"WHEN YOU'VE SEEN ONE MISSIONARY YOU'VE SEEN THEM ALL"

(a quote from one of President Flake's children)

MISSOURI INDEPENDENCE MISSION HISTORY

Indian Territory Mission - 1830-1898

1830-1831 - Six months after the organization of the Church, April 6, 1830, Oliver Cowdery, Parley P. Pratt, Peter Whitmer, Jun. and Richard Ziba Peterson were called by special revelation (D&C 32) on a mission to preach to the Lamanites. (Oct. 30, 1830). They arrived in Independence, Missouri, the early part of 1831. Soon after they crossed the border, into that part of the country now included in the State of Kansas, then included in Indian Territory, where they opened up a mission among the Delaware Indians. This mission prospered well but the Indian Agent compelled the missionaries to cease their labors among the natives and so that ended the first Indian Mission of the Church.

1847 - When the migration of the Saints to the Rocky Mountains commenced in 1847, Bishop George Miller, refusing to obey counsel, did not go to Utah, but concluded to visit his son John F. Miller in Texas. He was accompanied by Joseph Kilting and Richard Hewitt, who had come to Winter Quarters to work with the Bishop on some building contracts. These brethren accompanied Bishop Miller on his journey but learning that mechanics were needed in the Cherokee Nation, the three men concluded to go there and arrived at Talequah, the capital of the Cherokee Nation, July 9, 1847. They obtained work immediately and Bishop Miller also commenced to hold meetings in his own home at first and later in the courthouse at Talequah. This aroused the jealousy of the sectarian missionaries who tried to make trouble for him. Bishop Miller, with his family, left Talequah in December, 1847, leaving Kilting and Hewitt there to finish his contracts.

(In April, 1930, a letter was received from an associate of the Historical Society of Oklahoma, stating that three brick houses, built by "Mormons" in the 1840s were still standing in Talequah and asked for information as to the builders).

1855-1860 - At a conference held in Salt Lake City, April 8, 1855, a number of missionaries were called to go on a mission in the United States and in foreign lands. Among the number were Henry W. Miller, Robert Petty, Washington W. Cook, John A. Richards and William A. Richey. With other missionaries, these Elders left Salt Lake City May 7, 1855 and after having crossed the mountains and plains, arrived at St. Louis, Missouri June 26, 1855. Being appointed to labor among the Indians in Indian Territory, they left St. Louis shortly afterwards for their field of labor. Several missionaries labored in Indian Territory during the period of 1855-60 among the Cherokee and Creek Indians. According to President Samuel O. Bennion's record, they worked diligently and successfully, baptizing a

number and organizing several small branches of the church. By 1860, all the Elders but one returned home. Elder John A. Richards stayed on his own accord in the Cherokee Nation.

1877 - In March, 1877 Matthew W. Dalton was called with John Hubbard as missionaries in the Indian Territory Mission. They were called to teach the Kiowa Nation of Indians. President Brigham Young had asked Brother Robert Lake to accompany them. In their labors they encountered considerable opposition from narrow minded sectarians and under trappers who had something to do with Indian affairs. It seemed for a time, because of this, that nothing would be accomplished. However, in this extremity, Brother Dalton appealed to Commander McKenzie, the military chief of the Indian Reservations. In response, the general commander told the brethren to go ahead with their work and generously gave them permission to use the government school houses, reading rooms and buildings to hold their meetings in. Thus encouraged, they labored with zeal and ability, but it was the first attempt among the Indians, in that neighborhood, and the adversary of souls struggled hard against them. They were successful, however, in allaying much prejudice, and baptized an Indian Chief, who represented his Nation at Washington, D. C. before the Indian Committee there. He was a very intelligent man, and they rejoiced with him in the Gospel.

In the course of their travels they labored among the Creek, the Cherokee and the Kiowa tribes. Elder Dalton was released from his mission on October 25, 1877. On September 12, 1877, Elder Hubbard died at the Wichita Reservation, Indian Territory. He was buried in the Indian Territory.

June 2, 1877 - As an interesting item, showing the loving spirit and interest manifested by President Brigham Young for the Elders of Israel in all their missionary activities, also his ardent love for TRUTH, and his most earnest desire for its extension in the earth, among men, whether of white or "dark" skin, we insert in this place a copy of a letter from the Presidency addressed to Elder John Hubbard, but which from its contents, shows it was a joint letter to both Elders Dalton and Hubbard:
Salt Lake City, U.T. June 9, 1877. Elder John Hubbard, Muskogee, Indian Territory,

Dear Brother: We have not received any communications from yourself or Brother Dalton, since you left to fill your mission to the people of the Kiowa Nation. The great interest we take in the success of your labors prompts us to inquire with regard thereto.

Indirectly we have heard through Brother Dimick B. Huntington that after arriving in the Indian Territory, yourself, Brother Dalton and Brother Lake was separated, and commenced your ministrations in different districts.

The cause for this separation we have not learned, doubtless you had good reasons for taking these steps, or you would not have done so and we should be pleased to learn them. When you left here we understood that you would proceed directly to the tribes of the Kiowa Indians, and find out from them whether or not they had sent a messenger, as Brother Lake asserted, to learn from us, the principles of the Gospel, and if they had done so, you would instruct them therein. This appears to have been lost sight of, as you have tarried by the way and are ministering in the Creek and Cherokee reservations. We should like the truth of Brother Lake's story ascertained if no great obstacles intervene, for if the hearts of his people are prepared for the Gospel we want to have it carried to them.

In your last letter to Brother Huntington you insert a copy of the answer you received from Hon. Chas. Thompson, principal chief of the Cherokee Nation. We have written to this gentleman, reminding him of the deep interest we feel in the welfare of the Lamanites and assuring him that your mission was one of peace and good will to his people. We also told him we would get you to present him with a Book of Mormon with our respects and if he would read it prayerfully that the spirit of the Lord should burn in his bosom, witnessing to him that it was of a truth the records of his fathers. A copy of the Book

of Mormon we mail with this and if you will be kind enough to call on Mr. Thompson and present it to him at your earliest opportunity.

In 1857 an Elder named Anthony F. Navarre was sent on a mission to the Pottawatomies. Since that time he has been with the Indian tribes, but attending but little to the duties of his calling. He has lately written, stating that he has met Brother Dalton, and is anxious to again buckle on the armor of righteousness. In our answer to his letter, we have advised him to renew his covenants at the water of baptism, and then labor under the direction of Brother Dalton and yourself as the wisdom of the spirit of the Lord shall inspire.

The present year is one that thus far has been unparalleled in the history of the Church of Jesus Christ of Latter-day Saints. In fact, as far as I am acquainted with the records of the church of God in the various dispensations of His providence, I do not know of its parallel since the days of Adam, the great Father of us all. Within a period of less than six months, one Temple has been completed and dedicated, and the site for two other consecrated to the Lord our God, and the work of construction commenced thereon, whilst another (the one in this city) is being pushed forward with greater zeal and energy than has before been manifested since its commencement. These are facts that have a weight in the history of the world and if we Saints do not altogether appreciate the full importance of the work, the adversary of our souls most certainly does. From a few days before the final dedication of the St. George Temple to the present the powers of evil have been raging, and by bloody tales of a Mormon uprising, rebellion, etc., seek our dispersion and destruction. As the Spirit of the Lord is gradually withdrawn from the people, so do they become more prone to believe a lie. The fallen spirits that are ever tempting mankind as they increase in power over the hearts of the children of disobedience incline our portion of the human family to frame and fashion, falsehood against the people of God, and incline the rest of the world to believe it. And thus, without cause or reason the accusations against the Saint's are so readily received and so persistently adhered to. Were we so inclined we might spend all our time replying to their slanders. Such we claim is not our work. It is our calling to keep God's commandments, our highest privilege to put our trust in Him. We know that this is His work, we know that He rules in Heaven and on earth, and that He holds the destinies of the children of men in His hands. Knowing this, cannot we leave our defense with Him? What we can do in the way of justifying ourselves will amount to little by the side of the power of the Almighty when He undertakes the vindication of His people. Like throwing pearls before swine, when we proclaim our innocence, they cast aside our words and turn upon us to rend us again. For this reason the Elders of the church are advised to debate but little, to argue but little, but present the Truth before the children of men, the simple truth as it is in Christ Jesus, and let the Spirit of God do the arguing in those hearts that are honest enough to receive His whisperings. As we progress, we must expect persecution, but the nearer we live to the Lord the less it will harm us, for Satan will have the less hold on us. And the less power to vex or divide us. Already, we notice indications that the sober second thought of the honest in heart is coming to our aid, and the bugaboo, blood and thunder sensations telegraphed from this city are not finding that acceptance with the thoughtful that the framers thereof hoped for. But we must expect a bitter and continued warfare from those in our midst who so cordially hate the truth and make lies their refuge. It is written: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in Heaven." And we cannot expect to be any exceptions to this rule. As the Saints therefore are showing renewed zeal in the furtherance of God's purposes, so we may expect more falsehoods, fresh sensations, renewed judicial persecution and continued legal robbery, but these will fail, as fail they ever will to quench our love for righteousness, or shake our trust in God.

We are more perfectly organizing the various Stakes of Zion, appointing a president and counselors in each. This will be the work of the Twelve Apostles during the present summer, assisted, as far as their other duties will permit, by the First Presidency.

The season has been a remarkably fine one for the small grain. Copious showers have fallen up to the present time, and the outlook for a bounteous harvest was never more favorable. In the north the locusts are doing some damage, but we hope their ravages will be confined to a small section.

With kindest regards to yourself and Brother Dalton, and with constant prayers for the success of your mission, that you may be the instruments in the hand of God of doing much good,

I remain, Your brother in the Gospel, BRIGHAM YOUNG

1883-1884 - On the 11th of April, 1883 Elder Matthew W. Dalton was called to his third mission among the Lamanites. He was called to assist Apostle George Teasdale upon a mission amongst the Cherokees in the Indian Territory. At this time, all the Territory now covered by the State of Oklahoma, was then termed "Indian Territory." Indian Territory was used to describe a large area set apart as the abode of the tribal Indians known as the Cherokee, Chickasaw, Choctaw, Creek and Seminoles, often referred to as the "Five Civilized Tribes." This reservation or Indian Territory was incorporated in the present State of Oklahoma in the year 1907.

The special mission of Apostle George Teasdale and Elder Dalton was to open the Gospel to the Cherokee Tribe, and preach to them the way of salvation. They made their headquarters at the home of Mrs. Anne E. Brown at Fort Gibson. In school houses, and in the Cherokee Hospital they held meetings and enjoyed much freedom of the Spirit in declaring their message of truth.

In a short time, however, their landlady, Mrs. Brown, had been wrought up against them by sectarian prejudice. She invited them to take their valises and their leave at the same time and not return to her abode, as she had no room for "Mormons." Of course, they complied, but the incident recalled a old dream Brother Dalton had a few days before, which at the time he could not interpret, but which was now obviously plain. He dreamed he saw an animal with the body of a cow, and the head of a woman and the face was the face of Mrs. Brown. He thought the animal was in pain and groaning to be delivered. Now the dream was quite plain, for was not this good lady anxious to be delivered from the company and presence of despised "Mormon Missionaries?"

During this time, Apostle Teasdale composed and wrote several Gospel Tracts for translation and circulation among the Indians. Among them the tract entitled "The Restoration of the Gospel" and an address to the Cherokee Nation, also a tract entitled "What Is the Gospel." Some of this was done under great difficulty, much of it, when suffering under great bodily pain and distress, caused by a severe affliction of boils upon his body, like unto Job of old.

As showing how Elders Dalton and Apostle Teasdale were led in their missionary work, the following instance will show, "Upon one occasion, after laboring long, but apparently without results in a certain district, Brother Dalton, in the night season, received the following dream. He saw, over the Arkansas River, the figure of a large, fine looking Indian who waved his hands to him repeatedly and called out loudly to him "Come over here; come over the river and help us." The vision was plain and vivid. He told it to his companion, with the result, that they decided to cross the river and labor on the other side. Here to their great joy, they found many Indians waiting and ready to receive the Gospel message, which proves, that all the Elders are entitled to receive divine direction and inspiration to guide them in their efforts among the children of men, if they only put faith and trust in their Heavenly Father and lead humble, prayerful lives.

In September of 1883, Brother Teasdale was called to another field of labor and Elder Joseph Felt was sent to assist Elder Dalton in the mission. For the remainder of 1883 and up to April, 1884, Brother Dalton and Elder Felt labored faithfully together among the Cherokee tribe, traveling, preaching and ministering the Gospel as they were led by the Spirit of the Lord.

1885-1897 - In 1885 other Elders were called to the Indian Territory Mission. In January of this year, Andrew Kimball and James G. West were called to labor in the Indian Territory Mission with Elder Kimball as President of that mission.

In the winter of 1885, Elders Kimball and West arrived in the Cherokee Nation and went to work. From this date starts the permanent commencement of this Mission. Elder Kimball's companion returned in the fall of the same year because of sickness, and though Elder Kimball was not well himself, he remained alone, blessed in his perseverance. In the winter of 1886, he was joined by other Elders. Elder Kimball was in the field some 27 months, more than double as long as any preceding Elder. One year to twenty months has been the average lately (1886), about nine months the average previously. Each summer witnessed the prevalence of chills and fever, that very distressing and enervating illness so common in southern climates.

He writes in 1893 that long years of tradition combined with sectarian influences and other incidents will take years of labor and teachings to overcome the Lamanites lack of confidence in the white man. I believe the day will come when the Cherokees will be used with profitable results in taking the Plan of Salvation to their fellow Lamanites of other lands. As to other Nations, we feel we are making rapid progress. President Kimball remained as Mission President of the Indian Territory until April, 1897 when he returned to his home in Idaho.

September 7, 1895 - Elder Andrew Kimball wrote the following:

Early in March last, the States of Kansas and Arkansas were added to the Indian Territory Mission. Soon after Elders D. A. Coolbear (of Morgan) and Alma H. Davis (of Salt Lake), then laboring in the Cherokee Conference, were directed to remove their headquarters to St. John, Kansas. On their arrival they found a branch of a few members, and many friends, but no place in which to hold religious service. As a readiness was expressed to build a meeting house, provided a suitable site could be obtained, an enterprising citizen, A. C. Glasscock, Esq., offered a fine city lot on condition that it be accepted and used for the erection of a Latter-day Saint meeting house. An unoccupied meeting house worth about \$1,500, then in the hands of a loan company, was procured for a reasonable consideration, and then moved upon the church lot. Elders J. C. Lyon and Heber C. Anderson had in the meantime arrived from Indian Territory and assisted in removing, fitting up and repairing the house. Elder Lyon's experience as a plasterer came in very timely and the practical genius of our artesian missionaries is exemplified in the completion of a commodious house of worship. A part of the necessary funds for its purchase and fitting up was furnished from headquarters in Zion, and part from liberal-hearted citizens here. The dimensions of the building are 28 X 44½ feet, with 18-foot ceiling, surmounted with a tower 70 feet high, in which is a bell weighing 525 pounds. The church lot, 120 X 180 feet, is in the center of the town, about five rods from Main Street.

The building is furnished with comfortable chairs, and will accommodate over 200 people. The building is well painted inside and out in white. Elder Lyon did the plastering, which is a credit to the building, and Elder Coolbear carried the hod, while Elders Davis and Anderson did the painting. The contract for moving the building was given for \$100. The Elders reduced the net cost, however, to \$40 by assisting in the work.

On the 3rd and 4th of September, President Edward Stevenson, of the First Presidency of Seventies, and his wife, Elder Andrew Kimball, president of the Indian Territory Mission and his wife and family, Mrs. J. C. Lyon, and a little band of missionaries, left Salt Lake City for this place to attend the dedication of the meeting house, which was to take place on the 8th, at a general conference of the Mission. The Salt Lake people were joined on the way, as they neared their destination by the missionaries from the Indian Territory, Elders Arthur H. Wallace, Alvin A. Beesley, Phil H. Margetts and William D. Bowring, and later by Elders Byron D. Nebeker, John H. Vincent, Henry Kirkman and others. When all had arrived at St. John, there were 26 Utah Elders, Sisters Stevenson, Kimball and Lyon and two children of President Kimball. As 10 A. M. Sunday, September 8, a meeting was called and a Sunday School was organized.

At 2 P. M. the house was not only filled inside, but the doorway and vestibule was crowded, and carriages drawn up to all the windows and filled with eager spectators, and all the space about the building that was within hearing distance was occupied. Elder Beesley led the spirited singing, which was done by the Elders and Sisters from Zion. The opening prayer was offered by Elder Lyon, and President Coolbear, of the Kansas Conference, made the address of welcome, and explained the situation, and thanked all who had contributed to the purchase of and completion of the building, and the gift of the ground it occupies. Elders Beesley and Nebeker then rendered an instrumental duet on the guitar and mandolin, after which the dedicatory prayer was offered by President Andrew Kimball. The hymn, "O My Father," was beautifully rendered by a quintette of Elders. President Stevenson then addressed the congregation, waxing eloquent in testimony and proofs of the divinity of the restored Gospel of Jesus Christ.

President Kimball followed in an appropriate address: he believed that the "horseshoe" bend in the progress of the work of God had been made, and that this was the commencement of a great work in that region of country. The closing prayer was offered by Elder Alma H. Davis. In the evening President Stevenson delivered an interesting lecture on "Early Church History," illustrated, which was very much enjoyed by the whole community.

March 6, 1896 - Clipping from paper, not identified:

The Indian Mission now embraces the states of Arkansas and Kansas and Oklahoma and Indian Territories, with headquarters at St. John, Kansas. There are at present twenty-six Utah Elders laboring there and more soon to come.

Elder Lyon spent four months of the early part of his mission in teaching a school of Indian pupils at Massey Settlement, I. T., visiting among the parents of the children between school hours. He afterwards assisted Elders Heber C. Anderson, D. W. Coolbear and Alma Davis and Mrs. George Breckinridge in moving, painting and plastering the St. Johns meeting house, the finest in the town. Meetings there are well attended by prominent citizens, and the Sunday School is well supported.

Very little progress is made among the descendants of the Indians — indifference to religion seems to characterize the whole people more or less.

January 1, 1897 - Article in the St. John paper written by President Andrew Kimball:

St. John, Kansas is still the scene of lively interest in Gospel matters. A good work is being done here. Of Friday nights our Elders conduct a Mutual Improvement association, composed of both sexes, where at least one hundred participate.

Our exercises are taken from our Mutual Improvement manual. At present we are handling the subjects of the Gospel, the New Testament subjects, Church history and civil government. In our program for tonight, the Hon. T. W. Mosley, of the firm of Mosley and Dixon, attorneys, is to handle the last names subject. St. John's stationary store keeper, Mr. Lamoreux, is editor of our "Golden Sunset" monthly journal, to be read tonight, and we anticipate an able paper. Our Sunday school with an average of forty, is what might be called a success in every particular, and our Sunday evening meetings entertain and instruct from twenty-five to one hundred. I wish to say, this constitutes the best element of the community. Our choir, directed by Elder Samuel Kirkman, far exceeds anything else in this place, and even the surrounding country. At 12 o'clock last night various church bells, including ours tolled forth and announced the glad New Year.

January 1, 1897 - On this date the State of Texas was transferred from the Southern State Mission to become part of the Indian Territory Mission.

The chief cause of the transfer is discovered in the close geographical relationship Texas bears to the Indian Territory Mission. The propriety of the transfer was talked over some months ago by President Kimball, who, however did not urge the matter until Texas could present a more favorable missionary record,

for, at that time, the Elders were making little or no progress, for not only were they almost continually sick with the malarial fever and chills, but the hearts of the people seemed impenetrable to truth.

At one time every Elder in that Conference was sick and during the year, but one baptism was performed. The Elders were gritty, aggressive, faithful, but well nigh discouraged.

In July of 1896 a solemn fast was called by President Elias Kimball to be observed on the 19th inst., by all the Elders of the Mission, who were asked to pray to the Lord in behalf of our dying sister "Texas." This resulted in an immediate change for the better. The Elders began to improve in health, while their efforts have bore good fruit and today the Texas Conference, in many respects, leads the Mission. (Historical Record, 3491, p. 367-8)

January 15, 1897 - Elder Andrew Kimball reports going to Arkansas from our pleasant temporary home at St. John and stopping at Kansas City, St. Louis and Chicago. So the Mission Headquarters was still at St. John in that year.

April 1897 - After presiding over the Indian Territory Mission twelve years (from 1885 to 1897) President Andrew Kimball, being honorably released, returned to his home in Idaho in April, 1897. He was succeeded in the presidency of the Mission by Elder William T. Jack.

April 15, 1897 - Thursday, April 15, Elder Wm. T. Jack, who had been appointed to succeed President Andrew Kimball as president of the Indian Territory Mission arrived at St. John, accompanied by eight Elders from Zion.

The states of Texas, Arkansas and Kansas had been added to the mission and arrangements made for the president to devote his entire time to the duties thereof. The arrival of eight Elders increased the force of missionaries from Zion to 69 laboring in five conferences, one in each of the states and territories of the Mission. With characteristic energy, Elder Jack entered upon his duties.

Southwestern States Mission - March, 1898 to April, 1904

The Southwestern States Mission when organized was simply a continuation of the Indian Territory Mission, the name being changed by the First Presidency of the Church in March, 1898.

In 1830, when the first Latter-Day Saint missionaries to the Lamanites were called, Indian Territory included all that part of the United States lying west of the Missouri River. This area was diminished from time to time by the organization of various states and territories, so that in 1900 it had an area of only 25,000 square miles. For many years the Indian Territory Mission included no other State or Territory, but that section of country located within the national boundaries of Indian Territory, but in 1894 in Territory of Oklahoma was added to the Indian Territory Mission. In 1895 a further addition was made when the states of Kansas and Arkansas were added, and in 1897 a still further addition was made when the State of Texas was included within the mission limits. After this it will be seen that the title of Indian Territory Mission was not sufficiently comprehensive, hence the change of name.

President William T. Jack was continued in his position after the change of name and thus became the first president of the Southwestern States Mission.

May 30, 1898 - Elder William T. Jack, president of the Southwestern State Mission, returned to St. John, Kansas, after an absence of six weeks. He was looking and feeling well, "and brings a very flattering report of the condition of affairs in the mission. Elder Jack visited all the Elders now laboring in his field except those in this conference, who will meet at St. John in semi-annual conference, June 3rd, 4th and 5th. New districts were established at Houston, Texas, and Topeka, Kansas. Three branches of the Church were organized, and three Sunday Schools started, one each at Dollsburg, Chickasaw Nation; Lane, Hunt County,

Texas; and at Bradford, White County, Arkansas, where the first Saints' meeting house in the state of Arkansas has just been completed. Forty-five baptisms have occurred in the six weeks, with prospects for more right along.

Elder Jack says, "Prospects are brighter than ever before. Prejudice is giving place to careful investigation of the doctrine taught by the Saints, and many people who in the past were ignorant of our faith and purposes, are now comparing Mormonism with the doctrines of the New Testament, with favorable results."

(Journal History, May 30, p. 10)

January 1, 1899 In the month of January the first number of "Truth's Reflex" was issued by President William T. Jack at St. John, Kansas. This paper was an eight page (quarto size) periodical with four columns to a page, the reading matter occupying a space 9 by 11 inches. Each number contained the Articles of Faith, a list of the standard church works, articles by prominent Latter-day Saint officials and also excerpts from renowned and inspirational writers throughout the world. Only seventeen numbers of "Truth's Reflex" were issued, namely, Volume 1, containing 12 numbers (January to December, 1899) and Volume 2, containing five numbers (January to May, 1900) These contained a total of 136 pages of closely written printed matter. Subscription price: twenty-five cents per year.

January 25, 1899 - Sister Belle Taylor Copening, wife of Elder Frank L. Copening, chief clerk in the mission office at St. John, left for her home in Utah. She was among the first lady missionaries in the mission and arrived at St. John, Kansas April 15, 1898. In company with Sister Ida M. Breckenridge, she had labored with great fidelity tracting from house to house and was remarkably successful in holding Gospel conversations. Her influence locally in the mission branches had been very great and much appreciated.

(Truth's Reflex Vol. 1, No. 2, page 4)

March 18, 1900 - On this and the following day a conference of the East Kansas Conference was held at Avoca, Jackson County, Kansas, attended by Apostle Matthias F. Cowley, Mission President William T. Jack, and all the traveling Elders in the conference with the exception of Elder Ephraim C. Winn, who was detained on account of sickness. Apostle Cowley, with other Elders, toured the Southwestern States Mission at this time.

May 5, 1900 - President William T. Jack, who had presided over the Mission for three years, being honorably released, left St. John, Kansas, the headquarters of the Mission, for his home in Salt Lake City, Utah. The night before his departure the Saints of St. John gave him a delightful reception at the Church and Elder James G. Duffin, who had been appointed to succeed Elder Jack as president of the Southwestern States Mission, presented the retiring officer with a beautiful gold watch and chain as a token of esteem from the Elders. (Truth's Reflex Vol. 2, No. 5, page 4.)

October 4, 1900 - In October 4, 1900 the States of Missouri and Louisiana were added to the Mission, the former being taken from the Northern States Mission and the latter from the Southern States Mission. After the addition of the above named states, the Mission embraced the States of Kansas, Missouri, Oklahoma (including Indian Territory), Arkansas, Texas and Louisiana.

December 26, 1900 - During December, 1900, the Mission headquarters were removed from St. John, Kansas, to Kansas City, Missouri and located at 1421 Locust St. It was afterwards removed to 1405 Locust St. into a more commodious building.

December 31, 1900 - At the close of the century, Elder James G. Duffin presided over the Southwestern States Mission which still included within its boundaries Indian Territory and the Territory of Oklahoma and the states of Kansas, Texas, Arkansas, Missouri and Louisiana.

February 3, 1901 - When the Mission office was moved to Kansas City, Missouri, from St. John, Kansas, December 26, 1900, the members of the Church were found to be in a condition of dis-union, with much ill-feeling among them.

On this date they met with the presidency of the mission at the Mission office. Prayer was held, the songs of Zion were sung, and the principle of forgiveness explained. The Spirit of the Lord rested upon those present and mutual acknowledgments were made and forgiveness asked, and the members left the meeting with a much better feeling. (Hist. Record A:39)

October 1901 - When President Duffin went to Salt Lake City to attend General Conference of the Church, he again presented the matter of printing a ten thousand edition of the Book of Mormon to President Snow. He was again favorably received, but owing to his (Pres. Snow's) death one week later, no action was taken.

October 30, 1901 - President Duffin was authorized by the First Presidency to have a ten thousand edition of the Book of Mormon printed at Kansas City on condition that \$1,000 be furnished by the Mission, and the balance by the Church according to the proposition submitted to President Snow.

April 23, 1902 - At a meeting of the First Presidency of the Church with the Mission Presidents, in Salt Lake City, Utah, President Duffin proposed that 1,000 pamphlets, two lectures by Apostle James E. Talmage, treating on the divine authenticity of the Book of Mormon, be printed, and one pamphlet be printed, and one pamphlet be sent out with each Book of Mormon disposed of, the Mission to bear half the expense and the Church the other half.

The proposition was accepted by the Presidency, with the exception that the total amount for the printing was appropriated by the Presidency of the Church from the Tithing Fund. It was also decided that the Books of Mormon at Kansas City, belonging to the Church, should be donated to the several missions in the United States. (Hist. Record A:54)

September 23, 1902 - The first lot of the "The Mormon People" tract by Elder James G. Duffin was received from the printers. (History Record A:67,68)

May 3, 1903 - President Joseph F. Smith, Anthon H. Lund, Apostles John Henry Smith and Reed Smoot and wives, President L. W. Shurtliff, Dan Spencer, and a number of others who had been to St. Louis to attend the dedication ceremonies of the Louisiana Purchase Exposition, held April 30th, stopped off at Kansas City, on their way home and were escorted to Independence, Missouri by President James G. Duffin, where they went to the Temple Lot, Reorganized and Hedrickite churches, and also visited several other points of interest in the city. Returning to Kansas City about 1 o'clock P.M. services were held at 1421 Locust St. in the Mission building.

The speakers in the order named were President Anthon H. Lund, Apostles John Henry Smith and Reed Smoot, President L. W. Shurtliff, Dan Spencer and President Joseph F. Smith. The speakers were full of the Spirit of the Lord and those present felt blessed by their words of instruction and encouragement. President Smith and company were invited by a prominent banker of the city to dine at the Hotel Baltimore at 3:30 PM, and at 7:30 PM they took train over the Union Pacific for Utah. (Hist. Record A:79)

October 21, 1903 - It having come to the attention of the First Presidency of the Church that a tract of nearly 26 acres of land, in Independence, Missouri, belonging to Maggie C. Swope, a portion of which formerly belonged to the Temple property, purchased by Edward Partridge in 1831, was now offered for sale. The matter was placed in the hands of President Duffin to investigate and purchase for the Church.

December 4, 1903 - Owing to the fact that St. Louis was retained in the Northern States Mission, when Missouri was transferred to the Southwestern States Mission, the work in that city had been neglected for more than two years. During the summer of this year (1903) St. Louis was transferred to this Mission.

December 12, 1903 - On this day, President James G. Duffin leased, for a term of two years, the large brick building at 1405 Locust St., Kansas City, from J. Martin Jones, of El Paso, Texas, for the sum of \$600 per year, payments to be made semi-annually, Jan. 1st and July 1st.

January 2, 1904 - On this day, Mission headquarters were moved from 1420 Locust St. to the new quarters, 1405 Locust St., Kansas City, Missouri.

March 6, 1904 - On this and the preceding day the Oklahoma Conference was held at Gowen, Indian Territory. Owing to business in connection with the purchase of the property at Independence for the Church, President Duffin could not attend this conference. Elder Gilbert Thatcher was appointed to represent the presidency of the Mission at the conference. (Hist. Record A:93)

February 4, 1904 - The following was published in the *Millennial Star* of this date: The headquarters of the Southwestern States Mission is now located at No. 1405 Locust St., Kansas City, Mo., where President James G. Duffin and his corps of assistants are comfortably situated in a fine new building. This Mission is progressing very well. Baptisms for the year 1903 were largely in excess of those for the previous year, and an increase of about twenty percent in the tithing receipts is also reported. (Mill. Star. 66:75)

March 17, 1904 - The following brief history of the Southwestern States Mission was published in the *Millennial Star*:

HISTORY OF THE SOUTHWESTERN STATES MISSION

By President James G. Duffin

The Southwestern States Mission, with headquarters at 1405 Locust St., Kansas City, Mo., is one of the seven missions organized in the United States, under the authority of God, for the dissemination of the principles of the Gospel of Jesus Christ. From the small beginning of a few Elders under the presidency of Elder George Teasdale, of the quorum of the Twelve Apostles, laboring in Indian Territory, it has grown under successive presidents until it now has a force of one hundred and twenty missionaries and embraces the states of Kansas, Missouri, Arkansas, Texas, Louisiana, Indian and Oklahoma Territories, an area of country covering one-sixth of the United States with a population of between twelve and fourteen millions of people.

Within the borders of this Mission, every variety of climate soil and vegetable growth known to the Mississippi Valley is found. Rice, cotton, sugar, manufactured from sugar cane, all the grains, and every variety of fruit and vegetable are produced in the richest abundance. Texas, alone, produces one-third of the cotton in the United States, and one-fourth of the world's supply; the wheat fields of Kansas yield more than ninety million bushels, Louisiana furnishes nearly a quarter of a billion pounds of sugar annually, and from the extensive forests covering portion of these states, tens of millions of feet of lumber are manufactured annually. Coal, iron, lead and zinc are the principal minerals, and extensive oil fields have been opened in Kansas and Texas. The population of these states is made up largely of people from every state in the Union and from many of the foreign nations. Among such people we should look for our Elders to receive good

treatment. Such, indeed, is the case. Persecution is rare, and, were it not for the Pharisaical venom of so-called ministers of the lowly Nazarene, mob violence would be unknown.

We have endeavored to impress upon our missionaries the importance of making the standard works of the Church - not only the Bible, but the Doctrine and Covenants, Book of Mormon, and Pearl of Great Price - the foundation of their studies and of using them freely in their teaching, both public and private.

Ninety percent of the Elders in this Mission labor without "purse or scrip." Traveling in this way they get among the people, eat at their tables, converse with them upon the Gospel, sing the songs of Zion at their firesides, pray with their families and leave with them books and tracts treating upon the principles of eternal life.

In a small way we are beginning to organize colonies in two of the states of the Mission, the largest of which is at Kelsey, Upshur county, Texas. Here, in November, 1902, the location for a town site of thirty-six lots was decided upon. The next month a surveyor was employed to survey and plat the town according to the plan. Within a few months the original thirty-six lots were purchased by members of the Church, and two additions to the town have been laid out. The Saints have also secured over one thousand two hundred acres of farming and timber lands. The membership of this colony now numbers between two and three hundred souls. They have a good day school with two teachers, and an enrollment of between eighty and ninety pupils, Sunday School, Mutual Improvement Association, and a complete branch organized. Fourteen miles west of Leavenworth, the place from which the Mormon Battalion started on their famous march, another branch has been organized and colony started, with a membership of between fifty and sixty. Their beautiful meeting house was built and paid for with but little assistance outside the branch.

The mission has published, during the past three years, one million and sixty-two thousand tracts, twenty thousand "Voice of Warning," and ten thousand copies of the Book of Mormon. In getting out this large edition of the Book of Mormon the Elders furnished one thousand two hundred dollars toward its publication. (In typing this report, some of it has been left out. It can be read in its entirety in the Millennial Star 66:161)

March 17, 1904 - A contract was made by President James G. Duffin with Maggie C. Swope for the purchase of the tract of land referred to in the history of October, 1903, for the sum of \$25,000. By the terms of the contract twenty-five and 820/1000 (25.820 acres) of land comes into possession of the Church. This is the beginning of the work of purchasing of land for Zion, as commanded in the Revelations given to Joseph Smith the Prophet. (Hist. Record A:94)

1904 - By authorization of the Presidency of the Church the name of the Mission was changed on April 4, 1904, from the Southwestern States Mission to that of the Central States Mission, under which title the Mission History will be continued. No change of boundary took place when the change of name was adopted. Hence the Southwestern States Mission under that name ended its existence when it embraced the states of Kansas, Missouri, Oklahoma (including Indian Territory), Arkansas, Texas and Louisiana. James G. Duffin, who had presided over the Southwestern States Mission since April, 1900, was continued as president of the Mission under its new name "Central States Mission."

September 26, 1904 - The First Presidency in Salt Lake City, Utah, authorized President James G. Duffin to raise means to build a mission building at Independence, Missouri, for the use of the Central States Mission. (Hist. Record A:110)

1904 - In 1904, James G. Duffin, President of the Central States Mission, purchased for the Church 25 acres of land in Independence, Jackson County, Missouri, for \$25,000. About ten or twelve acres of this property belonged to and was formerly a part of the 65 acres originally purchased by Bishop Edward Partridge for the Church in 1831, and which became known as the "Temple Property." The contract for the

purchase and sale of this property was signed by Maggie G. Swope, the owner of the land and James G. Duffin in behalf of the church March 17, 1904. The property was delivered to the Church representative April 14, 1904, and the final transfer made on the same date to President Joseph F. Smith.

A second purchase of land was made October 11, 1905 from Robert D. Wise and wife, 85 feet of Lot 4 in Woodson's subdivision of Lots 93, 130, 151 and 142 of the old town, now the city of Independence for the consideration of \$6,200. The title of this property was taken in the name of James G. Duffin and on June 6, 1907, conveyed to President Joseph F. Smith by James G. Duffin.

February 12, 1906 - Apostle John W. Taylor, John M. Cannon and President James G. Duffin visited the Kelsey Colony in Texas on business. They remained until the 14th.

October 1, 1906 - Elder Samuel O. Bennion, of Taylorsville, Utah, was appointed President of the Central States Mission, succeeding President James G. Duffin, the change to take place as soon as the affairs of the Mission could be gotten in shape to be turned over to Bro. Bennion.

Elder Bennion had been in the Mission since November 12, 1904, and had been a good, faithful Elder in all his work, and he entered upon the duties of his new calling with the confidence and love of his brethren. (History Record A:182)

1907- Early in 1907 the headquarters of the Central States Mission were moved from Kansas City to Independence, Jackson County, Missouri, suitable buildings for the accommodation of the president of the Mission and for holding meetings having been erected. After this change the address of the Mission was 302 So. Pleasanton St. [sic, Pleasant], Independence, Mo. A Church printing office having been established in Independence, a mission periodical entitled "The Liahona" was commenced, the first number being dated April 6, 1907. Only eleven numbers of the periodical under that heading were issued, when it was considered wise on the part of the Church authorities to amalgamate the "Elders' Journal" (then being published in Chattanooga, Tenn). The title of the periodical was changed from "The Liahona" to "The Liahona, the Elders' Journal," under which title it has been continued from 1907 to the present time. It may be added that since 1907 that periodical has been the organ of all the missions in the United States and Canada.

March 1, 1908 - President and Sister Samuel O. Bennion and Apostle David O. McKay and wife left Independence, Mo., for Springfield, Mo., to hold a conference of the Independence Conference. (Hist. Record A:223)

July 23, 1908 - President Bennion, accompanied by Apostles John Henry Smith and Anthony W. Ivins went to San Luis Stake (Colo.) to attend a conference. Elders Smith and Ivins had come to Independence to look over the land under consideration for buying. (Hist. Rec. A:247)

July 29, 1908 - President Bennion, Apostles John Henry Smith and Anthony W. Ivins visited Adam Ondi Ahman, returning to Independence the same day. (Hist. Rec. A:247)

August 1, 1908 - Apostles John Henry Smith and Anthony W. Ivins and President Samuel O. Bennion arrived in Kelsey, Texas, where they held a conference with the Saints, about 350 persons being in attendance. The brethren then left for Dallas, Texas. (Hist. Rec. A:248)

January 20, 1909 - On Wednesday evening, Jan. 20, Elder Andrew Jenson, Assistant Church Historian, arrived in Independence, Mo., on his way to Europe to assume the duties of President of the Scandinavian mission. He was the guest of President Samuel O. Bennion for the next three days and took his departure

for the east on Sat. Jan. 23. While in Independence he collected considerable data relative to persons, places and events that were connected with the early history of the Church in Missouri.

On Friday the 22nd, in company with President Bennion, he made a trip to Caldwell county. On the evening of his arrival at Independence a session of the Mutual Improvement Association was held and he addressed it. His visit and conversation were very much enjoyed by the Elders and Saints, and all join in the prayer that he may have joy and success in his labors. (Liahona, Vol. 6:836 - Hist. Record A:297)

(In looking through material dated 1910 and 1911, we were not able to find anything noteworthy to type. We found just transfers etc. of the Elders reported in the Liahona's. We will type up an incident of the Elders in this time period).

March 26, 1910 - As reported in the Liahona: "Today we met a lady from whom the Elders had rented rooms seven years ago. Their conduct left a lasting impression. She spoke of their humble, Christ-like lives and their devotion to their convictions. She made special mention of their honesty. Someone left a notice on their door one night, telling them to leave town immediately, and as they had no money at the time, on her advice, they went away owing her, but walked from Aurora back to Monett to settle the account as soon as their money came."

The above is from Elders Christensen and Murray, laboring at Monett, Missouri, and is indicative of the influence of right living. (Liahona, Vol. 7:647-648 - Hist. Record B:10-11)

November 9, 1913 - On Sunday, November 9th, we were favored with a visit from Elder Anthony W. Ivins, of the quorum of the Twelve Apostles. Sunday evening Elder Ivins delivered an excellent discourse, which drew from his attentive audience much commendation. (Liahona, vol. 11:414 - Hist. Record B:282)

October 23, 1914 - Edwin D. Cracroft, Woods Cross, Utah; Nettie Rebecca Rose, Weston, Idaho; and Spencer Wooley Kimball, Thatcher, Arizona, arrived in Independence, Mo., to labor as missionaries in the Central States Mission. (Miss. Rec. A:90. Hist. Record B:324. Liahona Vol. 12:350)

November 22, 1914 - The new chapel in Independence, Missouri, was dedicated on this day by President Joseph F. Smith.

Presidents Joseph F. Smith and Charles W. Penrose of the First Presidency, George Albert Smith, Joseph F. Smith, Jr. of the Council of the Twelve, Presiding Bishop Charles W. Nibley and others from the West, several of the Mission Presidents and about one hundred twenty five missionaries laboring in the Central States Mission~ were in attendance. The services were under the direction of President Samuel O. Bennion of the Central States Mission. A spiritual feast was enjoyed by all those present. Many timely remarks were made by the visiting priesthood, in which the importance of the occasion was dwelt upon. (Liahona, Vol.12:363-364)

November 22, 1914 - DEDICATION: The dedication of the New Chapel at Independence, Mo., November 22, 1914, was the most notable gathering of Saints, especially from the standpoint of numbers, in the history of the Church since their expulsion in 1833-34. It marked a new era in the history of the City of Independence of which all her true, substantial, and progressive citizens are proud. They welcome the return of the Saints into their midst, for they recognize in them a class of people who are builders, and who are true to their country and her institutions.

We take this means of expressing our sincere thanks and appreciation to the people of Independence for their attendance at our Conference, and for the many kind expressions of good-will heard upon every hand. We wish here to say that we have no other thought or desire than to assist the people of Independence

or wherever we go, in building up a larger and better community, in developing the land that it may yield in greater abundance, and to increase the standard of all the natural resources with which they are blessed. The people of every community have found the Latter-day Saints to be a most desirable class of citizens, and invitations offering flattering propositions are almost daily made from many civilized sections of the earth for "Mormon" colonies to settle among them, for they recognize in them home-builders and empire-builders. Their experience in dry and irrigation farming, horticulture, stock raising and all useful arts is sought after, and scientific works of some of our "Mormon" scientist are universally used. (Liahona, Vol.12:376-377)

December 2, 1914 - Joseph F. Smith, president of the Mormon Church, spent several hours in Houston Wednesday morning. He was accompanied by his wife, son, daughter, and several officers of the Church and their wives. The party is traveling in a private car and is returning from a trip through the South, where public meetings were held.

They will go to Los Angeles and from there to Salt Lake City.

President Smith and his party left Salt Lake City on November 19 and went to Independence, Mo., where a Mormon Church was dedicated. Public meetings were then held in Memphis, Chattanooga, Jacksonville, Fla., and Atlanta. The party then started homeward, going through Houston on the Texas and New Orleans railway.

July 27, 1915 - We are especially favored in having with us for a few days, President Rey L. Pratt of the Mexican Mission. Elder Pratt is a grandson of Parley P. Pratt, who was connected with early Church history centering around Jackson and other neighboring counties. President Pratt in company with President S. O. Bennion and others visited Liberty, Mo., and viewed the remains of the Old Jail where the Prophet Joseph Smith, together with Parley P. Pratt and others, served sentences unduly imposed upon them. (Liahona, Vol. 13:79)

February 22, 1916 - Elder Spencer W. Kimball succeeded Elder E. Ray Guymon as President of the Missouri Conference.

November 26, 1916 - On this and the preceding day a conference of the Missouri Conference was held in St. Louis, at which time the newly acquired church building was dedicated by Apostle James E. Talmage. The following was published in the "Liahona" of December 12, 1916:

The next conference was at St. Louis, where the newly-acquired church as dedicated, the 26th of November. It is a splendid edifice, located in one of the best residential districts of St. Louis. Elder James E. Talmage, of the Council of the Twelve, attended this conference, offered the dedicatory prayer and spoke in all of the meetings. Four public and three Priesthood meetings were held. This was one of the best conferences ever held in St. Louis and all the Elders as well as the lady missionaries spoke and reported their labors. A large number of investigators and quite a number of baptisms is the result of this summer's campaign in this conference. (Liahona, Vol 14:380-381- Hist.Rec. C:138)

December 6, 1916 - Elder Spencer Woolley Kimball was honorably released to return home. (Miss. Rec. A:90. Hist. Record C:139. Liahona, Vol 14:381)

December 31, 1917 - Following is a part of the summary for the year, 1917, is copied from the Historical Record C:220 by President S. O. Bennion: "In summing up the year's work, I can see a good substantial increase in most lines of missionary work. Our Elders and Sister missionaries have been very earnest in their efforts this year. Notwithstanding the fact that Elders had to register for draft service in the army, June 5, which entailed a great loss of time in waiting for their returns from the local boards, and later

on in the year the questionnaire which the Elders had to fill out and then wait for returns placed them at a disadvantage, yet, the mission work was fairly maintained under these exceptional circumstances.

March 20, 1918 - Elder George A. Smith, of the Council of the Twelve, paid a visit to Independence last week. As President of the International Irrigation Congress, he was in attendance at a meeting of the Board of Governors held in Kansas City, Wednesday, March 20.

Elder Smith attended the Sunday School on the 17th, where he gave an interesting address on the duty and the rewards of Kindness. He was the speaker at the eyeing meeting in the Church, when he dwelt upon the conditions existing in the world today and showed that they were clearly foretold by the Prophet Joseph Smith, under Divine inspiration, three-quarters of a century ago. He also bore a strong testimony of the divinity of the Prophet's mission. At a social meeting on Wed. evening, March 20, arranged by the M.I.A. of the Independence Branch in honor of two of their officers who are now engaged in their country's services. Elder Smith was asked to address the assembly. He spoke upon the patriotism and loyalty of the Latter-day Saints as a people through all their history. He also spoke of Utah's generous response to every call made upon it since the outbreak of the present war, and said the Church of Jesus Christ of Latter-day Saints stood solidly behind the government in its stand for justice and liberty in the world. (Liahona, Vol. 15:634)

May 19, 1918 - The missionaries, Saints and friends who were in attendance at the semi-annual conference of the East Kansas and Independence Conferences had a most enjoyable time on Sunday, May 19, at Independence, Missouri. There were present: Elder Stephen L. Richards, of the Council of the Twelve, and wife, Sister Irene Merrill Richards; Professor E. S. Hinckley and wife, of the State Industrial School, Ogden, Utah; Sister Amy Brown Lyman, Sec. of the Relief Society, and other Utah visitors, who were in attendance at the National Conference of Social Workers in Kansas City; also, President W. D. Kuhre, of the Jordan Stake of Zion; and Colonel Willard Young. President Samuel O. Bennion presided.

Elder Richards spoke of the necessity of the missionaries trying to see from the viewpoint of those among whom they labored. He dwelt upon the different ideals that are entertained by the Latter-day Saints and by those who are members of other churches.

Elder Richards, referring to the world war, spoke of the great sacrifices that must be made by the people of the nation, but said that the result of it all would be for the lasting good of the whole world. No people, he said, had a clearer vision of the great principles involved, or entered more heartily into the great work that remained to be done to bring the war to a successful issue, than the Latter-day Saints. The purposes of the Lord cannot be fulfilled until autocracies and tyranny are overthrown, for not until then can the way be opened up for the Gospel to be preached to all men everywhere. Heretofore the way has been barred in many places; but, as a result of the war, these barriers will be removed and the glad message of the Gospel will have free access to all kindred, tongues and peoples. (Liahona, Vol. 15:775-776, Hist. Record C:256-257)

May 27, 1919 - The branches at Kansas City and Independence, Mo., were privileged to receive a visit from Patriarch George Romney and his son, Elder Heber Romney, of Salt Lake, City, Sunday, May 11.

Patriarch Romney is 88 years of age. It was an inspiration to the assembled Saints and a convincing testimony to the investigators present, to hear this aged veteran in the cause of Truth declare, before God, angels and men, that he had known the great Latter-day Prophet, had listened to his teachings, had practiced them throughout his life, and could testify in all earnestness that Joseph Smith, the founder, under Divine direction, of the Church of Jesus Christ of Latter-day Saints, was and is truly a Prophet of God.

Patriarch Romney spoke of the dark days following the martyrdom of the Prophet and the Patriarch of the Church. He was present, he said, at that eventful meeting at Nauvoo, August 7, 1844, when self-chosen

men sought to lead the Church astray, but when the power and mantle of leadership descended so visibly upon Brigham Young, the President of the Quorum of the Twelve, that every faithful member present, seeking for Divine guidance, received a testimony and assurance beyond all possible question as to the man whom God had chosen to succeed the martyred Prophet in the leadership of the Church.

All who heard the testimony of Patriarch Romney felt to rejoice in the truth and Divinity of the restored Gospel, as well as an increased desire to more fully live up to its glorious principles. May his days be prolonged that many more may yet be privileged to hear the testimony of this valiant servant of the Lord. (Liahona, Vol. 16:1450 - Hist. Record C:316-317)

October 19, 1919 - On Sunday, October 19, President Heber J. Grant paid a visit to Independence, Mo. He was accompanied by Elders George J. Cannon and Frank W. Otterstrom. President Grant, in the course of his remarks, exhorted the missionaries and Saints to be faithful in the discharge of their duties, and emphasized the wisdom of following the counsel of those who had been called to preside over them.

President Grant concluded with a fervent testimony of the divinity of Jesus Christ, the Redeemer of the world. He also testified of the Restoration of the Gospel, by heavenly beings, through the Prophet Joseph Smith, who was truly a prophet, seer, and revelator, as were also Brigham Young and his successors to the present time.

Among those present at the evening meeting were some prominent members of other churches, all of whom seemed to be strongly impressed with the testimony of the President.

(Part of the article in the Liahona, Vol. 17:146-147)

November 16, 1919 - Conference was held in St. Louis, Nov. 15 and 16. President S. O. Bennion presided. On Sunday, the 16th, Elder James E. Talmage, of the Council of the Twelve, addressed the meetings on the principles of the Gospel as revealed to Joseph Smith, the Prophet. (Liahona, Vol. 17:238-239 Hist. Record D:35)

November 23, 1919 - Elder James E. Talmage delivered addresses in the Crystal theater, eighth and Main Streets in Little Rock, Arkansas. President S. O. Bennion was also present. (Article in the Little Rock, Arkansas Gazette of Nov. 24, 1919)

December 14, 1919 - Elder James E. Talmage was at a conference held in the Kansas district held in the A.O.U.W. hall. President S. O. Bennion was also present. (Taken from the Wichita Eagle).

December 17, 1919 - On December 17, two public meetings were held at St. John, Kansas, at which Elder Talmage was the principal speaker. He dwelt on the life of man hereafter as revealed in the scriptures, both ancient and modern. Elder Talmage was very forceful in his description of the duty of man while here in the flesh and showed by argument and scriptural proof that man would be rewarded according to his earthly life. President Bennion adds that Elder Talmage spoke with much power all through the Conference where meetings were held in the Mission. His discourses were as inspiration to all who heard them. Much good was done and there is no doubt that many were led to investigate the Gospel who would not otherwise have done so. President Bennion says the newspapers everywhere treated them with fairness and published notices of the meetings and were desirous in almost every instance to get accounts of the proceedings at the meetings, which they printed with fair comment upon the doctrinal points emphasized by Elder Talmage in his discourses. (Liahona, Vol. 17:239-240 - Hist. Record D:36)

December 31, 1919 - During the year 1919, the mission made rapid strides in the distribution of literature and in the number of baptisms and in tithing received. Our Mission force during the first nine months was lower than it had ever been in the history of the Mission, or at least during my administration as President. We received 190 missionaries during this year, most of them coming out in the last four months.

On account of this large number of missionaries arriving we were forced to send missionaries into the field with little or no experience. These missionaries have shown wonderful faith in the Gospel by going out in the country without purse or scrip practically speaking, and with little or no experience. They have held meetings and tracked as faithfully as men could possibly do under the circumstances. I have been led to conclude that the young men coming from different parts of the Church manifesting the disposition to work that they have, and showing the spirit that they have possessed, leads me to conclude that they are interested in their work and that the youth of Israel is growing better, speaking of them as a whole and not individually. (Part of a report signed by Pres. S. O. Bennion - Hist. Rec. D:33)

January 1, 1920 - We are pleased to report that Elder James E. Talmage, who has been seriously ill, is now on the way to recovery. Elder Talmage, accompanied by President S. O. Bennion, recently made a trip through several of the Conferences of the Central States Mission, during which he delivered many powerful discourses on the principles of the Gospel to crowded gatherings of Saints and investigators. He caught a severe cold, which developed into pneumonia, and he has been under the care of President and Sister Bennion at the Mission Home in Independence, where he is receiving the best medical attention. Elder Talmage is feeling much better and his complete recovery is expected in a short time. (Liahona, Vol. 13:232)

January 6, 1920 - Elder James E. Talmage, accompanied by President S. O. Bennion, attended the regular meeting of the Kansas City, Mo., Branch. (Liahona, Vol. 17:233)

January 21, 1920 - The new Mission Home of the Central States Mission, which was completed a little over two years ago, was dedicated by Elder James E. Talmage, of the Council of the Twelve, on Wednesday, January 21, 1920. President S. O. Bennion spoke of the moving of the headquarters of the Mission to Independence from Kansas City, Mo. which took place in Feb., 1907.

Elder Talmage showed from the Scriptures that the principle of dedication applied not only to holy places such as temples and tabernacles, but also to days and times, -and even the vessels used in connection with sacred ordinances. He concluded by saying that the lives and homes of the Latter-day Saints, with their activities and all they possess, should be dedicated unto the Lord, for the advancement of His righteous purpose in the earth.

November 28, 1920 - On Sunday, November 28, Elder Orson F. Whitney, of the Council of the Twelve, and Elder Winslow F. Smith, President of the Northern States Mission, were visitors in Independence. They addressed the Saints of the Kansas City Branches in the Studio Hall, Kansas City. Elder Whitney, in the course of a powerful address, pointed out the weakness of all the sects of modern Christendom through the absence of Divine revelation. (Part of the message given - Liahona, Vol. 18:225)

December 8, 1920 - President Heber J. Grant, with his secretary, Elder Frank W. Otterstrom, arrived in Independence on December 8, from the West. He had been invited to address the International Farm Congress in Kansas City and to attend a convention of the American Bankers Association in Chicago. On December 16 he will also speak before the Knife and Fork Club of Kansas City, a dinner

club of bankers and business and professional men, said to be the second largest club of its kind in America. (Liahona, Vol.18:244)

December 12, 1920 - Returning from Chicago, President Heber J. Grant reached Independence on Sunday morning, December 12, and attended a combined conference of the Independence and East Kansas Conferences. Elder Richard R. Lyman, of the Council of the Twelve, who with President S. O. Bennion had been visiting the different branches of the Central States Mission, was also in attendance and delivered an address.

Meetings were held in the Independence chapel at 10 AM, 2 PM, and 7 PM. Additional seating accommodations having to be provided at all sessions of the conference. President Bennion presided.

At the morning session, President Grant showed the weakness and absurdity of the current sectarian teaching that eternal salvation can be secured by belief alone. He dwelt of the necessity of obeying the commandments of God and of living clean and honorable lives. He referred with satisfaction to the changing opinion of the world as to the character of the "Mormon" people, now that the fruits of their religion can be rightly estimated. At the afternoon session, Elder Richard R. Lyman read from some of the revelations of the Lord to the Prophet Joseph Smith and pointed out their truth and beauty.

President talked about missionary work of the Church and related the story of the First vision. He closed with a convincing testimony of the divinity of the mission of the Prophet Joseph Smith and of the restoration of the Gospel to the earth by heavenly beings in the opening years of the last century. A delightful spirit prevailed at all the sessions of the conference. (Lianona Vol.18:244-245)

December 31, 1920 - We have built a fine church at Wichita, Kansas. The people of St. John Conference donated about \$3000. One man gave \$1000. The church was built by the missionaries. The Elders who worked on the church either held a street or cottage meeting nearly every night, and the number of meetings held by the Elders who assisted in building the church, more than equaled the average number held by the rest of the Elders in the Conference outside of Wichita.

We feel that this has been a banner year for the work of the Lord in the Central States Mission. Our missionaries, both male and female, with very few exceptions, are very much interested in their work, and I am sure that when they return home, Zion will be strengthened by their presence. Some have spent more money than we have wanted them to, while others have filled their missions with very little expense. The average cost has been about \$38.

I feel that the visit of Dr. Talmage in the last few months of 1919 and Brother Richard R. Lyman's visit during 1920 has strengthened the Elders and members of the Church very much in their faith. (Central States Mission report from Pres. S. O. Bennion - in part - Historical Record D:100)

December 31, 1920 - The Central States Mission embraces the states of Missouri, Kansas, Oklahoma, Texas, Louisiana and Arkansas. It is divided into eleven conferences.

The Mission headquarters are in Independence, Missouri where the Church owns real estate, 45 acres, on which there are the four buildings constituting the Mission headquarters, namely: A church with a fine auditorium accommodating 400, and 7 other rooms used for the Mission office and Elders rooms, besides a kitchen, amusement hall, baptismal font and furnace room, etc. in the basement. It was built in 1914.; Mission Home, a two-story brick veneer, with a basement, 15 rooms, cost about \$22,000, including the land, built in 1917; Printing Plant, a one story building of brick and glass 60X80 feet, erected in 1915 at a cost of \$10,000. It contains a modern printing establishment which during the year 1920 did business amounting to \$100,000.; Editors home, a two-story frame building which stands west of the Liahona printing plant. Beside these there are six residences which are rented by private individuals, 5 of which are located on the original Church property of 63 acres, dating back to 1831.

(From notes of Andrew Jensen. Copied by Edyth J. Romney July 6, 1953)

February 13, 1921 - Elder Andrew Jenson, assistant Church Historian, arrived at the headquarters of the Central States Mission, Independence, Missouri February 13, 1921 on a special mission to the United States in the interest of Church history.

April 29, 1921 - Elder Melvin J. Ballard, of the Council of the Twelve, paid a brief visit to Independence April 29, 1921. He was returning from a visit to the Southern States Mission in Atlanta, Georgia. (Liahona, Vol. 18:426)

November 20, 1921 - Apostle James E. Talmage and President S. O. Bennion were present at the Independence and East Kansas conference held in Independence. (Liahona, Vol. 19:232-233)

December 15, 1923 - On Saturday, Sunday and Monday, December 15, 16 and 17, the Independence, East Kansas and Southeast Missouri Conferences of the Central States Mission met in conference. Elder George Albert Smith, of the Council of the Twelve, and President S. O. Bennion were present at all the sessions. Elder Smith spoke on the true spirit of missionary work and encouraged those present to be faithful workers in the vineyard of the Lord. (Liahona, Vol. 21:261)

December 3, 1924 - President Heber J. Grant, along with Mission President Bennion held a conference of West Texas in San Antonio, Texas December 3, 1924. President Grant sang a few songs at the Priesthood meeting and told of his experience in learning to sing, pointing out that which we persist in doing will be accomplished.

December 5, 1924 - The St. John Conference was held in Wichita Kansas with President S. O. Bennion accompanying President Heber J. Grant. The theme of President's sermon was "Persistence."

He asked the missionaries to memorize the following words:
"That which we persist in doing, becomes easier to do, not that the nature of the thing has changed, but our power to do has increased." At the evening meeting, President Grant spoke to a congregation of about 150 people, one-half of whom were nonmembers. All seemed well pleased with his remarks. He spoke on the life and mission of the Prophet Joseph Smith and the history of the Church. He also read the Articles of Faith and commented on each one. Wichita newspaper reporters interviewed him and printed very fair reports. (Liahona, Vol. 22:289)

August 2, 1925 - Elder John Wells, second counselor in the Presiding Bishopric of the Church, and his wife were visitors in Independence August 1 and 2. He was speaker at the morning meeting in Kansas City and in the afternoon and evening he attended services in Independence. The Latter-day Saints, said the speaker, have three great duties - First, to save themselves by obedience to the Gospel as restored to the earth in these latter days through the instrumentality of the Prophet Joseph Smith; secondly, to bear testimony of the truth to the world; thirdly, to labor for the redemption of the dead who passed away when the true Gospel was not on the earth. (Liahona, Vol. 23:74)

November 5, 1925 - Elders Melvin J. Ballard, of the Council of the Twelve, and Presidents Rulon S. Wells and Rey L. Pratt, of the First Council of the Seventies, who have been given a special mission to South America, reached Independence, Thursday, Nov. 5, and remained here overnight, leaving for Chicago on Friday.

While here, they addressed a special meeting held in the L.D.S. chapel. Elder Ballard expressed his pleasure at meeting again in this important place in the history of the Church. He said three great responsibilities have been placed upon the Latter-day Saints by the Lord. The first is to bear to every nation the glad message of the restored Gospel - that God has again spoken to men in this day and age. This is the

most important message for the world. The second responsibility is to exercise the Priesthood in the holy temples that have been erected - to open the prison doors, that those who passed from this life before the Gospel was restored may be enabled to share its privilege and blessings with us. The third responsibility is, that we shall throughout the settlements of the people establish organization as schools to aid in perfecting the lives of the people. Indeed, all of our responsibilities may be said to fall into one of these three.

Elder Ballard read from the first section of the D & C to show that upon all who receive God's latter-day message rests the responsibility of warning their neighbors of the troubles that are coming. Whenever any great peril has come upon the world, he said, the Lord has always given the people warning, in time to enable them to escape it. With the warning the way of escape is always provided. The Lord warns because he knows of the impending danger. This is the Lord's way. With our own children, we act very much as he does. We admonish them from time to time. Sometimes our warnings are heeded and sometimes they are not. But we cannot always save our children from the consequences of their acts. Our Heavenly Father stands in a similar relation to the world. Knowing the troubles that were coming, he sent his angel, with the call to repentance. If men will not repent, God cannot help them. He cannot pardon men in their sins. When the terms of salvation are offered and rejected, God cannot avert the danger.

The Church of Jesus Christ of Latter-day Saints has done its duty in this regard. Since its organization more than 60,000 missionaries have been sent into the world to warn the people of the coming judgements. The times of the Gentiles, said Elder Ballard, will soon be fulfilled. Then the Gospel will be taken from them and given to the Jews. (Liahona, Vol.23:211-212)

September 16th, 1927 - President Heber J. Grant, with his wife and daughter, Mrs. Anne Midgley, arrived in Kansas City, Mo. The purpose of President Grant's visit was the dedication of a new chapel in Springfield, one in St. Joseph and another in Kansas City, Mo. He was met at the Union Station by President Samuel O. Bennion of the Central States Mission. (Liahona, Vol.25:181-182)

November 14, 1927 - A successful conference was held in Little Rock, Arkansas on November 14. A spirit of love and fellowship prevailed among the saints who were in attendance from various parts of the state. All present rejoiced at having the privilege of seeing and hearing Elder David O. McKay, of the Council of the Twelve, and President S. O. Bennion. Tears of gladness were brought to the eyes of the eager listeners as Elder McKay expounded the truths of the Gospel. He explained clearly the means by which the honest investigator, by application of the Savior's words found in John 7:17, might be brought to a knowledge of the truth. (Liahona, Vol.25:333-334 - Hist. Record E:304)

November 15, 1927 - Apostle David O. McKay met with the Saints and Elders of the Louisiana District in conference at New Orleans.

November 16, 1927 - The south and west Texas districts met in conjoint conference at Houston, Apostle David O. McKay being in attendance, along with President S. O. Bennion. (Liahona, Vol.25:336)

November 18, 1927 The North and East Texas districts held a conjoint conference in Dallas, Apostle David O. McKay and President Samuel O. Bennion being in attendance. (Liahona, Vol.25:335)

November 27, 1927 - Returning to Independence Nov. 26, President Bennion and Elder McKay met in conference with the missionaries and saints of the Southwest Missouri, East Kansas and Independence districts November 26 and 27. Elder McKay expressed a special interest in the young people, and said he wished there were more of them present. He urged upon them the duty of being honest and true in all their relationships. In the evening meeting, Elder McKay talked about the necessity of obeying law, both in spiritual and temporal affairs, in order to get the best out of life.

He strongly urged upon the young people the necessity of mastering passion in their youth and of observing the law of chastity, if they desire to reap happiness in later life. He spoke of the blessings that follow obedience to the moral law, and of the certainty of the penalties that follow violations of the same. The important of self-mastery was stressed, and the hope expressed that all present would feel that they had an influence for good to radiate among their fellow men. In conclusion, Elder McKay voiced his gratitude to God for the ministry of Joseph Smith the prophet, through whom the Gospel has been again restored to the earth in these latter days. (Liahona, Vol.25:297-298)

November 29, 1927 - The saints and friends were strengthened spiritually by the inspiring words of Elder David O. McKay and President S. O. Bennion at the conference held Nov. 29 in St. Louis, Mo. (Liahona, Vol.25:377) (Hist. Record E:311)

December 31, 1927 - "You will observe that there has been a material increase in tithing paid during the year, not only the amount but the number of tithe payers. The farmers have paid very little, most of the tithing has come from the wage-earners.

Our report from the Mission this year is very encouraging. Our total membership is almost 10,000 people, and I believe there are more people belonging to the Church than these figures show, because they move around and it is hard to keep a strict account of their residence." (Report from President S. O. Bennion, Central States Mission)

December 31, 1928 - We have purchased church buildings at Fort Worth, Texas, El Dorado, Arkansas, Kansas City, Kansas, and have built a church building at Webb City, Missouri, and a purchase is pending for a church building in San Antonio, Texas.

I believe the Central States Mission is in a good thriving condition and that there has been a steady growth. Our mission is made up of almost entirely of converts and our Branches are all presided over by local men, with one exception. We made a special effort to advance our boys in the Priesthood and to baptize the children of members, and I really believe it takes almost as much time for a missionary to visit members and convert them to the fact that they should have their children baptized as it does to make new converts. (Part of a report from President Samuel O. Bennion, Central States Mission)

January 6, 1931 - Creation of a new mission in the United States was announced at the office of the First Presidency. The territory of the new mission will be taken from the Central States Mission, and will comprise the states of Texas and Louisiana. The total population of the two states of the new mission will exceed 10,000,000 people.

The division of the Central States mission will leave Missouri, Oklahoma, Arkansas and Kansas under jurisdiction of President S. O. Bennion, with the mission name remaining the same. The name has not yet been selected for the new mission. (Liahona, Vol.28:349-350)

March 1, 1931 - President Samuel O. Bennion met Elder Melvin J. Ballard of the Council of the Twelve at Wichita, Kansas, where Elder Ballard began his official visit to the Central States Mission.

May 3, 1931 - Elder George Albert Smith, of the Council of the Twelve, his wife, Lucy W. Smith, and Elder Oscar Kirkham, executive secretary and field man for the Y.M.M.I.A., were in Independence. Elder Smith expressed his appreciation of the privilege of being a member of the Church of Jesus Christ of Latter-day Saints. The elevating tendency of the restored Gospel teachings was made clear by Elder Smith. In conclusion, he urged all to be honest in their search for the truth, and strive to gain the glorious blessings the Lord has in store for the faithful.

Sister Lucy W. Smith, of the general board of the Y.W.M.I.A. spoke of the joy and satisfaction she had found through being diligently engaged in the service of the Lord.

Elder Kirkham gave a forceful address on the importance of the work of the auxiliary organizations of the Church. (Part of what was in the Liahona Vol 28:563)

December 31, 1931 - This year, we have organized for the East Kansas and Independence Districts a Sunday School Board and a Mutual Improvement Board to provide for these organizations as outlined in the Juvenile and the Era.

This year finishes my twenty-seventh year in the Mission Field and also sees me started out on my twenty-eighth year and my testimony is that the youth of Zion show an increase of faith and that they are growing stronger and not weaker...

I do know that the work of the Lord is growing stronger because the people are not losing their faith in the Gospel and their children manifest it genuinely by their living the Gospel (Part of a report signed by Pres. S. O. Bennion)

May 17, 1932 - A purchase was made from the Reorganized Church of a piece of property just south of the Mission Home. The price paid for this property was approximately \$3,154.80. (Q.R. page 10)

June 11, 1932 - On June 11, President and Sister Bennion left Independence for Wichita, Kansas, where they met Elder Joseph Fielding Smith, of the Council of the Twelve, and wife, Ethel G. Reynolds Smith. The missionaries and a large gathering of Saints and friends were in attendance and heard the inspiring addresses of Elder and Sister Smith and President and Sister Bennion.

They continued on to hold conferences in the next few days in Tulsa, Oklahoma, Fort Smith, Arkansas and St. Louis, Mo.

June 22, 1932 - Conference of the Southwest Missouri district was held at Springfield where a fine audience gathered to hear the instructive sermons of Elder Smith and President Bennion.

They went on to hold conferences at Webb City and at Independence. On June 26, three sessions of conference here held in the chapel in Kansas City, Mo. at 9th and Lydia Streets. Elder Smith showed that we are saved no faster than we gain knowledge, but he made it clear that all knowledge is not of equal value. It is a knowledge of the revealed will of God and living in harmony therewith, that leads to salvation. (Liahona, Vol 30:58-60)

May 9, 1933 - President S. O. Bennion was appointed to vacancy in the First Council of Seventy President Bennion left Salt Lake City on his mission to the Central States November 9, 1904. After serving as a traveling Elder for six months, he was chosen president of the South Texas district. He held this position until November, 1905, when he was called into the Mission office as secretary to Pres. James G. Duffin. Although the position of traveling Elder was more to his liking, he devoted himself so earnestly to his work and discharged the duties of his office so satisfactorily that in October, 1906, he was appointed to succeed Pres. Duffin as president of the Mission.

When Elder Bennion became president of the Mission its headquarters were located in Kansas City, Mo. Under the direction of President Joseph F. Smith, the headquarters were in March, 1907, moved to Independence. This was the first time that the Church had as established official residence in Independence since the expulsion of the Saints from Jackson County in 1833.

He took up the duties of mission president with that degree of energy that has characterized all his life's activities, and with such success that the Central States Mission became in time a stronghold of the Church.

In all of his work in the mission field and accomplishments in life, generally, President Bennion has had the full support of Mrs. Bennion. In addition to being a mother of the missionaries and directing the affairs of the Mission home, she has presided over the Relief societies of the Central States Mission for more than 25 years. Mrs. Bennion was one of the first, if not the first of the women appointed to preside over the Relief Society work in a Mission of the Church. (Liahona Vol.30:563-4)

May 12, 1933 - Elder George Albert Smith of the Council of the Twelve, arrived in Independence to begin a tour of the Mission.

Elder Smith related some faith promoting experiences and urged the Saints to be faithful in keeping the commandments of the Lord. He delivered a forceful sermon on the need of charity and tolerance toward our fellow men. He exhorted the people to love one another and to be charitable to one another.

His sermons and counsels throughout the Mission, also those of President Bennion, were an inspiration to missionaries, saints and investigators alike. (Liahona Vol.31:8-10)

December 1933 - President Bennion reported in his final report, "President Elias S. Woodruff is the right man in the right place as my successor. He has a full knowledge of printing and of the manipulation of a printing plant and is a missionary from start to finish."

The Mission was turned over to President Elias S. Woodruff, grandson of President Wilford Woodruff, January 14, 1934. (Signed by Samuel O. Bennion)

September 17, 1934 - The Salt Lake Tabernacle Choir, returning from singing at the Century of Progress Exhibition in Chicago, gave a concert in Independence in the Reorganized Auditorium, which was kindly offered for the occasion by the authorities of that church. Church officials accompanying the choir were Pres. Heber J. Grant and wife; Mrs. J. Reuben Clark; David A. Smith and wife; George D. Pyper, manager of the tour; Clifford Young; Anthony C. Lund, choir conductor, and wife; Frank W. Asper, organist, and Albert J. Southwick, announcer and assistant conductor. (Liahona Vol. 32:183-4)

October 27, 1934 - The outstanding event of the year in the Central States Mission was the visit of Elder Charles A. Callis of the Council of the Twelve, to the Mission, beginning Oct. 27 and ending Nov. 11. Elder Callis was accompanied on the tour by President and Sister Woodruff.

Throughout the visit the saints were inspired by the splendid addresses of Elder Callis. Encouraging counsel was given the missionaries and all who heard it were renewed in their spirits and filled with a desire to do their utmost to carry on the work of the Lord. (Liahona Vol.32:276-78)

October 27, 1935 - Elder Melvin J. Ballard of the Council of the Twelve, came to make a tour of the Mission with President Woodruff.

The hearts of the Saints were filled with gratitude and rejoicing, and friends and investigators were deeply impressed not alone with the logic and common sense of the Gospel teachings, but by the beautiful spirit of peace and harmony that prevailed at all the meetings. At Wichita, Kansas, a local minister remarked, "How wonderful it would be if my congregation would accord me the exceptional devotion you and your people have rendered to these men." (Liahona Vol. 33:270-2)

December 31, 1935 - "How beautiful upon the mountains are the feet of him that bringeth good tidings."

This statement of the Prophet Isaiah was in the hearts of many during the tour made by Elder Melvin J. Ballard, of the Council of the Twelve, and President Elias S. Woodruff through the Central States Mission. It embraced the four states comprising the Mission Kansas, Oklahoma, Arkansas and Missouri. During the fifteen days of Elder Ballard's visit, 30 meetings were held, and the trip, which

was made by automobile, was a little more than 2500 miles. At all the appointed places meeting houses were filled to capacity and people were standing. (History of Mission)

March 31, 1936 - On his journey westward from New York, where he has been on important business, President J. Reuben Clark, Jr., first counselor in the First Presidency of the Church, accompanied by his wife, Sister Lucene Savage Clark, arrived in Independence and were the guests of President and Sister Elias S. Woodruff at the Mission Home. President Clark, at one of the meetings, dwelt with the claims of the Church to having been divinely established and invested with authority as a Church. In concluding, Pres. Clark referred to the sacrifices for the Gospel's sake, made by the Saints in the vicinity in the early days of the Church and said the Saints here should acquit themselves creditably as standard-bearers until the time comes when Zion shall be fully established at its center place. (History of Mission)

December 31, 1936 - Elder George F. Richards of the Quorum of the Twelve made a visit through the Central States Mission with President Elias S. Woodruff. (History of Mission)

February, 1937 - President S. O. Bennion, of the First Council of the Seventy, who spent nearly 29 years as missionary and president in the Central States Mission, paid a welcome visit to parts of the Mission. The occasion of President Bennion's return was to dedicate two chapels; one in Stillwater, Oklahoma and one in Kansas City, Mo. (Liahona Vol.34:439)

October 24, 1937 - Occasionally it is the good fortune of Saints and Missionaries to receive a visit of one of the general authorities of the Church and all such visits are attended by spiritual endowment and inspiration that warms and enriches the soul.

So often, however, are we in the mission field privileged to sit in the presence of a member of the First Presidency or the President of the Quorum of the Twelve Apostles and receive instruction and advice from them

President Rudgar Clawson, in company with President Woodruff, has visited the Saints of the Central States and held meetings with them in Wichita, Kansas, Stillwater and Tulsa, Oklahoma and St. Louis and Kansas City, Mo. The recounting of his many years of experience in the Church and in missionary work, the wise counsel he gave, the strength and sincerity of the testimony that he bore and the spiritualizing influence of his very presence were such as to feed the souls of those who were privileged to see and hear him. (Liahona Vol.35:255)

January, 1938 - On January 12th, Brother Albert E. Bowen, member of the Quorum of the Twelve Apostles, visited at the Mission Home as he was returning from a business trip to Oklahoma. It was indeed a pleasure to partake of his humble, sweet spirit. (Mission History)

May 28, 1938 - President John H. Taylor of the First Council of Seventy, was a welcome visitor at the M.I.A. Convention held in Independence. (Liahona Vol.36:20)

May, 1939 - John F. Bowman, former mayor of Salt Lake City, has been appointed to preside over the Central States Mission. (Liahona Vol.36:539)

September 23, 1939 - Due to the war conditions in Europe, the missionaries are being released or transferred to complete their missions in the United States. A group arrived in the Central States Mission from Europe.

October 18, 1939 - S. O. Bennion, former Mission President, visited the mission, and an open house was held for him at the Mission Home. (Mission Report)

November 13, 1939 - Apostle and Sister John A. Widtsoe came to Independence en route to Southern States Mission and spoke in the Independence Chapel after Mutual classes were held. They visited various points of interest in Church History, including Adam-ondi-Ahman, Far West, Nauvoo, Carthage Jail, accompanied by Elder Stanford G. Williams and President Bowman. (Mission Report)

November 26, 1939 - Apostle Charles A. Callis toured the Mission with President Bowman. His counsel will be long remembered by the Saints and Missionaries who were privileged to attend these conferences. (Mission Report)

December 27, 1939 - Elias S. Woodruff, former Mission President, visited Independence. A social gathering was held in his honor. (Mission Report)

October 1940 - Jos. Fielding Smith of Council of Twelve toured the Mission.

January 13, 1941 - Significant of the change in the attitude of the people of this section toward the "Mormons" was the election of President Bowman to the Presidency of the Independence Chamber of Commerce. The choice placed at the helm of the organization, a man well qualified in Civic administration. Mr. Bowman, whose election is unique in that he has been a resident of this community for only a year and a half, has an extensive record of public service behind him. (Reported in the Independence Examiner)

April 11, 1943 - Sixty L.D.S. servicemen from different parts of the west, were stationed at Stillwater, Oklahoma to attend the A & M College as a part of their college training. Here on this date, the first Sunday after their arrival, they formed a complete squadron and marched to the Stillwater chapel to attend services. They were welcomed by the Saints "with open arms and tear filled eyes."

This event fulfilled a prophecy of Elder Melvin J. Ballard, uttered in 1936, while in the Central States Mission making a tour with President Elias S. Woodruff. As they stood gazing at the plot of ground contributed by Mr. and Mrs. Thomas Berry for the construction of a chapel in Stillwater, Elder Ballard said, "Your numbers may be few, and your resources meager, but brethren, I see on this plot of land a beautiful little chapel, and furthermore, brethren, I see it filled to overflowing with people. Yea, young people, and it will be my recommendation to the General Authorities that we construct a house to the Lord on this spot."

They did build a house to the Lord and every Sunday during the past three months it's walls have bulged with young people. (Deseret News, Church Section, July 24, 1943, p 2)

June 1943 - Elder Thomas C. Romney was appointed to be the President of the Central States Mission. He will succeed President John F. Bowman, who has very ably presided over the Mission for the past four years and more. (Liahona Vol.41:61)

February 12, 1944 - A purchase has been made of 30 acres of ground at Adam-ondi-Ahman by the Church of Jesus Christ of Latter-day Saints. The deal was made by Wilford Wood, of Wood's Cross, Utah. For many years this gifted financier has traveled far and wide in quest of relics and sacred spots dear to the hearts of the Mormon people and after making the purchase has turned them over to the Church without profit to himself. (Liahona, Vol.41:430)

September 10, 1944 - President Thomas C. Romney of the Central States Mission gave the Baccalaureate Address before the Kirksville College of Osteopathy and Surgery at Kirksville, Mo. The subject of President Romney's address was "The Importance of Religion in the Modern World." The Church leader charged his bearers to "steel yourselves against yielding to the siren call of infidelity, and never say or do anything to tear down the faith of another." He counseled further that they never deny the request for prayers to be said over one who is ill, but on the other hand encourage your clientele to place their ultimate dependence in Almighty God, the Great Healer. (Church News, Sept.1944, p.)

March 19, 1945 - Elder John Taylor of the First Council of Seventy, arrived at Independence from Salt Lake to inquire into the health condition of President and Sister Romney, both of whom had been ill. He visited at the Mission home and also consulted their doctor. (Journal of Pres. Romney - Q. R.P4)

April 2, 1945 - President Romney received a letter from the First Presidency of the Church in which they expressed concern regarding the health of President and Sister Romney, and suggested that they arrange the affairs of the Mission so that they could go to Salt Lake and have a complete health checkup. If given a satisfactory report by the physician, President and Sister Romney could return to their field of labor. (Journal of Pres. Romney - Q. R. page 4)

April 12, 1945 - The President of the United States, Franklin Delano Roosevelt, passed away suddenly today at Warm Springs, Georgia. He is succeeded by the Vice President, Harry S. Truman, a native of Independence, Missouri. Mr. Truman belongs to the Baptist church, but has been friendly with the Mormons and their leaders. He was a close friend of Samuel O. Bennion, former president of the Central States Mission. (Deseret News, Apr. 13, 1945, p. 1)

May 18, 1945 - Sister Lydia Romney, wife of President Romney, passed away at the Independence Sanitarium. Her death was caused by pneumonia and heart trouble. President Romney and two of their seven living children were at the bedside at the time of her passing; the others arrived a few hours later.

Sister Romney had suffered considerably from ill health while in the Mission, but had continued to carry on her work as Mission mother, and president of the Mission Relief Society. She was of a very gentle and refined nature, and was possessed of great faith and courage. She was loved by everyone in the Mission, and will be sorely missed by the membership here as well as by her family and many friends. (Journal of Pres. Romney Q. R. page 9)

July 5, 1945 - Patriarch of the Church, Joseph F. Smith, arrived in Independence and gave a number of patriarchal blessings. He had been on the professional visit to the University of Missouri at Columbia, and attended some of the Church meetings there. (Q.R. page 16)

August, 1946 - During the month of August considerable interest was manifest in Independence and vicinity in a speech by Senator Elbert Thomas of Utah, before a committee of Congress in which he presented reasons why the League of Nations should have its headquarters in Jackson County, Missouri. Two reasons given were that it was the home of President Truman, and that it was centrally located in the United States.

The Chamber of Commerce of Independence sent a telegram to representatives of the three great powers when assembled at Potsdam, Germany, urging the adoption of Senator Thomas's suggestion. President Romney was asked by the management of the Independence Examiner to convey by letter to Senator Thomas the thanks of the Chamber of Commerce for his interest in the matter. The letter was published, with comments, by both the Independence Examiner and the Kansas City Star.

Mayor Sermon of Independence invited President Romney and Dr. F. M. Smith, president of the Reorganized church, to a meeting in his office where he questioned them to see if they would part with adjoining tracts of land owned by the two churches on which to place the United Nations buildings, should the site prove to be acceptable.

President Romney stated that the presidency of his church were the only ones who could decide the matter. Answering a letter addressed to the First Presidency, President Romney was informed that the Church would dispose of none of its property at Independence. (Journal of Pres. Romney - Q. R. page 15)

July 13, 1946 - The Central States Mission had the honor of a visit from President George Albert Smith and seven other prominent citizens from Utah; William H. Reeder, president of the New England Mission; George Q. Morris, General Supt. of the Y.M.M.I.A.; John D. Giles, counselor to President Morris in the M.I.A.; Dr. John Z. Brown; Henry Smith, with the Deseret News; Preston Nibley, of the Tribune and the L.D.S. Church Historian's Office; Wilford Wood, agent for purchasing Church property. The group was touring the route taken by the Mormon Pioneers. On their way from Fort Leavenworth to Independence, Missouri, the expedition visited a spot on the Big Blue River known in 1831 as Kaw Township where a colony of 100 families of Saints resided. It was here that Joseph Smith and eleven other men representing the twelve Tribes of Israel laid the first log representing the foundation of Zion in that land.

From here the party went to Independence where arrangements had been made by President Thomas C. Romney for a meeting in the Independence branch chapel this evening. Speakers were Pres. Smith, George Q. Morris, John D. Giles and William H. Reeder. The address of President Smith was particularly impressive since he referred feelingly to the temple which would some day be erected here. (Q.R. page 19 - Independence Branch Hist. Rec. p. 29 - Church News, July 20, 1946, p 5 - Q. R. page 20)

August 28, 1946 - Pertaining to the appointment of Dr. Brown as president of the Mission, are the following items from the press: "Dr. Francis W. Brown, prominent Salt Lake physician and surgeon is soon to become president of the Central States Mission according to an announcement of his appointment made this week by the First Presidency. Dr. Brown will succeed President Thomas C. Romney and will maintain headquarters at Independence, Missouri. The new mission president and Mrs. Brown expect to leave in about six weeks for their new assignment. (Church News, Aug. 31, p 6)

November 1, 1946 - With the assumption of President Brown to the office of Mission President, his wife, Sister Martha W. Brown, became president of the Mission Relief Society, replacing Sister Edyth J. Hansen, who had been president since March 1946. Sister Brown retained Sister Hansen as the secretary of the organization. (Journal of Edyth Hansen)

March 8, 1947 - Elder Mark E. Petersen of the Council of the Twelve visited Independence and Kansas City, Missouri. On March 8, 1947, and on quite a short notice, a large crowd gathered in Kansas City to hear him speak that evening. (Q.R. p 6)

May, 1947 - Elder Bruce R. McConkie of the First Council of Seventy visited Independence for the purpose of putting into effect the Church program for L.D.S. Servicemen. The advice and instruction which he gave will long be remembered and treasured by those privileged to attend. Elder McConkie addressed the Saints of Independence and Kansas City branches at joint meetings held on Sunday. (Mission report)

October 27, 1947 - This evening Elder Milton R. Hunter of the First Council of Seventy and President Brown presided over district conference at Springfield, Missouri. (Q.R. p 52)

November 5, 1947 - Elder Ezra Taft Benson of the Council of the Twelve, was in Kansas City, Missouri attending a convention of the consumers Cooperative Association. A meeting was held to which members were invited from the Independence and Kansas City vicinity. (Q. R. page 53)

November 15, 1947 - The Church News of this date had the following report of Elder Milton R. Hunter: "Conditions within the Central States Mission are good and the work of the Church is making satisfactory progress." (Church News, Nov.15, 1947, p.9)

October 14, 1949 - Liberty Jail, in Liberty, Clay County, MO., historically significant as the dungeon in which the Prophet Joseph Smith and five of his brethren were confined for six months on a false charge of treason, is soon to be added to the list of strategically situated Church "Bureaus of Information." Elder and Sister Ephraim Tolman have been called to serve as missionaries there. (Church News, Oct. 9, 1949, p 23)

March 25, 1950 - A mission wide conference of all missionaries was held in Independence and Kansas City to bid farewell to President and Sister Brown. It was also to welcome President Orval J. Ellsworth and Sister Annie M. Ellsworth, who will take over duties as presiding officers of the Mission.

June 9, 1950 - President George Albert Smith and his secretary, Arthur Haycock, stopped at the Mission Home in Independence. Brother Charles S. Hyde and Charles Schmidt, auditors, were in Independence from June 9 to June 13th, checking over the Mission records. (Q. R. page 21)

October 22, 1950 - Elder Milton R. Hunter of the First Council of Seventy arrived in the Mission to make a tour with President Ellsworth. It was reported in the Church News that eight additional new chapels in the Central States Mission area are nearing completion and probably will be dedicated in the next six months.

October 17, 1951 - Spencer W. Kimball and Mrs. Kimball arrived in the Central States Mission to tour the Mission and to dedicate eight chapels. During the tour he expects to meet with the Indian tribes of Oklahoma, Kansas and Missouri. (Church News, Oct.17, 1951, p.5)

November 16, 1952 - Upon his return from his tour of the Central States Mission, President S. Dilworth Young reported the mission to be "in excellent condition."

In his three week tour, accompanied by President J. Orval Ellsworth, Elder Young traveled 2,600 miles and held forty meetings. He dedicated five chapels at Hannibal, Missouri, Armour Hills chapel in Kansas City, Missouri; East St. Louis, Illinois; Little Rock and El Dorado, In Arkansas. The East St. Louis chapel had been almost destroyed by fire, but had been rebuilt.

The Mission staff is at present composed of 104 missionaries and by March this number will be greatly decreased through releases. (Church News, Nov.22, 1952, p.5)

March, 1954 - Alvin R. Dyer and wife, May E. and two children arrived at Mission headquarters. Elder Dyer will be president of the Central States Mission upon the release of President Ellsworth. (Q.R. page 4)

March 31, 1954 - The Central States Mission as now constituted includes the states of Kansas, Missouri, Arkansas, and Oklahoma plus two Branches adjacent to St. Louis, Missouri, located in Illinois, and the community of Holley in eastern Colorado. The four states which constitute the Central States Mission are divided into ten Districts with local presidents over each District.(Mission report)

October 8, 1954 - President Bruce McConkie of the First Council of Seventy began a tour of the Central States Mission with President Dyer.

October 24, 1954 - President and Sister Dyer attended services at the Haskell Institute near Lawrence, Kansas, where President Dyer spoke to the Lamanite children attending. There were 34 present, 15 of whom were members of the Church. (Q. R. p 125)

May 29, 1954 - The Priesthood members of the Independence Branch completed the demolishing of the old Zions Printing Press Building to make ready for the erection of a Recreational Hall and Gymnasium for the Independence Branch in connection with the new Central States Mission Office Building. (Mission Report)

October, 1954 - Under the direction of Bruce R. McConkie of the First Council of Seventy, the Four Hundred and Twenty Fourth Quorum of Seventy was organized in the Central States Mission upon the occasion of the annual Mission tour conducted from October 8th until October 20th. It is our understanding that this is the first Quorum of Seventy ever to be organized in a Mission of the Church and therefore, bears some historical significance. (Mission Report)

November 27, 1954 - Remodeling of the second floor of the Mission home was completed. Complete new bathroom was installed, a new cedar closet and the Mission President's bedroom was completely re-papered and painted. The housekeeper's room was papered and cleaned. The southeast bedroom was re-papered completely and all woodwork painted. The stair-landing woodwork was all varnished. The present bathroom was refitted with new tub and lavatory and new ceramic tile. New curtains and drapes were put in the dining and living room. (Mission Report)

November 30, 1954 - Samuel E. Bringhurst of the Church building committee visits the Central States Mission to look at property to purchase for the Church. President Dyer made him aware that the Waggoner Estate was for sale. A legal description of the property was submitted to the First Presidency. (Mission Report)

March, 1955 - Elder Harold B. Lee under date of Monday, March 21st, approved an itinerary which had been prepared for him by President Alvin R. Dyer, to tour all of the important places in the Mission. This tour will get under way at conclusion of the General Conference to be held in Salt Lake City in April. (Mission Report)

June, 1955 - President Dyer and family journeyed to Salt Lake to talk of affairs of the Mission. He spoke with them about property for chapel sites and the finalities of the obtaining of the property at Liberty, Missouri. He spoke with Apostles Stapley and Kimball, discussing the progress of the Navajo Indian Program in the Mission. He also spent a great deal of time with Gordon Hinkley, relative to Missionary Procedures and other important things pertaining to Missionary work. President Dyer recommended that consideration be given to the writing of a "Fold out, Plan of Salvation Tract," and also urged that consideration be given to other tracts that would be used primarily on first contacting. President Dyer stated that we needed tracts that were not so voluminous, but were intended as an

“Interest Getter” primarily for the purpose of awakening interest on the part of those who were met for the first time. He met with Elder Mark Petersen and Harold B. Lee of the Council of the Twelve and presented them with statistical and factual information pertaining to the Branches of the Independence Districts.

President Dyer met with Stephen L. Richards of the First Presidency with regard to the final disposal of the Waggoner Property in Independence. It was a most wonderful experience talking to President Richards and gracious as he always is, it brought renewed faith and determination to be in his presence, and all of the other Brethren, who have been so kind and gracious and helpful and desirous to do everything they could to help the work along. (Mission Report)

April, 1955 - Elder Harold B. Lee tours the Central States Mission. In addition to holding several conferences in various places, he visited the historic sites of the area.

June, 1955 - J. Reuben Clark, Jr. of the First Presidency of the Church arrived in Independence, Missouri to begin a tour of the Mission. On one occasion he met with President Israel Smith of the Reorganized Church. At the conclusion of this visit, Pres. Clark made the statement that the whole affair seemed rather “cold and clammy.” (Mission Report)

December, 1955 - A letter from the First Presidency authorized President Dyer to proceed with the negotiations to purchase the remaining plot of ground between the Jail site at Liberty, Missouri. (Mission Report)

September 15, 1956 - Elder George Q. Morris, of the Council of the Twelve, arrived in the Central States Mission to make a tour with President Dyer. (Mission Report)

February, 1957 - The completion of a \$250,000 building housing the headquarters of the Central States Mission of the Latter-day Saints Church and the organization of a new Kansas City Stake marks the progress of the faith in this area during 1956.

The new building at Walnut and Pleasant streets contains the official offices for the four-state region of which Alvin Dyer is the president. A bureau of information concerning the Church has been set up here for the states of Missouri, Kansas, Arkansas and Oklahoma.

The new building besides quartering the Mission office has a recreation hall and youth center, a room for the Women’s Relief Society and kitchen and dining room facilities. The building is connected to the old chapel on the south. The second story is used as a dormitory for church Elders. (Independence Examiner Feb. 18, 1957)

October 9, 1957 - Elder Adam S. Bennion of the Council of the Twelve arrived to tour the Central States Mission.(Q. R. page 361)

April, 1956 - President and Sister Dyer go to Salt Lake to attend the 126th Annual General Conference of the Church. He met with Apostle George Q. Morris in regard to the Liberty Jail property. He visited with Spencer Kimball with regard to the Indian Schools. He visited with Apostle Delbert L. Stapley, who once was in the Central States Mission. He met with President Stephen L. Richards of whom he got permission to return in May to attend the wedding of his daughter, Gloria. He talked with William A. Lund and Preston Nibley in the Church historians office.

President and Sister Dyer were invited to the home of President J. Reuben Clark and there spent a most enjoyable evening. The library of President Clark is a most amazing place and represents the lifetime effort of truly a great man.

On April 4, 1956, President Dyer met with President David O. McKay for the purpose of discussing the following matters: The Liberty Jail property, the Waggoner property in Independence, information from the Gleaner Harvester Corp. who leases six acres of land and he gave President McKay a copy of the testimony of Alva Boggs, the great, great grandson of Governor Lilburn W. Boggs who issued the exterminating order against the Saints in October of 1838. This testimony referred to the fact that he has been baptized into the Church and felt satisfied and certain that he had found the truth with regard to the Gospel of Jesus Christ.

In a final session before he left Salt Lake, President Dyer met with the missionary committee under the direction of President Joseph Fielding Smith and received instructions as to procedures, policy and other matters pertaining to the governing of the Missions.

September, 1956 - While in the [Daviess] County Courthouse at Gallatin, Missouri President Dyer obtained the official legal description of the Church property at Adam-on-di-Ahman. The purpose and intent of this was to place its exact location on the Government prepared maps having to do with the erection of the Pattonsburg Dam which has been covered in another part of this Journal. The purpose of this is to determine if possible exactly what portion of our property will be covered if the proposed dam is built in its presently proposed location. (Mission Journal)

September 15, 1956 - Elder George Q. Morris of the Council of the Twelve arrived in Independence to begin a tour of the Mission. After several meetings throughout the Mission, Elder Morris concluded by encouraging the Missionaries to be loyal to their leaders, to have love in their heart for the people and in this way they can find and help the righteous who are seeking the Gospel. He encouraged the Missionaries to pray regularly and pray specifically for things that are needed in their daily activities.

October 21, 1956 - Elders Harold B. Lee and Mark E. Petersen, under the direction of Joseph Fielding Smith, president of the Twelve, will be coming to help organize a new Stake in Kansas City. Several meetings were held throughout the mission.

March, 1957 - President Dyer met with Gordon Hinkley, the Mission Secretary to President Steven L. Richards, wherein President Dyer was informed that he was to be one of the speakers at the General Missionary Meeting. Brother Hinkley informed President Dyer that the Stake Missionary program was bogging down and that a lift was needed.

While in Salt Lake, President Dyer met with Richard L. Evans, Spencer W. Kimball and J. Reuben Clark. While visiting with Brother Kimball it became evident that he was not able to use his voice. All of his answers were either written by hand or typed on the typewriter.

General Sessions of the April, 1957 Conference were presided over and conducted by President David O. McKay. All the General Authorities of the Church were in attendance and all were called upon to speak during the six sessions of Conference with the exception of Elder Spencer W. Kimball of the Council of the Twelve and Thomas E. McKay an Assistant to the Council of the Twelve.

In returning to the Mission Field again we do so with regenerated determination to go forward and round out the remaining time left to serve in this particular calling in the Central States Mission (Q. R. ending June, 1957)

May 20, 1957 - A series of tornadoes struck in the area just South of Kansas City centering at Spring Hill, Ruskin Heights and in the area south of Raytown. There were 25 families of our Church in the disaster area. There were no personal injuries and damage only to one home. (Quarterly Report)

July 12, 1957 - President Dyer visited with President Wallace Smith of the Reorganized Church. The purpose of the visit was to determine the exact amount of property now owned by the R.L.D.S. of the original 63.46 acres obtained by Bishop Partridge in the early days of the Church. Wallace Smith was a counselor to President Israel Smith, grandson of the Prophet Joseph Smith.

On another occasion, President Dyer traveled to Liberty, Mo. to inspect some relics of the Liberty Jail. During the course of their conversation, President Smith asked the question as to whether or not President Dyer thought that he should travel around to the difference places of Church historic interest and make himself known and write something about his contacts. President Dyer encouraged him to do this and to also put down in writing things that he could remember about his father. President Smith indicated that he had never done this and that the things that had taken place were all in his mind or memory. President Dyer told him that those memories should be preserved for others to enjoy. It is hoped that they can continue a good friendship and amiable relations. (Quarterly Report)

July 19, 1957 - Apostle LeGrand Richards of the Council of the Twelve paid a visit to Mission Headquarters of the Central States Mission. (Quarterly Report)

August 6, 1957 - Elder Adam S. Bennion of the Council of the Twelve toured the Central States Mission. (Quarterly Report)

March 28, 1958 - Appointment of Samuel R. Carpenter to serve as president of the Central States Mission was announced by the First Presidency of the Church of Jesus Christ of Latter-day Saints. (Deseret News Church Section of March 29, 1958)

September 30, 1958 - Renewing a few old acquaintances and revisiting familiar scenes was one of the highlights of the recent tour of the Central States Mission by Elder S. Dilworth Young of the First Council of the Seventy. Included in the Central States Mission are the states of Missouri, Arkansas, Kansas, Oklahoma and part of Illinois. Two stakes have been organized in the mission area.

October 23, 1960 - Steady growth in membership and activity of the Church of Jesus Christ of Latter-day Saints in recent years in Oklahoma City will bring two top officials of the Church here to form a new stake organization. Officiating at the meeting will be Elder Mark E. Petersen, member of the Council of Twelve Apostles, and Elder Alma Sonne, an assistant to the council.

December 9, 1960 - Elder Harold B. Lee, of the Council of the Twelve, and Elder Theodore M. Burton, an Assistant to the Council of the Twelve, went to Council Bluffs, Iowa, for the purpose of holding a special conference with the members of the Winter Quarters District of the Central States Mission to present the proposed creation of a new Stake to consist of the area in Eastern Nebraska and Western Iowa centering around Omaha, Neb.

December 31, 1960 - President Carpenter reports that one of the things that has been most satisfying has been the way Branch teaching has increased in the Mission since 1959, when we instituted a new method of reporting. However, the real thrill comes from the increased effectiveness of the full-time missionaries. (Mission Report from President Samuel R. Carpenter)

July 31, 1961 - One of the remarks President Carpenter makes in his parting statement is that he has been impressed with the fact that the full-time missionary is under very substantial pressure to get baptisms. The success of his mission is measured (I think very incorrectly) by the number of baptisms he is able to get. He is constantly under the temptation to want to baptize people whether they are ready for baptism or not.

I have not added to that pressure by setting quotas or goals for baptism, but have repeatedly emphasized the importance of the missionaries reaching the people, teaching effectively by the spirit, and helping as many people as they can obtain a testimony of the Gospel. I have also stressed the importance of converts conforming to Section 20:37, 63 of the D & C.

Sister Carpenter and I leave the Mission with the deepest gratitude and thanks that we have had the unequalled privilege of being here. We had a testimony of the Gospel before coming here, but it is much, much stronger now. (Mission Report signed by Pres. Carpenter)

August 1, 1961 - President G. Carlos Smith, Jr., his wife LaVon and their daughters Susan and Nannette arrived at the Central States Mission Headquarters in Independence, Missouri from Salt Lake City, Utah.

December 31, 1961 - Hence, another eventful year in the history of the Central States Mission comes to a close. The baptisms in 1961 almost double those of 1960. The districts of the Mission were greatly strengthened during the year and it is hoped that two new stakes can be organized in the Mission during the coming year. (Mission report signed by G. Carlos Smith, Jr.)

March 9, 1962 - Zone 3 Conference was held. A new program on an experimental basis was initiated in Zone 3. There would no longer be junior and senior companions. The missionaries would alternate each week as to senior companion. New Elders coming into the mission will not alternate until the new Elder has been in the field for one month.

January 16, 1963 - President and Sister Player and their daughter, Barbara, arrived at the Mission Home to begin their mission here. On January 17th, President and Sister Smith explained many of the Mission tools and procedures. In the evening, the local Church officers came to an Open House for the Player's. And on January 18, 1963, President and Sister Smith and their family left the Mission to return to Salt Lake City, Utah. (Quarterly Report)

September 13-16, 1963 - The first Mission-wide Conference since September 29, 1956, exactly seven years ago, was held in Independence, Missouri, upon the occasion of the dedication of the Liberty Jail Museum and Bureau, at which President David O. McKay was anticipated to be in attendance. At the last moment, certain conditions made it impossible for him to be present, and President Joseph Fielding Smith came in his stead. Elders Howard W. Hunter and Thorpe B. Isaacson and Alvin R. Dyer, former President of the Mission accompanied President Smith to the dedication. They also dedicated the Troost Park Monument in memory of the first school erected in the Kansas City area by the "Mormons." (Mission Q. Report)

December 2,3, 1964 - An all Mission Conference was held at the Kansas City Stake House to introduce missionaries to the new Mission President, James B. Keysor, of Burbank, California.

December, 1966 - Six of the neighboring mission presidents met with President and Sister Keysor and Elder and Sister Bernard Brockbank for a Mid-continent mission president's seminar.

July, 1967 - Bryan F. West became President of the Central States Mission.

August 3, 1968 - Presidents Joseph Fielding Smith and Alvin R. Dyer, counselors in the First Presidency of the Mormon Church, two members of the Council of the Twelve, Elders Harold B. Lee and Mark E. Petersen, and Bishop Victor L. Brown of the Presiding Bishopric will be present in Independence

and Far West Stake for the new \$500,000 Visitor's Center, and the dedication of an improved landscaped area and monuments at Far West Temple Site located west and north of Kingston in Caldwell County.

(The Cameron Sun)

August 4, 1969 - History is defined as a record of significant events including as explanation of their causes. On August 4, 1969, we had an opportunity to witness a most significant event. Elder Harold B. Lee of the Council of the Twelve, assisted by Elder James A. Cullimore, met in special conference at Tulsa, Oklahoma with missionaries and members for the purpose of organizing a new South Central States Mission, comprising the southern half of the Central States Mission, and consisting of the state of Oklahoma, Northwestern Arkansas, Southern Missouri, and the greater part of Eastern Kansas. President and Sister Albert B. Crandall have been called to preside over the new mission with mission headquarters in Tulsa, Oklahoma.

(Zion's Keepers, the mission paper)

September 18, 1969 - President West met with President Joseph Fielding Smith and Alvin R. Dyer who, with their wives, came to Independence to look over the Sacred Area. (Mission Report)

February 27, 1970 - President West spent part of the day with Elder Alvin R. Dyer and Elder Mark E. Petersen. They met with executives of the Allis-Chalmers Company. (Mission Historical Report)

April 17, 1970 - President and Sister West met Spencer W. Kimball at the airport, and then traveled to Columbia where they interviewed the Priesthood in the district in preparation of making Columbia a Stake. (Mission Historical Report)

June 17, 1970 - The name of our mission was changed today from the Central States Mission to the Kansas Missouri Mission.

July 7, 1970 - President and Sister West entertained a group of Samoans from the Islands that recently moved to Independence.

July 12, 1970 - President and Sister West welcomed President and Sister McMaster into the Kansas Missouri Mission.

July 15, 1970 - President and Sister West left the Kansas Missouri Mission this morning to travel to their home in Maryland.

(These last few dates were taken from the Mission Historical Report)

August 30, 1970 - President and Sister McMaster attended Stake Conference in Columbia, Missouri and visited with Mark E. Petersen who was guest speaker there. (Mission Historical Report)

September 6, 1970 - President and Sister McMaster traveled to Ames, Iowa where they met Elder Spencer W. Kimball of the Council of the Twelve, and they participated in the organization of the Central Iowa District into the Des Moines Stake. (Mission History)

October 10, 1970 - Delbert L. Stapely was the visiting General Authority at the Kansas City Stake Leadership meeting in Kansas City. President McMaster attended also. (Mission History)

October 25, 1970 - President and Sister McMaster traveled to St. Louis where they met Elder James A. Cullimore of the Assistant to the Twelve Apostles. President Cullimore is here to tour the mission. (Mission History)

May 17, 1971 - Elder Mark E. Petersen and Brother Richard Marshall arrived from Salt Lake City to hold meetings with President McMaster concerning the Independence Visitors' Center, and its completion. (Mission History)

May 31, 1971 - At 7:00 P. M. the Independence Visitors' Center was dedicated. President Joseph Fielding Smith, Sister Smith, Elder Mark E. Petersen and wife, Brother Alvin R. Dyer and wife, Elder S. Kimball, and President Tanner were all in attendance at the dedication ceremonies. President McMaster offered the closing prayer at the dedication.

March 6, 1972 - President and Sister McMaster welcomed Elder LeGrand Richards, of the Council of the Twelve; Elder ElRay L. Christensen and wife; Elder Sterling W. Sill, Assistants to the Council of the Twelve; and the 3 other Mission Presidents of the Mid-American Missions to Independence, Missouri for the Mid-America Mission President's Seminar. (Mission History)

March 25, 1972 - Elder Marion D. Hanks, Assistant to the Council of the Twelve, presided over the Kansas City Stake Priesthood meeting at the Kansas City Stake Center. President McMaster spoke at the meeting. (Mission History)

March 17, 1973 - President Hartman Rector, Jr., of the First Council of the Seventy attended the Stake Conference at St. Louis. "Strengthening the Home" was the theme for the Conference. (Mission History)

March 24, 1973 - President Paul H. Dunn, of the First Council of the Seventy, directed the meeting "Strengthening the Home" held at the Kansas City Stake Center. President and Sister McMaster also attended. (Mission History)

April 26, 1973 - President McMaster, accompanied by the office staff, went to the Kansas City Airport to greet President Marion G. Romney, of the First Presidency, Elder Marvin J. Ashton, of the Council of the Twelve, Elder John H. Vandenberg, Assistant to the Council of the Twelve, President Graham W. Doxey, newly announced mission president to the Kansas Missouri Mission, and Elder Wilford Kitton, church attorney who were visiting Independence on official church business. (Mission History)

April 27, 1973 - President Romney, accompanied by President McMaster, met with Wallace Smith, President of the Reorganized Church to discuss Environmental Zoning being considered by civic officials. (Mission History)

July 3, 1973 - President Graham Doxey and his family are met at the airport in Kansas City. He will begin his mission of the Kansas Missouri Mission.

July 14, 1973 - President and Sister Doxey travel to Corydon, Iowa to attend the commemoration of "Come, Come Ye Saints" Ceremony. It was held in honor of "the hymn that has gone around the world." Elder Mark E. Petersen of the Council of the Twelve was the keynote speaker. (Mission History)

August 10, 1973 - President Doxey is asked to sit on the speakers platform of the Independence Chamber of Commerce at their Three Trails Day Celebration. (Mission History)

September 5, 1973 - President Doxey attends Independence City Planners meetings. Meetings are to discuss zoning of properties owned by churches invited to meeting. Wallace Smith, President of the Reorganized Church and other RLDS leaders were present also. (Mission History)

December 27, 1973 - This morning President Wallace B. Smith of the Reorganized Church phones President Doxey expressing sympathy at the passing of President Harold B. Lee. He stated that he hoped there would be no change in the pleasant and cordial relationships that have been developing. (Mission History)

1974 - Kansas Missouri Mission changed to Missouri Independence Mission.

Notes from President Doxey - June, 1988 : When we arrived, the mission boundaries included about five counties in Wisconsin, including Platteville Branch. We had all of the state of Iowa, as far west as the Lincoln Stake in Nebraska, west in Kansas to include the Topeka Stake, all of Missouri except the Springfield Stake, Joplin Stake, and "boot heel" areas. We included St. Louis and the southwestern part of Illinois near St. Louis.

One of the techniques that we found effective was an emphasis on families and family home evenings, in our contacting. We developed some simple visual aids that every missionary carried, and gave them training so that whenever the opportunity opened up they could help the head of the home conduct a home evening.

As impressed as we were with the growth of the church and the strength of the new converts and of the church units, the more impressive growth took place in the lives of the wonderful Elders and Sisters who served and labored. Our mission boundaries were large. We had on the average about 260 missionaries.

As we were nearing the end of our mission, in the spring of 1976, announcement was made of a new mission, the Iowa Des Moines Mission, to be made from a division of our mission.

July, 1976 - Edward A. Johnson became President of the Missouri Independence Mission.

There were no records available in the books sent from the Church historical department, except for the transfers of the Missionaries.

July, 1979 - Lawrence Read Flake became President of the Missouri Independence Mission.

April 20, 1979 - President and Sister Kimball arrived in Omaha to attend the Mormon Bridge Mortgage burning. (Mission History)

April 20, 1979 - Liberty Jail re-dedication by W. Grant Bangeter. (Mission History)

1983 - Report from President Flake.

We witnessed the beautiful Pageant the Saints present on the grounds in Independence (prior to his becoming Mission President) near the Visitors' Center in the shadow of the world headquarters of the Reorganized Church. The good people of that church became some of our best friends while we were in Independence; and relations are good between our church and theirs. I had the opportunity to visit with the President of the Reorganized Church several times and presented him with a copy of the new edition of the scriptures. We saw many fine families from their church baptized into our church. The contact between the two churches is a powerful testimony of the need for revelation.

For the first eight months of our mission, we lived in a church built mission home which was right next door to the Stake Center and the Visitors' Center in the heart of Independence. For the balance of our mission, this home was converted into the mission offices, and a new home in a lovely neighborhood was purchased and furnished by the church.

One of the highlights of our mission was a trip with all of our missionaries to one of the last area conferences held in the Church. It took place in St. Louis and was presided over by President Kimball. He had something in common with our missionaries, having served in this mission nearly 70 years ago.

We enjoyed many other associations with General Authorities who came to visit. They include Elders Jack Goaslind, Paul H. Dunn, Loren C. Dunn, Vaughn Featherstone and Carl Asay of the First Quorum of Seventies. From the Quorum of the Twelve, we received visits from Elders Tom Perry and Elder David Haight and spent several full days taking President Ezra Taft Benson and his sweet wife through the Mission. President Benson visited, among other things, the Agricultural Hall of Fame and the Eisenhower Museum in Abilene, Kansas. President Flake introduced President Benson to some of the Apostles of the Church of Christ (the Hedrikites) and arranged for a meeting with an old friend, 96 year old Alf Landon. It was a joy to get to know the Bensons on such a personal level and we felt President Benson's stature to be every bit worthy of the great calling he holds.

After his mission, President Flake became the Director of the Institute of Religion adjacent to the University of Montana in Missoula, Montana. He serves as Regional Representative in that area.

July, 1982 - Richard Barker became President of the Missouri Independence Mission. He served for three years until July, 1985.

June, 1988 - Report from President and Sister Barker. As Sister Barker and I visited with various brethren, at their invitation, in the Church offices prior to our mission, we were given instructions and objectives for our mission. There were three major objectives. They were: 1) Save the missionaries and at the same time maintain the number of baptisms with fewer missionaries and with missionaries serving 18 months instead of 24 month; 2) Work closely with Priesthood leaders and members in the Mission; 3) Emphasize automobile safety and automobile cost effective measures with the missionaries.

In order to accomplish the first objective, we admonished the missionaries to live close to the spirit by being obedient to the "rules of the spirit" as contained in the Missionary White Handbook. The missionaries were encouraged to discipline themselves and regiment their lives to conform to the mission the Lord had called them to serve. As we labored with each missionary we saw the number of baptisms increase; and we watched, in a measure, the process of fulfilling the 4th section of the D & C. It states, "---a marvelous work is about to come forth---." To see the spiritual growth of each missionary as we labored with them was indeed itself "a marvelous work and a wonder." The change which came into their lives was the greatest miracle that Sister Barker and I witnessed while serving our mission in Missouri.

With much joy, we watched the priesthood leaders and members labor closely with the missionaries. To accomplish this second objective, we stressed the idea with all priesthood leaders and members that the missionaries were their missionaries and they were to be used by the priesthood leaders and members to help them do their (priesthood leaders' and members') missionary work. They, the priesthood leaders and members, were to give direction to the missionary work through the mission president. We observed positive attitude changes in the way priesthood leaders, missionaries and the mission worked together.

Sister Barker and I saw the third objective accomplished as we neared the end of our mission. In the early fall of 1984 the mission was awarded a first place honor by the church and the Kemper Insurance Group. We had achieved the position of having the safest driving record of any mission in the church for the year 1983-84, coupled with the honor of having the cleanest fleet of cars and the least cost operation for a fleet of mission cars. In recognition of this, we received a bronze plaque which read: "Driving performance award presented to MISSOURI INDEPENDENCE MISSION by the Church of Jesus Christ of Latter-day Saints in cooperation with Kemper Group in recognition of your driving efficiency and safety during the period of 10-1-83 to 9-30-84." The plaque was signed by Elder M. Russell Ballard, representing the Church and Susan G. Van Meryden, representing Lumbermens Mutual

Casualty Insurance Company. On the front of the plaque with the inscription was a replica of the Angel Moroni. In addition, the mission was awarded a thousand dollars cash which went into the missionary fund of the mission to be used for the support of missionaries needing financial assistance.

Sister Barker and I finished our mission on June 29, 1985. We experienced much joy and satisfaction as we served and our hearts were full of gratitude for having had such a privilege.

July, 1985 - Lloyd J. Cope was recently released as Regional Representative over the Chico, Napa and Santa Rosa, California regions. He begins his service as Missouri Independence Mission President .

September 15-20, 1985 - Robert B. and Sister Harbertson, of the First Quorum of Seventy arrived for a mission tour. While in the Mission he and President Cope and party visited Far West, Gallatin, Adam-on-di-Ahman and Haun's Mill.

November 10-13, 1985 - President Cope and President Kaye Christensen of the Kansas City Stake, attended the Mission Presidents Seminar in Seattle, Washington. The first night they met with Elder Tuttle and Elder Horbits which was a very spiritual and uplifting evening. The Presidency of the Church was just being changed and it was a rich time to be meeting.

Monday, November 11, there were reports and training all day long. Apostle Perry was to be there at the Mission Seminar and President Cope reports, "what a story he would have to tell after being with the First Presidency," however, a snow storm came and his flight could not get in.

April 12, 1986 - Elder Hartman Rector arrived at Lincoln, Nebraska to change Stake Presidencies. President Cope reports that Elder Rector was just exquisite, commenting that he had never seen a man that knows the scriptures and can put it over in such a humorous and delightful way. He spoke for an hour in that first meeting. President Cope comments that when Elder Rector teaches he has a style of keeping you interested and has a gift of humor, an insight of humor like Paul Dunn but when he teaches he expounds the scriptures like very few do. He is one of the greatest teachers I have ever encountered and his doctrine is deep, President Cope says.

August 24-26, 1986 - President Cope attended the North America Northwest Area Mission Presidents' Seminar at Estes Park, Colorado. Elder and Sister Marvin J. Ashton, of the Quorum of the Twelve, and Elder and Sister Rex C. Reeve, of the First Quorum of Seventy were in attendance. Each Mission President spoke on "One of the things we have done with which we have had success." One subject Elder Ashton spoke on was "Gaining Trust." It was an excellent speech. He also spoke on "Bearing Your Cross." President Cope spoke on the "Spirit of the Book of Mormon," which he comments is really thrilling to talk about.

September 11-16, 1986 - Elder Rex C. Reeve of the First Quorum of Seventy toured the Mission. In addition to many meetings he visited several of the Mission's historical sites.

November 1-2, 1986 - Apostle James E. Faust spoke at the Bellevue Nebraska Stake when a change was made in the Stake Presidency.

February 25-29, 1987 - Elder Harbertson, of the First Quorum of Seventy, tours the Mission with President Cope and attends missionary training meetings and Stake Conference at Wichita, Kansas. Elder Harbertson had high praise for the set-a-date program. He stated that if Priesthood leaders will just follow our counsel and provide the proper follow-up between missionaries, Stake missionaries and the members, great success will be forthcoming.

June 9, 1987 - President Cope attended North American Northwest Area Council Meeting for Regional Representatives and Mission Presidents in Salt Lake City, Utah. Elders Reeve and Harbertson, First Quorum of Seventies, spoke at the seminar. Apostle James E. Faust also talked.

August 11, 1987- Letter from Elders Reeve, Harbertson and Simpson of the North American Northwest Area expressing to Regional Representatives and Mission Presidents expression of their love and appreciation for the Wonderful service given while they were part of the conference. With the establishment of the new North American Central Area, President Cope, Missouri Independence Mission, will now be under the direction of Loren C. Dunn and counselors, F. Burton Howard and Phillip T. Sonntag, First Quorum of Seventy.

August 23-25, 1987 - A mission presidents seminar was held at Nauvoo with Elder Joseph B. Wirthlin presiding and Elder Dunn conducting. This was the first Mission Presidents' Seminar for the recently organized North America Central Area.

November 18-21, 1987 - President Loren C. Dunn, First Quorum of Seventy, tours the Missouri Independence Mission. He attended several zone conferences as well as other meetings.

March 5-6, 1988 - Elder Loren C. Dunn, of the First Quorum of Seventy, and Elder Eugene N. Allred, Regional Representative, attended the Wichita Kansas Stake Conference with Elder Dunn presiding.

May 28-29, 1988 - Elder Dallin H. Oaks, Council of the Twelve, conducted reorganization and organization of a new Stake at Topeka, Kansas. President Cope remarks that Elder Oaks gives wonderful talks and is really an outstanding man.

July, 1988 - Michael H. Holmes has been called to serve as the President of the Missouri Independence Mission. He will replace President Lloyd J. Cope.

In the early years of the Mission, here in Independence, Missouri, the Mission Presidents would graze milk cows on the hillside by the Mission Home. The missionaries, along with the Presidents, would milk the cows. The people working in the printing press would provide large buckets for the milk and get some of the milk for their use. S. Dilsworth Young told about, as a young missionary, having to milk the cows.

Presidents Samuel O. Bennion and Elias S. Woodruff were very well thought of in the Community. When one member went to the bank for a loan, they were told if they knew these presidents "that was good enough for them" to get the loan.

Zion's Printing Press was closed in November, 1951 and moved to Salt Lake City, Utah.

Addition from Himes family contributed by Ida Mae Burkhardt.

The Church of Jesus Christ of Latter Day Saints
 The Central States Mission
 The Independence Missouri Branch

How did it all begin
 When did it all begin
 Who were those People

There is a little place in Virginia called Rockbridge Baths. It was a Spa resort many years ago. It is about ten miles from Lexington, Virginia in Rockbridge County.

A child named Powell Himes was born to his parents, Andrew Himes and his wife Mary Huff Himes. The mother was the daughter of Powell Huff. There was no record of the birth of this child except oral communication from the grand child, Lucy Minerva Himes, to my wife and I. It was Aunt Lucy who asked Gwendolene if we could try to find the vital information and verify the names of the parents, which we did, as we traveled to Virginia. Powell Himes separated from his parents early in life, therefore very little of that part of his life is known until his grand-daughter found his marriage record.

Powell Himes was married to **Catherine Baston** in Fountain County, Indiana, 13 February 1828. He died in Marion County, Iowa 9 November 1850 and was buried in Bellfountain Cemetery near Tracy, Iowa, leaving a family of eleven children and his wife. The names of the children are as follows in order of their birth:

Ira Dell Himes	born 8 Oct. 1828
Mary Ann Himes	born 2 Feb. 1830
Sarah Jane Himes	born 25 Sep. 1832
Rebecca V. Himes	born 6 Apr. 1834
ANDREW HIMES	born 6 Feb. 1836
Clarissa Elizabeth Himes	born 25 Jan. 1838
Martha Himes	born 23 May 1840
William Henry Himes	born 27 Sep. 1842
Jacob Eib Himes	born 19 Sep. 1844
Margaret Susanna Himes	born 18 May 1848
Powell Jr. HIMES	born 24 Sep. 1850

Andrew Himes the fifth child of Powell Himes married **Almira Amanda Terwilliger** on 20 February 1856 at Mt. Ayr, Ringold County, Iowa. They were the parents of eight children as follows:

Louisa Theresa Himes	4 Feb. 1857	Mt. Ayr, Ring Gold Co., Iowa
Mary Catherine Himes	4 Jan. 1859	
Leve Stockwell Himes	11 Apr. 1861	
Almira Amanda Himes	27 May 1866	
Powell Himes	25 Apr. 1868	
JOSEPH HYRUM HIMES	22 Sep. 1872	Allandale, Worth Co., Missouri

Andrew Edward Himes 15 Mar. 1875
Lucy Minerva Himes 23 Oct. 1879

Before the turn of the century, Andrew and his family were living in Allandale, Worth County, Missouri.

Andrew learned of two Mormon Elders being in the general area so he went in search of them and brought them to his home. There the Elders taught the Gospel to Andrew and his wife and daughter for a few days while staying in the Himes home.

In the year 1899 Andrew and his wife and daughter, Lucy Minerva, moved to Independence, Missouri. There they lived on West South Avenue. Andrew was a carpenter and there was ample work in that area at that time. Also in 1899, Joseph Hyrum Himes married Emma Huffman in Portis, Osborn County, Kansas on February 12, 1899.

Early in 1900 Joseph and Emma moved to Independence. He also was a carpenter and he and his father, Andrew, worked together. At this time there was also another family, the Preators, in the area. Then and for several years, Sunday School was always held in the home of Andrew and his wife Almira Himes.

Joseph and Emma have built their new home at 711 West South Avenue.

Now I will state some activities of the Central States Mission and those who were directly involved as participants. Each of these are taken from the Liahona (normally called the Elders Journal) and were published here in Independence, Missouri for many years and will be identified with a *.

* December 26, 1900 The Central States Mission of the Church of Jesus Christ of Latter Day Saints was moved from St. John, Kansas to 1405 Locust Street in Kansas City, Missouri.

February 5, 1901 Almira Amanda Himes was baptized and her daughter, Lucy Minerva Himes, also on the same day. Then on June 2nd, 1901, Andrew Himes followed them into the waters of baptism.

On August 27, 1902 in the Salt Lake Temple, Andrew Himes, his wife Almira and two recently deceased daughters all received the Endowments and were Sealed as a family.

* November 1, 1906 James G. Duffin was released as President of the Central States Mission Presidency and on the same day Samuel O. Bennion was appointed President and served in that capacity until 1934.

The year 1907 was one of much activity and progress.

* March 1907 The Central States Mission of The Church was moved from 1405 Locust in Kansas City to Independence, Missouri and located at the north west corner of the intersection of Pleasant Street and Walnut Street in a big white house. After the Church and Mission Home

were built the big white house was moved to the approximate location of the present Mission Office and for many years a family named Spears lived in the big white house until about 1941.

- * March 10, 1907 The Sunday School of Kansas City and Independence met together for the first time. This meeting was held in the Mission headquarters and on the following Sunday they were combined into one Sunday School and to be known as the Independence Sunday School with the following officer:

Superintendent	William E. Evans
Assistant	E. F. Cummings
Theological Teacher	Osborn Richins
Secretary	Lucy Minerva Himes

Later space was rented on the second floor of a building located on Lexington at Osage street. This moved the Sunday School from the home of Andrew Himes where it had been held for many years and continued there until the new Church was completed.

- * August 10, 1907 The Independence Missouri Relief Society was organized by the Mission President, Samuel O. Bennion, with the following officers appointed:

President	Emily W. Cummings
First Counselor	Lindsey Danielson
Second Counselor	Lucy Minerva Himes
Secretary	Jeannie Miller
Assistant Secretary	Lenora J. McCarthy
Treasurer	Levisa Preator
Chorister	Eliza Summerhays

The following were members at that time.

Emma Himes
Almira Himes
Margaret Hetchison
and possibly a few others.

On August 31, 1907, Emma Himes was baptized in the lake just south of South Avenue near where she lived. [Brick apartment buildings were built on the site in the 1980s. The Street pond was just west of Osage street. It was formed by the removal of clay to make brick by a man named Street. It was also used for RLDS baptisms. wjc/awc]

- * On July 13, 1909 President Bennion called the Relief Society to the Mission Office for reorganization as follows:

President	Annie Tuckfield
First Counselor	Lindsey Danielson
Second Counselor	Eunice McRay
Secretary	Emma Himes
Assistant Secretary	Lenora J. McCarthy
Treasurer	Levisa Preator
Chorister	Eliza Summerhays

* Wednesday, November 6th, 1907 at the Mission Home on South Pleasant Street was organized the first Mutual Improvement Association that ever existed in the center stake of Zion. The term Center Stake of Zion is a misnomer. That terminology was used locally, but there never was, nor is there yet, a Center Stake in Our Church. In the past it was requested but was never approved by Salt Lake.

President Bennion Presided over the meeting and selected the officers to serve during the current Mutual Improvement Association season and they were sustained by Unanimous vote of those present. The Association officers are as follows:

President	A. P. Mortinson
First Counselor	George M. Bartholomew
Second Counselor	V. J. Danielson
Secretary	George C. Murdock
Treasurer	J. M. Redd
Chorister	R. B. Summerhays

The Association is composed of local Elders and Saints and their friends and will meet one night each week. The course of study to be pursued is the same as that followed the current year by similar organizations throughout the stakes of Zion in the West.

The manual entitled Spiritual Growth.

Nov. 7, 1907 Joseph Hyrum Himes was baptized in the same lake where his wife had been baptized in August. Now it was necessary to break the ice out far enough where the water was deep enough to perform the Ordinance.

On May 10, 1910 Andrew Himes died and was buried in Mound Grove Cemetery on North River Blvd.

On October 21, 1910 Gwendolene Lucille Himes was born at 711 West South Avenue in the home built by her parents, Joseph Hyrum Himes and Emma Huffman Himes.

An old newspaper clipping from the *Independence Examiner*, date unknown to me, states The New Latter-day Saints Church at 302 South Pleasant was dedicated on November 22, 1914. At the Dedication of the new Church Joseph Fielding Smith sang a Solo "The Flag Without a Stain" and was accompanied by Alma Lou Childers.

Now my wife, Gwenny, will speak to you.

My Father did much of the work on the Church.

Today as I write, it is still a beautiful Church to me.

Now that the Church has been built and dedicated, I feel it will be fitting and proper to write of the events pertaining to my family and the little Branch which has played such an important role in my life, also some of the important activities my ancestry played in working tirelessly and with determination and dedication in their efforts to forward the work of the Church in this area.

My father continued in his trade as a carpenter and built and worked on many houses in and around Independence.

On May 10th just a few months before I was born, my Grandfather died and was buried in Mound Grove Cemetery on North River Boulevard. Some time afterward his wife moved to Brea, California where she died on January 24, 1924.

In the Summer of 1915 my father was still working on the house he had been building for us in Fairmount. On Sunday July 17, our family came home from Sunday School on the street-car and had finished dinner. He and I went outside and laid down under the big oak tree to take a nap. My father became very ill and was taken to the Sheffield Hospital in Kansas City. My brother and I were taken to the home of the Summerhays who also were members of the church. My mother came home late at night and said "Papa is Gone." I remember I cried all night. I was very small and very young and I loved my father dearly. My father was buried at Mound Grove Cemetery next to his father.

Events Leading to the Rescission of the 1838 Mormon Extermination Order in the State of Missouri

by
M Martha Nelson
(Marty Neff Nelson)

In the early Spring of 1976, I was called to be the Public Relations & Communications Coordinator for the Overland Park 2nd Ward of the Kansas City Stake. I was a convert to The Church of **Jesus Christ** of Latter-day Saints of less than two years at the time. Soon after receiving this call, Br. Bill Slamin, the Kansas City Stake Public Relations Director, asked if I would be interested in working on the Bi-Stake Public Communications Council and on the publicity for the area pageant, "Missouri, Mormons and Miracles." I was pleased to accept his offer and began at once to think of ways in which we might be able to receive good publicity.

One evening while pondering this, I felt that perhaps I could prevail upon Governor Christopher Bond and his wife, Carolyn, to attend the opening night of the pageant as our honored guests. The Bonds were personal friends of my family, as we were neighbors in my home town of Mexico, Missouri. I hoped the Governor would give some remarks before the pageant began and tried to develop a topic that he could direct his remarks towards. I was thinking of how he could express his regret about the state's dealings with the church in the 1830's, and now issue a welcome to all members of the church especially those living within the state. I then thought of how he could word his welcome in the form of a proclamation similar to the wording of the original proclamation that expelled the church from Missouri. At that moment, the Holy Spirit planted in my mind the thought that the original Extermination Order might still actually be valid! With all the research and historical study that had been done by Br. Alvin R. Dyer and others, I felt that surely someone else had already seen to it that this injustice had been corrected. I know now that Satan was trying to convince me to let the idea drop, that I was too insignificant a person, a new convert, to be the first person to think of this. I tried to call Br. Slamin to ask him if he knew if the order had ever been rescinded and for the first time, my phone was dead. I could not make the call. Another attempt by Satan to stop this? Was he hoping that if I could not discuss it with anyone that night, that by morning the thought would have left me? It was too late to go out that night, my daughter was already asleep, so I too retired for the night.

The next morning we left for church early, as I needed to arrive before Br. Slamin, who was a member of the Overland Park 1st Ward, would have left for home with his family. I waited outside the chapel until the meetings dismissed and immediately found Br. Slamin. As I related to him the thoughts I had had the night before, he also became excited at the idea that the original order might have never been rescinded. He could not remember having read or heard about any action that had been taken to correct the original order. He felt we needed to find out more about it and asked that I call the Governor's office the next day to see what they could tell us. Monday morning I called Jefferson City and asked to speak with Miss Linda Brown, the governor's personal secretary. Linda was a good friend also, as we had been in the same college sorority at the University of Missouri. After explaining the situation to Linda, she said she would have to have me talk to the office that was

in charge of handling all the proclamations. I was then connected with Ms Bonnie Schroeder in the Proclamations Office and I again explained the situation. Bonnie found this to be very interesting and was excited to explore the possibilities. She said she would have to go to the State Archives to do some research and would call me back later that day with what she was able to find. About 4:00 PM that afternoon, I felt prompted to call her back. She had just returned from the Archives and had actually found the original document! In her own words, she said, "It is a miracle this is still in existence! In 1911 the state capital burned to the ground and at that time almost all of the states papers were destroyed in the fire. I don't know how this is still in existence!" I felt strongly that it was still in existence because it had been protected by the hand of God so that it could be rectified at a later date. Bonnie suggested that the next step was to turn the document over to the governor's legal staff to have them see if it was still legally in effect. I agreed with her and asked her to call me as soon as they reported back to her.

With this news, I called Br. Salmin and told him what had happened. We decided it was time to contact the Stake President to let him know what we were doing. Pres. Christian Sanders was surprised and intrigued with the news and suggested we had better contact Br. Bruce Evans, the Pageant Director to let him know what we were hoping to do for the opening night and to see if he could help us move things along. Br. Evans, suggested that since the time before the Pageant was growing short, that we should contact our mission president, Pres. Graham Doxie, who had many contacts in Salt Lake City who might help us receive approval to use this for the opening ceremonies at the pageant.

Like everyone when they first heard of the situation, Pres. Doxie was also surprised to learn that the Extermination Order could still actually be in effect after almost 138 years! His reaction was cautious. He voiced fears that we could be opening the proverbial "can of worms," but after I explained my hope that we could use this as an event to bring together the leaders of our church as well as the RLDS church and the Church of Christ, so that we could all witness the signing of the rescission order and use it to build good will between the members of the three churches, Pres Doxie agreed, that if handled properly, it could prove to be an exciting event. He said he would contact Br. Wendell Ashton in Salt Lake the next morning.

Br. Ashton's surprise was to be expected as had everyone else's. He said he would think about the matter and pray about how to handle it. He would then take it before a group of public relations experts that met weekly to discuss such matters and they would report back to us as to their reaction and suggestions. About a week later the word came back from Br. Ashton to proceed with receiving an official opinion from Governor Bond's staff as to the legality of the document.

With this news, I again called Jefferson City to see if a decision had been reached as to the legal status of the document. I was advised that the staff lawyers thought it was a matter that would have to be decided by the state Attorney General's office. I was promised they would try to have a decision within the week. The pageant was only about a week away at this point, so we knew it would be impossible to use this as a public relations tool on opening night. We thought instead that perhaps we could still tie it into the Pioneer Day celebration on July 24th.

Suddenly, our plans and excitement were brought to a halt when President Doxie called me to hold up everything. The decision by Br. Ashton to proceed was being reconsidered and he wished to confer with some of the Assistants to the Twelve. I then received the call back from Bonnie Schroeder that the Attorney General's office had ruled that the original order was technically still valid in and of itself, but anyone who tried to use that as reason for killing would have a difficult time being found innocent. I told her of the request to hold up on any further plans and said I would pass along the decision to the church headquarters' and would get back to her again as soon as I was instructed as to our next step. I then called President Doxie to let him know about the judgement by the Attorney General's office. Time passed and I heard nothing further from the church leaders.

One Saturday morning while I was at work, I received a call from a friend telling me she had just heard on a radio news broadcast that Governor Bond had signed the proclamation rescinding the 1838 Extermination Order. I was surprised that it was suddenly over and disappointed we had not had the opportunity to hold the event in the Kansas City, Jackson County area.

Shortly after the announcement, I was in Mexico, Missouri for the July 4th weekend. Governor Bond was on hand for the dedication of a local historical site and I was able to briefly speak to him and learned of the reasons for which the signing took place quietly in his own office with no one else present.

I was sent photocopies of the original Extermination Order and the Executive Order signed by Governor Bond by Ms. Bonnie Schroeder. My friend, Linda Brown, sent me a note congratulating me upon my "successful effort to get the rescension (sic) accomplished by Gov. Bond."

Since there seems to be some confusion as to how these events originated, I hope that this information makes it clear that I, Mary Martha Williams (Neff) Nelson, was the individual who was the originator of all these events. All of the individuals named in this document can verify that this is the true account of how these events happened. I have been told by Governor Bond of the phone calls and decision made by him as to the reason he signed the Executive Order alone and in his own office, but it is not for me to record for him those occurrences. He would have to make that statement himself. I cannot speak for all the discussions and meeting held by the authorities at the headquarters of The Church of Jesus Christ of Latter-day Saints. I do have a letter from President Spencer W. Kimball asking me to write and tell him of my involvement in this event. I was also privileged to be introduced to President Kimball, as the individual who instigated the rescinding of the Extermination Order, at the Kansas City airport when he arrived and held a press conference on February 4th, 1977. He expressed to me his sincere gratitude for what I had accomplished.

Signed this day, May 18, 2001
(signature)

Additional Information Gathered
by Bill & Annette Curtis
while compiling this history.

Addresses at the Dedication of the New Chapel in Independence, Missouri

Following are two addresses given at the dedication of the new Chapel in Independence, Missouri. They were published in *Liahona: The Elders' Journal*, Independence, Missouri, Vol. 12, No. 25, December 15, 1914, pages 387-390.

Address by Elder Geo. Albert Smith of the
Council of the Twelve
At the Dedication of the New Chapel at
Independence, Mo.

I am sure there is no one here this morning more pleased than I to be permitted to meet with you. I am grateful for the privilege to come to this beautiful City of Independence, and be here when this structure that has been builded for the worship of our Heavenly Father is to be dedicated. I am exceedingly grateful to be permitted to accompany Presidents Joseph F. Smith and Chas. W. Penrose, for it is unusual for them to both be so far from home at the same time. It is very gratifying indeed that our Presiding Bishop has arrived and Elder Jos. F. Smith, Jr., and a number of the Mission Presidents, so that the Church in various fields is represented. A beautiful morning has presented itself for us to enjoy the opening exercises of this conference. I am glad to see so many of the elders here who are laboring in the various fields in this Mission and have only one regret, if I have any at all, and that is that the building is not large enough to hold all those who desire to be present. These conferences are held from time to time and we are permitted to sing the songs of Zion and listen to those who may address us, and the few words I utter this morning, I desire, may be inspired by our Heavenly Father, for I have nothing in my own mind that I could say, but I have learned long since that if the Lord will inspire us when we are upon our feet that many choice things may be brought forth for the blessing of those who listen.

The Church of Jesus Christ of Latter-day Saints was organized in the year 1830, with but six members. Although it was organized with but six members, soon thereafter others were added to that number. The Church has had a peculiar experience from that day until the present time. A little boy not yet grown — not yet fifteen years of age desired to know the will of our Heavenly Father, and he read the Scriptures and discovered that if any lacked wisdom that they could ask of God and He would hear and answer their prayers, and in his childish simplicity he asked of God and he received a revelation that has revolutionized the philosophy of this world. At that time men and women everywhere were praying to God and yet there were, as far as we know, none who had a comprehensive idea of what He was, and in answer to his prayer Joseph Smith, for it was he of whom I have spoken, saw the Father and the Son and he knew that they were personal beings, he knew that God was a man and that Jesus Christ who was in His image was like Him. He asked the Father which of all the Churches he should join, that was his purpose in going to pray, and he was told to join none of them, because they taught for doctrine the commandments of men, and our Savior told him He was not pleased with them because they worshiped Him with their lips but their hearts were far from Him. Now I would like you to keep in mind that this boy was not yet fifteen years of age and when he received this Heavenly manifestation he told his father, mother, brothers and sisters, and the boy's life had been of such a character that they believed him. Now he was only a child but so firmly was he convinced that God lives and that Jesus is the Christ, having seen them and heard their voices that he went forward testifying concerning them although his neighbors arose against him. They reviled him, and said that revelations and visions were a thing of the past, but he knew whereof he spoke, and with that went steadfastly towards his purpose, and so went to his work. Other glorious manifestations were given to him and later the records from which the Book of Mormon was translated were entrusted to him by the Angel Moroni. Those men who followed him were strong men, they were God-fearing men. There was no advantage to be gained by going with him. He was unpopular, but believing that God lives, believing the testimony they received of

the Father, they followed him and the Church, which I said was organized in the year 1830, and then began the gathering of the children of the earth, and then two of a family and one of a city were brought to know the divinity of Jesus Christ as taught by Joseph Smith, believing in the Scriptures. Now by the hundred of thousands have they received a testimony of the truthfulness of this work.

The Lord had decreed that the Gospel should be preached in every nation, to every tongue and people, and elders were sent out and are being sent to the various nations of the earth, so after a while the boy prophet, for he had now grown to be a man, was at the head of a large organization. He was repeatedly discharged from jail and prison and all of the charges were proved to be untrue. The people gathered first in one place and then in another, as they felt inspired to do so by the spirit of the Lord, and they then migrated to Jackson County, Missouri, expecting to make their homes here, but in the wisdom of the Lord and for some wise purpose, they were not permitted to be here long. Then Nauvoo was chosen as their home, and they so prospered, that Chicago was only a small city in comparison. But the designs of the Almighty in their behalf were not yet fulfilled, for it was only a little season that they were permitted to remain and enjoy the fruits of their labors. They left Nauvoo and for some great purpose our Heavenly Father gathered them together in the valley of the great Rocky Mountains where they could worship Him, and He established them there under the direction of their leader, Brigham Young. Now I have narrated these few things this morning, to call attention to this fact, that this is our Father's work; it is not the work of any man; no man could have introduced the philosophy that would be impressed upon the minds of men. No I will not call it the philosophy, it was the teaching of our Heavenly Father to His children, which is the Gospel of Jesus Christ, which is the power of God unto salvation unto all those who believe and obey, and in speaking thus this morning, I do not desire that any feel that they are not the children of God, for we do not feel above or superior to our fellowmen for it is our privilege in standing here as servants of God, to say that God loves all His children. We have been created and placed upon the earth for a purpose and will return again to Him when our mission here is completed.

I was born in the Church and was reared in a home where I was taught to pray. I was taught that God answers our prayers and under that influence I have grown to manhood, have traveled upon this continent and in the old world and I have studied but have found nothing in my life that so inspired me to be a righteous man, that planted in me a clearer belief that we are His children. I have never found anything like the Gospel of Jesus Christ as restored in this dya, and I bear you witness that it is our Father's work; this Gospel of Jesus Christ is the king advice of our Heavenly Father.

Remarks by Elder Joseph F. Smith Jr., of the
Council of the Twelve
At the Dedication of the New Chapel at
Independence, Mo.

Like my friend and brother, I also am glad to have the opportunity of being present to attend the dedicatory services to be held here this morning and this afternoon. The remarks that we have listened to have brought to my attention some matters along similar lines in relation to the history of the Church of Jesus Christ of Latter-day Saints. The Church was organized in the little town of Fayette, Seneca, Co., in New York. There were but six members, as we have heard, although I understand a few more had been baptized previous to that organization. It was a very humble beginning and through persecution and the opposition of those who saw not as we do, it was but a short time until those humble followers of our Redeemer were forced farther to the West and located in the northeastern part of the State of Ohio, where they built a Temple and prospered for a season and grew in numbers and power in the City of Kirtland and vicinity. But persecution followed them and they were not permitted to rest long nor to enjoy the fruits of their labors in Kirtland. Through a revelation from the Lord many of them were commanded to move into this section of the country, which was known as Zion, and in this place also they built up a community, but they were not

permitted to remain. Some eighty years have passed since they were driven from this land, and nearly that length of time since they were driven from Kirtland. From here and there they settled in Nauvoo in Hancock County, Illinois, where they established, I suppose, the largest settlement in that state, a flourish city in 1844-45, of some twenty thousand inhabitants, mostly Latter-day Saints. For a time, a very brief time, in this part of the country they prospered. They built homes, they built a Temple, and they worshiped God; but through opposition and persecution and a misunderstanding on the part of those who persecuted them they were again driven from their homes at the point of the bayonet and the canon's mouth. In the meantime they had grown to over twenty thousand in the City of Nauvoo and there were other members throughout the states of the union and some in England and Canada. They caused plans and arrangement to be made to settle in the valleys of the mountains according to the prediction of the Prophet Joseph, and I remember having read from the daily papers, in speaking of that exodus, that the Mormon people had gone to their doom with destruction awaiting them, that in their impoverished condition and under the circumstances in which they were forced to flee into the wilderness, it was expressed that they would not survive, for in that country were Indians roam if they survived starvation, they would become the prey of the savages. But it was not so. They underwent hardships that cannot be described, but through the blessings of the Lord and the energy which they put forth, they settled in the valleys of the Rocky Mountains and became a mighty people, in accordance with the prophecies made concerning them. I thought of these things when our Brother Geo. A. Smith, was speaking. Instead of evil coming to them, each time they ere driven they became stronger, mightier and better prepared to battle with life. They had more faith through these trials and drivings, and their faith grew stronger. Through the knocks they received ant through the hardships and conditions of the country they settled, it made them a strong people, developed them and made them what they are today and they have grown in purpose and they have increased in power and influence and I believe at the present time throughout the world there is a far more friendly feeling existing among the people towards them than ever existed before. Here in those early days in this very town in 1833-34, a Mormon was not safe. After they had been driven from this country their lives were worth noting to them if they were discovered here, such was the feeling of the inhabitants towards them. We don't discover that feeling now, I have traveled through this country from time to time, and if I understand correctly the sentiments of the people is that they would be glad to have us come back again and build up counties and live in peace among them. I have talked with a number of the inhabitants in this county and others of the state and they have expressed these feelings to me and I know they have been sincere. These are the conditions today and I thank the Lord that such is the case, and through all these trials and tribulations I think I can see the hand of the Lord made manifest unto His people, and I can most assuredly see that they have been more abundantly blessed and prospered than they could have been had they remained under the conditions that existed here. I bear my testimony that I know God lives and I know that He has established the Church of Jesus Christ of Latter-day Saints for the last time and set up a standard for the people that they might gather to it and come out of Babylon or the world and receive the Truth and be redeemed from their sins and enter into salvation in the Kingdom of God. I have a testimony of this and I rejoice to know that these things are true Here. May the Lord bless all who desire to serve Him in the name of Jesus Christ. Amen.

LDS RECORD OF MEMBERS - INDEPENDENCE, MO 1895-1903

M / S	NAME	RESIDENCE	WHERE BORN	PARENTS' NAMES	WHEN BORN
M	Richard Preator	Centropolis & Independence Mo.	Chalfordhill Glastershire Eng.	Wm. Preator Mary Jones	24 Feb 1826
M	Lovisa A. Preator	Centropolis & Independence Mo.	Covington Tiogo Co. Penn.	David D. Douglas Alvina Hanks	13 Sept 1850
S	Abijah Preator	Independence Mo.	Chippawa Falls Wis.	Richard Preator Lovisa A. Preator	9 Mar 1883
S	Alma Preator	Independence Mo.	Independence Mo.	Richard Preator Lovisa A. Preator	6 Nov 1885
M	Ivy J. Hutchison	Independence Mo.	Hickman Co. Tenn	Jas. W. Hutchison Rhoda Parker	5 Oct 1846
M	Margaret Hutchison	Independence Mo.	Hickman Co. Tenn	Johnson Totty Susan Spaulding	26 June ____
	Luella Hutchison	Independence Mo.	Hickman Co. Tenn.	Ivy J. Hutchison Margaret P. Totty	28 March 1873
S	Piney T. Hutchison	Independence Mo.	Cinijos Co. Colorado	Ivy J. Hutchison Margaret P. Totty	15 Dec 1879
M	Mary T. King (Now Roberts)	Independence Mo.	Hickman Co. Tenn.	Same as above	28 Jan 1879
M	Edwin Benton King	Independence Mo.	Boston Mass.	Edwin B. King Jennie Sittlefielt	15 Mar 1864
S	Eva Flossie King	Independence Mo.	Independence Mo.	Edwin B. King Mary Hutchison	15 Mar 1889

LDS RECORD OF MEMBERS - INDEPENDENCE, MO 1895-1903

NAME	BAPTIZED & CONF BY	WHEN BAPTIZED	ORDAINED MOVED EXCOMM
Richard Preator	Daniel C. Walker A. G. Young	15 Dec 1895	Joshua R. Clark to office of Elder 17 Mar 1896 Independence, Mo.
Lovisa A. Preator	Daniel C. Walker Daniel C. Walker	15 Dec 1895	
Abijah Preator	Karl S. Fackrell Karl S. Fackrell	4 June 1896	
Alma Preator	Karl S. Fackrell C. H. Owens	4 June 1896	
Ivy J. Hutchison	B. F. Duffin T. H. Ingrum	12 Sept 1897	B. F. Duffin to office of P 12 Sept 1897 at Independence, Mo.
Margaret Hutchison	B. F. Duffin B. F. Duffin	19 April 1897	
Luella Hutchison	B. F. Duffin Bines Dixon, Jr.	19 April 1897	
Piney T. Hutchison	B. F. Duffin Bines Dixon, Jr.	19 April 1897	
Mary T. King (Now Roberts)	B. F. Duffin	16 May 1897	Given her recommend to unite with A ward in Murray, Utah Aug 14, 1900
Edwin Benton King	B. F. Duffin Bines Dixon, Jr.	16 May 1897	
Eva Flossie King	B. F. Duffin Bines Dixon, Jr.	16 May 1897	Given her recommend to unite with a ward in Murray, Utah Aug 14, 1900

M / S	NAME	RESIDENCE	WHERE BORN	PARENTS' NAMES	WHEN BORN
M	Levi H. Ezzell	Independence Mo.	Lincoln Co. Mo.	Sam'l H. Ezzell Christena Keithley	27 Sept 1843
M	Isabella Ezzell	Independence Mo.	Airshire Scotland	Jas. Cairns Isabella Gorden	2 May 1852
	Bertha Son Ezzell	Independence Mo.	Bourbon Co. Kansas	Levi H. Ezzell Sarah Jane Squires	7 Jan 1885
	Pearl May Ezzell	Independence Mo.	Bourbon Co. Kansas	Levi H. Ezzell Sarah Jane Squires	15 Nov 1886
	John Olsen	Independence Mo.	Tunsberg Norway	Ola Johnnason Engebor Neelsdoter	18 Jan 1829
	Delta A. Conner	Independence Mo.	Orange Co. Indiana	John C. Conner Eliza A. Hammond	12 July 1882
	Dan Idell Conner	Independence Mo.	Dubois Co. Indiana	John C. Conner Eliza A. Hammond	9 May 1887
M	Frederick P. A. Roberts	Kansas City, Mo. Independence, Mo.	Apenrade, Ssatkirkelry Slesbrg Holstine Germany	Johnanes Roberts Christein Sorensen	18 Mar 1873
M	Rosa Lily Preator	Centropolis Jackson Co., Mo.	Fountain Green San Pete Co., Utah	Richard Preator Rosa Harper	17 Sept 1875
M	Almira Amanda Himes	Independence Mo.	Cauqua Co. New York	Levi Saud Lucy M. Terwilliger	28 June 1839
S	Lucy Minerva Himes	Independence Mo.	Worth Co. Mo.	Andrew and Elmira A. Himes	23 Oct 1879
M	Andrew Himes	Independence Mo.	Danville Vermillion Co., Ill.	Powel and Catherine Himes	6 Feb 1836
S	Albertus Martinus Revenberg	Independence Mo.	Lonen Holland	Gerardus Revenberg Hendrike Klomb	30 Aug 1872
S	Simon Franklin Carter	Independence Mo.	Hope, Ind. Bartholomew Co.	William Carter Martha Vaughn	19 Jan 1848

NAME	BAPTIZED & CONF BY	WHEN BAPTIZED	ORDAINED MOVED EXCOMM
Levi H. Ezzell	B. F. Duffin Bines Dixon, Jr.	16 May 1897	Excommunicated Oct. 20 th 1897 Cause: Apostacy
Isabella Ezzell	Bines Dixon, Jr. B. F. Duffin	23 May 1897	Excommunicated Oct. 20 th 1897 Cause: Apostacy
Bertha Son Ezzell	Benes Dixon, Jr. B. F. Duffin	27 May 1897	<u>No Good</u>
Pearl May Ezzell	Bines Dixon, Jr. Bines Dixon, Jr.	23 May 1897	<u>No Good</u>
John Olsen	Bines Dixon, Jr. B. F. Duffin	22 May 1897	Geo. Done, Jr. to office of Priest Jan 3, 1898 at Independence
Delta A. Conner	Bines Dixon, Jr. B. F. Duffin	9 May 1897	
Dan Idell Conner	Bines Dixon, Jr. Richard Preator	9 May 1897	
Frederick P. A. Roberts	F. H. Nalder F. H. Nalder	29 Jan 1899	Given his recommend to unite with a ward in Murray, Utah Aug 14, 1900
Rosa Lily Preator	Daniel C. Walker Christopher Burton Jr.	15 Dec 1895	Died Jun 26, 1901
Almira Amanda Himes	Samuel E. Holt Fred H. Bradshaw	25 Feb 1901	
Lucy Minerva Himes	Samuel E. Holt Samuel E. Holt	25 Feb 1901	
Andrew Himes	D. Allen Charles England	4 June 1901	Ordained Elder July 27, 1902 by James G. Duffin
Albertus Martinus Revenberg	J. R. Bennett B. R. McMullin	23 Nov 1902	Moved Feb 27, 1903
Simon Franklin Carter	Grady A. Hogan John R. Bennett	17 June 1903	Emigrated to Logan, Utah June 18, 1903

Source: *The Church of Jesus Christ of Latter-day Saints, Kansas City Branch. Record of Members (1930-1942). Film #0001944, Item 2-3.*

Extracted from the microfilm records by Bill Curtis, 2000.

List of Members in 1907
(far from complete)
gathered from the mission history

Adams, Sister E.	Miller, Jeannie
Anderson, Minnie (1908)	Mortinson, A. P.
Bartholomew, George M.	Mulligan, Sister. E. A.
Bennion, Samuel O. (Pres)	Murdock, George C.
Carling, Sister A. B.	Oleson, Joanna (1908)
Childers, Alma Lou ?	Pletts, Sister S.
Cummings, B. F.	Preator, Abijah
Cummings, Emily W.	Preator, Alma
Danielsen, Lindsey [f]	Preator, Levisa (1884)
Danielsen, V. J. (Vernon or Verner)	Lovisa Alma (Douglas)
Danielsen, Wilhelm ??	Preator, Nellie Myrtle Ault
Dickson, Binus W.	Preator, Richard (1884)
Duffin, Brigham F. (Pres)	Redd, J. M.
Duffin, James G. (Pres)	Richins, Osborn
Egan, Mary Salome Preator	Savage, Sister M. S.
Evans, William E.	Summerhays, Eliza
Forister, Sister M.	Summerhays, R. B.
Fowler, D. A.	Tuckfield, Annie
Green, May (1908)	Turner, Sister L. J.
Himes, Almira	Wilhelm (here 1883)
Himes, Andrew (1900)	
Himes, Emma	
Himes, Gwendolene Lucille	
Himes, Joseph Hyrum	
Himes, Lucy Minerva	
Himes, Sister M. Giles	
Hutchison, Margaret (1883)	
Hutchison, Sister M. P.	
Hutchison, Sister P.	
Lang, Sister L. [S ?]	
Madson, Phoebe (1908)	
Marler parents (date?)	
Marler, Ben & Gwen (twins, date?)	
McCarthy, Lenora J.	
McCormack, Rosa Lillie (Preator)	
McDonald, Sister D.	
McRae, Eunice	
McRae, Regina (1911)	

Preator Family

Richard Preator

b. 26 Feb.1826 Chalford Hill, Gloucestershire, England

son of William Preator and Mary Jones

bap. & confirmed LDS 21 Nov 1843, by Elder Henry Webb in England

living 1910 in Independence MO

d. 23 Mar 1911 Independence, MO buried Woodlawn Cemetery, Independence MO

convert to the LDS church in England in 1854.

married 1) in 1879 2 Sept 1847 England

Mary Harper

b. Aug 1824 dau of Thomas & Martha **Harper**

CHILDREN

1 Mary Salome **Preator** b. 18 May 1851 Gloucestershire, England

2 Lora Isabella **Preator**, born 12 Jan 1853 Birmingham, England

d. as a 3 year old at the Iowa campground on the way to Utah from England

3. Fred Thomas **Preator** b. 8 Oct 1854 d. 15 Feb 1856 Birmingham, England

On 19 March 1856 they left England for America, arrived Boston 2 May 1856, took Railroad to Iowa camp grounds, waited until 9 June for hand carts to go to UT

He pushed a handcart across the plains with the Ellsworth Handcart Comapny.

4. Richard Lorenzo **Preator** b. 27 Aug 1857 Springville UT

5. Elizabeth **Preator** b. 31 May 1860 Richmond, Cache Co. UT

6. Joseph W. H. **Preator** b. 16 June 1862 Richmond, Cache Co. UT

Married 2) 22 June 1874 to Mary's sister, **Ruth Harper**, as a polygamous wife

1 child: Rosa Lilly **Preator** b. 17 Sept 1875 Fountain Green, Sanpete Co. UT (lvg Indep. 1896)

married: _____ **McCormack**

Married 3) 12 Jan 1879 Nephi, Juab County, Utah

Lovisa Alma Douglas (m1 Charles Whitman)

b. 13 Sept 1850 Covington, Tioga County, Pennsylvania

dau of David Daniel Douglas and Elvira Hakes

d. 27 Mar 1930 Independence, MO buried in Woodlawn Cemetery, Independence MO

Lovisa had joined the LDS church in 1877 in Pennsylvania and leaving her husband, took her small son George **Whitman** (b. 23 March 1872 PA) and traveled to Utah on the immigration fund in 1878.

CHILDREN

1 Olive Lucretia **Preator**

born 18 Dec.1880 in Fountain Green, Sanpete Co., Utah

died 17 Feb 1929

married 24 Dec. 1897

John Charles **Conner** [dec. by 1910]

1-1 Royal F. Conner born abt 1898 KS

1-2 Valentine F. Conner born about 1900

1-3 John Rosevelt Conner born abt 1902

1-4 Olive Hysint Conner born about 1903

1-5 Pansey Veneta Conner born abt 1908

sold all and went to Chippewa Falls, Wisconsin to visit her father. Began journey from Utah in June 1882[?] through Denver CO and Lamoni IA.

2 **Abijah Edgar Preator**

born 23 Mar 1883 in Chippewa Falls, Wisconsin
 died 17 Feb. 1962
 married 7 Feb 1918
 Leola Nave

Then they traveled to Independence, Missouri the trip taking them 6 weeks.

They came to Independence, Missouri, in October of 1883. At this time the headquarters for the Church was in Kansas City. There were only three "mormon" families in Independence. The Preators, Hutchensons, and the Wilhelms. Meetings were held in these homes.

3 **Alma Daniel Preator**

born on November 6, 1885 at 1001 S. Spring (now Leroy) Street, Independence MO
 baptized on June 4, 1896 by Elder S. C. Karrel Factrell
 confirmed by Elder C. H. Owens.
 died 14 October 1972 at age 86

7 living children, 36 grandchildren, 62 great grandchildren, 7 gg gch

Married) 31 May 1905 (met November 1904)

Nellie Myrtle Ault

b.
 bap. LDS 1911 in McCoy Pond, aka Doutt's Lake
 d.1971

They lived in Kansas City for 2 years, than bought a four room house at 1118 S. Hocker in the Fall of 1907.

5 sons and 3 daughters:

- 3-1 **Harrald Alma Preator**
- 3-2 **Vergil Douglas Preator**
- 3-3 **Richard Eugene Preator**
- 3-4 **Mildred Francis Preator Louis**
- 3-5 **Rodney Daniel Preator**
- 3-6 **Rose Mary Preator**
- 3-7 **Chester Glen Preator**
- 3-8 **Dorthy May Preator.** Dorothy May only lived 20 days.

On September 17, 1931, they were sealed in the Salt Lake Temple, with five of their children. Another child was sealed to them later.

Following narration by Vergil D. Preator:

Parents of narrator married in 1905 - she not LDS.

I was born in Independence June 17, 1922.

I was married 1939 in the old brick Mission home on South Pleasant Street by Pres. Elias S. Woodruff, of the Central States Mission.

In 1951 the first Junior Sunday School was organized in Independence. At this time children were included up to the age of 12. Later it was changed to 8. My own 2 children age 10 & 11 were there, and it was good training for them. I was called to be the Coordinator.

Richard had joined the church in England, and was advanced to the office of an Elder there, and came to America, leaving Liverpool on 19 March 1856 and arriving in Boston May 2, 1856. He and his wife Mary Harper Preator and 2 little girls (the baby boy having died just before) crossed the plains in the Ellsworth handcart company. Lora Isabella, the 3 year old died on the way. Richard and Mary had other children in Utah, and she saved butter money to send for her sister Ruth, to come to America and marry her husband in Polygamy. They were married by Daniel H. Wells of the first Presidency of the church. One child, Rosa Lilly was born of this marriage. Later both wives died and Richard met Lovisa Alma Douglas (Whitman) and married her. (My grandmother) Lovisa had joined the church in Pennsylvania and leaving her husband, took her small son George and traveled to Utah on the immigration fund. (Trains with Stove to cook on.) 1878. Lovisa worked wherever the Bishop would send her, keeping house, etc. Neighbors told Richard of her and told her of Richard, so they met and were married the next day. They had one girl, Olive in Utah and sold all and went to Chippewas Falls, Wisconsin to visit her father. Abijah was born there, then they traveled to Independence, Missouri the trip taking them 6 weeks. Today it can be made in 10-12 yours or less.

When Richard and Lovisa arrived in Independence they rented a room in an old hotel north of town for a month while they looked for a place to live. He bought land from Osage to Pleasant street, south almost to 23rd street with a train track going in front of the road. They moved another house on the property. This was in 1884.

My grandmother writes in her history of different times when the Elders were in her home for dinner and for meeting held there. This period is between 1885 and 1900. During this period there were three Mormon families in this area. The Preators, the Hutchinsons, and the Himes, who came here in 1899. Gwendolyn Reed is a granddaughter of Andrew Himes, and I am a granddaughter of Richard Preator, both still living here.

Lovisa says that "it was not too long after we came here that four elders were sent to Centropolis, Missouri. Elders Burton, Walker, Young, and Evans. The president of the Mission preached to them in Council Bluffs, Iowa and they held conference in our house and the Music Hall. (The music hall in Independence was located on West Maple between Osage and Spring street, in an old Telephone bldg.) There were 32 Elders present and Priesthood meeting was in our home." Pictures were taken in the Temple Lot. At another time in her history she says that Sunday School meetings were held "at our house and Bro. Hutchinsons."

From my grandfather's history, he says that the first Priesthood meeting held in Independence was held in his home and was conducted by Joshua R. Clark who was President of the Northern States Mission. There were 28 missionary Elders in June 6, 1897. Richard also says that the Independence branch was organized with Binus W. Dickson as President of the conference, and that he, Richard Preator, was called and set apart as President of the branch and held that position for 6 years. His musical talents have been used through the years, and "Though I will be 80 next month, (Feb) I still play the coronet every Sunday in the choir and Sunday School.

My father, Alma Preator was born in Independence, Nov. 6, 1885. A very interesting incident is recorded in my mothers history. In March, 1896, when Alma was about 11 years old, a meeting was held at his father's home at 1001 South Spring Street (now LeRoy). At this time the R.L.D.S. church members persecuted the Saints. There were only 3 families here. President Brigham F. Duffin prophesied that there were some present that would live to see the Josephite church crumble in pieces. (The R.L.D.S. was referred

to then as Josephite). This prophecy was confirmed by Binus W. Dickson at the meeting at Sr. Hutchinson's. This prophecy was written in a notebook by Alma who is a living testimony to the truth of this prophecy. In the year 1919, the church broke into 3 factions and still disagree."

My grandmother says they moved the headquarters of the church to K.C. under Pres. Keltz, but gives no date for this. From the Church dedication program, we read: "The church officially returned to Jackson County on Dec. 26, 1900 when the office of the Central States Mission under the administration of Pres. Brigham F. Duffin was moved from St. John, Kansas to Kansas City, Missouri. Mission headquarters were moved to Independence, Missouri early in 1907, and again a site was soon selected for the church printing press to publish the message of the gospel.

1911 From my mother's record: She, Nellie Myrtle Ault Preator was baptized in the McCoy Pond located on south Noland road between 23rd and 35th street on west side. It used to be known as Doult's lake but has since been covered in. My parents were married in 1905. She, not being a member of the church at that time, became angry with another lady who called her a Mormon, pulled her hair, saying, "I am not a Mormon & don't you call me one."

There is something I want to include here that is not particularly history, but I believe it is important to anyone who would be reading this.

When my father, Alma Preator was about 17 years old, (1902 or 1903) he delivered ice to the son of the Prophet Joseph Smith, his name also being Joseph Smith. At this time, he was an old man with long white beard and almost blind. One day as he delivered ice, and finding this man on the front porch asked him if his father blessed him to be the leader of the church. (This is what was taught by the R.L.D.S. people at the time.)

He answered, "No, my son, my father blessed me as a father blesses a son." This statement is on court records in the Temple lot suit also, but to know that he said this to my father and he told this to me adds much weight to strengthen my testimony, that he was not chosen to be the leader of that church by the Prophet Joseph Smith, but was selected by other leaders who did not go west with Brigham Young, to be the Head of the R.L.D.S. church.

Taken from the record of Nellie Preator — Spring of 1911:

"Alma was driving a truck with a big load of feed. The brakes failed and it went back down hill and turned over the bridge. Steering wheel pinned his stomach down. He could not move. He kept sinking in mud — just about in the water. A man came down the hill and said, Are you alive? "I am very much alive." So the man cut Alma's clothes off from under the steering wheel. Another man helped pull him out. They brought him home. Called Dr. Hickerson. He said Alma was internally injured and broken ankle. So we called Jack Arrington and Richard Summerhayes. They asked me (Nellie) if I had clean pan. I said yes, I had just bought 2 pie pans. They poured blessed oil in it and put in on coal heater. I must have looked funny because he said, Sr. Preator, we are supposed to use wisdom in all things." He asked for a piece of flannel. He opened Alma's underwear and poured the warm oil over his stomach and put hot flannel over it. Then he and Jack Arrington administered to Alma. Jack said, "Brother Preator, your sins are forgiven you." Alma called him back and asked if he had understood. He said yes. (This was when Alma quit smoking.)

The doctor came to check on Alma and found no internal injuries.

Alma was called as Second Counselor in the YMMIA in 1918. He was confirmed a Priest in 1919, and an Elder in January, 1920, by S. O. Bennion. He was ordained a High Priest on May 19, 1957, by Martin V. Witbeck. He was set apart as Branch Clerk on August 1, 1920, by Elder Samuel O. Bennion (said he

would learn to love the work). He was head teacher in his district in Feb., 1921. He served as Second Counselor to Pres. Hugh Ireland, and First Counselor to Pres. J. Turner from 1924 to 1932.

Alma and his wife, Nellie, served on a mission in the New Mexico and Arizona area working with the Indians from December, 1950 to January, 1953. He and his wife also served on two Stake Missions — 1954 to 1956 and 1957 to 1958.

Alma operated a trucking and freight line business for about 20 years. He operated a ditching and digging business for 19 years. He also had a stock farm, raising hogs and cattle for many years in his later life. He raised rabbits and guinea pigs for several years in large volume. He operated a waste paper business for 5 years. In his younger days he delivered ice, and sold insurance.

He became ill about August 18, 1972 with the flu and became steadily worse, and would not go to the hospital until September 4. He was released on September 8th. For the next five weeks he seemed to hold his own until he again caught a slight cold. Alma passed away about 2:00 P.M. on October 14, as he attempted to get out of bed by himself, and fell to the floor. He was 86 years old He lived 1 year, 3 months after his wife died. He was a loyal and wonderful father and husband.

He leaves 7 living children, 36 grandchildren, 62 great grandchildren, and 7 great, great grandchildren, a total of 112 descendants, who will greatly miss him.

I was born in Independence June 17, 1922.

My Memories of growing up in Independence are pleasant ones. I do not remember my Father being in the Mutual Presidency or my mother being Relief Society Chorister, but I do remember by father being in the branch presidency and sitting on the stand when I was small. It seemed to me that he was always looking at me and it made me very uncomfortable. I remember having much fun in Primary and looking forward to it. We used to put on great plays, one of which I remember will, was "Down among the Fairies." We had elaborate costumes and make up and a picture was taken. I remember Kay Turner, a daughter of Hugh Ireland, was the chorister. She also was the chorister when my children were small. Margaret Tuckfield was the President. I remember one teacher, a lady missionary named Ione Robinson who returned and married Stanley J. Bennion, who had been my Sunday School teacher. He was a nephew of Samuel O. Bennion and a brother to our Stake President today.

My memories of Mutual are also very dear to me. Dolly Garrison was our beekeeper. At first there were only 3 girls, then there were 12. We really had fun. We had a chorus and Regina McRae was our leader. She was great fun and had a lot of patience with out playfulness. Through the years, we have gone our separate ways and raised our families but there will always be a tie between us and when we ever meet there is still that memory of our growing up years as Beehive girls, in the Independence Ward. We used to serve at banquets etc. We always had pretty aprons to match the occasion. The Gold and green balls were fun too.

My first calling in the church that I can remember came when I was the age of 14. I was asked to be a teacher of the Zion's boys and girls, children age 8. Of course I accepted, because my father always taught me never to say No when asked to serve. I had no experience in teaching, only baby sitting, but as I told the stories and looking into the eyes of the children, I realized that they were eager to learn. I remember one day we had races a little boy named Jackie Jeserick thought he could not win, so he would not run. I encouraged him to try anyway, and at least he would have fun playing. Well, he looked at me and said C.K. Teach I'll try. Well, he won that race, and the joyful look on his face was one I shall never forget. I remember Ben & Gwen Marler, twins were in that class. Now over 40 years later, a group of people going through the ward on a trip, a fellow said to me, Hi teacher, and I could not remember who he was. He knew me, and after awhile I remembered. It was Ben Marler. His father had been the editor of the Liahona when they lived here.

In 1936 President Heber J. Grant visited here and I remember the Junior High Schools being dismissed for this occasion as he was one of the speakers at the R.L.D.S. auditorium. My girlfriend, Norma Sharp and I went and she got his autograph. I was a little to shy to ask but I stood by her and was very impressed with him. This was the first time I had ever seen a prophet.

In 1939 I was married in the old brick Mission home on South Pleasant Street by Pres. Elias S. Woodruff, of the Central States Mission.

It seems to me that the same people were in our church for years, very seldom any new people moved in, and converts were rare. I do remember that about 1946, our branch was getting a little large, and someone decided to divide us, North and South. Well, we were not ready for such a thing. We had not grown spiritually enough to follow the advice of our leaders, and to sustain them in their decisions. We did not know how to magnify our callings. I well remember the complainings and grumblings. Families were divided, the leaders were unhappy because supplies were shared by both wards, and were not taken care of properly, and angry words were said, and bitter feeling resulted. I remember I had just been married a short while and my parents were in one branch and I was in another. I really missed them. I taught the adult S. S. class then, and it was difficult, because I could feel the unhappiness there. It was not long however till they put us back together. Some said it was a mistake in the first place, but others of us realized that we had failed to meet the challenge.

In 1951 the first Junior Sunday School was organized in Independence. At this time children were included up to the age of 12. Later it was changed to 8. My own 2 children age 10 & 11 were there, and it was good training for them. I was called to be the Coordinator. This was all new to me, so I went to Salt Lake and visited by Beehive chorister, Regina McRae who took me to some Junior Sunday Schools to see how they were done. I held this position for 1/12 years until my son was born. I really enjoyed this calling and being able to influence some of the boys and girls. There was a good feeling among all the teachers also.

Genealogy done by Vergil D. Preator, 302 Brentwood Dr., Lees Summit MO 64063 about 1988.

Obituary clipping.

BURIED IN WHITE ROBE.
Funeral honors for Richard Preator
For Sixty Years an Elder in
Utah Mormon Church.

Funeral services for Richard Preaterr, for sixty years an elder in the Utah Mormon church, and for a time the first president of the Independence congregation of that faith, were held at 3 o'clock Sunday afternoon in the Saints Hall in the Hedrick building.

The body of the aged Saint lay in a white casket, and as is customary in the burial of elders, was enshrouded in white robes. Beautiful lillies and other flowers decorated the bier.

Joseph A. McRae, editor of "Liahona, The Elders' Journal" delivered the funeral discourse. He spoke feelingly of the long life of and faithful service of the dead man, of his sacrifices for what he believed to be the truth, and exhorted all hearers to be equally faithful and devoted.

S. O. Bennion, president of the Central States Mission, with head-quarters in this city, said he had been called in from the field by notice of Richard Preator's death. "Just two weeks ago," president Bennion said, "we had a meeting here, and he was present. I called on him for a testimony, and he gave one that did us all good to hear it. I feel that I am a better man for having been associated with him."

Music was furnished by the Saints choir from the hymn book, and a solo. "I'm A Pilgrim" was sung. The body was then laid to rest in the city cemetery.

Jan. 6, 1906

Records of Preators

William Preator, son of Thomas Preator, grandson of Richard Preator, was born at Oakridge on 3 Aug. 1801. His mother's maiden name was Miss Betsy Restall wife of Tho's Prater, who lived at Oakridge, Parish of Bisley, County of Gloucester.

At that time William Preator was married to Miss Mary Jones, daughter of Daniel and Anna Jones in 1823. Mary Jones was born June 7, 1805 at Chalford Hill, Parish of Bisley, County of Gloucester and her mother's maiden name was Anna Helbrough.

Richard Preator son of William and Mary Preator was born Feb'y 24, 1826 at Chalford Hill, Parish of Bisley, County of Gloucester. Born of poor parents and my father losing his left hand by accident, I had to commence to work when I was very young. So I had but little schooling except Sunday. I went to Sunday school till I was 17, when I heard the Gospel preached in the open air by Henry Webb, Elder in the Church of Jesus Christ of L. D. Saints. And on Nov. 21, 1843 I was baptized and confirmed into the Church by Elder Henry Webb. On May 12 I was called and ordained a Deacon and on Sep'm 13, 1846 I was called and ordained a Priest. On March 21 1847 I was called as President of the Priest in the Chalford Hill Branch. My Labours was directed by the Presiding Elder of the Branch.

On Sep 2d, 1847 I was married by the Revd Mr. Weeler, Minister of the Bedford St Congregational Church in Stroud, Gloucestershire, England, to Miss Mary Harper, daughter of Thomas and Martha Harper of Eastcombs, Parish of Bisley and County of Gloucester.

Mary Harper was born about the latter part of August 1824 and she was baptized Nov. 21, 1844 and confirmed in the Church of Jesus Christ of Latter Day Saints by Elder Henry Webb in the Chalford Hill branch of the church.

On Nov. 26, 1848 I was called and ordained an Elder at the Cheltenham Conference, Gloucestershire, England by some of the Seventies, Missionaries from America, Cummins, Cutler and Clark. On August 23, 1849 I was called and set apart at the Cheltenham Conference to preside over the Chalford Hill branch.

In the summer of 1850 I done considerable open air preaching at the following places, Chalford Hill, Brownshill, Bussage, Bournsgreen, Oakridge, Lynch and Oldneighbouring.

In Dec 2d, 1850 I with my wife removed to the Gloucester branch, I labored there about one year under the president of the branch Elder Hays, and then removed to Birmingham. While living in Gloucester Mary Salome, daughter of Richard and Mary Preator was born May 18, 1851.

Birmingham had a branch of the church of 2 or 3 hundred people, and commencing there my labours have been called for in a musical capacity for all public gatherings, both religious and social to the present time, and now though I will be 80 years old next month I play the Cornet every Sunday in the Choir and Sunday school.

On Jan'y 12, 1853 Lora Isabella, daughter of Richard and Mary Preator was bornd in Birmingham England. Fred Thomas son of Richard and Mary Preator was bornd Oct. 8, 1854 at Birmingham. Fred Thomas Preator died Feb. 15th, 1856 in Birmingham, on March 19th, 1856 I and my wife and 2 daughters left Liverpool to sail to America.

We arrived at Boston on May 2d, 1856, accompanied by our brass band. A few more days travel by railroad brought us to Iowa camp ground where we had to wait until June the 9th for hand carts to be made to procede on our journey across the plains and mountains to Utah.

While camping out at the Iowa camp ground our youngest daughter Lorah Isabella was taken sick. On June 9th we started drawing our carts by hand. On 15 June 1856 Lorah Isabella died after 2 weeks sickness. She was buried in the burial ground of the Iowa settlers near Little Bear Creek, Iowa, Iowa.

On Sep 27, 1856 I, my wife and one daughter Mary Salome arived in Salt Lake City, my wife not able to walk. One child had died on the road and I wile bein dreven and tosed about on the rough seas for six weeks was sick all that time. So we had a long and trying journey.

On Aug. 27, 1857 Richard Lorenzo son of Richard and Mary Preator was bornd at Springvill, Utah. On May 31st, 1860 Elizabeth daughter of Richard and Mary Preator was bornd at Richmond, Cach Co, Utah.

On June 16th, 1862 Joseph W. H. son of Richard and Mary Preator was bornd at Richmond, Cach Co, Utah.

On June about 22d, 1874 I was married to Ruth, daughter of Thomas and Martha Harper by D. H. Wells of the Presidency of the Church of L.D.S. at Salt Lake City, Utah.

On Sep 17, 1875 Rosa Lilly, daughter of Richard and Ruth Preator was bornd at Fountain Green, Sanpete Co, Utah

In 1883 I moved to Independence, Mo, where I now live.

On March 17, 1896 the first Priesthood meeting was held in Independence since the Saints was Driven out by mobs in 1833. Was held in my house by President Joshua R. Clark President of the Northern States Mission and 28 Missionary Elders..

On June 6, 1897 a branch called the Independence Branch was organized by B. W. Dixon, President of the Conference and 3 other Missionaries. Elder R. Preator was called and set apart as President of the Branch. I held that position over 6 years and I am now playing the Cornet for the Sunday School and Choir in Independence, Mo.

Note: The above document was first transcribed in the 1980's from a copy that my Aunt Rose had made of the original. I recently discovered that there were errors made in that transcription, so I have made revisions where required and added punctuation to make the document more readable. The original had no periods at the end of sentences and capitalization of words was at random. The original document when

I first viewed it was in the possession of Naomi (Preator) Smith who lived on the Richard Preator home place in Independence, Missouri. When she died, the document along with many other family records were passed to my cousin Betty (Preator) North. I borrowed all of those records from Betty in January 2001 and made digital scans of them which I saved to CD.

These notes by: Richard E. Preator Jr. 24 March 2001

[Note: Richard E. Preator Jr. of Peculiar, Missouri is the keeper of the records for the Preator family association. The Preator family history contains a wealth of information about the LDS Church in Independence from about 1883 on. AWC]

Memoirs
of
Lovisa Alma (Douglas) Preator
Independence, Mo.

April 12, 1927

Your father found me in Pleasant Grove working for a man by the name of Whitaker. After seeing him and talking with him awhile that night (Thursday) I started home with him Friday morning. We drove until night and stayed with the family that he stayed with when he traveled that way. The woman asked me if I was goin to marry him. I told her yes. She said you are the smartest woman he has ever had. Saturday we drove until about 8 O'clock and arrived at Brother Thomas Bowls we were married at 9 by a Seventy and he was a Justice of the Peace. We stayed all night, went home Sunday.

Elizabeth had a dream that her father would come that day and there would be a woman with him. They could see him far enough from home on the Divide to cook a meal and Joseph kept looking with the spyglass until he saw us. He said, he has surely got a woman with him. When we arrived at the house Eliza met us at the door. He gave her introduction as his wife. She jumped for gladness.

We were married 12 January 1879 and you was born December 18th, 1879. at Fountain Green, Utah, Sanpete County in a brick house of two rooms and cellar and a mill which sawed shingles, lathes and pickets.

(Below written to daughter Olive)

We had a nice big porch and your father had piped the water to the porch. We turned a tap for water. Your father got his front finger cut off six weeks before you was born and I got up every night for a while to fix it and I would fry me six slices of meat and eat two slices of bread and when you were born

you was so fat you could not open your eyes. In the summer I put you on a quilt and pillow and we went out in the garden. I forgot I had a baby, we came in the house and you was asleep. The garden was in front of the house.

Your father had 40 acres but no water only for family use. All the water was taken up in the settlement. This was up from the town quite a ways (2 miles). A nice orchard as just commenced to bear he traded the place for 3 horses, 1 wagon, one pair of harness. He had to trade for what he could get, for the men would not haul logs from the canyon for him to saw up. Your father was a very revengeful man. Him and the Bishop didn't get along and I believe he was cut off from the church or else disfellowshipped for he did not attend any meetings or have anything to do with the church and he was baptized in the Reorganized Church in Salt Lake by Joseph Luff.

We had chickens and they got weak legged and died. We had two pigs and we could not fatten them, they would hardly fry themselves. So you can see the Lord wanted him somewhere else. And so the Lord turned him over to Satan and he brought him to Independence where the Lord wanted him to come to his inheritance and he will rise in the millenium reign of a thousand years and I hope I shall be with him. But we will be together in the spirit world and enjoy ourselves with our people that have obeyed the laws of God and to teach others that have not. My Father and Mother have accepted the work I had done for them and so has Brother Arthur. for they came to me in a dream and said come in with us.

Brother Sorinson came to see me last summer (1926) when he came from his mission. He was Joseph's chum. He lived below us. He was 65 when he was here. He said all he wanted was to see me and the Temple lot. He ate dinner with us and Abijah went over to the Temple lot with him. He said everything was going to rack, your father he traded with a man that did not belong to the church. He had one son and he is still living there. The place looked as though there was a curse on it.

We started the first of June after you was a year old. We traveled about 25 miles a day. Your father the head lead team and George and myself to drive the other. We had a tent and slept in it until we got to Bear River, it was called that on account of bears. There was something bothered our dog all night. It scared your father he said to me, don't let the baby cry, in the morning it was an old mule. Your father put the tent on my wagon and we drove into Denver and stayed at a boarding house that night. The woman when she came to the door they knew each other, they lived close neighbors in England. Next morning we started again. We had not drove far before I saw your father drive to the side of the road. He was sick with the hives [heaves]. We stayed there two or three days. We saw a sheep herder up in the mountains. He soon came down to us. Said if we wanted any help or anything to eat, hang a white cloth on the side of the wagon. We carried a small keg of water and filled when we got a chance and bought provisions when we came to a place to buy. I took a bake kettle with me and baked biscuits and cake. We had a pleasant journey, no more sickness but one thundershower. On our way my baby fell out over the wheel in the night and I said, I have killed my baby, Your father was up in and instant and brought her in to me. She didn't have a scar. We found people that would not give us any water and some told us to turn our horses in the corn if we were not afraid it would hurt them. We would hobble them and let them go.

We went around by Lamonie, Iowa to the Josephites. Stayed at Smith house all night went on to father in Wisconsin. Arrived there all well in September looking fine. We traded one team for a piece of land close to father. But it was school land. We lived there till spring. We went about five miles and your father homesteaded 40 acres. Just across the river there was an old house there without windows or doors. We lived in that until he could build a log house on his land. There was two cranberry sweeps on the land and places to make more. We sold cranberries for two dollars a bushel. Your father got a steam

boiler and cut shingles, but he could not make it pay so he let it go back. I forgot what he done with the shingle mill. He went to Chippewa Falls for a job at the sash and door factory. They told him they might need him any night. They soon sent for him. He said he would board two weeks and then we would move. Me and Rose gathered our potatoes and other produce. He came home Sunday, had rented a house and was batching. We moved the first of the week to Chippewa Falls and lived there that winter. Abijah was born March 23, 1883. In the spring we moved out in the country four miles from your father's work. He worked there until we came down to Independence. Your father bought two horses, a buggy and spring wagon and started I think the last of August. We had lots of rain and mud. We stopped at farm houses nights. We were six weeks coming. You broke out with boils especially on your knees. You [Olive] rode between us in the buggy and you was crowded, but I don't remember you making any fuss. I had Abijah in my lap. He was six months old, we arrived in the North of town and rented a room in an old hotel for a month while your father looked around. He could not find a place in the country. The only place he could get was this place he bought from Osage to Pleasant. There was a one room house on it not plastered or lathed. Second summer your father moved the house down where the house is or just about twenty feet farther East of the one we live in. The one we live in is the one Garber moved from the North. You must have been 5 years old that December we came here. The Christmas after you was 5 we went and ate Christmas dinner at Poles where George stayed. I think old Coly broke her leg. The next fall after we came here we ate Christmas dinner in the house that you and John lived in. It must have been in the summer you was 6 in December. No Alma was not thought of then. He may have been born in the fall after the fire. The train wreck was this side of the crossing. I don't remember an old woman. We must have lived in the house off on Osage before your father moved it down here. I remember a girl coming to stay all night and I tried to get her to be a good girl. She would say she would, but she would not stay, went off up the track. I think I haven't got you and the boys ages just right.

I Lovisa Alma (Douglas) Preator was born in Tioga Co, Pennsylvania in the year 1850 about a mile from Covington, the small town. Father bought 40 acres about a mile north in the woods, cut trees and built a house, three rooms upstairs and a cellar. Here I lived and grewed up. The first I can remember I had a rockin chair and there was a hole at the kitchen door and father put the rock in the hole to build his cellar. And we had to walk on a board. I would take my chair and start along the board and of course I would go on the rocks head first. I can feel the dents each side of my forehead yet. I went to school when I was 8 in the winter and helped on the farm in the summer.

From 8 until 16 1/2 I will tell you what I did, the first I can think of is going with the stone boat picking up stones off from the land. Sometimes we would find a little snake under a stone with a gold band around his neck. Sister and me would take them in our hands and talk to them a bit and put them down. I learned to make my own clothes and fathers and mothers clothes, coat, vest and pants for father. I can remember of sitting upstairs sewing on pants and I would have such a time sewing them together. I would get them wrong and have to rip them out. Drop corn, potatoes, tie up corn, have to dig potatoes. Take the wool after father cut it off sheep, wash it, pick it, and card into bats and spin it into yarn, and double it and twist it. And mother colored it. And father got someone to weave it into cloth. Shirts for father, he had some of them when we were in Wisconsin. Dresses, skirts and stockings. I helped do all these things besides helping in the house with cooking and washing. The day I was 14 I done the washing all myself.

We had to go two miles to Sunday school. I don't think I was anymore than ten. My sister was sick and could not go. I cried to go alone. Father said if you feel as bad as that go on.

I guess I was twelve, I wanted to know what to do to be good. So I went to a revival meeting, but he never told me what to do so the next morning I thought if I would do everything that I could of the work, that I would be doing good. So I got up and went to work. I don't know what mother thought was the matter. We burned candles and run them in molds to cool and came when I was about 12 years.

We would go sleigh riding, a wagon box full to a party. The boys would go around and gather up the girls. Each boy had his girl. When the sleigh came to our house our young man would get out and come to the door for his girl. We would go to some relative of the boys or girls maybe 5 miles away.

I quit school at 14 and stayed at home. I went with one young man before I went with Whitman. We were married when I was 16 1/2. We lived in a house on fathers place and he worked for him for a while and we moved to town. George was born March 23, 1872 and I joined the Mormon church in 1877 and went to Utah on immigration ticket and an immigration train. My sister came down to see me and told me John said he would divide the last crust of bread with me if I would not go. I said no, I knew there was something behind that. I asked Charley if I could take George. He said he would let me know in a few days, in a couple of days he said yes. Monday morning he was going to work for John. When he was eating his breakfast I told him I was going that week. I would not tell him what day. I said I will put the dog in the house. The chickens I'll feed them enough to last until Saturday and I'll put the key under the step. When he went he never offered to kiss me. And George went down to the railroad with him. I asked George what he said, he told me to go back home. He never told them until someone came up from town and told them I was gone. We had to go 16 miles out of way to keep from being mobbed. The town went wild. John wanted to stop me and get the boy, but Charley said he told me I could take the boy and it would break my heart if he stopped me and he told John he would not.

We had to pay our way until we got to where the tickets commenced and I think that was New York, and the train was waiting. It was a passenger and a freight with a stove for cooking. We were assigned to certain seats when the passenger was filled we were ready to go. We bought our provisions before we went in and along the road. I forgot how long we were on the road, but we arrived at Bountiful, ten miles from the city of Salt Lake. I rode in the city with a guardian to Morton's place of business. He took me to the home of his first wife. I stayed there six weeks and then I rented a room. She gave me a stove, chairs and table. I went to the tithing house where the head Bishop stayed. He gave me an order on the tithing and said when I used it up to come for more. He wanted to know where I came from, who baptized me. I told him Thomas Morton. He said why don't he marry you, I said because he don't want me nor I him. He said I will talk to him. What you get at the tithing house. Flour, beans, corn meal, beef, mutton, all kinds of fruit and milk. You could get a quart a day and butter and buttermilk. The next day when I went to meet Morton in the hall where he kept the flour, and corn meal, peas, beans, he talked to me. Told me he did not want to take another wife for a year because of going on his mission. And then he wanted me then if I did not find no one that I liked better. I told him alright. He was a nice looking man and had an important walk, used a cane. And seemed a gentleman, but he was awful jealous. He told me he stopped one evening and was going to rap and he heard someone talking, so he passed on. The men teachers came, a young man and a middle aged man. When they went away the old man said, I think I will call often. He came the next morning in his carriage and wanted me to come and clean a house for him. People had just moved out, he had four wives. He took me to his first wife's house and gave me things to clean with. The next day I worked for her at the table. They brought up Bishop Murdock, she said he was going down South to the Temple with another wife and I am going to get my work done. I have waited long enough. He said, you needn't think I will go along to be made fun of all the way. You will have to get me one too. That afternoon she talked with me, but I kept still, she said his second wife lived in the same yard but she did not like to get them to help her, for the mother needed them. She wanted to get her husband another wife to live with her. She said I need not be afraid

she would not bother or worry me. She had a room upstairs she went to when she was not feeling right. She would go up there and stay until she did feel alright. She seemed alright and nice. The same with him. His third wife lived in a room across the hall from me. I saw him go there. I wanted to go to the country to work, so I told brother Piercy to find me a place if he could. It was the October Conference and he found a man he knew in England, that his wife had been dead 15 years. He came and told me. I told him to tell the man I would go. One morning as I was packing things brother Barney's third wife came in, told me sister Barney was coming over in the afternoon to talk to me about becoming brother Barney's wife. I told her what to tell her, I have forgot what it was. I was young and full of Mischief, so I left her a good answer.

They inquired for me and kept hunting for me and I went right up under Bishop Murdock. After I had worked for Brumley about six months (there was a father and son 21) me and the son was down to the store, it was 3 miles and it was the Bishops store. The Bishop asked me if I knew Brother Barney of Salt Lake. I said yes, he said, I married his daughter. I said you did, he must have been 40 years old. I don't know whether his first wife was Barney's daughter or not, but I think she was. He had 4 wives and two of them was Indian girls. He did not get the wife Barney expected him to get for I asked his second counselor Brother Bias, he said the bishop hadn't taken a wife. Said he did not get the one he thought of getting. Brother Byas married Brumley's daughter for his first wife. I went home with Brumley and worked for him about a year. His house was one room. George and me slept on the bed and him and his son slept on the floor at the foot of the bed. I went with the son and the young people different places. He thought I was going to have him first, but I never thought of such a thing. He asked me once when we was going to get married. I said when you are ready, he said I am ready. I said I am not. I left his father and went to work for Brother Wing in the fall. He told his daughter he did not feel as though he could keep me any longer. She said Wing wanted me. His first wife had died. He would like me to come as soon as they started from the house so to have it straightened when they came back, so I went down. He had four children a pair of twins 14 a girl 11 boy 9. I stayed there 3 weeks lacking a year. Helped the girls keep house. They had one room and lean to for a kitchen. There was three beds in the one room. Brother Wing wasn't home only from Saturday until Monday morning. His father 75 stayed with us, they was nice men. He worked for the church taking care of their sheep at Heber. He was leader of the choir there. He was going to marry a young girl in the choir there. His brother lived in Heber, they thought he ought to marry me. They told him he would not get his family taken care of as I had. He said there was a girl that would wait until he locked up the church with a lantern. He wanted to know what I thought about it. I told him if it was myself I should want to go with him. He said that is what he thought. He asked me if I didn't think it was best for him to marry a woman that did not have any children, than one that had. I told him yes, for there would be those tales of children.

The little rolling pin I gave you, the man 75 made from wood we had to burn from the canyon. I went to the Bishop for him to get me work. His first counselor sent word a man wanted me at Pleasant Grove. Would send a man that sold his garden stuff at Heber. I got my things ready and waited until he came 2 or 3 days. He came early in the morning, It took us all day to get to his house down from the canyon across alkali land, that took most the afternoon. In the morning he took me to the mans house. His name was Whitaker, there was so many children came to Wing house I commenced to teach school. After I had taught a few days the people said they would hire me to teach, the children learned lots faster then any teacher they had. The children didn't learn so fast. I told them no. I would teach for past time. Before I went away Byas two wives came and ate dinner. They wanted their fortune so I told old Brother Wing I would have mine told. He said I was going on a long journey that I would be married in a year. I asked him what build of a man, he said a short man. I asked how he would be dressed, he said black suit, brown hat, plaid scarf red and black tied around his neck, hang down in the back. When I went from Whitaker's to meet him he was ahead of me. I said to George there is the man. It was peach time and I

went to putting up peaches for him and he was making wine. The stepson was not home much he worked up in Charleston where I came from. He came home to get his fathers winter wood from the canyon, with his oxen. He came home when he needed him, he was a nice looking boy. He wanted me and so did his step father. I told them no. I had prayed to the Lord before I left Wings if there was a man for me for eternity to put me in a position that I would not refuse him. The first of the week the man told me he did not want me around him if I would not have him. He gave me an order on the store and said I could stay there until I found a place. I went on with the work just as before. He said, I did not expect you to do all of the work. I told him it didn't make any difference to me. I had canned him up peaches, made wine. When he was away I made sausage and head cheese for a dollar a week and George's and my board.

Mr Preator when he went to Salt Lake he put his team to a Brother Gardner's lived above me and stayed all night below me at Gardner's the father. At the young mans he told your father there is a woman working down yonder, you should get for a wife. And when he went down to the old man he told him the same, this was Saturday evening. We all went to meeting Sunday, but I never saw him. He told Gardner he would be back Thursday for to have me come and see him. Monday I let George go down to Gardner's. He sent him back for me to come down, he wanted to see me, so I went. He commenced to tell me of a boy he knew in England, what a good boy he was. Oh yes, said I, and I don't want you to refuse him as you did me. His wife told me if I would have her husband she would go to Salt Lake and nurse and send us some money. I told him I would see when I had met him. I told George when he saw a covered wagon go by with a mule and a horse come and tell me. Thursday afternoon he came running in and said the man has gone by, but he has a woman with him. Soon Gardner came to the door and said the party have come. I said all right, I did not change my cloths, had the apron on I had wore all the week. Threw the shawl over my head. The man said are you going that way? I said yes, if he takes me he takes me as I am, my shawl was a green and black small plaid. When we got out in the street he was ahead of us he was dressed just as Wing said he would be. When I went in they gave me introduction and he sat on one side of the cookstove and me on the other. He said he wanted a wife. I said I would go and work for him a month or three. He said if you go you will have to go as my wife. I asked him when he was goin to start. He said as soon as my team eats. I said you wait till morning I will go with you. He took me home and came after me at seven. Took me back at twelve and then came after me in the morning, the old folks went to a party until midnight, the boy came to the wagon and wanted to know if I would treat him as well as I did another fellow that came to see me. He was a good hearted boy, but that was all you could say. I got a letter from him after I was married, signed from your intended husband. I wrote him, told him he was too late, I was married.

The boy where I worked said I know what you will do. You will marry some old man and I shall be jealous of him or begrudge you to him. When we went to Salt Lake we stopped there to get some wine. He asked me if we was married. I told him yes. He said you know what I said. I would have married him after your father's death, but the Lord told me he belonged to the Reorganized church.

When I lived up to Brumley's I belonged to the Relief Society at Charleston, three miles from where I worked, where we made clothes for children, made lace, learned to braid straw hats and make the hats to wear. Embroidery for colors and they all took their lunch and came up to Brumley's and we went out in Brother Byas's wheat and gleaned wheat all day, of course we stopped for lunch. We went to Charleston to meetings, the Bishop lived there, Byas his second counselor lived where I worked. The first counselor lived across the river. P. S. When I was at Charleston I belonged to the Relief Society. They learned us to knit lace and embroider besides the work in wheat time. We went a gleaning wheat, the society came up where I lived and we gleaned in Byas's field. They fetched their dinner and we set

the victuals on the table and we had our dinner. Charleston was three miles from _____ there were just a few houses.

Near Charleston there was hot pots a little ways out. The young folks would go out there and swim. Some of them was hot, some cold, and some warm, some empty. One a little water was bubbling in the bottom, they said it would boil an egg. It is now made into a pleasure resort.

After I got to Brother Brumley's I inquired who I should go to for baptism. They said the priest, showed me where he lived. I went over to his place and told him I wanted to be baptized. He did not say he would or wouldn't. His wife thought I was after her husband, she came over the next morning and gave me a raking, said I should not have her husband. I told her I did not want him. Would not have him if I could. He was as homely as a mud fence, with straight red hair. I did not say anything more about baptism for a year and a half. Brother Wing said to me one Sunday morning, Do you know why you haven't been baptized? I told him no. He said it had gone to Salt Lake to President Taylor and he said baptize that woman. There was a creek close by his house. I said cut the ice and baptize me. So he baptized me. The water was sure cold. After that in the summer I was sick, could not work. I got baptized for my health in the Provo River, my the water was cold. They took me down to the river and two men led me in and I walked back three miles to Wing's.

I have seen many prophecies fulfilled and heard some and seen them fulfilled. I belong to the Mormon Church which is the only church that is on the earth that is his, the Lords, and it will eventually fill the whole earth.

Mrs. Lovisa Alma Douglas Preator

Himes Family

Powell Himes

b. Rockbridge Baths, Virginia about ten miles from Lexington, VA in Rockbridge County.
parents: Andrew Himes and Mary Huff Himes, daughter of Powell Huff
separated from his parents early in life.

d. 9 November 1850 in Marion County, Iowa
buried in Bellfountain Cemetery near Tracy, Iowa.
married) 13 February 1828 in Fountain County, Indiana

Catherine Baston

children

1	Ira Dell Himes	born 8 Oct. 1828
2	Mary Ann Himes	born 2 Feb. 1830
3	Sarah Jane Himes	born 25 Sep. 1832
4	Rebecca V. Himes	born 6 Apr. 1834
5	Andrew Himes	born 6 Feb. 1836
6	Clarissa Elizabeth Himes	born 25 Jan. 1838
7	Martha Himes	born 23 May 1840
8	William Henry Himes	born 27 Sep. 1842
9	Jacob Eib Himes	born 19 Sep. 1844
10	Margaret Susanna Himes	born 18 May 1848
11	Powell Jr. Himes	born 24 Sep. 1850

Andrew Himes

b. 6 Feb. 1836, the fifth child of Powell Himes
bap. LDS 2 June 1901
d. 9/10 May 1910
buried Mound Grove Cemetery
married) 20 February 1856 at Mt. Ayr, Ringold County, Iowa.
Married in Salt Lake Temple 27 Aug, 1902

Almira Amanda Terwilliger

b. Abt 1839 New York
Bap. LDS 5 Feb 1901
d. January 24, 1924 Brea, California

Moved to Independence MO in 1899, West South Avenue

They were the parents of eight children as follows:

1	Louisa Theresa Himes	4 Feb. 1857	Mt. Ayr, Ringgold Co., Iowa
2	Mary Catherine Himes	4 Jan. 1859	Mt. Ayr, Ringgold Co., Iowa
3	Leve Stockwell Himes	11 Apr. 1861	Mt. Ayr, Ringgold Co., Iowa
4	Almira Amanda Himes	27 May 1866	Mt. Ayr, Ringgold Co., Iowa

- 5 Powell **Himes** 25 Apr. 1868 Mt. Ayr, Ringgold Co., Iowa
 d.
 Married
 Cora born about 1872 MO
- 5-1 Willie A. **Himes** b. abt 1890
 5-2 Neloia P. **Himes** b. abt 1892
 married
 Ed Wm **Benard** b. abt 1887
- 5-3 Albert G. **Himes** b. abt 1894 NE
 5-4 Georgia W. **Himes** b. abt 1897 KS
 5-5 Sylvester P. **Himes** b. abt 1899 KS
 5-6 Levi M. **Himes** b. abt 1902 MO

- 6 **Joseph Hyrum Himes**
 b. 22 Sep. 1872 Allandale, Worth Co., Missouri
 d. 17 July 1915 Sheffield Hospital, KC
 bap. LDS 7 Nov 1907
 married) February 12, 1899 in Portis, Osborn County, Kansas.
 Emma **Huffman**
 b. About 1878 KS
 Bap. LDS 31 Aug 1907
 d.

Carpenter, worked with his father.

Moved to Independence MO early in 1900.

Built their new home at 711 West South Avenue.

In 1911 Joseph H. Himes is listed in the Independence city directory as a carpenter living at 711 W. South.

(building a house for the family in Fairmount in 1915)

Children:

- 6-1 Elbert H. Himes born 1899 (8/12 on 1910 census)
 6-2 **Gwendolene Lucille Himes** was born October 21, 1910 at 711 West South Avenue
 Married **Amond Reed**

- 7 Andrew Edward **Himes**
 b. 15 Mar. 1875 Allandale, Worth Co., Missouri
 1911 Andrew Himes Jr. was sec & treas of Himes & Frisby Feed Fuel & Supply Co at 208 E. Walnut. He lived at 1003 Dodgion (1st house south of South Avenue on east side of Dodgion).

- 8 Lucy Minerva **Himes** 23 Oct. 1879 Allandale, Worth Co., Missouri
 moved to Independence MO 1899 with parents

bap. LDS 5 Feb 1901

1911 Independence city directory also lists Powell Himes, driver, living at 917 S. Pleasant. And William Himes, driver for Himes & Frisby, living at 732 W. Stone Street.

See Himes family history submitted by Ida Mae Burkhardt for details.

Hutchinson Family

Ira J. Hutchinson	b. about 1846 TN	b. 5 Oct 1846 Hickman Co., Tennessee (Ivy J.)
married Margret	b. about 1847 TN	b. 26 June – Hickman Co., Tennessee
1 Luellen Hutchinson	b. abt 1874 TN	Luella b. 28 March 1873 Hickman Co, Tenn.
2 George W. Hutchinson	b. abt 1876 TN	
3 Johann Huchinson married _____ Olson	b. abt 1878 TN	
3-1 _____ Leslie T. Olson (m)	b. abt 1897 MO	
3-2 _____ Helen N. Olson	b. abt 1900 MO	
4 Pinnie T. Hutchinson	b. abt 1881 CO	b. 15 Dec 1879 Cinijos Co., Colorado
5 James J. Hutchinson	b. abt 1885 MO	

Sources:

1910 Census Missouri, Jackson Co., Blue twp, Independence — page 189

LDS Membership 1895-1903 (microfilmed records)

No family historian has been found yet for this family. The 1910 census helps to link family names together. — Annette W. Curtis

Danielsen Family

Danielsen Implement Company

Wilhelm George (William G.) **Danielsen**
 b. May 1854 Copenhagen, Denmark

emigrated to the US in 1878, machinist, inventor, manufacturer of farm implements.
 invented first plow to be used in Utah.

patented 24 different agricultural implements.

Danielsen Implement Company was built on the site that Gleaner occupied (which used the
 Danielsen bldg.).

d. 31 Mar 1931 1:45 a.m. at his home, 517 West Van Horn (Truman) Road, Independence MO
 buried from Stone Church (Latta Funeral Home) in Mound Grove Cemetery, Independence MO

MARRIED about 1881

Linsey

b. Sept 1861

Utah father born Scotland, mother born England

d.

1900 living in Logan city, Cache County, Utah. machinist. 10 ch, 8 living

1910 living in Independence, Jackson County, Missouri. President - Plow Factory. 12 ch, 10 lvg

1911 President Danielsen Implement Co., Cottage SE cor Hayward with S. O. Bennion v.p. and
 Joseph McRae sec/treas

1914 city dir "pianos" r. 1609 W. Walnut

1930 householder at 517 W. Van Horn Road

CHILDREN — 12

1 name unknown, died young

2 name unknown, died young

3 Verner J. (Vernon J.) **Danielsen** b. Feb 1887 Utah

1911 r. 322 S. Grand

1914 traveling, r. 1609 W. Walnut [selling for father?]

1930 wife May, lawyer at 204 ½ N. Liberty, householder at 511 N. Ridgeway

1931 lived 511 N. Ridgeway

4 LeRoy J. (Roy J.) **Danielsen** b. Feb 1889 Utah

1911 machinist at Danielsen Implement Co., r. 322 S. Grand

1914 machinist, r. 1609 W. Walnut

1931 lived Los Angeles, California

- 5 Wilhelm A. (William A.) **Danielsen** b. April 1891 Utah
1911 machinist at Danielsen Implement Co., r 322 S. Grand
1914 machinist, r. 108 Bowen
1931 lived 11409 East 14th Street
- 6 Earl L. (L. Earl) **Danielsen** b. Jan 1893 Utah
1911 machinist at Danielsen Implement Co, r. 322 S. Grand
1930 Leonard E. (Merle) salesman, householder at 1118 W. Van Horn Road
1931 lived 11018 Van Horn Road
- 7 Sarah A. **Danielsen** b. Oct 1894 Utah
1911 r. 322 S. Grand
1914 clerk at Zions' Printing & Publishing Co., r. 1609 W. Walnut
1930 compt. Operator, r. 517 W. Van Horn Road
1931 unmarried at home
- 8 Milton **Danielsen** b. April 1896 Utah
1911 helper Danielsen Implement Co., r. 322 S. Grand
1914 machinist, r. 1609 W. Walnut
1931 lived Los Angeles, California
- 9 Jane **Danielsen** b. Feb 1898 Utah
1914 clerk, r. 1609 W. Walnut
1931 Mrs. James Feltz, lived Englewood
- 10 George **Danielsen** b. March 1900 Utah
1930 superintendent, r. 517 W. Van Horn Road
- 11 Faris **Danielsen** b. abt 1903 Utah
1931 F. F. lived Los Angeles, California
- 12 J. C. **Danielsen** b. May 1908 Missouri
1931 lived at home

Missouri Independence Mission Part 3

Update to 2005

Historic Liberty Jail

Interview with Pres. J. Rees Jensen and Sis. Virginia U. Jensen

A Brief Summary of 2003 at the Mormon Visitors' Center, Independence by Elder and Sister Barrie G. McKay

Summary of events during the McKays tenure, by Douglas LeMon (May 2005).

History in the Independence Area for the Last 10 Years, from Pres. C. Kent Wood interview Mar 27, 2005 by Douglas LeMon

Pres. James B. Keysor – additional history by James Dunyon, 2004

Historic Liberty Jail Historic Site and Visitors' Center

The reconstructed Liberty Jail was opened first in 1963 as a "Historic Site" and later was twice enlarged or upgraded to accommodate the expanding needs as a frequently visited Visitors' Center. The address is 216 North Main Street, Liberty, Missouri. It is just 2 blocks from the Clay County courthouse square and one block from the site of the 1838 home of Alexander Doniphan.

<u>Mission beginning</u>	<u>Directors</u>
1969-1971	William and Edna Parker
1971-1972	Leonard and Afton Warden
1972-1973	Len Webb and Ora Gale Southwick
1973-1974	Elihu and Leila Whatcott
1975-1976	Sterling and Mildred Tullis
1976-1977	Emersun and Anna Hand
1977-1978	Ferren and Zora Sager
1978-1980	John and Pearl Lewis
1980-1981	Florance and Edna Green
1981-1982	Morris and Elaine Whitlock
1982-1983	Richard and Lois Galloway
1983-1984	Gordon and Iris Nielson
1985-1986	Benjamin Morlock and wife
1986-1988	Wesley and Marjorie Emery
1988 abt Feb 1	David Price and wife
1992 abt Feb	J. Everett West and wife Betty
1994 abt Feb 21	Jack P. Sharp and wife Marjorie of Corvallis, Oregon
1996 abt Feb	Jay B. Horrocks and wife Elaine Mayhew Horrocks
1998 Feb	Gayle D. Heckel and wife Patsy Jane Shepard Heckel
1999 abt June	Darrell Myron Waite and wife Arlene Foutz Waite
2000 abt Feb	Alton M. Alexander Jr. and wife DeNiece June Alexander
2002 Feb	Dell Barrett Garner and wife Carol H. Garner
2003 Feb	J. Derle Thorpe and wife Margene Isom Thorpe
2005 Jan abt 15	James Russell Walker and wife Sharon Lee Woolf Walker

Thanks to *Church News* online for easy lookup of New Visitors' Center Directors for supplying the names from 1988 to present. A special thanks to Elder Fankhauser at the Liberty Jail in August 2005 for going through the Visitors' Center files for the names of the earlier directors.

Clay County, Missouri constructed a log and stone jail about 1833. In November 1838 Prophet Joseph Smith, Hyrum Smith, Lyman Wight, Sidney Rigdon and Alexander McRea were confined there awaiting trial in Daviess County, Missouri. Most county jails were built of log in those days. The Clay County Jail was also built of hewn logs but reinforced by large limestone walls outside the logs with some space between filled with rubble stone. It was the most secure jail in this part of Missouri – in any county near Ray County to Daviess County. Doniphan taught law to Joseph Smith while he was here, a reasonable thing to do to assist in their defense. It was while confined here in the winter of 1838/1839 that the Prophet Joseph Smith received the revelations now recorded in the Doctrine and Covenants in Sections 121-123.

After being used 23 years as a jail by Clay County, it served as an ice house from 1856 to 1878 and then was abandoned.

In 1900 it was torn down and a house was built on the lot using the original “dungeon” floor as the walkout basement floor. Visitors to that basement recalled the feeling of being in a cold, dark, dungeon room and having the feeling of being in the place where the church-men were in prison.



**The abandoned Liberty Jail
photo by Hicks**

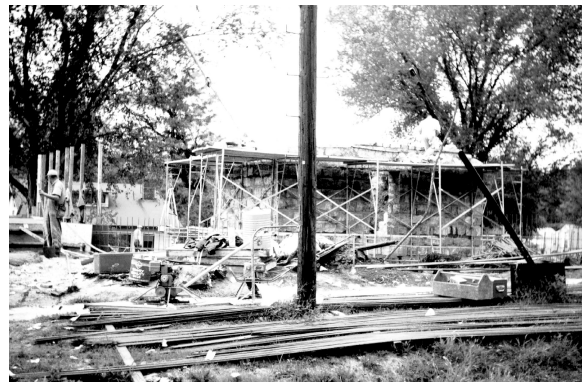
Among the real estate that Wilford C. Wood of Bountiful, Utah purchased and turned over to the Church at or below cost were properties in Nauvoo including parts of the original Nauvoo Temple block; property in Pennsylvania, New York and Ohio; Adam-ondi-Ahman in Daviess County, Missouri; and about 1939, the Liberty Jail property in Clay County, Missouri including the house built there. The house was used as a home for missionaries and as a Church meetinghouse for the Liberty ward.



**The Liberty Jail floor.
from Pearl Wilcox collection**

In the early 1960s, the house was demolished. The limestone basement walls were removed. The stone floor was taken up and numbered for accurate replacement. The jail cut-away was constructed using the floor stones and some footing and foundation stones. Most of the rest of the stone had been made smaller for reuse so were not suitable for the jail reconstruction. The description and measurements made by Andrew Jensen in the late 1800s were used. A domed octagon structure was constructed around the jail to preserve the Historical Site and

a visitor reception area was built on the south side. It was later developed into the Visitors' Center we see today.



3 September 1962

PICTURES OF RECONSTRUCTION taken by Bill Curtis.

The reconstructed cut-away replica of the Liberty jail was dedicated 15 Sept 1963 by President Joseph Fielding Smith of the Council of the Twelve, in the place of President David O. McKay who could not travel. It was fitting since the first time Joseph Fielding Smith's grandfather, also named Joseph F. Smith was held by his father Hyrum Smith while Hyrum was in the Liberty Jail.

The upcoming dedication was reported and pictured in the *Kansas City Star* on September 1, 1963, page 1E. On page 2E of the same paper Mrs. Virginia Bennion Buchanan, a descendant of pioneer Mormon families and a niece of Heber J. Grant and cousin of S. O. Bennion told her story. She lived in Clay County and says, "After meeting in some places that proved unsatisfactory, it was decided that the members would meet in the 2-story house that was built over the old jail foundation in 1903." The spacious new Liberty chapel on Clayview drive was finished in time for Easter services in 1963.

The *Kansas City Star* of September 15, 1963 page 3A tells about the monument in Troost Park to commemorate the log school nearby. The *Kansas City Times*, September 16, 1963, page 1 and 2 "Mormon Shrine is Constructed" — "The event brought about 500 church dignitaries and members of the Church of Jesus Christ of Latter Day Saints into the \$750,000 memorial to pay

tribute to the prophet.” Musical selections were sung by Mrs. Jessie Smith, James Pope, director of the Kansas City Stake choir, and the choir. Seating was limited. The picture below appeared on page 13.



Missouri Independence Mission Thoughts from President and Sister Jensen

July 29, 2005

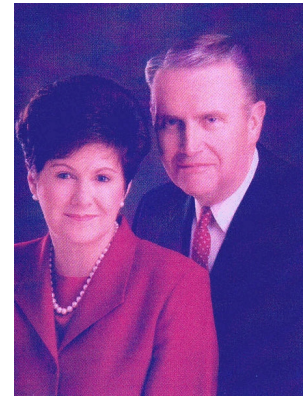
Interview with Pres. J. Rees Jensen and Sis. Virginia U. Jensen at the mission office in Independence, Mo., May 29, 2005

Interviewed by Elder Douglas C.

Elder LeMon: What are some of the things you have seen happen during your tenure?

Pres. Jensen: I would like Sis. Jensen to answer first.

Sis. Jensen: As we began our mission, the program of teaching which was being used as directed by the Missionary Department, was called “Teaching By the Spirit.” In the fall of 2004 a new program was introduced by satellite broadcast from SLC. It was called “Preach My Gospel.” It is wonderful, effective way of teaching the Gospel. It has been a wonderful experience to help the missionaries begin this new way of learning and teaching. We made a change in the Mission President’s Firesides which are held each month. One is held at the Independence Visitors’ Center and the other is held at the Historic Liberty Jail. Typically, the Mission President and his wife would speak at this important investigators fireside. We realized that the missionaries are studying the gospel every day and they do not always have a chance to teach it from the pulpit. Therefore, we invited two missionaries to speak at each fireside each month. The missionaries have done a wonderful job of teaching at these firesides. President Jensen and I would speak after the missionaries. Attendance has grown and the results have been very positive.



Elder LeMon: Now we don’t hear missionaries speak very often in the wards. What is your evaluation of this?

Pres. Jensen: I see the missionaries speaking as a very good thing. I encourage that. One of the things we ask of each companionship is that they bear their testimony during Fast Sunday testimony meeting so that the Saints may feel the spirit of the missionaries and become acquainted with them. Thus, the members will feel more comfortable with them and more willing to give referrals. This is one of the best teaching opportunities — teaching member referrals. Additionally, I have requested that the missionaries ask the bishop or branch president to give them an opportunity to speak in Sacrament Meeting. I think this has happened to a great degree. I am mindful of the value of missionaries bearing their testimonies and having the opportunity to speak. For example, today we were in the Blue Mills Ward and one of the Sister Missionaries gave the “Missionary Moment.” She gave a very good message. I like to see them speak about the personal experiences they have been involved with. This is something we recognize the value of and encourage.

Sis. Jensen: Also, we have two missionaries speak at every Zone conference. Every missionary is assigned to come prepared to give a 5-minute talk on two different subjects. They don't know who will be called on. Additionally, at the Zone Leaders Conference, each missionary prepares two different talks on two different subjects. Again, they don't know who will be called on. They always do wonderfully well with these talks.

Pres. Jensen: Part of "Preach My Gospel" emphasized that all missionaries report their work using the "Nine Key Indicators" of conversion. One of those key indicators is "Lessons Taught To Investigators with a member present." That opportunity is more likely to occur if the members feel comfortable and have confidence in the missionaries' teaching abilities. Missionaries speaking in Sacrament Meeting helps this cause. When we came, it was the pattern for missionaries to sit on the stand that they might be seen by members of the ward. We thought it was better for missionaries to be seated in the congregation and also not with the same people all the time, but scattered through the congregation. At stake conferences, we don't want all the missionaries of a zone to sit together, but rather to scatter themselves among members throughout the congregation. The concept being, "build relationships of trust." We also ask missionaries, when they are new in an area, to get to know the names of the ward council members, Relief Society, Primary, Young Woman, High Priest, Elders Quorum President, Bishopric, etc. Another thing we have implemented, as opposed to the idea of just passing around a sign-up sheet for missionary meals, we have asked there be a missionary meal coordinator called in each unit so that individual might call upon the less actives, the investigators and recent converts to have an appointment with the missionaries to feed them a meal. We like to emphasize that having missionaries to dinner is not just about food. When missionaries are in members home, we ask them to teach a brief lesson and then to ask for a member referral. If you are in a members' homes as a full-time missionary for a meal, in a comfortable environment and you teach a lesson, the member is able to see how well you teach and is more inclined to give you a member referral.

We encourage that the wards not only have a missionary meal coordinator, but also a person to coordinate transportation. Missionaries are limited in their vehicle mileage budget. We try to get rides with members, not just in terms of conserving miles, but also in getting acquainted and building relationships of trust. As people become acquainted with the missionaries they will typically come to love the Lord's missionaries. So coordinating meals, miles and obtaining member referral strengthens the whole missionary effort.

Elder LeMon: What has happened since the Bishops have been assigned responsibility for missionary work in their unit?

Pres Jensen: Our Prophet, Gordon B. Hinckley, has indicated that the Stake President is responsible for missionary work in the geographical area of his stake, and the Bishop is responsible for missionary work within the ward. From the time we came, we have been emphasizing the idea that when missionaries are sitting in a correlation meeting with the leaders, they should help reverse the idea of the ward leader asking them, "How can we help you missionaries with your work?" The missionaries should say to the Bishop, "We are here to help you with missionary work in your ward." We have worked to turn around the old idea, it is our job as missionaries to be supportive of the Bishop and his responsibility to the Lord for missionary work in his ward. The assignments as missionary companions is under the direction of the Mission President and the keys for convert

baptisms resides with the Mission President. Within any given ward or stake, the responsibility for missionary work is given to that unit leader. That is a very important principle which we have consistently strived to teach. When a Bishop understands his true role in missionary work, things start to happen.

Elder LeMon : It seems that every time there is a change, it takes a while for everyone to come together. Is this how you see this change?

Pres. Jensen: I think it is a challenge, particularly for a Bishop that has been serving for some time to understand and implement this concept. But the Bishop is responsible. We have worked with the Stake Presidents to have each unit have a ward convert baptism goal that has been established by the Bishop, working with members of the ward council, and have a plan on how to accomplish that goal. We have been working on that for some time and yet we have less than 100% of the units which have a goal and a ward mission plan. One thing we as a mission presidency have to do to reinforce and help Stake Presidents and Bishops is create a “Missouri Independence Mission Resource Manual.” It is in a 3-ring binder, so that the Stake President can take out various sections and copy to train new Bishops or ward mission leaders.

Elder LeMon: Do you find that there is a direct relationship of the Bishop’s attitude towards missionary work and the number of baptisms in that unit?

Pres. Jensen: Setting goals and making plans for missionary work is one of the Bishop’s most important jobs. The Bishop’s understanding and personally accepting ownership of the missionary work in his own ward has a direct relationship to the number of convert baptisms and retention of those new members in any given year. If a ward or branch has zero baptisms for a year, this indicates to me there needs to be a change in emphasis in the involvement of ward leaders and members in missionary work. If a Stake President, in his regular personal priesthood interview with the Bishop sees a row of zeros each month in the number of convert baptisms, (which is sometimes the fact) for a year or longer, I think there needs to be some additional training or increased motivation for that leader. The full-time missionaries will be somewhat successful in finding and teaching even with limited support from the bishop of the ward and other ward leaders and members but when the bishop is enthusiastic about the work and sees the vision of opportunities, the work will progress much more effectively and there will be more convert baptisms and greater retention.

As a wonderful example of great stake and ward leadership commitment to missionary work, the Tipton Missouri Branch (which is the easternmost branch in the Warrensburg Stake). They are so enthusiastic about the work they continually provide transportation for the missionaries who are there without a car in a large rural area where the exclusive use of bicycles would greatly limit effectiveness. They have convert baptisms more often in this branch because of this commitment and support of the work, Stake President Randy Phillips really wants to see this new stake split within a five year time period, and his energy and enthusiasm is contagious, and the ward leaders and members in Tipton want to see their branch become big enough to be a ward and are working hard to achieve that goal.

Elder LeMon: Will you comment about “Teaching by the Spirit”

Pres. Jensen: I am excited about this concept. President Hinckley has observed that he does not want mechanical, rote, or memorized discussions, but rather reliance on the Spirit in teaching. Missionaries must be prepared, and if we have prepared and studied through personal and companionship study and know the doctrine of the lessons, they can be very beautifully and clearly given. Missionaries are expected to be “Level 5 Teachers” by the end of their second 6 week transfer period in the mission. Many achieve that ability level even earlier. This is a concept which we have implemented. It means that a missionary can teach each of the five lessons with a total of 42 principles with appropriate scriptures. They can move from principle to principle or lesson to lesson as moved upon by the spirit. I think that it is a wonderful thing and it has given missionaries a realization that we are dependent upon the spirit if we are to be effective in teaching the restored gospel of Jesus Christ. We are not just an expert in giving a memorized discussion. No one is converted to the gospel by simply hearing an intellectual presentation. Rather, they act upon what they feel as we seek to help investigators feel and recognize the spirit and are ready to make and keep commitments in anticipation of making covenants.

It is a tremendous thing, and takes a major shift of gears in people’s thinking to accept. It has carried over to Stake Presidencies and High Councilors and Bishoprics, and they have wanted and now have their personal copies of “Preach My Gospel.” I am excited to see that because I think that it is expanding the level of member involvement in missionary work. We have in round numbers, including senior missionaries, nearly 200 full time missionaries in the Missouri Independence Mission, which is one of the largest in the North America Central Area in terms of number of missionaries. We have, of course, two Visitors’ centers, Independence and Historic Liberty Jail. The Independence Center is presently closed for renovation. These full time missionaries serve in an area with around 33,500 members living in 11 fully organized stakes with a total of 99 units — wards and branches. I have observed that if we could fully energize even one percent of the membership, there would nearly double the amount of missionary work done in this area. Strong membership involvement in the work is what President Thomas S. Monson calls “working smarter”

To their great credit, many, many leaders and members are heavily involved on a daily basis in sharing the gospel, and many miracles are happening. Many of the great Stake Presidents now serving in the boundaries of this mission fully understand and accept their responsibility for missionary work, as do many of the great leaders at the ward level. It is exciting to see the miracles that happen when this “vision of possibilities” exists.

Elder LeMon: In relation to this change, is there better or higher retention?

Pres. Jensen: Retention is always the key issue. President Hinckley has stated, “Unless we retain the fruit of the missionary work, it does not do a lot of good to do missionary work.” Our ultimate objective is to get people to the temple. I like to make the statement that every route to the temple goes through a baptism font. The end result of missionary work is to have those of age and worthy to go to the temple and do baptisms for the dead, and be endowed as soon as possible. The key to retention is member involvement. It is the Lord’s intent that the members are responsible for the finding of investigators and, along with the bishop, for the retention of new converts. Missionaries do the teaching and the baptizing and confirming of new converts, but retention is directly related to member involvement.

Our retention statistics have been improving. We are now never below 50% , and usually over 60%, of worthy males that receive the Aaronic Priesthood with 4-6 months — which is the statistic the missionary department uses to measure retention. In talking with the stake presidents, they report that retention has improved over the last year. That is the key to the whole thing — to get people to the temple and be retained for the long term. We speak a lot about principle 6 of Lesson 3 which is “endure to the end.” Member involvement in the retention of new converts is improving as the reports show.

Changing the subject to cell phones. We were one of three missions in the United States used to test missionary use of cell phones in 2004. The original intent was to make for more rapid response from the time a missionary gets a referral until the contact is made. We now have the capability of making the referral go directly to the missionaries’ cell phone. I believe that cell phones have made a difference. Cell phones are very, very popular with the missionaries. It helps if someone needs to make an appointment, or if someone is running late to an appointment. I am glad that we have cell phones. I understand that the cell phone is now beyond the testing phase in the United States, and that cell phones have been adopted and now used in many missions.

Sister Jensen: Speaking from a mother’s perspective, cell phones really are a feature of safety. First, we can handle the media referrals more quickly and efficiently. In addition, they are a safety feature. We had a companionship going back to their apartment late one evening from an appointment (they need to be in by 9:30 pm). We got a frantic call from one of the missionaries that their car had broken down. They were in one of the most dangerous areas of the whole mission, but because they had a cell phone they were able to call for help to get them out of that area quickly.

Another thing, occasionally, a companionship may get into a fracas. Their frustrations can get to a boiling point and there can be a problem. A companion can step out of the apartment with a cell phone and call the Mission President who can respond before things go too far. Missionaries can also get in touch with a member or an investigator more quickly. Cell phones have been a tremendous help in my opinion.

Elder LeMon: Sister Jensen, if you feel comfortable, can you relate some events showing God’s Hand and love for what is going on?

Sister Jensen: Early in our mission, in fact, it may have been the first day or two, President Jensen got a phone call from a missionary who said he was going home. When I first met this missionary, I could tell that something was wrong. He did not smile, he hung his head, and he seemed very unhappy. He was determined to go home and expressed that during his first meeting with President Jensen. The President just took it one step at a time and he worked and spoke with him each day and encouraged him to stay just one more week, and then for one more transfer. This was an elder who had some difficulties in his life and had been raised by relatives who were not his birth parents but were good parent substitutes. They were not the strongest, but they were good people. They tended to share too many family problems with him about which he could not help but were worrying him.

Every missionary has some difficulties in transition to full time missionary service, and some make the transition more easily than others. With the weight of the family problems and the challenges

of the work, this missionary was struggling. Following many prayers and many discussions, in about 4-5 weeks a change of heart was seen as he began to smile and declared his willingness and desire to stay and complete his mission. I think the President put him with excellent companions along the way as a safeguard, so that he would have the addition support and comfort. It was truly a miraculous metamorphosis. He started off where he wouldn't look up, he wouldn't smile and then he began to smile all the time. All of the sudden this elder caught fire. He became an excellent missionary and a leader in the mission. He always found people to teach, and any companionship of which he was a part regularly had convert baptisms. He was literally on fire with the work.

I believe that the resolution was line upon line, patience, teaching, giving him some stability and security, and assuring him that if he went home early he would be sad and his whole life would take a different direction. It was one of the great turnabouts in the mission. Fortunately, there have been many. This stands out in my mind mostly because it was so outwardly obvious. He became one of the strongest missionaries and a leader. He was also a trainer to a lot of other missionaries.

Elder LeMon: Have these improvements enhanced the missionary work?

Sister Jensen: I think one of President Jensen's contributions has been a combination of unconditional love, I don't think there is a missionary in the mission that doesn't know that he loves them.

In a zone meeting that started at 8:30 am, I noticed by 11:30 am that many of them were just wilting. I asked how many had eaten breakfast. No one raised their hand. From that point on, we had orange juice and bagels before the meeting, and they just loved that! I took that pre-zone conference time, while they ate bagels, to go around and visit with them and see what their needs were.

There have been a couple a cases where the President has had to come down hard on them. He has come down really hard when it was necessary because of disobedience. They have understood that it needed to be done. I have seen many mighty changes of heart. Missionaries have made the right decision when their life could have gone the wrong way.

Elder LeMon: When you were new in your calling, did the missionaries test you?

Sister Jensen: Definitely. There were a lot of questions, like can we do this? Can we do that? Pretty soon, they came to see that President Jensen was reasonable, but there are lines you don't cross. The missionary department has done such a beautiful job with missionary guidelines. All the instructions are very clear. The question I kept getting for a line time, the first six months, were constantly about the dress code for sisters. I haven't had a question about that for a year and a half now. They wanted to see how strict I was going to be. We went right down the line with missionary department. It is hot and humid here in the summer, and cold in the winter. We have to dress professionally which is the way a missionary should dress. Now, they don't even comment about it. They all look just wonderful.

Pres. Jensen: I would like to share a thought that we have quoted in zone conferences from Elder Hartman Rector Jr., an emeritus Seventy, who was born in Moberly Missouri and is a convert

to the Church. He and his wife Connie have written some wonderful books entitled “No More Strangers.” We have used a quote from him in our leadership training. It is, “People don’t care how much you know, until they know how much you care.” We have trained on that subject and have tried to communicate that idea to missionaries in both words and deeds. You have to have love for those you teach. They will feel that love, if you genuinely love them. We want them to know that Sister Jensen and I really do love and care about them. We are concerned about their safety and their success. We encourage them to do their very best every day. Spiritual strength comes from the changes they make in their lives in doing the work, and what they can become as a result of what they are doing. The link between the doing and the becoming is important and it is all based on love. I think the missionaries know that we at times have to employ some strong chastisement, if we learn of something inappropriate. They understand that disobedience brings grief; and obedience and diligence bring joy. We really love the Lord’s missionaries serving here. We have children and grandchildren, and we don’t expect to take the place of their parents and grandparents, but we feel a family feeling with these missionaries. Sister Jensen has commented about the bagels and orange juice she brings to zone conferences. When the missionaries are finishing their missions, Sister Jensen prepares really excellent meals, and again they feel her *love*.

I like the concept and truth that we drink from wells that we did not dig and drive on roads that we did not build. So, in our service in this mission, we built on the strengths and traditions of those who have preceded us, and we will try to continue to build for those who follow us. We desire to add to the culture of this mission. We had the annual General Authority mission tour in March of this year with Elder Marlin Jensen and Sister Jensen from Church headquarters. In pre-zone conference meetings with the missionary leaders from each zone and district, Elder Jensen asked, “What is the culture of this mission?” We think that we are striving to have the missionaries have a vision of excellence in what they do, in “being exactly obedient,” always working hard, and praying for guidance. The missionaries know that I like to use what I call “three word gospel imperatives” — statements that are clear, simple, direct, easily remembered, and urgently important for success in the work.

We recognize that we are tools in the hands of The Lord. This is His Work. They are His Missionaries, not ours. We never speak of the missionaries as “our missionaries,” because they are not ours, they are His and their time while serving as full time missionaries is His time. We are here to nurture them and help them gain knowledge, enhanced perspective, and to develop more Christ-like attributes in striving to be the very best missionaries they can be for Him whom we represent. The metamorphosis from the time they leave home until they return at the end of their missions is miraculous. It is the practice of this mission that missionaries get a copy of their “transfer board” picture taken when they first arrive here, as well as all of their weekly reports to the Mission President, a name and address roster of missionaries, and other things when they complete their mission. Missionaries are always amazed at how they look when they first arrived. They all look remarkably older and wiser at the end of their missions. I think that is one of the great blessings of a mission. Some have gained as much as 50 pounds or more, and most gain some weight. By magnifying their work as full time missionaries, they are building a strong foundation of obedience, diligence, and faith. They know that disobedience is contrary to God’s will. They do these things because they love their Lord and Savior.

Elder LeMon: What are your thoughts about the Independence and Liberty Jail Visitors' Center?

Sister Jensen: We wanted to make the firesides very choice experiences. I want to mention a few things. Number one, we have had two Christmas Zone Conferences. In 2003 we used all the Independence Center missionaries, and Sister McKay was very heavily involved. We used all the Elders in the mission that had special musical talents.

One elder who was struggling with certain issues could play the trumpet very well. We took him all over the mission as part of the Christmas program. It was wonderful for him and us. For this first Christmas Zone Conference, Sister McKay wrote a beautiful script and we have lots of music. Of course, the sisters at the Center are very musically talented, and it was a great experience for everyone in the mission.

Christmas 2004 was also very special. At the Historic Liberty Jail, we did something very different in that we got all the missionaries from throughout the entire mission and brought them to the Jail instead of traveling to all the zones. We had half the missionaries on each of two days in December. Sister Thorpe of the Historic Liberty jail wrote a beautiful script using Joseph Smith's own words as he received revelation that is found in Sections 121, 122, and 123 of the Doctrine and Covenants. It was the anniversary of the Prophet's 199th birthday that month. The Sisters in the Jail performed the most incredible music. We had a newly arrived sister, Sister Van De Graaff who brought her violin from home, and I can't tell you how much that added. Sister Hebda is another fabulous musician who performed, as did Sister Aston, Sister Woolley, and Sister Udy. It was a "star-studded" zone conference and wonderful.

The missionaries came by bus to the Historic Liberty Jail from as far away as Hays, Kansas. We had a welcome and then this wonderful one hour program. It was a cold winter day, so after the program, we bundled up and walked into the Liberty town square where we all gathered in the court house steps, and had a photograph taken of which every missionary received a copy. There were about 100 of us on each of the two days. We walked caroling back to the Jail and went downstairs for a Christmas luncheon followed by a testimony meeting. It was a wonderful event, and the missionaries have not stopped commenting about how memorable it was to them. Two days later we did the same thing with the other half of the mission.

The missionaries have been encouraged to take investigators to the Visitors' Centers and participate in all of the programs. They have really added so much to the missionary work. There is a wonderful spirit there. When we bring new missionaries into the field, they visit each Visitors' Center on the day they arrive.

Pres. Jensen: We should make some comments about "Miracle May 2005." We have about 48 hours to go till May is over. We felt prompted to encourage the missionaries to work hard to achieve a "Miracle May." We asked them to ask all the members in each of the units in this mission to fast and pray with us on Fast Sunday in May so that we could see four things happen. Number one—more desire within the membership to share the gospel. Number two—more member referrals. Number three—more lessons taught with members present. Number four—more convert baptisms than we have ever had in one month. We set a goal for 100 convert baptisms — mindful that it is

about people and not about numbers. However, every number does represent a person, and if we have 100 convert baptisms, then there will be 100 more of God's sons and daughters knowing about and receiving the introductory ordinances of the restored gospel. We are excited about that. We don't have the final numbers yet, but as of last Sunday, May 22, we have recorded 60 convert baptisms and have 43 set for baptism. That number has shrunk from last Sunday, however, there have been a lot of baptisms this past weekend.

I also felt impressed to seek again, even though I have been turned down in the past, approving from the presiding brethren in Salt Lake City, to have all of the missionaries go to a temple for an endowment session. Since there are no temples within the geography of this mission, a trip to a temple means leaving the area of the mission which is generally not possible. Getting approval to go to a temple outside the mission boundaries was another miracle of May 2005, but the approval was granted so that all of the missionaries could enjoy a day of commemoration of all of the miracles of May.

As you know, Elder LeMon, we have four temples within a one day round trip by car of the borders of this mission – Oklahoma City, Nauvoo, St. Louis, and Winter Quarters Nebraska. I was thrilled when President Robert C. Oaks of the Seventy, who supervises the North America Central Area, approved my request for three separate temple excursions by bus as a wonderful part of Miracle May. When the missionaries learned of this opportunity in early May, the response was phenomenal. Everyone is excited and energized to achieve the goal of 100 convert baptisms during the month. In answer to our prayers and efforts, the plans were made, and on June 2 we are going to the Winter Quarters Nebraska Temple; on Saturday June 4, we are going to the St. Louis Missouri Temple; and on Tuesday, June 7 we are going to the Oklahoma City Temple. The whole thing represents many miracles as gifts from The Lord. Nothing like this has happened before in this mission, and our hearts are full of gratitude for these memorable experiences.

To keep the momentum, instead of having any baptism scheduled in May for the sake of numbers, we are seeking a "Joyful June and July" followed by an "Awesome August." We are working to "Maintain the Momentum" and not have a letdown after Mays great efforts. The work does require constant infusion of enthusiasm and energy. The adversary works hard with his tools including discouragement. There is a lot of sadness when some people make the commitment to be baptized, and then as they get close to the scheduled baptism date, they back out and break a missionary's heart. We continue to encourage the missionaries to remember that this is His Work, and it is a personal decision for a person to make or break commitments. When we do our best, hope, and pray, His Work still moves forward.

President Hinckley's book records that when he was on a mission in England in the 1930's, he and his companion would start each day by saying to each other, "Life is Good," shake hands, and then go to work. We speak of that often. We heard President Hinckley speak at the Missionary Training Center just before we came here, and he spoke about his missionary experiences as a young missionary. He said, "I've had a lot of experiences in my life, and I can still say that my missionary experience as a young man was the most profound spiritual experience of my life." Now for someone who has been an Apostle since 1961, and been a counselor to two church presidents before himself becoming President of the Church in 1995, that is a profound statement. We also speak often to missionaries who become discouraged and want to go home or quit. I use the powerful and useful

quote from President Hinckley's biography about when as a young missionary President Hinckley wrote his father indicating that it was a time of depression. People were not listening to him and he might as well come home. The classic quote from father to son was "Forget yourself and go work." I have quoted that over and over to missionaries who get discouraged.

One thing, so that I don't forget to say this, is that in my initial interview with missionaries on the day they arrive in the mission, I ask them to suspend judgment about how they feel about their mission in terms of homesickness, discouragement, or whatever negative thinking might enter their mind, during the first month or so they are here. The learning curve seems to be straight up for a new missionary and it is easy to feel unhappy or discouraged. I have had quite a few missionaries tell me how hard it is in terms such as, "I can't do this, I want to go home." I have some go home in spite of prayers and best efforts by companions, mission president, phone calls from home stake presidents and parents, but I have been grateful that others who initially wanted to go home have decided to stay and things do improve. They start to gain confidence and experience and find that they can tract and teach the lessons, and even learn the Spanish language when assigned.

We have also prepared, thanks to one of the missionaries who wants to remain anonymous, a little card about the size of a credit card, which has on it a picture of a horse pulling a heavy load with a chain. Elder Bradley Rowden from Kingman, Arizona (whose last assignment was as an assistant to the President) always liked to say, "I'm keeping the chain tight." This means to always work hard. On the back of the card is a quote from President Ezra Taft Benson: "One of the greatest secrets of missionary work is work. If a missionary works, he will get the spirit. If he gets the spirit, he will teach by the spirit, and if he teaches by the spirit he will touch the hearts of the people, and he will be happy. There will be no homesickness, no worrying about families, for all time and talents and interest are all centered on the work on the ministry. That is the secret: Work, Work, Work. There is no satisfactory substitute, especially in missionary work." I personally carry that card in my suit jacket all the time. I think the missionaries all have it in their wallets or purses like a credit card. I believe very strongly that is the key to keeping happy. This is the work of The Lord. We are to be obedient and always work hard, and pray for guidance. We pray for The Lord to direct us to those whom He has prepared so that we will find them or they will find us.

When we were first here we shared the mission statement that we have spoken of often, "FIND AND TEACH THE GOLDEN LAYER, BAPTIZE AND CONFIRM 1000 THIS YEAR." We think and hope that statement is inspiring and motivational. 1000 convert baptisms would be about 84 per month. We had 87 convert baptisms one month in 2003. Most months have been short of that "Vision of Possibilities." We have strived to work together and pray to The Lord for 100 baptisms. We know that, "Yes we can do that with The Lord's help. Since this mission did it before, we can do it again." This is something we are really excited about in terms of the legacy and culture of this mission. This goal can be accomplished with the cooperation of the members and the outpouring of The Lord's Spirit. Our part is to be obedient, diligent, and pray for guidance.

Sister Jensen: A few words about the "Golden Layer." Let me just explain a little about that. Before we came out on our mission, there was an article in the Church News by a new mission president in Russia. Someone made the comment to him in an interview, "It must have been very hard to begin missionary work in Russia. Even now that you have been here for a few years, I imagine that the missionary work is very hard in Russia." The Mission President said, "When we arrived, we

found that the spirit has prepared a “golden layer” of people to hear the message.” Throughout our study of Church writing, we have heard of the “golden layer” referred to before. We know that this is a sacred place to do missionary work. It is a very important place now as well as in the future. We felt this was a very appropriate place to seek that “golden layer.” We are helping to do the work He was called us here to do. This has been our purpose since we have been here.

Elder LeMon; Can you discuss why you believe you were called to preside over this mission and what do you feel you have brought to it?

Sister Jensen: I don’t believe we can answer that fully — perhaps after some time and with a little different perspective. Neither one of us thinks along those lines as to what we have done. I have had the feeling that everything that has happened while we have been here has been under the direction of The Lord. We have felt His hand, His guidance, and direction in so many ways and things. I can give you some small examples, and I would like to. It involves some micro-management as well as the big things, President Jensen and I had a difficult time when we first arrived for we would get lost. Missouri doesn’t waste any money on road signs, and every road seemed to not get us where we needed to go. We were so frustrated, for we had so many places to be in such a short time with so many commitments. It was especially troubling to President Jensen because he is used to being in charge and finding his way. He asked the Lord for His help and a blessing of understanding how to get places. He told me that into his mind came a picture of the road system and how to get where he needed to be. After that, he could take us anywhere, right to the place we were going without hesitation. The Assistants, who were also new to the Independence area when we arrived had also gotten lost a few times. They could not always tell us where to go. They were sitting in the back seat during this new period of time when President Jensen had this vision of the road system, and they were shocked and awed, as was I. That was a blessing that President Jensen really needed and it came in answer to his prayer.

Several times we have had emergencies. Sometimes after transfers when assignments are set, and the new missionaries had arrived, a crises would arise. There would have to be some last minute change of assignments. To put this in context, at transfer time you are so thoroughly exhausted and spent, there’s not a second to catch your breath. You need to be vibrant and up for these missionaries to help them get started on the right foot and not act like you’re as tired as you really are. President Jensen related to me that he would walk into his office and say in prayer, ‘Heavenly Father, what can I do to solve this problem?’ and he would have the names and faces of missionaries appear as if by some other means moving into the spots he needed filled — and it worked out miraculously. Those are two sacred examples (and we don’t share them lightly) that the Lord has been here to direct us. I cannot personally speak to anything that our talents or abilities have done that anybody else the Lord choose could not have done or would not have done. This has been the Lord guiding the mission through President Jensen. We have felt His hand so strongly guiding the work, and that has been a very comforting thing to us.

President Jensen: Before we came here at the beginning of our mission, I was really eager to be as well prepared as I possibly could, not just doctrinally, but in terms of administration of the mission. I had the opportunity before coming here of serving nearly nine years as the President of the Salt Lake Mt. Olympus Stake, and so I had some familiarity with Priesthood governance. I’d been a Bishop in the past, but I’d never been a Mission President, and I didn’t know exactly what to do.

We had been counseled not to contact the Mission President here and not even to come into the area of our mission prior to our arriving to assume the responsibilities of the office. So, I didn't feel at ease to call the President and ask questions, but I didn't feel any limitation in calling the former mission president who had preceded the president that we were following. We called President Dan Rogers, who was here from 1997 to 2000. It turned out that the Rogers lived in Davis County, Utah, so I called him before we came to our new assignment and asked if Sister Jensen and I could take him and his wife to dinner and ask him some questions about the Missouri Independence Mission. He graciously accepted that invitation, and we went to that dinner with my four or five pages of questions I wanted to ask him. After we had enjoyed getting acquainted over dinner, President Rogers basically said to me with an understanding smile on his face and in a loving way, "President Jensen, don't worry about it. The Lord will tell you what to do. In a very specific way He will tell you what to do. This is His Work. This is one of His Missions." And so, I didn't bother to go down my list of questions. I had what I needed.

I have learned that what President Rogers told me was exactly correct. Obviously, I had studied the published materials and knew the names of the stakes in the mission, and the names of the stake presidents. I didn't know the names of all of the 99 bishops and branch presidents, but had studied the maps and had some idea about the area.

However, it's like studying how to drive a car compared to being behind the wheel of a car going 70 miles an hour down an Interstate Highway. There is a real difference. But I have been taught and know from my own experience that if you show up for a church calling and do your very best, He will prompt you and inspire you and things will work out all right.

I couldn't do anything in a church calling without Sister Jensen by my side, and this has been in every important way a team assignment. She is a very spiritual person and very sensitive to others and their needs. She inspires me and counsels with me about the needs of the mission, and also her impassions about how best to help and nurture the Lord's missionaries serving here. When we have opportunities to speak in meetings, I have the blessing to follow her and she always invites the spirit by sharing her gospel knowledge and testimony.

When we arrived in the mission, the first thing we did after meeting all of the missionaries was to make clear that we intended to perpetuate and encourage the high level of excellence that existed here. I was tremendously impressed with the obedience and the excellence of the missionaries who were here. I am still impressed with that, and I have been and was then impressed with the excellence and dedication of the senior missionaries assigned to this mission. A lot of momentum, a lot of excellent work was being done, so I didn't come here thinking that we were going to make a big change in things. I wanted to find out what was going on before we decided what we should do here, there, or the other place. That was my expectation coming in – the big picture, if you will – of let's find out what's going on before we decide what changes to make, mindful that President Rogers said, "The Lord will tell you what to do." And I was comforted by that, and in fact I discovered time and time again the reality of that blessing.

I have commented when someone would ask me what I have learned since coming here — I am 68 year old now as of May 15 just past, so I'm not a young man any more and I'm well above the average age of the new mission presidents soon starting their service, which I understand is around

53. From many years of church leadership responsibility, I came here expecting just to do my very best and having learned the lesson that if you show up and do your best He will direct you. I have long had a testimony of that reality, but the great lesson to me as a mission president is that I've never felt that the promptings of the Spirit more intensely, more frequently, and more powerfully than now since coming here in this assignment.

Relative to transfers, one may ask how was the first transfer which occurred on the 17th of July? I'll never forget that, because we had only been here a couple of weeks, and the work of making companionships and areas and leadership assignments had to be decided the week before that. I acknowledge with gratitude the tremendous help of the assistants to the President in working intensely in transfer conferences in helping to decide these matters, but the final decision is always up to the President. The missionaries are always eager to know where and what their assignment will be, I came to understand that some of the missionaries are praying that they won't be changed, and some are praying that they will be changed as to companionships and areas. So, I don't operate on a "request basis." I strive to know the will of the Lord, and I know that the Lord is into the details of His work in a very significant way relative to transfers. The first transfer was especially challenging because I simply did not know the missionaries or the areas that well at that point. The assistants knew, but I wanted to do what the Lord wanted done. It was difficult, but, I would say that every transfer thereafter, I had again re-enforced the principle that this is the Lord's work, and He knows where He wants His missionaries to work and with whom.

I also have a testimony that missionaries come more to a mission president than they do to a mission area, because of the importance of that relationship to their success. It really doesn't matter geographically worldwide where they serve, it matters more about that significant relationship with their mission president who strives to utilize his Priesthood keys to do the Lord's will.

Every six weeks, we have the opportunity to kneel in prayer before the transfer board and ask the Lord to direct my thinking as to the new missionaries coming in, the companionship, the areas, and so on; and that it humbling to me to see that process. One example of that: We assigned a missionary to a companionship and an area where his non-member grandparents lived. I had no idea beforehand. Of the 99 areas to which he could have gone, he was assigned to an area where his non-member grandparents lived that he might have an opportunity to teach them. They haven't been baptized and confirmed yet, but at least he had the chance as a full-time missionary to teach them. I believe that the Lord wanted him there. I hear time and time again, that missionaries who originally may resist silently resist a transfer, then write later and tell me that now they know why they were assigned in that place with that companion. That happens time and time again, which is a confirmation to me that the Lord is really into the details in a very significant way.

Elder LeMon, you mentioned a story about President Tate in Las Vegas. I have known President Warren Tate of Salt Lake City for many years. He was in the real estate business and very successful. In my own experience here with The Lord being into the details in a miraculous way, I will share my own little story. Twice a month I meet with the three counselors in the Mission Presidency; President Beck, President Miller, and President Thiebaud (by phone from Wichita Kansas). They served under President Clayton before we came and will continue to serve with President Hacking after we leave. (Unlike a bishopric or stake presidency, the counselors are not released when a mission president is released.) In terms of the details of my little story of help

received exactly when needed, I had a mission presidency meeting in the office at 7:30 am which is before the office opens at 8:00 am. I do most of my office work in the mission home because my computer and copy machine are right at my fingertips, and typically do not open the mission office each morning. This particular morning when I was about to leave the mission home for the mission office, I discovered that my office keys were not in their usual place. I quickly looked everywhere I could think they might be located without success. Finally with just barely enough time left to get to the office on time, I knelt and asked the Lord to put in my mind where I would find the keys. Immediately the thought came to me that the keys are upstairs in the master bedroom closet in the pocket of a suit jacket — a place where I never leave these keys and did not remember on my own. I retrieved the keys and made it to the meeting with the counselors on time. Again I felt humbled and grateful that the Lord directed me and put into my mind what I needed to know.



Jensen, Rees & Virginia
Salt Lake City, Utah
1 Jul 2003 1 Jul 2005

Before we close this, and I know we are running late, I want to thank you Elder LeMon for your sweet and kind service and spirit; for the effort you have put into this mission history from the beginning up until now, and for your time as you near the end of your own mission here. Others will be the beneficiary of this history, and I want to include this note of appreciation to you and Sister LeMon as part of this history. The senior missionaries as well as the younger missionaries are all wonderful and dedicated people who sacrifice to be here. It is great privilege to work with all of them. Thank you for your kindness and service to others.

THE END OF HISTORY BY DOUGLAS C. LEMON

A FOOTNOTE: Sister Carol A. LeMon and I are finishing our Employment Center mission as of Aug. 31, 2005 and moving from the area. We don't have any idea of who will perpetuate the recording of history for this great mission.

I want to express my thanks to Bill and Annette Curtis for their help in upgrading this information from its original conception to the present volume.

Douglas C. LeMon

8 June 2005, Lee's Summit, Missouri

Independence Mormon Visitors' Center Elder and Sister McKay

The following was submitted by Elder and Sister Barrie G. McKay

A BRIEF SUMMARY OF THE YEAR 2003 AT THE MORMON VISITORS' CENTER MISSOURI INDEPENDENCE MISSION

On January 22, 2003, Elder Barrie G. McKay and Sister Elaine S. McKay commenced their calling at the Independence Mormon Visitors' Center following the departure of Director Elder George J. Romney and his wife Sister Joanne Romney.

Having been taught at the Missionary Training Center that we were to instruct our missionaries to "teach by the Spirit," we felt to change the length and format of the Prayer Meetings held twice a day at the beginning at each shift. More than anything else we have done, our Prayer Meetings invite the Spirit, provide frequent opportunity for all to be heard, strengthen skills and abilities, and promote unity, understanding, and love among our missionaries. We also assembled a list of scriptures from which the sisters should choose to memorize and provided approved history books for sisters to read to ensure greater understanding of the history of the Missouri era. We also wrote a new outline for the history tour which did not dwell on negative experiences in Missouri, but focused on the Restoration, faith in Jesus Christ, missionary work, miracles which occurred, and sections in the Doctrine and Covenants that were revealed here.



Another immediate focus was to put together a program called: **Celebration at the Center**. Our hope was to establish the Visitors' Center as a place where members could easily and effectively become missionaries as they strengthened themselves and their families and shared the Gospel with friends and neighbors. We prepared packets for each of the ten Stake Presidents in the mission. The packets suggested a **Plan of Action** for each Bishop, General Chairman, Promotion Chairman, Ward Mission Leader and Missionaries assigned to the ward, and the Hospitality Chairman-plus an evaluation report as well as a list of videos in our video library and additional ideas for "Celebrations at the Center." We hoped to assist bishops and members in their great responsibility and calling of **Every member a missionary**.

President Wood of the Independence Stake immediately accepted the program as well as our offer to present the program during his forthcoming meeting with all bishops. As a result, each ward (with packet in hand) scheduled a **Celebration at the Center**, and quorums, Relief Societies, youth groups, and other ward members continued to come to the Center. One Mission Leader reserved one night each month for his ward to “Celebrate” at the Visitors’ Center. Their consistent effort resulted in 31 baptisms during the year 2003.

On October 26, 2003, Area Authority Elder Maury Schooff had all Stake Presidents attend a correlation meeting at the Visitors’ Center – after which we showed them the new movie ***The First Vision***. As they left the theater, we presented each Stake President with a personalized **Celebration at the Center** packet plus a personalized packet for each bishop in his stake. Since then, several of their wards and other groups have scheduled **Celebrations at the Center**. The concept is gathering momentum by word of mouth. ***The First Vision*** inspires and informs members and investigators and brings many who otherwise would not come. When ward leaders encourage members to come to the Center, our Sister Missionaries know how to inspire (but not pressure) them to give referral cards and thereby are able to obtain **Confirmed Teaching Opportunities**.

In addition to directing the Visitors’ Center, we are asked by leaders in the Missionary Department to be a presence in the community; therefore, a major part of our work is in public relations. Because previous directors laid the groundwork, we are board members of or participants in the **Pillars Council, The Independence Tourism Council, Attractions Committee, Independence Ministerial Alliance, Missouri Mormon Frontier Foundation**. Elder McKay’s immediate responsibility was to be chairman of the **City of Independence 4th of July Celebration**. We met with Mayor Ron Stewart and all major organization heads within the city government to bring about a wonderful celebration. We brought in the LDS **Lowe Family** from Branson, Missouri, to present a patriotic program. As in years past, the Community of Christ allowed the use of their Auditorium. Extensive promotion filled the auditorium with 5,000 people, over half of whom were not members of our church. The Mayor and City Councilmen were overwhelmed with the quality and impact of the program. After that event, we had the City of Independence Community Band present a concert in the Mormon Visitors’ Center parking lot while fireworks were launched in the meadow where the LDS Church once sponsored a pageant. The entire celebration was a huge success, and it promoted good will and a greater acceptance of our missionaries in the community. The Mayor and City Council have been extremely generous in their praise and appreciation. Our missionaries ushered at this event and also at the Community of Christ annual performance of **The Messiah**.

During the summer our sister missionaries and senior couples gave tours at the 1827 log court house which is owned by the city. The missionaries also helped at the city-owned Vaile Mansion and Bingham-Waggoner Estate and were noticed by thousands of people as they worked hard and contributed to the community. We received much favorable feedback. The Mayor summed it up by saying that our missionaries set a high standard in their dress, work ethic, and behavior and are good examples in the community.

We enjoyed other events which promoted good will and drew people into the Center. On Flag day June 14th through Independence day July 4th and again from Patriot’s Day September 11 to Veteran’s day November 11 we had a special Flag Exhibit. The front-page story on the Showtime

Section of the Independence *Examiner* and our reports at the Attraction's Committee have inspired others to join with us in a forthcoming city-wide Flag celebration and appreciation in June 2004.

Our exhibit included replicas of the twenty-seven official flags that have flown over the United States, plus other significant flags. On September 19, 20, and 21, we hosted retired Air Force Major William Tolbert who brought with him The Challenger Flag and, during multiple presentations, shared its history. Included was a special display of The Challenger Flag and some photos and memorabilia. We added "The Challenger Flag Story" to our faith-promoting tour which presents a brief history of our "land choice above all other lands." Sister McKay wrote the flag tour so as to tell not only a brief history of our nation but also of the Church. Our sister missionaries led tour groups and individuals who paused at each of the twenty-seven flags that hung from the ceiling on the lower level of the Center.

When we no longer had the actual Challenger Flag, we put a replica in its place and concluded our Flag Tour with The Challenger Flag Story. Many individuals and groups who came to see the exhibit had tears in their eyes as they reflected upon the flag that was placed aboard the ill fated Challenger space craft by a Colorado Boy Scout troop. The troop flag went to the edge of space, survived a fiery explosion, plunged to the bottom of the Atlantic Ocean, was found among pieces of debris that covered an area of 150 square miles, was rescued in perfect condition, became the official flag for the Bi-Centennial Celebration of the Constitution in Philadelphia, and flew on the Visitors' Center flag pole—above the City of Independence—the center place called Zion. This sacred emblem is symbolic of the courage and endurance of our nation and its people.

Another major event was the continuation of a Visitors' Center December tradition. With considerable effort from our missionaries, we launched our theme, "With Grateful Hearts We Seek Him" and, following our VIP Reception, we hosted a Lighting Ceremony. Elder Randy Funk, Area Authority and Mayor Ron Stewart each spoke and turned the switch, and thousands of lights sparkled on trees, shrubs, and archways and illuminated silhouettes depicting events in the Savior's life. Inside, our guests enjoyed beautifully decorated Christmas trees and our famed Gingerbread Exhibit, now in its sixth year. Ours is the largest Christmas lighting display and exhibit in the city. Tour busses came to see the lights, gingerbread, and other decorations. Our missionaries know how to give tours, teach, show special movies, inspire spiritual experiences, and obtain referrals which result in Confirmed Teaching Opportunities.

As an additional incentive for members to bring investigators to the Center, we scheduled an outstanding Christmas Program every evening during December (with the exception of the evening of the First Presidency Fireside, the evening of the Independence Stake Christmas Social, and Christmas Eve.) Following the programs, all performers and guest were invited to see *The First Vision*—usually shown only by appointment.

Our sister missionaries and several elders combined with our mission President Rees Jensen and his wife Sister Virginia Jensen and performed in a special Christmas and Restoration Presentation, "Good Tidings of Great Joy," written by Sister McKay and presented at all December Zone Conferences and twice at the Visitors' Center. During this and several other evening performances, our audiences overflowed the available space (in both main-floor Resource Rooms), and we seated guests in the foyer where they watched the proceedings on a closed circuit television

monitor. We had the largest number of December guests in the history of the Center—6,617, and our missionaries gained 290 CTOs (transmitting 284) a record-high for December.

To serve members and the community and to enhance public relations with the area Boy Scout Council, Elder McKay, a registered Merit Badge Counselor, held merit badge classes for scouts and their leaders who otherwise would not have come to the Center.

In addition, we had the privilege of hosting President Rees and Sister Virginia Jensen at inspiring President's Fireside scheduled the first Sunday evening of every month. We hosted other events such as the very successful violin and piano concert of Monte Belknap and William Marsden and lecturers William Hartley and Richard Bushman. All of these events draw members and nonmembers to the Center. We hope to host *more* in 2004!

During 2003, our sister missionaries obtained **2,372** Certified Teaching Opportunities, more CTO's than in any previous year. A grand total of **57,178** visitors come to the Center in 2003. These numbers represent children of our Father in Heaven. And our hope is that the numbers will continue to grow in 2004. The most frequent comment made by members and non-members was that there is a spiritual feeling as they come into the Center, and they feel peace, joy and inspiration during the tours led by the sister missionaries and senior couples. We appreciate all of the people that our Father in Heaven sends to the Visitors' Center, and we are especially thankful that He sent us.

MEMBERSHIP IN ORGANIZATIONS

1. **TOURISM ADVISORY BOARD:** This board, chaired by Director of Tourism Stephanie Roush, meets every other month to hear all reports concerning tourism in the City of Independence, the greater metropolitan Kansas City area and in the state of Missouri.

2. **PILLARS COUNCIL:** In 1997, the City of Independence paid for a study in order to determine what brought tourists to Independence and how to increase tourism. The report named four "pillars": The Truman Museum and Library, The National Frontier Trails Museum, Historic Independence Square (including the old Jackson County Courthouse, 1859 Jail, etc.), and the Mormon Religious sites (the Church of Jesus Christ of Latter-day Saint Visitors' Center, the (then) RLDS Church Temple and Auditorium, and the Church of Christ Temple Lot). *The study resulted in (1) the organization of the PILLARS COUNCIL and (2) a greater appreciation and respect for the LDS Church.* During the two years prior to our coming, Elder George Romney served as chairman of this council, then suggested that the chairmanship rotate among the four Pillars. During the past two years, John Mark Lambertson Director of the Trails Museum has served as chairman. The main focus of the **PILLARS COUNCIL**, seems to be to promote the restoration of the old courthouse and the renovation of the Trails Museum. At its beginning, the **PILLARS COUNCIL**, was composed only of one high-ranking person from each of the Pillars. Membership has recently increased to include some who serve on the Attractions Coalition.

3. **THE ATTRACTIONS COALITION:** This group (which is a kind of sub-committee of the Tourism Department) is composed of the heads of major tourist attractions in the community.

Alice Beebe, past president of the Historic Independence Square Association and founder of America's Family Institute, chairs this coalition. During the past two years we have seen this group move from being competitive to cooperative. True friendships and a spirit of camaraderie have developed. As a member of this group, Sister McKay chaired the first City of Independence Flag Day to 4th of July Committee, received great support from the community and local media, and promoted the concept of having this 21-day celebration continue in Independence and spread to communities throughout the country. Lois Spargur, Englewood Cafe owner, is chairperson for 2005 and Alice Beebe for 2006.

4. **MINISTERIAL ALLIANCE:** This organization is open to members of all churches. It supports inter-faith events and causes. Most important, it offers an opportunity for friendship with like-minded people of faith. Some churches still stay away because of the "Mormons" who are now well accepted as a member of the Alliance. Shirley Gallup, who has served as secretary, was the best thing that could have happened. Nancy Gauld (who also attends Alliance meetings) told us that the first time the LDS Church hosted a Ministerial Alliance meeting, it was held in the Stake Center, and only three people came. During the past two years, we hosted two meetings in the Joseph Smith Room of the Visitors' Center. Both times, the room was filled to capacity. The host is always in charge of the "devotional." Last year we took them upstairs for a few minutes and had a great discussion in the "Purpose of Life Room"– (formerly called "Nature Room"). This year we showed them the last part of "Witness of Christ"-His ministry in America. Major Joseph Wheeler of the Salvation Army chairs this alliance.

5. **MISSOURI MORMON FRONTIER FOUNDATION (MMFF):** Comprised of people of different religions and a couple who espouse no religion but have an interest in Mormon history. Founded by Ron Romig, Community of Christ Archivist, Bill Curtis avid historian, and Ron Putz LDS historian and independent tour guide, this warm, informal group is chaired by Alta Short, a member of one of the Restorationist churches. Ron is Vice Chairman. Bill is Secretary. His wife Annette Curtis publishes newsletters. Shirley Gallup was a great past treasurer. Max Murdock served next. Elder Matthews, missionary with the LDS Church Employment Center is warmly appreciated as the current treasurer. Their purpose is to preserve history. They've been the power behind the locating and marking of several historic sites. We helped them on a number of legal matters.

6. **CHAMBER OF COMMERCE:** We and our predecessors were members and each year have placed their decal in our office window. We attended monthly luncheons and their annual banquet and maintained a close association with Chamber President Rick Hemmingson. He's determined to bring to pass the Legacy Park Project and, as you know, wants the LDS Church to lease (for \$1 a year) the land south of the Visitors' Center on Pacific Street.

7. **GREATER KANSAS CITY TOURISM:** In order to be informed, we received their mailings and information, but found time to attend their orientation meeting and one other event.

COMMUNITY SERVICE

We were glad for the opportunity for us and for missionaries to serve in the community. Not only does the Church invite us to be involved in community service, but the service is really needed. The City of Independence has a first class awards banquet at the conclusion of each year, and they honor all in the city who have at least 25 service hours. Each year several of our Visitors' Center missionaries qualified, and Mayor Ron Stewart and Tourism Director Stephanie Roush gave high praise to the Visitors' Center and to the missionaries as they received their awards.

1. **THE 1827 LOG COURTHOUSE:** This is the oldest building in Independence. It was purchased by Sydney Gilbert and used as a store for the first Church members who came to this area. Of course, Joseph Smith and several other Church leaders came to this building. Over the years, the building had a variety of uses. The City of Independence now owns it. During the summer seasons, one companionship of sister missionaries served two hours a day on three days a week (two hours of their regular Visitors' Center afternoon shift), and senior couples (including office missionaries) served two days as hosts and tour guides each afternoon. Upon the recommendation of the Mission Office health nurse, the Mission President cancelled the participation of missionaries during the latter part of the summer of 2004. It was felt that the building was too run down for us to be involved. The city did not have the staff to keep it open nor the funds to renovate the building. It was closed.

2. **THE MESSIAH:** Now in its 87th year at the Community of Christ Auditorium, this concert is a great event. Traditionally, the Independence Zone missionaries-sisters, elders, and senior couples-meet each year at the Visitors' Center, walk to the auditorium, receive orientation, then usher in their area and enjoy the concert.

3. **VAILE MANSION:** The Mansion's major event is Strawberry Days. It involves the entire community and attracts people from surrounding areas. The Visitors' Center director coordinates with Vaile Mansion Director Ron Potter. Missionaries help set up and take down tables and booths.

4. **BINGHAM WAGGONER ESTATE:** They have two huge events— a June antique fair and a Fall dinner. Barbara White, manager of the estate, coordinates with the Visitors' Center Director. Sister missionaries help senior citizens (many of whom are in wheel chairs or with walkers) fill their plates and be seated at tables. The elders help put up and take down tables and booths. This year a Visitors' Center missionary Sister Tiffany Van De Graaff, who is a near-professional violinist, was invited to play during a Bingham Waggoner Tea, and they are still raving about her.

5. **TRUMAN DAYS ON INDEPENDENCE SQUARE:** This event is held on the Saturday preceding President Truman's birthday, and Attractions in the community are asked to participate. On the corner to the right of Truman's statue in front of the Courthouse. Sister Rhennia Robinson helped us create a patriotic display that promoted the Visitors' Center. The sister missionaries sang, and we gave out ice cream cones, brochures, and pass-along cards.

6. **HALLOWEEN:** For some reason a non-scary Halloween is important to Independence. Their parade assembles in our parking, and while people are waiting, they wander into

the Visitors' Center. The city also sponsors The Enchanted Forest, which features a tour geared for young children. This past October missionaries helped lead tours and found one investigator.

7. **VISITORS CENTER EXHIBIT AT CITY HALL:** Each attraction is asked to create a display for the showcase in City Hall. During the summers of 2003 and 2004, we chose the months of June and July. Our display included: Flags, a "tree" with family and a great genealogy sheet on the back wall, a picture of the Second Coming of the Savior, the Family Proclamation written on a table of imitation granite, a gingerbread house, and other items. We also listed our major events and invited all to come to the Visitors' Center.

8. **COMMUNITY EVENTS:** Whenever possible, we attended concerts, breakfasts, luncheons, and other events. We made many friends. Getting out into the community helps to erase the concept that missionaries and members are arrogant, or aloof, or a bunch of kooks who keep to themselves. We hope we left a more accurate impression. And we feel that eventually others will see that "Mormons" are not people who are just out for baptisms but that we really want to make a contribution in the community.

VISITORS' CENTER EVENTS

1. **CITY OF INDEPENDENCE 4th OF JULY CELEBRATION:** The celebration, as you know, grew out of an event sponsored by The Church of Jesus Christ of Latter-day Saints. You are, in fact, one of the reason this community stopped being so divisive. The Family Unity Night (FUN) was-as many have told us-a successful cooperative effort. But for some reason, the Visitors' Center Director became the Chairman of the outgrowth of this first event of bringing the community together. What began as FUN ended up as WORK as it grew into the "City of Independence 4th of July Celebration," and this year it became a "City of Independence Flag Day to the 4th of July Celebration" with you as the keynote speaker.

This past year, after several one-on-one meetings with the Mayor Stewart, we persuaded him to attend and conduct 4th of July committee meetings and we went toe to toe with City Manager Robert Heacock as we insisted that he, not the Visitors' Center Director, sign the contracts for the event. Despite differences, we maintained great friendships, and the 4th of July was paid for in full *before* the event. City officials said that more people came together at this hugely successful event than had gathered together for any previous event in the history of Independence.

Recently, we met with Mayor Stewart and told him that we have been informed that the stage on the grounds of the Mormon Visitors' Center will not be available for next year and that he should again approach the Community of Christ for the use of their Auditorium (which they did not allow us to use last year). Two days ago, we received a call from Helen Matson saying that Robert Haacock's office sent a memo indicating that they will have only fireworks this year, and they want to use our grounds. Months ago before we knew the Visitors' Center was closing, we went to Branson to talk with The Hughes Brothers. We booked them to come July 4, 2005-free of charge. They plan to present a patriotic concert with a western theme to highlight the many Trails that began in

Independence, to honor the people who settled the west, and to offer a musical tribute to the homeward journey of Lewis and Clark. (Good luck.)

[Editor's note: Also see the comments by President Wood on FUN and the 4th of July.]

2. **CHRISTMAS CELEBRATION:** In our associations with others, we refer to the Christmas Celebration as our gift to the City.

a. **Lighting of the grounds and building.** This long-standing tradition involves volunteers from Lenexa and Olathe stake who come on two successive Saturdays to put lights on trees and bushes. Carl Heath brings his "cherry picker" to help with this project. Facilities Management missionaries under the direction of Ross Shriever put up lights on the arches and hang the star at the entrance. Volunteers from the Independence Stake take down the lights. We also have lighted silhouettes of the nativity, wise men, and shepherds (made by Mike Archbold) which we place on the grounds in front of the Visitors' Center. On the grounds east of the Center, we placed lighted silhouettes which represent important events in the Savior's mortal life.

b. **Indoor trees, wreaths, floral displays, and garlands.** For six years Susan Allred and her committee (volunteers each year from wards and stakes) designed and brought to fruition elegant decorations on 14 trees and other displays throughout the Center.

c. **The Gingerbread Exhibit:** Perhaps nothing we offered during the two years brought more media attention than did the gingerbread exhibits. Karen Woodward designs and creates (with help from trained volunteers) the main 8' by 12' display table on the lower level. In 2003 the display featured vignettes from the life of the Savior-with accompanying scriptures. In 2004, there were scenes from the Old Testament. These were works of art, and as one child observed, "It's hard not to eat them." We had coverage from five TV stations, two talk shows, and several newsletters and magazines as well as front-page newspaper photo/stories. Sister McKay was in charge getting the gingerbread creations into the Center, getting tables arranged and decorated, and gingerbread displayed and identified. Both years, because of the difficulty in communications with the stakes, the expression "gingerbread prayers" was often heard by the missionaries. Both years, gingerbread did emerge, and the exhibit was a huge success.



d. **Lighting Ceremony and 30-minute Programs Nightly December Programs:** Both years the Lighting Ceremony, which featured a special guest speaker as well as Mayor Stewart-to turn the switch on the lights was a great way to launch the Season. In 2003, we had 30-minute programs each evening. This was the most effective way we had of getting the attention of wards and stakes outside our immediate area. We found people with talent, and they brought their own audience and investigators. The first year they had special showings, of *The First Vision*. In 2004,



many people called us and asked if they could perform. Several were school groups who heard that friends in other schools had come with the parents and had fun performing and seeing the gingerbread and the lights. We had to schedule two performances per evening in order to have all those who asked to perform. Following each performance, we showed *The Testaments*. During December, 8,228 people came to the Center, and 45 of them agreed to have missionaries come to their home. Other left referral cards from which hundreds more agreed to receive missionaries.

This is the kind of community outreach that brings us joy.

3. **AMERICAN FLAG EXHIBIT:** Another great effort to involve community came each year when we featured a flag exhibit from Flag Day to Independence Day and from Patriot's Day to Veteran's Day. Sister McKay wrote a special tour, and in June 2003 we were on the cover (with a full page of flags) on the Showtime section of the Independence *Examiner*. We also had time to make personal visits to local retirement centers, talk with program directors, and give them information and an invitation to come to the Visitors' Center. Another thing we did was offer classes to Boy Scouts who wanted see the Flag Exhibit and earn merit badges in Citizenship in the Community and Nation as well as the American Heritage Merit Badge. Throughout the years, we offered movies on the history of the flag, flag etiquette, and the Pledge of Allegiance. All of this brought people to the Center and could continue to be developed. The following is by Douglas LeMon (May 2005)

The following is a summarization of the many events that took place during the McKays tenure.

P.S. The Independence Visitors' Center was closed in Jan of 2005 for modifications and there are no announced dates of its opening. All the Missionaries at the center have been assigned to units and they are presently proselytizing missionaries.

FIRESIDES

Pres. C. Kent Wood: Protecting the President of the United States

Vine Edward: American War Hero

Elder Eldred G. Smith: Personal Insights and Sacred Treasures - 160th anniversary of the martyrdom.

Josef and Susan Walker: Education directors, community volunteers – St. Mark's Catholic Church

Kenneth Cope: speaker, singer, song writer

CONCERTS:

The Dutton Family of Branson

Mormon Chorale

Bishop Victor Olvera

Independence Stake Orchestral Ensemble

Jan Millard

EXHIBITS:

American Flag Exhibit: 27 replicas of official US flags

The Challenger Flag Exhibit: replica of the Challenger Flag – Major William Tolbert

Smith Family Treasure: clothing of Hyrum Smith and the box that held the gold plates-Elder and Sis.

Eldred G. Smith

Christmas Gingerbread Exhibit: A yearly affair for about 7 years, Sis. Karen Woodward

Christmas Trees inside and Outdoor Lighting:

The many July 4th Events

In 2003 there were 2,372 teaching opportunities.

In 2004 there were 57,074 visitors with 2,430 confirmed teaching opportunities.

The Center had the Garden Room added and then later “The First Vision” presentation was given in the “Joseph Smith” room.

Doug LeMon:

Through the years and via many people, excellent relationship was built with the City of Independence. Mayor Stewart attended many of the events and helped to accomplish many tasks.



Each day at the Visitors' Center ends with all of the missionaries present gathering for a prayer before leaving for the night.

Independence Missouri Stake President Wood

HISTORY IN THE INDEPENDENCE AREA FOR THE LAST 10 YEARS

Mar 27, 2005 by Douglas LeMon RESOURCE: PRES. C. KENT WOOD

Note: President Wood was released as President of the Independence Missouri Stake in Dec. 2004 after having served for over 10 years. Charles Kent Wood was a U.S. Secret Service Agent and retired after 22 years. He is presently a special agent for the FDA Office of Criminal Investigation.

Doug LeMon – What are some major events that have happened in the Kansas City Area, both Church and Civic, and what has been the outcome?

Pres. Wood – In looking back over the past 10 years, what a marvelous experience it has been to have served with the same two counselors for the entire 10 years. It was rewarding to be part of the continuation of the efforts of our previous stake presidencies. One example of the events that I see here in the stake has been the continued growth of the church. This includes both those that have moved here and those that have been baptized. In looking back, we have had over 1,000 convert baptisms, or the equivalent of two wards. It was exciting to see the Church grow here and be a part of the missionary efforts.

On the Civic side, I think that a lot of credit goes to the effort of the members and the way they live their lives. An equal amount of credit goes to those who have served as directors of the Mormon Visitors' Center. This includes the Browns, the Parkers, the Barlows, the Romneys and the McKays. All were extremely talented and faithful members of the church who served at the Center. They were involved in numerous events in the community. The Ministerial Alliance is one of these special groups, the Four Pillars, of which I will talk about later. Because of the talent and experience of the Directors of the Visitors Center, it came to a point where many of the leadership in the community welcomed the input from these Directors and sought their ideas. From them, they gained insights from other parts of the country. That was a tremendous factor, I feel, in moving the Church forward in recognition, participation and cooperation, with community organizations, religious groups and the city.

Mayor Stewart (City of Independence) has served most of that time as I recall. He was also a real factor in the above transition. I met many times with Elder Kay Christensen and Elder Hugh W. Pinnock and the mayor and different leaders on different community committees. When we had a major event or activity, the mayor would participate and a few times got his 'hair rubbed' from some of the groups that came from Branson to perform. I think he enjoyed it. I know he talked to me a couple of times and said, "I don't know where you keep getting the talent. It just seems that every year you bring in more talented performers. It is everywhere in your church."

I believe this contact helped us become active in the Ministerial Alliance. We had one of the first meetings in our stake center, and only two people came from the other Churches. They were not



accustomed to the Church being an active participant. The last year or so we have hosted the meetings in the Joseph Smith room downstairs at the VC. The room would be packed with ministers from numerous denominations. A link was established. Things that needed to be accomplished in the city and in the community were moved forward.

Doug LeMon – With this Ministerial Alliance, we have been very impressed with what other churches and organizations were doing in the community. It also occurred to us that the Church was one step ahead of all of them in the fact we have in the Church all of these things working, and they are out there as a single entity, but they don't have it all under one umbrella, so to speak, like the church does. Do you perceive a similar situation?

Pres. Wood – I do. Sometimes when they see the total picture of the church, the buildings, the publications, the equipment, the handbooks and manuals, it is a little overwhelming to them that every ward and every member has this made available to them by the Church. When they learn about our care of the needy, through our welfare services (and not only to our own members), they recognize the service that is rendered. When they see our different plans and warehouses and how the church responds anywhere in the world in a few hours or days when permission is granted it is overwhelming to them that is so well organized and is run by volunteer service. I think they are very impressed that members donate all this time, effort and talent.

You mentioned what different denominations are doing in the community. I wish the members could better understand what the other denominations are doing. They reach out and their efforts in the community are tremendous. They have soup lines, feeding lines, clothing and food drives and building and repairing homes. There is a lot of good being done. Often this is done by a congregation or the joining of 2 or 3 congregations of the same religion and they do a tremendous work. However, when they stop and look what the church can do with just a phone call, it impresses them. It makes them stop and think, wow. Certainly the Catholic Church and many of the others, have charities and they, like the Church, respond world wide. I think individual members feel good when they help get things prepared and ready to go to those in need anywhere in the world. The member and the non-member realize that it is a system that is very successful. I have given the book about the Church Welfare System to a number of nonmembers. It is an excellent history of how this all started and how it works. I have tried to show them that "This is how we feel about other people," and they don't always have to be members of the Church. I hope they see the simplicity and sincerity of the program and know it is not for publicity – but it is to help someone in need.

PILLARS FOUNDATION

In 1996 the City of Independence decided to have a study done for the tourism department on what are the attractions for Independence. They hired a group out of Arizona and did a very significant study – looking at what the city had to draw visitors and where they could go in the future. The plan became known as the "Four Pillars" for the City of Independence. They are 1. The Truman Library; 2. The Trails Center; 3. The Independence Square and 4. The history of the Community of Christ and The Church of Jesus Christ of Latter-Day Saints. At the time, they identified the Truman Library as the largest attraction for tourism. The Church was second, and the other two being third and fourth. It was interesting in their study they predicted as Truman gets older, (his history and his presidency), and as the Church continues to grow that the Church will become the number one

attraction for the City of Independence. I just reviewed some tourism statistics that revealed that the Truman Library numbers were still number one; however, the out of town visitors, those that don't live in the community, the Church actually has the largest tourism numbers to visit the City. This is a key figure in how the city and the tourism department changed their approach in their advertisement. They now advertise in Utah and some of the western states in different magazines and TV ads. They emphasis is on Church history. They have put money into some of the western states to remind people that there is a very significant Church history here. I feel this is a very significant development on how the city now looks at the people that come here to see the VC and see the Church history sites.

Doug LeMon – The Church has made some tremendous growth and some of the procedures have changed. In your mind how have some of these changes been a benefit and result that you have seen in the last 8 to 10 years?

Pres. Wood – When I was first called, the stake presidents had an opportunity to be trained yearly by a member of the 12 (Apostles), the Area Presidency and members of the 70. About three years ago, the Church made a transition to training via satellite. Training now can involve the High Council and all the leadership of the church. The First Presidency, the Quorum of the Twelve and others can give instruction to a larger group. I think it was a tremendous change. Personally I miss the opportunity of being with 127 other stake presidents and to be able to sit with a member of the 12 and asking questions. I see the inspiration of what they have done. It gives more people the opportunity to receive the same instruction. I think it is a tremendous move to get the members of The First Presidency, the Quorum of the Twelve and others, to instruct, teach, encourage and bear testimony to the majority of the leadership of the church. I think it has been a tremendous blessing to all of us.

Another thing that changed most recently is when the Bishops were made the overseers of the missionary work. It had been the stake President and H C who had the responsibility to oversee and train in the missionary work of the Stake. The Stake President called the Stake and Ward Mission Leader and stake missionaries. Now it is in the hands of the Bishop. I think this is a work in progress. This is a tremendous new responsibility given to the Bishops along with the great responsibilities they have. Missionary work should really benefit. The Bishop is the one that knows the new investigator in his ward and the members in the congregation get to know the investigators better. The investigators needs and wants can better be filled. As the Bishop and the ward in their ownership and responsibility for the missionary work, I think we will be able to do as Pres. Hinckley has asked. He has asked the membership of the Church to help provide the following to our new members.

- 1) Nourishing
- 2) Retention
- 3) Giving them a calling.

This has to happen on a ward level. The stake still oversees and trains via the HC. I think the wards now have the tools to increase the opportunities to carry the missionary work.

Doug LeMon – The missionaries are to teach by the spirit. It used to be that there was a dialogue that was to be followed. As a result of the modification, is there more retention and are the contacts seemingly more converted or do you see any other outcomes?

This program came in the last few months of my presidency so I don't know that we have seen the full results. I know from talking to the mission president (Rees Jensen) that the missionaries now coming from the MTC are better prepared. They can now teach the lessons and concepts by the Spirit. I think this has been a tremendous change again in the type of young missionaries that are prepared. About 2 years ago, when Pres. Hinckley asked the Church membership to 'raise the bar' for missionary service. He asked us to have them more prepared, more worthy and thus give them the opportunity to come into the field, ready to serve. Using the Book of Mormon, graduating from Seminary and ready to teach the gospel by having obtained their own testimony. The 'raising the bar' led to teaching by the spirit.

A second part of the change and the growth of the missionary service are the couples. We have been tremendously blessed with the couples that have been called. These great Elders and Sisters with their wisdom and experience are here to assist the missionaries with families and individuals they teach. The couples bring in that Great Spirit of what the Church can do for a member that has been in for a long time. It is a calming effect. They are there because they have accepted a calling on their own time and expense to go out serves others on a fulltime bases. This is something that these individuals and families have not seen in any organization. We have been greatly blessed with these senior couples and sisters in this stake. They have served in the inner city, where they teach classes, (religious as well as hygiene, English, music) and serve in numerous other capacities. The missionaries don't have the time to do all that the couples can do. The senior missionaries have done a tremendous job and had a tremendous effect on the wards where they have served, as well as the stake. They have set an example for all to see.

The VC is another great resource, even though it is closed now for a number of months. It has been a place where members can take their friends and go in and have great experience learning about the Prophet Joseph. There is a tremendous film about Joseph and his experience with the restoration of the gospel. It is non-threatening, professionally done, and there is a spirit about it that touches those that see it. The Church continues to grow, add resources and to strengthen missionaries. They are doing everything we have asked them to do to help us in our responsibilities as member missionaries.

Doug LeMon – What else would you like to have preserved?

Pres. Wood – One of the first things that come to mind is our Heavenly Father's love to us. One of the experiences that I have had and enjoyed as a stake president is calling of Bishops. Some of them your really wrestle with while seeking Heavenly Father's guidance and input. I recall that three of the last four that we called, that the impression came, and it was strong and clear confirmation to the presidency. During the interviews with three of the brethren, they mentioned that they had received an impression that they were going to be called as a Bishop within one week to three months prior to my calling them in. It is interesting in talking with them, that in a dream, or reading in the scriptures or in the calling they currently had, a clear impression had come to them that they would be called as a Bishop. In another case, the same thing happened to the wife. She knew even before we submitted the papers to Salt Lake that her husband was going to be called as a Bishop. That, to me personally, is satisfying to know that the Lord not only was revealing to us as a stake presidency but was also preparing those being called to this tremendously responsibility that the call was coming. It helped them prepare for the great responsibility they were about to receive.

I would like everyone to know about our missionaries that are called from the Independence

Missouri Stake. You receive a defining spirit in the preliminary interviews with each Elder and Sister the kind of missionaries they are going to be. With most of them, you have total and full confidence that they are going to be obedient and faithful, totally dedicated. When a missionary came home, it takes less than 5 seconds to know what kind of missionary they were. You did not even have to ask them a question. When they were waiting in the hall to greet you, you knew exactly what had happened in the previous 18-24 months of their life. You then had the opportunity to sit down and review their mission, and talk to them about their worthiness coming home and give them an honorable release. It was satisfying to see these young men and women literally go out and change, to see the growth that came into their lives, the experiences they had, to hear about their companions and mission presidents, the things they shared. This was one of the most rewarding opportunities, I think, in the Church.

Another area which was most satisfying relates to our Heavenly Father's love for those out of the Church through disciplinary councils, either being disfellowshipped or excommunicated. (And sometimes it was years – One was 25 years. Others were one to five years). It was comforting to see the efforts of Home Teacher, a Bishop, a husband or wife or a family member or another member of the church reach out to assist in the healing of those in these circumstances. Fervent prayers were offered for these brothers and sisters by so many people for so many years – to have their heart softened, to have the Lord literally reach out and touch them. Then to have the opportunity to interview them after they had gotten things back in place in their life, and to see that the Church and the Lord was a priority again. To see and feel the love and the testimony they had, had been rekindled.

Many that come in and are interviewed talk about the tremendous sacrifices and the loss of progression that have experienced in their lives for so many years. They talk about not being able to have the Priesthood in their home, not being able to exercise the Priesthood, not being able to bless a child, baptize, confirm or give the Holy Ghost. You can see where it had taken a toll on them that could never be recovered. Obviously, they could start where they were again and start moving forward and progress. That was the spiritual experience of these actions, to see that they literally wanted to get back on the path, had gotten on the path and were moving forward. Many have gone to the temple; they have been sealed, and are actively participating in the church. I think this shows the Saviors total commitment to the Atonement. It shows that when we are ready to change and submit to His teachings and example, He is willing, He is there and the Church is there to assist. The Church will figuratively, restrict, for it does not punish. With these families, the changes in their lives, their children, you almost can not put it into words; you know how it makes us feel. Then, I think, you can get a glimpse of how our Heavenly Father and the Savior must feel like when they see those who did make a mistake; however, have repented are active, participating and have returned to the Temple as active participants. These are experiences that I really miss. It is one of the blessings as a Stake President that I truly miss. I appreciate the effort that so many people put into helping others, to be their friend. Sometimes we are not very good at that. There are those who are great at always being there for someone, no matter what their status or what they've done, and it pays off. And that reward – they will be eternally blessed and have the happiness in assistance. These changes are some of the most spiritual events in the calling. It's comforting to see how our Heavenly Fathers' love is directed towards his children.

The restoration of blessings, including temple blessings, was recently changed. This is a significant change to the authority given to a stake president. This ordinance can now be given to a

stake president to do on a case by case basis. This happened just before I was released. I was looking forward to having that opportunity to literally restore someone's priesthood, baptism, temple covenants. Because of the growth of the Church, The First Presidency on a case by case basis now gives the keys for the restoration to the stake president. What a blessing that would be to the Stake President to see these brothers and sisters turn their lives around and become full participants in the Church again.

(DL insert) It is interesting, but I just heard you say words that I had heard before)

Doug LeMon – As a stake presidency, you start off as new, and then things build together. Could you discuss some things that caused growth and strength to yourselves as well as saints in the area.

Pres. Wood – I think the two most important decisions I made was the calling of President Medina and President Vaka. I did not really know them well and they did not know me well. They were in different wards and had been on the H C at different times. We had not served together or church responsibilities where we worked with each other before the call to the presidency. Both had tremendous experience as bishops and had served over 5 years in their ward that gave them great experience and wisdom. They had challenging situations to overcome and a lot of opportunities were given to them. They also came from different backgrounds. Pres. Medina had investigated the church for a number of years before he joined. Pres. Vaka is Tongan and a returned missionary as is Sis. Vaka. I know almost from the very beginning that (1) if there was anything discussed that it would be kept within the presidency, and (2) they would step up immediately and volunteer to take the item or situation and go out and work on it and report back. We were very blessed in that area, that even though they had not served in presidency, as I hadn't, their experiences as Bishops, as fathers and teachers in the various callings they had prepared them for the opportunities we had as a presidency. Some of the early challenges we had as a presidency were with the various cultures within the stake. Both, Pres. Vaka, who is Tongan and Pres. Median who is married to a Samoan, had a tremendous background relating to the history of the Polynesians in Independence. So, when questions came up, they were able to fill in or help me understand some of the historical or some of the desires and concerns and needs of the Polynesians. We had some situations where decisions needed to be made very early in our presidency and through prayer, fasting, discussion, and again with their experience as Bishops –we were able to review past history, what was going on now and come to conclusion and confirmation to the things we felt was the right way to go.

When the stake was reorganized in 1994, and our presidency called, the Riverview Ward with its 1300+ members came into our stake. This was a challenge, right off the bat. Certainly by revelation and inspiration, Bishop Revell was called, and Pres. Vaka and Pres. Medina took it upon themselves to go down there as often as possible to teach and train and be there. We worked on training, and then a new building was obtained. It is a fabulous building. Bishop Revell and his family dedicated themselves totally to the work, almost around the clock. We utilized people from outside the ward boundaries for leadership and many wonderful things happened. There was wonderful growth, new members totally dedicated to the Church. Financially, they are very poor; however they attend church regularly on Sunday along with high Temple attendance. They displayed as much faith as anyone in the stake. That was one of the early things that brought us together. We also realized that this stake had a lot of singles mothers with 2 or 3 children, a lot without education, and some with college education and advanced degrees. Our stake had so much diversity. With 15 nationalities in Riverview, a population of about 700 from the islands, we needed to be consistent and

fair do what was right for the church, not one group or culture. We needed to keep them in their wards and keep everyone together. This would bring unity and growth into the stake better than separation into Spanish, Polynesian etc. I think as we look back and reflect on this, I think the Lord's hand was definitely in these decisions. As you go into some of the wards, you don't know what country you might be in. These members have grown by sharing the gospel, by helping each other and they became more unified. We've seen the blessings and benefits of this.

Other diversities. There are some other challenges. Pres. Medina was over the youth and I think over the years we as a presidency attended every Seminary devotional. One of us, and most of the time two of us would attend the devotional. I think the youth learned that we had a great interest and love for them. We worked it so that on the year when Church history was the subject, we would take a trip to Nauvoo to let them see and be part of the history. Recently we decided that those who would go would need to have 80% attendance that year at Seminary. This would be a reward and a spiritual experience for them to go to Nauvoo and participate in the activities. This was a tremendous opportunity for them.

Something that I feel really helped in the spiritual growth of this stake was the opening of the Nauvoo Temple. My wife and I had the opportunity to give tours through it. Our stake went up more than any other district other than the one or two that were immediate to the Nauvoo area. I have had comments from many that the Independence Missouri Stake was the most reliable stake in meeting the needs of the open house for the Nauvoo temple. Even with a one day notice, a one day shift of 40-80 would go. I complement and thank those who were willing to make that sacrifice. There were times that we got on the bus at midnight, got to Nauvoo at 6:00 am and started work at 7am and served until 4:00 pm, then get on the bus and get home about 10:00 pm that night. The reward of these blessing was unbelievable. As a stake we were given this blessing. We had assignments from two to five days. Often it would take an hour and one half bus ride to get to Nauvoo from the motel to start our shift. The members were never late. It was a joy to see the dedication from across the stake. It involved the youth to those who were in their 80's. That, I think, strengthened us individually and it spirituality blessed the stake.

There is one other area that I would like to mention. About 5 years ago, we as a stake decided that we would like to take one day a month and go to the St. Louis Temple as a stake and help increase the numbers attending the temple during the week. The week ends were full, but during the week the numbers were much smaller. When we started our week day trips, we had about 18-20 people. Elder Christensen and the St. Louis Temple presidency were talking about the need of increases participation during the week. We presented what we were doing and said, that if we used the stakes in the temple district that it comes to one week day a month for each stake. If each stake would provide about 17-18 people, what will happen to your work. They said this would have a good increase in the work. They decided that each stake would be given one day a week once a month as an assignment. Our numbers are now about 30-35 a month. The Temple District went from 34 stakes down to 17 stakes with the opening of the Winter Quarters and Nauvoo Temples. With the one weekday a month assignments the work of the 34 stakes has been equaled by the 17 stakes.

The coordinating of this assignment was done under the stewardship of Pres. Vaka, and he made sure that each Tuesday, we had the number of people needed. Those who made the sacrifice, who

took a day of vacation to go, you could see the effect it had on them and their families because they are willing to sacrifice for the Lord and go and serve and renew the covenants they have made. That was a choice that we had made as a Presidency and it has made a big difference.

Doug LeMon – Is there anything else you would like to record?

Pres. Wood – One thing I would like to add is about the 4th of July events. [End of Tape.]

During the 1996 Sesquicentennial the church helped to re- create the trek from Nauvoo to Salt Lake. We, in the stake, came up with the idea to do an event that we called the “Family Unity or Fun Night.” What we wanted to do was bring in entertainment from Branson and have an evening of entertainment, especially so that families could come together and have good family entertainment. We were very fortunate at that time to have become acquainted with the Lowe family from Orem, Ut. They came at their own time, and expense to put on the show. Their family consisted of six daughters and one son. Each played about 5-6 instruments. They covered the areas of music, from modern to Bach. They are a two hour non-stop energetic group. They put on a show that just doesn’t quit. We started this event and with the cooperation of the Reorganized Church of Jesus Christ of Latter-Day Saints, used their Auditorium. We put on the show, and the first one drew about 2,000 people. We did it again the next year, and we had the Goodmans coming in from Utah, then the Hughes Brothers from Branson. The Lowes, who had moved to Branson came again. We had about 3-4,000. Then there was a one year break and then the Truman Library closed for one year for renovations. The city and the mayor came to us and asked if we would consider combining our Family Unity Night with the 4th of July fireworks. We did, the Lowes came again, and the attendance was over 5,000 and that was the maximum that could get in without going back behind the performers. After the entertainment, we went outside and had the fireworks on the grounds behind our visitor’s center. This past year (2004) the Duttons from Branson were the entertainment. The Duttons performed out side last year, and the estimated crowd was between 6-7,000 on the grounds. There were several more thousand in their cars around the area for the event. This activity has given us a tremendous amount of good will and helped to open doors of understanding. During this time we also brought in the BYU International Dancers inside the Auditorium – now Community of Christ. We got more reviews and complements about this than any performers that have ever come to Independence. From, the 4-5 years olds to the older adults, all thoroughly enjoyed and appreciated the talents of the young men and women. The costumes that were worn represented many different cultures and nations. It was a tremendously successful presentation. The public knew the Church was sponsoring these events, and the missionaries were ushers, and the entertainers were members of the Church. They knew they were going to get a very good evening of entertainment. This has proved to be a great public service opportunity for the church.

As a follow up, after these events, with the numbers in attendance, our missionaries, thanks to the mission president, early the next morning did a sweep of about 5-6 blocks from the grounds and picked up trash that seemingly had been there for years. After seeing this, the community would call the mayors office and tell them that they had never seen anyone pick up and clean up after an event like this in the community. This opened a lot of doors because of the effort and the clean up by our missionaries and our youth. Thus, when the missionaries were seen on the street, there was a different outlook, and feeling about them. Not only were they missionaries representing the Church, but that

they were willing to get out and clean up and or assist in different things that needed to be done. This has been a tremendous help in the community to remove some of the barriers and some of the feelings from the past; thus, letting the community know we are a part of it, we are a Christian Church, and involved in the community. We want to have a good time and yet set a standard for our youth and members that they can be comfortable in, where they can be safe in. I think the community as a whole has started to recognize and accept that and participate more and more in things that we are doing in the community.

Doug LeMon – Can you summarize your Presidency?

Pres. Wood – I would speak about the individual members of the Church. As we continue to move forward, we travel as individuals doing as the Savior would do under the circumstances. We need to be the positive example. We need to participate more in the community than we do. I would like to see people elected to the school boards, more participation in committees that the city has so that the growth and understanding can continue to build. It comes down to each of us as individuals. If we all do our parts, collectively, we will see the growth and strengthening, participation of the church, more so than it has been in recent years. It is available to all of us. Youth have made names for themselves in scholastics, athletics, and they will continue to do so. They get recognition at school, by their teachers and events that go on. I think if we will make a priority of what the prophet has asked us to do – be good neighbors, examples and participate. By doing these things we will continue to grow and it will benefit all of us as we share the gospel.

From written notes by Doug LeMon:

Your thoughts about some apostates?

I feel that the number has reduced in the Independence stake; however, Liberty's number has increased. They as a whole seem to look beyond the mark. They do not want to accept the Lord's time frame. They seem to think they have additional insights.

??? Concerning the "Law of Witnesses" by Elder Holland.

What is the relationship with the "Community of Christ Church?" They are considerate, cordial and cooperative. It will be interesting to see what events will occur with the new President.

PRES JAMES B. KEYSOR Additional history submitted by James Dunyon Sept 22, 2004
1964 – 1967

President James B. Keysor had his Cessna 310 twin engine air craft in the mission field for a short period of time. The brethren asked him to sell it which he did. For a while he would fly to June Conference in his own plane till he sold it. He was the owner of Keysor Chemical, a vinyl production company which vinyl was used for the production of R.C.A. recording records which sold in every home probably all over the world. His favorite saying was “Yuba, Duba Do” the Gospel is true! He had a strong amazing testimony of the Savior. He had an air of love confidence, jovialness, and strength of testimony. After serving as President of the Central States Mission he and sister Keysor became President and Matron of the Los Angeles Temple.

The Central States Mission encompassed east to Alton Illinois, South to Oklahoma City, West to Topeka or Wichita Kansas and into Nebraska West to Grand Island Nebraska, north to just above Mason City Iowa.

Pres Keysor was very happy, smiled a lot and had the ability to tell great Gospel stories. He bore a strong testimony of the Prophet Joseph Smith. He was and is a Prophet of God. There were about 400 missionaries at one time and each missionary’s picture was on the wall of the office. He loved to have TACO PARTIES in the mission home. It was self serve and make your own.

James N. Dunyon served as an Assistant to President and now resides in Ogden, Utah.

INDEX

When using this index please keep spelling variations in mind. Look for names of places and organizations by both name and subject. Also look for inversions such as: Iowa, Harris Grove - see also: Harris Grove St. John, Kansas - see: Kansas, St. John For Oak Grove Cemetery find Cemetery, Oak Grove.

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