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Green text indicates insertion in original diary.

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Southern States 1907

Jensen, Nephi, 1876-1955

MSS SC 688 Vol. 6

[1]

RECORD

[2]

Journal _____

Nephi Jensen

From__June 4--1907

To__

[3]

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June 04, 1907

June--1907

Tue-4-

By invitation of Jeremiah Stokes Jr. who was an '07 Law student of the Grand Univesrity. Mrs. Jenson and I attended the commencement exercises given in the Auditorium. Vice President C.W. Fairbanks was the orator. He confined his remarks entirely to American history, speaking at great length of the rapid progress and splendid achievements we have made in the last two decades. He was eloquent but not logical. He said a great many pretty things but the parts of his speech was not systematically arranged. He was not humorous, witty or epigrammatic. Only once during his entire address, which lasted over an hour did he provoke laughter. The only story he told was of one of his constituents who became

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[5]June 1907

impatient with President W^mM^cKinley because he hesitated so long about going to work with Spain. This man wrote Mr. Fairbanks who was then a U.S. Senator from Indiana, expressing his impatience and asking if something could not be done to bring on the conflict at an early date. The senator answered the letter without delay. He told

his friends that [^]2 war vessels were in course of construction in Boston harbor, and urged the over zealous man to accept the position of landsman on one of them. In closing the senator requested the man with the war fever to wire at once signifying his willingness to accept the appointment. Mr. Fairbanks waited two weeks, but no answer came. He wired the man and in about a week received the following: -- Dear Senator: -- "Received your letters and telegram. Have been

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Chattanooga June 1907

busy. am sill busy, but if the war lasts long enough I shall be in if before it closes."

June 05, 1907

Wed. 5

Today marked the close of commencement week at Grant University of this city. The concluding exercises were given in the First Methodist church at 8 P.M. Mrs. Jenson and I attended and listened to excellent addresses by Ges. P. Eckman D.D. of N.Y. City and Vice President C.W. Fairbanks. Both of these distinguished gentlemen spoke on the subject of practical Christianity. They were emphatic in affirming the need of a religion which concerns itself about feeding the poor clothing the naked and uplifting the downtrodn.

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June 1907

Dr. Eckmon referred to Socialism, and expressed the fear that it would become a menace to the churches. His remarks were interspersed with stories among which were the following: ---
A highland preacher who had more "divine grace" than money called on Bishop Whitely, under whose direction he labored, to make known his pecuniary needs. The good ecclesiast avowed that he, too, had but little of this world's goods. He referred the highlander to Mr. Lonmoney a wealthy gentleman living in the neighborhood. The humble preacher wended his way to the home of the man with the fat bank account. On being invited in he at once made known

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Chattanooga June 1907

the object of his call. But the rich man did not yield to the devout man's persuasion. He told the highlander that he had no money to spare. The preacher gazed around the room for an instant, observing the costly furniture, and then turned to the aristocrat and said, "Can't you sell some of this furniture and give me a hundred dollars?" The rich man was insulted and exclaimed, "Who do you think I am?" "A hell-deserving sinner", promptly responded the minister. Mr. Lonmoney opened the door and ordered the preacher out. The highlander called

on the bishop and related his experience. Mr. Whitely was astonished, and asked his brother preacher what he had said to the rich man. "I told him that he was

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June 1907

a hell deserving sinner", said the man from the highlands. "Did you tell him that," asked the bishop. "I did," quickly responded the highlander. "Well sir" if you did here is five pounds, and I will give you five more if you will go and tell another one my parishoners the same thing".

Another : ---

While Raphael was working on one of his masterpieces two cardinals came up back of him and looked at the picture over the shoulder of the artist. One of them thought he saw a defect and made bold to offer a criticism. Said he, "I think the face of the Apostle Paul is too red. "Yes, answered the master, he is blushing because of the hands the church has come into".

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Chattanooga June 1907

Another : ---

Priemer M^cDonald of Canada once happened into the company of some men who were engaged in a discussion of religion. They knew the distinguished statesman was not very devout; and one of them thinking to taunt him, asked: "What shall we put you

down, orthodox or hetrodox? "Put
me down paradox." quickly
responded M^cDonald.

--"--

The Vice President drew a very
pretty word picture of the little Method-
ist church in a secluded spot in
Ohio where the first attended devine
worship. He expressed regret that
the "great Methodist" church was
divided and hoped it would
be united in the very near
future. He had no hesitancy
in advocating the idea of

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June 1907

extending the influence of the
church into the practical affairs
of life. On this point he said
"It is the duty of the church
to look afar the temporal as
well as the spiritual welfare
of the people" Refering to
civic matters he said. "The
church may influence potatoes.

June 06, 1907

Thur. 6

A short program of songs
and speeches was rendered in
the parlor of the Mission home
in honor of Elder T. Bagley, and
J. Stokes Jr. and Mrs. Eugena Stokes
who were going leave for their homes
in the West. After a song President
Rich spoke briefly but eloquently
of the beautiful characters of our
brothers and sister who were about
to leave. Another song was sang,
and I was called on for a
speech. I told a few stores

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Chattanooga- June 1907

and eulogized the honored guests.
A few other parts were rendered
when we retired to the dining
room for icecream and cake.
While we were enjoying these dainties
President Rich amused us by
telling stories. The following is
one of them: ---

Two boys went fishing. One
fell in and was about to drown.
The other pulled off his coat, jumped
in the river and saved the life
of his comrade. A man who
witnessed the rescue from a distance
hurried over to the boys and con-
gratulated the boy who did the
heroic deed. Said he, "That was
a noble act to save the life of
your brother." "He's not my
brother," exclaimed the boy half
offended. "Your friend, then",
suggested the gentleman. He's
not my friend rejoined the

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June 1907-

lad. The gentleman was puzzled
he could not understand the
little hero. Turning to the who
was drenched to the skin, and
almost out of breath, he said,
"Why did you save the boy's
life if he is not your brother
or your friend?" "He had the bait
in his pocket," quickly responded
the boy.

June 09, 1907

Sun. 9 ---

The meeting at the mission
home to-day was short and

poorly attended. There was only one person present except those who live at mission headquarters. Elder Bartholomew, who passing through Chattanooga on his way to Independence Ms. was the only speaker. His talk was short and to the point. He exhorted all to be steadfast and true

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June 1907 -- Chattanooga

After meeting I accompanied Mrs. Jenson to the Chattanooga National Cemetery. Here we spent an hour or to reading in the shade of the beautiful trees.

June 10, 1907

Mon. 10 --
I assisted in the Commusary deparment all day. After dinner I did some writing. Ended the day reading.

June 11, 1907

Tue. 11 --
Worked most of the day over an article for the Elder's Journal. Read a few hours after dinner.

June 12, 1907

Wed. 12
As I came up East Ninth St. this evening I observed a crowde collected in an open lot. Attracted by curiosity I went to where the people were gathered. As I drew near I found that a negro preacher was haranguing the multitude.

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June 12, 1907

June 1907-- Wed -- 12 --

He was standing on a box speaking with all the earnestness he could command and gesticulating vehemently. His manner, however, was different from that of other negro preachers I have heard. He did not ramble, but stayed with his text. He made no attempt to use high sounding words and phrases, but adapted himself to his congregation. His illustrations were simple, pointed and often very telling.

Practical religion was his theme. With logic sense and wit he imrighed against immorality and intemperance. With cutting sarcasm and stinging unctive he scathed the drunkard and libertine. Even the good church people came in for a share of exceration. The speaker refered to them as

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Chattanooga June 1907

dishonest hypocrites who worship God on Sunday and the devil the rest of the week.

He spoke at some length of the disinclination among colored men to marry. On this point he said: "A few years ago a colored man couldn't git a licence to get marry, now you can't compell him to marry."

Speaking of his color, he said.

"I can't help my color." But Ise' sure glad of one ting, I was glad

to get here ever if I had to be black."

June 13, 1907

Thur. 13 ---

While we were seated on the veranda this evening Elder Ben. E. Rich told the following story: -- An officer in the British army walking down the streets of London, by accident caught his spur in a wealthy woman's dress and

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June 1907

made a small rent. The lady who had more money than sense flew into a passion and commenced to heap maldictions upon the officer. The soldier humbly apologized and made every possible effort to make ammends. But the irate society woman would not be pacified. She demanded the price of the dress, which was a very large sum. The officer explained to her that he could not pay the sum. The lady's husband came up and tryed to reason with his wife, but his efforts were futle. The woman demanded the money, and threatened suit if it was not forthcoming.

The officer failed to raise the money and was brought into court. The evidence was heard and judgement rendered against

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Chattanooga June 1907

the man. "But," said the judge when he had rendered judgement, what shall I do with the man? He has no money. Shall I send him to jail?" "Yes!" responded the woman.

It commenced to look dark for the prisoner. His heart sank within him. A prison cell for him seemed to be the inevitable. Just as he was about to consign himself to his fate a friend came up to the bar, leaned over and whispered in the ear of the condemned man. In an instant the prisoner arose and addressed the court, saying. "Your honor, through the kindness of a friend I have raised the money."

The lady came forward and took it and started for the door
The officer said, hold on lady,
I want my dress."

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June 1907

"Right," said the judge, "he has paid for it and is entitled to his purchase." But I can't give it to him here in this crowd." said the lady excitedly. Let me go home and I will send it to the officer." The prisoner was unyielding. The judge, too, insisted on the lady complying with prisoners' request. The lady was exasperated and offer to give the money back. But the soldier would not take it. He said, "the dress is worth ten times that much to me," I want either the dress or that sum." The lady drew her check for the amount and was released. The officer now had sufficient to pay his friend, and some to spare.

June 14, 1907

Fri- 14 --

Worked on the Elders Journal

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Chatt, Tenn. June 1907

during the day. During the evening I read from Robert's Missouri, persecutions.

June 15, 1907

Sat. 15 --

Spent the fornoon proofreading. Aiseted in the Commisary dep, after noon

June 16, 1907

Sun. 16 --

While on my walk down town this morning I over heard a conversation between a negro preacher and a colored woman: The minister was on his way to to church and observed the woman working, and took it upon himself to rebuke her for breaking the Sabbath. But the woman was too,for him sharp. Said she "You works fo you money on Sunday same as I do."

-- " --

The regular sacrament meeting was held at the Mission home

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June 1907

at 2. P.M. After the administration of the sacrament Elder C.E.

Dinwoody was called upon
to read the synopsis of B.H.
Roberts reply to the Ministerial
association of Salt Lake City.
At 8 P.M. a meeting
was held at the home of Bro.
Cob in South Chattanooga.
President Ben E. Rich and
myself were the speakers.
Bro. Rich spoke of the need
of Prophets, I discussed the
the character of God. In
the course of my remarks
I made use of this expression:
There are two kinds of Gods.
The God of the bible, and the
God made by the preachers
out of nothing.

June 17, 1907

Mon. 17 --

I worked in the Commisary
department all day.

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Chatt. Tenn June 1907

June 18, 1907

Tue -- 18 ---

Worked in the commmissary
during the fornoon and made
clippings from papers during
the afternoon.

June 19, 1907

Wed. 19

At the diner table to-day I
told the following insident which
recured in a quarterly Confer -
ence in the St. Joseph Stake : --
President Andrew Kimball
in reporting his stake became
very eloquent when he came
to speak of the condition of

the stake academy. He had difficulty in finding words to express the praise he thought the institution deserved. One of Bro. Kimball's councilors followed the president. He was a plain honest blunt man. He too, took occasion to refer to the academy, but not

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June 1907

eulogisticly. Said he, "I would rather have one Brigham Young "Mormon" than a hundred graduates of this academy."

June 20, 1907

Thur. 20 --

As I came up Market Street this evening I noticed a large crowd on the other side of the street gathered around some young people who were holding a street meeting. I crossed over and joined the multitude just in time to hear the principal speaker. He was a young man, and a vehement revivalist of the sort that make a harsh dursion of the human race, sending part to the eternal flames, and the rest to the heaven of harpstrings and halleluliah.

His sermon was a fable

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Chatta. June 1907

interpolated with woeful

warnings to the wicked and extravagant promises of blessings to those who lie, by saying they are saved when they only have a bad attack of biliousness. The story was about a young husband and his wife who went to a revival meeting and failed to get religion or anything close that was worth taking away. They were obstinate. The preacher pleaded, persuaded begged and prayed for them to come to Jesus, but they would not. Driven almost to desperation the revivalist as a last resort exacted from them a promise. They were to take a piece of paper when they got home and write on it these words: -

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June 1907

"If I should die to-night I would spend eternity in hell," and tack it in the head of their bed. On reaching home the young man at once made preparations to retire apparently having forgotten the promise he made the preacher. His wife asked him if he did not remember what the preacher had requested him to-do. "Indeed I do," said the husband, somewhat excited, "but I am a little troubled about it." He got a piece of paper and a pencil and commenced to write. He wrote the first three words, "If I should" die "and his hand trembled so that he could not write another word. "He was convicted. They felt

down and commenced

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Chattanooga June 1907

to praying, and did not cease troubling the Lord until two o'clock in the morning. By this time they had gotten religion in large quantities, and let the Lord have peace the rest of the night.

After the preacher had told this story the young people went to their hall for the main show. I followed them. The performance had commenced when I reached the place. The congregation was singing lustily some revival hymn, while the preacher walk up and down the floor clapping his hands and shouting "hal-laluliah! and praise God." After a number of hymns had been sung some good

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June 1907

brother with belloses lungs, siting in the "Amen corner" was called on to invoke the devine blessing. It was a revival prayer. Whether the good deacon was inspired or not I do not know, but he certainly did perspire. And he prayed as only a sanctified Methodist can pray. He didn't stop for commas or periods. When

he would run out of words
he would fill in with a few
halleluliah's, punctuated with
holy grunts.

Then there was more singing
after which the preacher announced
his text and started out on a "Come to Jesus" sermon.

An exciting morning's
bench street was the next
performance. A number

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Chattanooga June 1907

of young people went forward
to be prayed for in the hope
that they might get religion.

All knelt by roughly constructed
bench, and while some sanctified
hethun were whispering in the
ears of the unconvicted, telling
them that they had Jesus. the
preacher prayed long and loud.

Women were groaning and
crying. Men were shouting
praise God! Halleluliah:

The climax was reached when
a young man conversed that
he had "got religion." The good
pious brother near him commenced
to shouting, "A birth"
a birth," while all the saved
people crowded around the
one who had "come through." and
shook him by the hand. Then
there was more singing, clapping
of hands, and Halleluliah's"

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June 1907

June 21, 1907

Fri. 21 ---

Worked much of the day on my article, "The True Church."

June 22, 1907

Sat. 22 --

Continued my work on my article "The true Church".

June 23, 1907

Sun. 23 --

Spent the forenoon writing. After meeting I read a little.

June 24, 1907

Mon. 24

Worked all day in the commissary.

June 25, 1907

Tue. 25 -

Worked on my article, "The True Church."

June 26, 1907

Wed. 26.

Finished my article and started on a newsletter for the Liahona The Elders Journal.

June 27, 1907

Thur. 27.

Finished my news letter

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Chattanooga - June 1907

June 28, 1907

Fri. 28.

While sitting on the varnda, this evening Prest. Rich gave this toast: --

Here's to Old Kentucky The state where I was born. Her corn is full of kernals And her Colonels full of corn. And here is to her good whiskey, So amber and so clear It's filled with bliss Like a maden's kiss. And a damb sight more sincere.

June 29, 1907

Sat. 29.

Started to work on an article : --
"Saving Faith."

June 30, 1907

Sun. 30.

At the regular sacrement mee - ting held at 2 P.M. no one was present by Elders from the west and the sisters staying at the Mission home. The time was

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June 1907

used in testimony bearing. All the Elders present but three spoke. Each one related instances of the goodness of God to them, One told of being in a house one night when a hurrican was surrp -- ing over the town. The building was tottering on its foundation and the Elder and his compan - ion knelt down and asked God to rebuke the storm! They prayed in faith. God heard and the eliments were subdued.

Another told of a man had suffered a long time from a serious spinal trouble. He had not been able to walk for a long. The Elders administered to him and he was instantly healed.

A sweet spirit prevailed during the entire meeting.

While down town this evening I saw two meetings being

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Chattanooga June 1907

held simultaneously on opposite sides of the same street. The salvation army was conducting one and the Union Gospel missionaries were holding forth in the other. The speakers in both crowds were talking about Jesus, and trying to persuade sinners to come to Him. Both crowds pretended to be followers of the saved Lord and yet they could not agree to worship him on the same side of the street.

July 01, 1907

Mon. July 1

At the dinner table Bro. Rich told a story of a Christian woman who was very desirous of bring his child - ren up in the right ways of the Lord. One day the Pastor was to dine with her. Anxious that her little boy should make a good showing in the presence of the minister she took great pains in tutoring the

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July 1907

little fellowing in subjects relating to his name and age and hell. She was sure the good man would take the little boy up and ask him his name, age, and where bad people go. So she instructed him to answer Willie Brown to the first question that should be asked him, four years old to the second, and "go to

hell," to the third. As was expected the minister no sooner entered the house than he took the little boy upon his lap and started to ply him with the usual question. "What is your name." asked the Pastor. "Willie Brown, four years old, go to hell," responded the boy.

July 02, 1907

Tue. 2 ---

Worked in the commissary half of the day.

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Chattanooga July 1907

July 03, 1907

Wed. 3 ---

I stopped on Market Street this evening to hear the Salvation Army sing and preach. It was an unusually lively meeting. The captain entertained those who stopped by telling a story about an Irishman. This son of the Emerald Isle Went to a Cholic church one Sunday. On this particular Sabbath the priest made a very earnest plea for funds with which to pay the fuel bill After he had made his appeal he started down the isle with the contribution plate. He passed it under the nose of the Irishman, but Pat didn't loosen up his purse-strings. He put his hands in his pockets, winked his eye at the Priest and smiled.

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July 1907

The minister came around a second time and the Irishman again winked his eye and smiled. The next day the Priest met Pat on the street and asked him why he laughed in church when the contribution plate was passed to him.

"O."said Pat laughingly "It was the joke." I thought we were the only two who knew it."

"What joke? asked the Priest.

"O, you know the church is heated by steam and you were asking for money to buy coal."

July 04, 1907

Thur. 4 ---

Remained at the Mission home all day. Read most of Bill Nye's Comin History of the U.S. In the evening I accompanied Mrs. Jenson

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Chattanooga July 1907

to Olympia part to see the fire works.

July 05, 1907

Fri. 5 ---

While strolling down town with Mrs. Jenson and Bro. Rich, the latter told the story of the soldier who lost his leg in a battle. The unfortunate defender of his country requested his comrad to carry him to camp so

that his wounds could be treated. On the way a cannon ball came wizzing by and took the head off the crippled man. The generous comrad who was carrying the wounded man did not observe that anything had happened but carried the dead man into camp. An officer met him and exclaimed in angry tones, "What are you bringing

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July 1907

that man into camp for? Don't you see his head is shot off?" "The damb fool - said the soldier laying his burden on the ground, he told me it was his leg."

July 06, 1907

Sat. 6 --

While we were enjoying the cool air on the varand this evening, Elder E. M. Crandall told of an exciting revival meeting which he attended. There was a well to do man sitting by him. The preacher had some knowledge of the size of this man's bank account and was very anxious that the rich man should get religion. He preached a very strong sermon, but the man of wealth was not moved. Thinking to reach him by taking up a

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Chattanooga July 1907

personal labor with him the preacher came down to the rich man and opened up a conversation by asking him if he did not want to go to heaven. The unconverted man in a very drol way said, "I am not very particular. I have friends in both places." The preacher received an inspiration to take up a labor with some one else.

July 07, 1907

Sun. 7

The sacrament to-day was attended by a number of visiting Elders. It was an excellent meeting. A good spirit prevailed and all the Elders present bore strong testimonies to the truth of the Gospel

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July 1907 Atlanta Ga.

July 08, 1907

Mon. 8 -----

I attended a revival meeting in the Union Gospel Hall this evening. It was like the rest of them. There was singing, praying, groaning and shouting, and plenty of it.

The sermon was preached from the text, "What shall I do with Jesus?" The minister plead with his hearers with all the earnestness he could command "to come to Jesus, but

he did not tell them how they should come.

July 09, 1907

Tue. 9 -----

At 7. A.M. in company with Elder E. M. Crandall I took a train over the N.C. + St. L. for Atlanta, Ga. We reached our destination at 12. M. and were met at the depot by

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Atlanta. Ga. July 1907

Ellis Merkley and Carter. They accompanied us to the William's house where we registered.

In the evening I addressed the Elders, saints, and friends in the L.D.S. meeting house on Woodard Ave. The attendance was large and a good spirit prevailed. I spoke on the Divinity of Christ's mission."

July 10, 1907

Wed. 10 --

After breakfast Elder E.M. Crandall and I visited the Legislature which was in session in the Capitol Building. An anti-lobby bill was up for consideration and a battle of the giants was in progress. Seab Wright a prominint criminal lawyer of Ga. was the chief participant in this forensic contest.

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July 1907 Atlanta, Ga.

With keen wit burning sarcasm
and unanswerable logic he
met the onslaughts of the
opponents of his pet measure.
One by one he drove them into
a corner and made them confess
defeat.

Seal Wright is a middle
aged man. There are streaks
of gray in his heavy mat of
hair. He looks to be about
45. In appearance he is not
very striking. He is of medium
height. His face is clean shaved;
and from under a croggy
brow looks a pair of peircing
blue eyes.

His manner of speaking
is earnest vehement and at
times dramatic. He is not
what college men would
call a finished speaker.
He does not permit himself

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Atlanta Ga.

to be bound down by the
set rules of Grammar and
Rhetoric. His speeches are
strong not puffy. He uses
the words that convince rather
than those that charm.

His aim is to prove that he
is right, and not to display
his forensic ability.

He lacks some of the
essentials of a great orator. His
voice is against him. It is
a tenor, round and musical, but
lacking volume and force.

--- " ---

After the discussion on the
lobby bill, the House and Senate
met in formil session to elect
a U.S. Senator. When the formality

of reading yesterdays journal
was over a committee was
appointed to invite the newly

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July 1907 Atlanta

elected Senator to address the
general assembly. The com-
mittee was not over long. Sena-
tor A.O. Bacon knew he would
be expeted to make a speech
and so was in readiness just
outside of the chamber. As
he entered there was a stir in
the galleries; the spectators craned
their necks to see the destin -
guished gentleman. He
came in front the rear door,
and walked up to the chief clerks
desk. He was introduced by
the president of the State Senate.
Senator Bacon is not
a captivating speaker. He
speaks slowly and deliberately.
--"--

At the meeting in the chapel
this evening I spoke on
the "God of the Bible".

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Chattanooga.

July 11, 1907

Thur. 11 ---

Visited with the Elders at the
hotel much of the day. At 4 P.M.
I took a train over the Southern
for Chattanooga where I
arrived at 10.30 P.M.

July 12, 1907

Fri -- 12

Spent most of the day at Mission headquarters writing up my Journal.

July 13, 1907

Sat. 13 --

Worked in the Commissary during the forenoon, and wrote during the afternoon

July 14, 1907

Sun 14.

Remained at the mission home all. read much from Alexander's Evidence of Christianity.

July 15, 1907

Mon. 15

Worked all day in the commissary.

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July 1907

July 16, 1907

Tue. 16.

Prepared matter for Liahona the Elder's Journal.

July 17, 1907

Wed. 17.

Prepared matter for Liahona, The Elders Journal.

July 18, 1907

Thur 18 -

[6] Prepared matter for the Liahona The Elders Journal.

While at the dinner table Pres. Rich told us of a dream which Elder Frank Snow had a few years ago. Bro. Snow at the time he had the dream was living in Idaho. He related it to Bro. Rich when the latter was paying a visit to the Gem State.

The dream is as follows : - Elder Snow dreamed he was called upon a mission to the Southern

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Chattanooga July 1907

States, and obeyed the call and reached Chattanooga on a cold wintery day. He also dreamed that he was in a large house in the South and saw Prest. Rich killed.

Prest. Rich related the dream to Prest. Lorenzo Snow, Frank Snow's father.

President Snow said it was of the Lord and that he wanted his son Frank to go on a mission to the Southern States. A few months later Frank Snow reached Chattanooga. It was a very cold day and the ground was covered with snow.

Elder Snow went to the Mission House. As he approached the House prest. Rich saw him and opened the door and

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July 1907

came out. When Elder Snow saw the president he exclaimed. "This is the first part of my dream". Elder Snow was assigned to labor in Varginia. Some months after he reached that state the Virginia conference was held in a settlement where a number of Saints lived. Elder Snow with the rest of the Varginia Elders came to the conference. He and his companion reached the settlement the day before the conference was held. As they were walking along a street they came to a house which attracted Elder Snows attention. He stopped and exclaimed, "I've seen that house before," and I

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Chattanooga July 1907

am going in there." And he went in. He shook hands with the folks and told them he had seen them before. After he had shaken hands with all in the room he said, "There is another girl here, she is quite fleshy." "Yes" said the man, she is our daughter she is in the other room". She came in and was introduced to Elder Snow. Then the folks told Elder Snow that Prest. Rich was going to stay there that night. But Elder Snow told them that Prest. Rich would not stay there.

Prest. Rich came to the settlement and met Bro. Snow who told him

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July 1907 Chattanooga

not to stay at the house at which he had made arrangements to stay. The President made other arrangements.

The day after Prest. Rich's arrival it was learned that a mob had surrounded the house ^{in the night} of which he had first made arrangements to stay. It was also learned that it was the intention of the mob to take Prest Rich and bear him and probably kill him.

July 19, 1907

Fri-19 --
Prepared matter for the Liahona The Elders Journal.

July 20, 1907

Sat. 20
Prepared matter for Liahona The Elders Journal.

July 21, 1907

Sun. 21
I arose early after a

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Atlanta July 1907

sleepless night and made

preparations to take the seven o'clock train over N.C. + St. L for Atlanta. My wife accompanied me to the depot and bid me good bye.

I reached the Gate City at 12 M. after a very pleasant ride thro the rolling hills of north Georgia. On the way I bought a paper, the Atlanta Constitution. I commenced to look thro it for a notice of my lecture in the capital of Ga. which I was to deliver to-night I looked closely at all the little paragraphs at the bottom of each page. After I had scanned about ten pages of the Sunday edition I was about to conclude that I had recieved no

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July 1907 Atlanta.

mention. I turned another page, and my heart almost jumped into my throat, when my eyes caught sight of a fine half tone of myself near the top of the page. Above the cut was an announcement of my lecture in large black type. The little write up also spoke of my reputation as an orator. Quotations were made from comments, **about me** which had appeared in the Utah press. Of course I knew how the whole thing came about. During the week I wrote Mr. Hurtel one of the Constitution Reporters and told him of my coming. I enclosed a card and a half tone with press comments on it. I ex --

pected some mention,

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Atlanta. July 1907

but I never dreamed of being
treated as well as I was.

-- " --

At two P.M. I spoke to
a small audience in the
L.D.S. meeting house corner
Woodward and Coually.
Although the audience was small
I enjoyed a good spirit
and spoke with earnestness
and enthusiasm. Mr. Hurtel
the reporter was present. It was
his presence more than any -
one else which inspired me
to make a strong talk. I knew
I was not only talking to the
few present but to the hundreds
of readers of the Atlanta Con -
stitution. I imagined this
larger audience was present
and spoke with all the eloquence
and ability I could com -
mand.

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July 1907 Atlanta

The mission of Mormon -
ism was my theme. In com -
mencing I said it is the
mission of Mormonism
to rescue the name of God
from the aspersions and mis --
representations of the theologions.
The ministers have made God
a monstrosity ---- a cruel hateful
tyrant. It is the mission of
Mormonism to turn people
from the worship of this being

to the worship of the live God
of the bible who is just and
merciful. We come come
to reaffirm the great truth
announced by the Asalient
"Justice and judgement is the
habitation of the throne of God."
I spoke of the fate of
the heathen who has not
heard the Gospel. I cited
the words of Paul, "where

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Atlanta July 1907

there is no law there is
no condemnation." to prove
that the brethren is not
eternally lost.
I spoke of salvation for
the dead and proved from
the scriptures that there
is forgiveness for sins after
death.
Inconcluding I referred
to the history of the Mormons.
I said the founders of Utah
were a sturdy and heroic
band of Men and women.
When bigots and mobocrats
drove them from Iowau, these
courageous men and women
crossed the trackless plain
and subdud the desolate
wastes in the Rockey Mountains.
They faced the dangerous inci --
dent to pioneer life and
risked their lives among

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July 1907 Atlanta

savages. With patience, cour_
ag and determination they

applied themselves to the arduous task of building homes in country which had for ages been the abode of wild beasts. They redeemed the waste places and made the desert blossom as the rose. If you go into to that country now you will see beautiful villages and active marks of trade where there was once partielied desert wastes. Nor have they neglected the educational esthetic side of life. They built school house and erected temples to the worship of God. They were friends of educa -- tion. I never was to proud in my life as when

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Atlanta July 1907

I sat in the Salt Lake theatre and listened to a speech by Jude Smith of Iowa. In commencing his speech the great judge said: "I am proud to come to the state which has the largest percentage of its population enrolled in its schools, of any state in the Union" There is more in Morm -- onism than you think for. It is a splended system of religion. It needs only to be understood to be ad -- mired. At night the little mee -- ting house was crowded. The great majority of those present were straingers who had never heard an Elder before. I enjoyed a full flow of the Holy Spirit

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July 1907 Atlanta

and spoke with much earnestness on the first principles of the Gospel. All who were present listened with rapt attention.

July 22, 1907

Mon. 22

The first thing I did this morning was to buy an Atlanta Constitution. Eager to know what the reporter had written about me. I turned the pages hastily, looking at every headline. I had no difficulty in finding it. In bold face type across to columns appeared this caption. "Mormon" denounces Christian doctrines as an "Infamous lie". I read it and found that it was a truthful report of my discourse.

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Atlanta July 1907

The article with a short comment on myself. These are the words. "He is a fluent speaker, a man of magnetic presence, and a gifted pulpit orator". I spent the day in Atlanta. I visited the Pouce Dr. Leon Park and other places of interest. I spent the night

with Elder Fars. It was
oppressively warm and I
slept but very little. I
rolled and sweet all
night.

July 23, 1907

Tue. 23

At 8 A.M. I started for
Florida via the Central of
Georgia. It was an elegant
train and made good time.
We reached Macom at
about 12.30. Here I took

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July 1907 Jacksonville

the G.S. + F. to Jacksonville
Fla. I reached my desti --
nation at 8.35. I put
up at the Grand view
hotel and proceeded to
fight mosquitos during
the night. The occupation
was more leorly than
interesting. The galamppus
were numereous and nim -
ble and did good active
work all night. In the
morning I found little
red spots all over my
arms and feet.

July 24, 1907

Wed. 24

After having a shave
and my shoes shined
I came out to the Fla.
conference home at 1200
Highway Ave. Here I found
Elder W^m Decker and
White. I remained

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Jacksonville July 1907

at the house all day. After I had finishing writing letters I found a history of Florida and commenced to read it.

July 25, 1907

Thur. 25.

Amusement was the program for to-day. At the suggestion of Elder White we decided upon a trip to Pablo Beach. We reach the resort at 11-A.M. and got bathing suits and spent a couple of hours riding on the crest of waves. Elder Decker and White stayed in longer. I got chilly and went to the bath house. After dressing I went to a restaurant and had some clam Chowder which I greatly relished. I had an interesting

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July 1907 Jacksonville

experience with Richard Whitehurst the ex actor who played Nic Vedder in Jos. Jefferson's company. Mr. Whitehurst came by where I was sitting in the shade reading. He stopped and looked at me. When he caught my eye he said can I shake hands with. "Sure", said I as I got up to me him. As he let go of my hand I asked

him why he wanted to
shake hands with me.
He said, "You've got a fine
face. I like your face".
The ex actor at my
bidding sat down on
the bench with me told
of his experiences on
the stage with Jos. Jef --
ferson. Then he recited

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Jacksonville. July 1907

for me in his intencely
interesting way, Thautopors.
He is an interisting chara -
cter. His personality is striking,
although he is not large
in stature. The mouth is
strong and expressive. The eyes
are large dark and overhung
by heavy eye brows.
But you do not know
the richness of the man's
soul until you hear his
voice. It is round deep
and flexible and susceptle
of the finest modulationd.
There is no harshenss it it. It
is as clear and smooth as
a silver bell.

July 26, 1907

Fri. 26 ----
Remained at the mission
home. During the fornoon
I wrote in my journal. This
done took up the history

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July 1907 Jacksonville

of Florida and read the rest
of the day.

July 27, 1907

Sat. 27.

At 7.30 we held a mee --
ting on one of the street corners
in the business center of the
city. Elder Decker and White
gathered a crowde by singing
a couple of hymns. I
followed them up with a
discourse on the Gospel.
The justice of God was
my theme. I was listened
to with the closest attention by
those who stopped.

July 28, 1907

Sun. 28

The day's activities com --
menced with Sunday School
at 8 A.M. The attendance
was small but a most
excellent Spirit prevailed.
After Sunday School
we held a sacrament

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Jacksonville July 1907

meeting. I was the speaker.
The unchangableness of
God was my theme. I
quoted scripture and
cited history to prove that
God's way of dealing with
his people was the same
in all ages of the world.
In the afternoon
we visited the beautiful
home of the Confederate vet ---
erns in West Jacksonville.
We had the honor of mee ---
ting about ten aged and
discreped men who had

been in the thickness of many a hard fought battle. We held services in the large parlor of the Confederate home. I spoke. The existence of God was my theme. We left the veterans in good spirits. They apparently

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July 1907 Jacksonville

appreciated very highly our visit.

The day closed with well attended and spiritual meeting in the chapel. I spoke on the first principles of the Gospel.

July 29, 1907

Mon 29 --

Spent the day at the house reading from the bible.

July 30, 1907

Tue. 30

Spent the day at the house reading the bible. During the evening we conversed on different subjects. Some stories were also told. Prest. C. A. Callis told of an Indian who wanted to be bishop. This Laminite went to Salt Lake to solicit the appointment. He failed in his mission and returned home. Some one asked

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Jacksonville July 1907

him why he was so anxious to be a bishop. "So I can "heep" talk water ditch". responded the redskin.

He also told a story about a veteran barrister who did not have too much erudition.

The middle aged dicide of Blackstone was picked against C.E. Varian in a legal contest. The attorney who had rooms to let in his uperstory opened his argueme - nt by saying, "I wan't" _._ "Brains! that's what you want." ejaculated the sarcastic Mr. Varian.

-- " --

C.A. Callis in many respects is a very remarkable man . He is one of those heroic soules who have come up from the depths. A few years ago he was work-

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July 1907 Jacksonville

ing in a coal mine in Utah, now he is a practicing attorney and has been admitted to the bar in two states. Without opportunities or aid from friends he has risen by the sovergnity of his determination to an enviable station in life. He not only acquired a knowledge of law by self effort, but read widely on general subjects and trained hismelf in the art of public speaking. He is an able pleasing and convincing orator.

His personality is not striking. His appearance gives you no true idea of the cal - ebrer of the man. He is under - sized and there is nothing

prepossessing about his
countenance. But when
he commences to talk you

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Jacksonville July 1907

begin to enlarge your esti -
mation of him. His voice
is soft, round and full.
There is a charm in it. You
listen and soon discern
that you are not in the
presence of an ordinary man.
He is a leader. He does
things without being told.
Nor does he stick tenaciously
to the past. He is always dis --
covering new ways of doing
things. While others are waiting
for oppertunities to do good
he is making them.

July 31, 1907

Wed 31

To-days mail brought
me a clipping from The
Constitution containing
the synopsis of an anti- Mor --
mon sermon which was
preached in Atlanta Sun --
day, the 28 of July.

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July 1907 Jacksonville

As the sermon was an an --
swer to my lecture which
I delevered in Atlanta July
23, I deemed it my duty to
prepare a reply. I went
right to work writing and
spent the rest of the day at

it.

August 01, 1907

Thur. 1 ----

I worked all day on my reply to the Atlanta peracher, Dr. Holderby. At night we held a street meeting which was attended by a large crowd of cultured and intelligent people. At first we had some difficulty in getting a hearing. But people soon commenced to stop and in a short time we had a very good congregation.

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Aug. 1907 Jacksonville

August 02, 1907

Fri. 2 ----

I remained at the house most of the day and read from the bible. At night we held a street meeting. Eld. R. B. White was the first speaker. The personality of God was his theme. I followed him with a discourse on practical religion. I talked for an hour and ten minutes. Before we closed we had a large congregation. A bystander turned to his neighbor while I was speaking and said, "That fellow ought to be a lawyer." When we returned to the house we spent some time talking about missionary experiences. Elder R. B.

told a lady who refused

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Aug. 1907 Jacksonville

to take a tract from because she was affraid her faith would be upset. She said "I don't want a tract, I got one of your tracts some time ago and it upset my belief"

Another lady invited him in not knowing who he was and when she learned that he was a Mormon she immediately withdrew from the room, leaving Elder White to himself.

August 03, 1907

Sat. 3 ---

Our street meeting this evening was attended by an immense crowd. Before we concluded the policeman was under the necessity of asking us to move up the street a little so as not to blockade the corner. I was in excellent

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Jacksonville Aug. 1907

spirits and spoke with much earnestness for over an hour. The personality and character of God was my theme. At the close of the meeting there was intense excitement among the multitude. Some were for us and some were against us and so they argued

between themselves. In one part of the crowd my matrimonial status was being discussed with much vehemence. An enemy of ours started the disturbance by asking, "How many wives has he got?" "You d--- fool don't you know he lives in the U.S.?" was the prompt response of a man standing near. A well dressed gentleman came forward to shake hands with me. A bigot saw him

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Aug. 1907 Jacksonville

and grabbed him by the shoulder and exclaimed, "Don't shake hands with that D--- Mormon." "I guess I know what I am doing," responded the friendly man. But the bigot didn't think so, and tried a second time to interfere with the hand shaking. Said he to the man who wanted to be friendly, "Don't make a fool of yourself." "I guess I can take care of myself," was the quick response of the friendly man. Just as we were leaving I overheard a man saying "We don't want any plurality of wives".

August 04, 1907

Sun. 4 ---

I attended the Jacksonville Sunday School at 10. A.M. and the fast meeting

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Jacksonville. Aug. 1907

at 11. At this meeting
a most excellent spirit
prevailed. A number of men
and women got up and
bore most earnest testimonies
to the truth.

The evening meeting
was not well attended.

But those who were present
seemed to be interested [^] in what
was said. I was the speaker.
My theme was, "Authority."

August 05, 1907

Mon. 5 -

Remained at the house and
read from the "Plan of the ages."

August 06, 1907

Tue-6 ---

Late in the evening I took
a stroll up the street to a colored
church nearby where some
kind of a meeting was being
held. I stood outside and
witnessed the show through
a window. It was a mix-

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Aug. 1907 Jacksonville

ed performance. If noise is
a manifestation of religion
then these Africans certainly
had an abundance of religion.
Some good sister would start
to singing in tremulous tones,
"All my sins are taken " ^{away} and
the deep voiced brother would
follow with the base. After
about ten verces had been sung

some one in the "amen corner"
would get to feeling good and
get right up and "bear testimony"
while the singing was going
on. Before the loud mouthed
brother would get thro "testifying"
some devotee disciple
would commence to praying
loud enough to be heard by
the God of Baal. Then there
would be singing, preaching
and praying all at once.
A dusky negro came

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Jacksonville. Aug. 1907

up to where I was standing
and ventured to ask him
what kind of meeting they
were having. "A class meeting"
was the African's quick response.

August 07, 1907

Wed -7 --

Spent the day at the Conference
home reading, mostly from
the bible.

August 08, 1907

Thur. 8 ---

During the afternoon I
visited the Florida Ostretch
Farm.

Took dinner with sister
Cordel. It was an elaborate
spread. Sister Cordel does
not do things by halves.
After dinner we spent
a pleasant hour on the veranda
conversing. She talked remi --
niscently of her past life
and explained how she came
to embrace the Gospel.

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Aug. 1907 Jacksonville

August 09, 1907

Fri. 9 ---

Spent the day at the conference
headquarter reading and writing.

Sat ~~10~~ --

Spent the day at the conference
headquarters reading and
writing.

August 10, 1907

Sat. 10 ---

I arose early to make prepa-
rations to go to Nebo in Brad-
ford county. An amusing
thing happened while I was
on my way to the store for
some groceries. A farmer com-
ing to town in a wagon stopped
just as he got to me and said
"Good morning." I returned the
greeting and the plantationer
commenced to talk about the
road. He spoke in a mumbling
undertone. and I knew he
was drunk. I admitted that
all he said about the

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Jacksonville Aug. 1907

road was true and then started
on my way. The driver motion-
ed for me to stop. I returned
to the wagon, and the cotton
grower said "Don't you want
to take a drink with me?"
Oh it is too early" said I. "I
like it anytime" responded
the drunken man, as he

reared in his seat and about
fell out of the wagon. Con -
tinuing he said, "I like to treat
everybody right."

My train for Bradford
county left at 9.20 A.M.
I got a seat first back of a
reverend gentleman from
Georgia. He observed me reading
the bible and inferred that I
too was a preacher. At intervals
he would turn around and
act as tho he wanted to rake
up a conversation. I soon

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Aug 1907 Nebo

divined his thoughts and came
to his assistance. I started the
conversation by making a com -
mon place observation about
the country. The preacher became
communicative, He talked about
the soil the cotton and the climate.
I asked [^]him what county we were
in. He didn't know. He was
commencing to think I was
not a Southern man and
made bold to ask me where
I hailed from. I told him I
was from the West. The Rev.
gentleman's temperature fell
50 degrees. He became reticent
and manifested little more in
nterest in me. When we
reached Worthington Springs
I bade him good [^]by and ass -
ured him that I was pleased
to have met him. The
minister very gaciously

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Nebo Aug. 1907

said "Good day."
I was met at the Springs
by John Waters, a member of
the Church who had come with
his buggy to meet me. On
the way to his home he told
me of some Cambilite preachers
who had come into Bradford
County for the purpose of breaking
up our Church at Nebo. According
to Bro. Water's story they had
been holding meetings for
three weeks. Instead of preaching
the Gospel they had been
mielegnnig the prophet Joseph
Smith and our people in
general. So black had they
painted us that four of our
members asked to have their
names taken off our books.
These Rev. bears of false witness
had not only been busy
lieing about us but had

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Aug. 1907 Nebo

frequently challenged the
Elders to debate with them.
The Elders had paid not
attention to the boastful
utterance of the apostles
of Cambilitism but minded
their own business and preached
the Gospel. This meakness
on the part of the Elders had
made the Cabelites arrogant.
In every meeting they would
make the boast that "the
Elders were afraid to debate".
Bro. Waters lamented the
fact that the arrogant
boastful Cambilite preachers
had not be silenced.
At the home of Bro.
Waters I met Elders Wood
and Geddes.
At 7.30 we held a

meeting in an old store
near the home of Bro.

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Nebo Aug. 1907

Waters. The weather was threatening and only a few people came out. While I was speaking a young man got up to go out. Just as he was going to leave he turned and whispered in the ear of the man sitting by him, "He won't debate with Coalson."
After meeting we spent a pleasant evening with Bro. Waters, talking upon the Gospel. At a late hour we retired for the night.

August 11, 1907

Sun. 11 ---
Everybody were astir early at the home of John Waters. Pre-mix had to be prepared to take to meeting. There were chickens to kill, bread to bake and pies to make. by nine o'clock we were ready to

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Aug. 1907 Nebo.

start for the church which was five miles away. When we were a mile from the house the young man who made the boast in our meeting last night came up behind us on a mule.
Bro. Waters told me he was

going to Rev. Colson's meeting.
When I learned this I handed
the young man a note in
which I expressed my willing
ness to debate with Mr. Colson.
As the young man rode away
I told him to be sure to
give it to the Rev. gentlemen
and to tell him for me that
he can have all the debates
he wants. "I'll tell him"
said the young Cambelite
as he put spurs to his
mule and darted off thro
the woods.

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Nebo Aug. 1907

It was eleven oclock before
we reached Oak Grove Church.
We had been two hours
in driving five miles.
As we drew near the oak
grove around the unfirs
islied church we saw horse
mules and vehicles in all
directions. People had come
from all the country round
about.

Sunday School was in
session. Boys and girls
young men and women
were sitting on roughly
constructed seats receiving
instructions in things per -
taining to the Lord. Not --
withstanding the rouch surround-
ings a most excellent spirit
prevailed. The singing was
especially inspiring and lively.

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Aug. 1907 Nebo

At the close of Sunday School
There was a recess of ten minutes.
The first meeting of the
day was called to order at 11 -
30, by Elder G. W. Wood. All
joined in and sang with vim,
"Praise to the man who com-
muned with Jehovah." After
the invocation, "We thank thee
of God for a prophet" was sung.
Elder Lyon made a few remarks
and I followed him. I had
only got started when a
young lady fainted. This
occurrence disturbed the meeting
so that I was compelled
to stop speaking. The lady
was taken outside in the
shade where we admin --
istered to her after which
she soon recovered. When the
people reassembled I started
to talk just where I left

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Nebo Aug. 1907

off. The devinity of Christ's
mission was my theme.
At the close of the meeting
everybody went to an arber
nearby where lunch was prepared.
Plants had been layed over logs
and table cloths spread over
them. There were no chairs
or seats. Everybody stop up
around the table and reached
and took whatever struck
their fancy. There were plenty
of good things in sight. There
was fryed chicken, chicked
cooked in rice and chicken
cooked with dumplings. Of
bread there was a great variety.
Plain biscuits, sweet biscuits,
"light bread" and corn bread.
For deseirt there was cake, pie,

and fruit.
The afternoon meeting
commenced at 2.30.

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Aug. 1907 Nebo

Just as Elder Geddes was about to announce the hymn, a Mr. Crawford, a rabid Cambelite, sent word up from the rear end of the hall that he would like to see me. I went down to him and he told me that he had just come from Mr. Colson. He said that Colson told him that he had not received the note which I sent. Hee also expressed himself as being willing to take a note from me to his preacher. I immediately wrote out one in which I expressed my willingness to meet Mr. Colson in debate. Mr. Crawford refused to take it. He remained at our meeting. At the Conclusion of our services, he requested

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Nebo 1907

me to write a question for debate and told me he would take it to Mr. Colson. I wrote out the question he suggest and he went away saying, "We are in earnest." He turned and came back and asked me where we could have the debate. "Right here" said, "or anywhere you please."

Water melon eating was next in order. A friend had brought two of the biggest I ever saw. They were cut open in the wagon and we five Elders proceeded to fill up.

Elder Geo. W. Wood and I spent the night at the home of Mr. Jesse Dix, ~~with w~~ a man with who I had spent several nights eight years agoe when I was

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Aug. 1907 Nebo

laboring in this county

August 12, 1907

Mon 12 ----

I awoke at 3. and could not go back to sleep. So I just layed in be and studied until day-light.

After breakfast we started for the Oak Grove meeting house where it was our in - tention to hold a meeting at eleven oclock. A heavy storm came up and prevented us from carrying out this program. While the rain poured down I was at a neighbor's house writing.

A number of men had gathered to work on the church until [^]meeting time they got under that portion of the roof which was covered and talked about the pro -- pects of a debate between

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Nebo Aug. 1907

myself and Rev. S.W. Colson.

One gentleman present was with the minister yester -- day evening when Mr. Crawford handed the preacher my note. This eye witness said that the paster shivered and said, "I'll get some one to debate with him". "What!" said Mr. Crawford, "won't you debate him?" "Well ---- well ---- yes". said the devine faintly.

Shortly after twelve lunch was spread under the arbor. The blessing upon the food was asked and all commen - ced to partake of the good things. We had only got started when some one spoke up excitedly. "Here

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Aug. 1907 Nebo

he comes!" "Who comes." quer - ried a dozen voices. "Colson". exclaimed a number of men who had got seight of the minister coming thro the grove in a buggy. I walked out to the vehicle and greeted the preacher and the man with him in the most cor - dial way. After the formality of getting acquainted the Cambilite minister com - menced to explain the object of his call. He did not want to debate, but wanted two of us to go with him and his friend to a secluded spot and talk matters over on the quite. I was averse to this

and told the preacher so in
unmistaken terms. Said I,
"We have nothing to conceal.
We are perfectly willing

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that all these people hear
every word that is said"
But Mr. Colson demanded
a secret meeting. I became
impatient and said, "What
is the meaning of this? You
have been making repeated
boasts that the Elders would
not debate with you, and
now you come to beg for mercy.
Now to show you that we
are more than fair we will
give you half of our time
this afternoon. You make
speak for an hour and ex --
plain to the people what
you think they must do to
be saved. I will take up
an hour and answer the
same question from the
Mormon point of view, and
I will promise not to say
a word about you or your

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doctrine. Isn't that fair?"
"I have a pressing engage -
ment this afternoon" said
the minister with just enough
reservation to indicate that
the engagement was one that
he had just thought of.
He still insisted on talking
the matter over privately.

I consented. We went about
fifty rods from the crowd.
Mr. Staurel took a piece of
paper from pocket and
handed it to me. There
were two questions for debate
written on it. As soon as
I had read them Rev. Colson
said. "Rev W. A. Cameron
of our church will debate
those two questions with
you. Would you debate
with him?" "Certainly,"
said I without hesitancy.

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But I would want the
privilege of selecting one
of the questions. This Colson
would not agree to. He
wanted me to meet an
opponent on two of his
questions and take that
side of both questions that
he designated. This of course
was manifestly unfair.
And then I was opposed to
debating one of the questions
submitted for the reason
that it involved so many
side issues. I offered to
meet Mr. Cameron on his
first question and on the
proposition of the divinity of
Joseph Smith's mission.
But Mr. Colson was obstinate.
He wanted me to come to
all their terms. This I would
not do. But I made

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another offer, one that any man would have accepted if he really wanted to debate. I told Mr. Colson that I would take the affirmation side of the question - "which is the true church", and let Mr. Cameron speak last. But the good Cambelite would not even consent to that. At this puncture I became a little impatient, and said, "Here is Elder Wood, he is only 24 years of age and has only had 14 months experience in the ministry. I let him debate with you this afternoon, on the necessity of the Laying on of hands or Continuous revelation. But Colson crawfished. Mr. Stousel got an inspiration at about this

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Nebo Aug. 1907

time. A passage of scripture came to his mind. It was one that he had heard Colson quote to prove that there was to be no revelation after the New Testament with great confidence he asked, Why do you have the Book of Mormon when the new Testament contains the Gospel? Didn't Paul tell Timothy that the scripture which he had was able to furnish unto every good work?". "True". said I. But what scripture was Paul speaking about? The Old Testament, of course, because there was not a word of the new testament written when Paul wrote

that to Timothy. So if the
O.T. was sufficient, why

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was the new testament
given? An exultant laugh
went around the crowd
which had gathered around
the buggy. But Mr. Stourel
was not going to be defeated
so easily so he came after
me with what he regarded
as a very hard question.
Said he with much assur-
ance, "If Joseph Smith
was a good man, how did
he get such a bad reputation?"
"How did Christ get such
a bad reputation". was my
quick response. The Com-
belite was mute so I
added, "If you will tell
me how Christ got such
a bad reputation then
I will tell you how
Joseph Smith got such
a bad reputation.

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Mr. Stencil remained reticent,
so I turned Mr. Colson
and asked him if it was
not a fact that the people
crucified Christ because
they believed he was a
blasphemer. The preacher
nodded asent.
Elder Wood had some -
thing to say about this
time. Referring to one of

Rev. Colson's recent sermons,
he asked, "Didn't you
say that any one who
would join the Mormons
was so low down that
they were not fit to asso --
ciate with decent people?
He denyed it. But several
men in the crowde spoke
up, "We heard him say
it." Mr. Colson now
became anxious to leave.

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Aug. 1907 Nebo

I said, "I have a pressing en -
gagement to meet."
As they were about
to go I said, "I will be here
next Sunday without fail,
and I will be ready then to
meet your Rev. Cameron
on his first proposition. After
we have discussed that we
can decide on another ques -
tion." "I don't know whether
we can find Mr. Cameron
by that time". said Mr.
Colson. "I don't think you
can," chorused a number
of voices, loud enough to be
heard by Mr. Colson.
Our meeting which
commenced at 2.20 was
a great success. We were
in session for two hours.
A very good spirit prevailed
during the entire meeting

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Elder G. W. Wood was the

first speaker. He proved
by many evidences that the
"tree" of Mormonism is a
good tree: I followed with
a summon on repentance.
I spoke with earnestness
for an hour and a quarter.
Elder T.W. Gum and I
spent the night together at
the home of Mr. Brannen.

August 13, 1907

--- Tue. 13 ---

Mr. Branen with whome
I had spent the night drove
me to Lake Butler where I
caught the train at 8.05
A.M. for Jacksonville. I
reached my destination
at 10.45. Spent the remainder
of the day at the conference
home reading and writing

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Aug. 1907 Jacksonville

August 14, 1907

Wed. 14 --

Remained at the con --
ference home all day reading
and writing.

August 15, 1907

Thur. 15.

Spent the day as yesterday.
with the slight variation that
Sister Hattie McCook 157
Albany Ave. Waycross. Ga,
call to see me. I spent
a very pleasant hour in con -
versation with her. She seems
to be very strong in the
faith of the Gospel.

August 16, 1907

Fri. 16

Spent the day at the conference home reading and writing.

August 17, 1907

Sat. 17 ---

At 9.20 A.M. I to the train over the A.C.L. for Lake Butler. At this place I was met by Jessi Dix

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Nebo. Aug. 1907

who had come with his bugg to take me to Nebo. I drove me to the home of Bro. Murphy who lives in Lake Butler. Here we took dinner and spent a pleasant hour or two conversing on Gospel topics.

About five oclock we reached the little farming community of Nebo. The Elders who had been working on the church had layed down their tools and gone to a creek near by to have a swim. When we drove up they were in the midst of their fun. Some [7] were winning about others were running a diving into the water and still others were turning summer pets into the water from the bank.

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Aug. 1907 Nebo.

"Well he has come",
said one of them as I got
out of the buggy, "who has
come?" I asked. "Rev. Cameron",
chorused a half dozen voices.
It at once dawned upon me
that it was the Cambelite
preacher who wanted to
engage with me in a
forensic contest, and so
I turned to the crowd and
said drolly, "So have come".
I spent the with Elder
G.W.Wood at the home
of Mr. Blackwelder who
is a Primitive Baptist. Dur-
ing the evening we talked
on religious topics. Mr.
Blackwelder persisted in air -
ing his ideas on predestination.
He insisted that the bible
teaches the doctrine of falatism.
But he lost enthusiasm

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Nebo. Aug. 1907

when I reminded him that
not even Christ was predes -
tined to die for sins of the
world. He told the people
that he could have called
a legeon of angels to dis -
perse his enemies. So, said
I to Mr. Blackwelder "if
Christ was not predestined
to die for our sins, how could
any one be predistined to be
saved through him? Mr.
Blackwelder was at his wit's
end. He could not answer.

August 18, 1907

Sun 18

Arose early and ate a
hearty breakfast. After the

morning meal we spent
an hour or so in conversation.
At 9.30 we started for the
church. The first thing I
heard on reaching the place
of meeting was that W. A.

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Aug. 1907 Nebo

Cameron wanted to meet
me after our afternoon servi -
ces and talk over the matter
of the debate. I objected
to this place for the reason
that the people as our meeting
would have left and we
could give them no notice
of what we decided to do.
So I wrote a note to Mr.
Cameron requesting him
to meet me at 2 P.M.
This note was taken to
the Cambilite, but he
refused to come. He returned
the propositions for debate
which he had submitted
and requested me to sign
them. Some of the questions
were so framed that I was
required to affirm what
we do not believe. This,
of course I would not

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Nebo Aug. 1907

and hence refused to sign
the document. I returned
it with a note stating
that I held my self in
readiness to meet him in
debate as soon as satis -
factory terms could be

decided upon. I also
submitted two questions
to him and offered to meet
him on them.

"

Our meetings to day were
a success. Large crowds
came out and we enjoyed
of a good spirit. I spoke
in both meetings. In
the fornoon meeting I
spoke on the "word of God".
"Baptism for the dead" was
my theme in the afternoon
meeting.

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Aug. 1907 Nebo.

I spent the night with
Bro. J. G. Waters. During the
evening he told me of some
of his experiences with his
neighbors. He told me
that a Mr. Hodge a good
Methodist had expressed him -
self as disliking the Mormon
Elders because he had heard
bad things about them.

A few years ago a Rev.
Wilson was paster of this
good Methodist's church.
This same Wilson is now
serving a term in the
chain gang for debauching
a girl while Bro. Waters
was relating the circumstance
I could not help thinking
that some people still try
to take the mote out of
their brothers' eye while they
have a beam in their own.

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Bro. Waters also related this circumstances : --
He (Waters) went to a Methodist meeting a few years ago. Rev. Miller was going to preach. After the opening exercises the usual collection was taken up. As the hat came around a young man who had his pockets full of nickels took out a handful and layed them on the desk as if he was going to put them, into the hat. Just as the hat got to him he grabbed up his money and put it into his pocket, and threwed a pice of wood into the impoverished contri --
bution box. The paster observed the performance

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and was agrivated. He showed fight. Coming down from the pulpit he rushed to the disorderly young man and challend him to a festive contest. The young man was not to be bluffed. He invited the preacher out. But the dispence of the word changed his mind and decided that it was not right to fight.

August 19, 1907

--Mon. 19 ---

Spent the morning hours writing letters. Later in the day I took to reading from Talmages' Articles of Faith.

the chapter on the Book of
Mormon.

Along in the middle
of the afternoon "Uncle
Stenry" and ex slave came
to the house. The folks

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Nebo Aug. 1907

invited him to sit down
on the steps. When he was
seated I started to talk Gos -
pel to him. I asked him
if he knew what he had to
do to be saved. "I do no sar, but
I tinks I hab to repent", res -
ponded the old negro with some
hesitancy. "who told you so,"
I asked. "De preacher", was
the ex slave's quick reply.
Oh, the preacher, said I laughing
ly, he don't tell you the
brutl. "Don't he?" exclaimed the
negro in astonishment. "No,"
said I. He preaches for money.
He is after the fleece and
dont care anything about
the sheep. He "teaches for hire
a devines for money" and
makes merchandise of your
souls.

The ex slave commenced

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to get excited. When his in --
terest was worked up to a
high pitch I explained
to him what he had to
do to be saved. I explained
to him that he had to
receive the Holy Ghost

by the laying of hands.
"I declare", gasped the negro
in astonishment, "my preacher
never preached dat". "Is sure
going to tell my preacher
about dat."

Dog Life in Fla.
Florida dogs are stenuous,
not out of choice but necessity.
They have to keep up a continuous
warfare with the fleas, chiggers
rats and flies. All these insects
are the unconquerable enemies
of the canins. What makes
them so formidable is the

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fact that they make a con -
certed attack on the dog
whose ears are always raw.
from the nibbling of the
enemy. While the fleas and
chiggers are digging into the
hide of the dog and making
him scratch his belly
with his hind legs the
flies and nats apply them -
selves with vigor to the canin's
head and ears. In order to
make life bearable the
dog must either scratch
himself or else shake his
head all day.

At night he has a
little peace. But activities
commence early in the
morning and the dog is
busiest at about sun
up. Just as you wake up
in the morning you

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hear the dog singing a low growling tone while he beats time with one of his hind legs as it strikes the dogs belly and the ground alternately.

When he stops scratching he gets busy with his teeth devowing the fleas and chiggers which have been roosting along his back bone. Then there is a flank movement.

The dog with much fierceness and life takes after the enemies which are buisy saping from his tail what little blood there is left in that hind -- most appendage. The dog's tail has the peculiar habit of moving with the animal to which it is at - tached this makes it necess - ary for the dog to chase his tail in order to at the

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chiggers and fleas on that park of his person.

The Florida dog is a peacable animal. Although he really enjoys scratching himself he would much prefer peace to warfare.

He is not particular about his appearance. He always has scabs on his legs. body and ears. Then too, his hair is very scarce.

The only place there is a vigorous growth is on the back of his head where he can neither scratch it out or pull it out with his teeth.

He is always thin and bony. This is due to the fact that all he eats goes to the fleas chiggers flys and nats.

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August 20, 1907

Tue -- 20

I commenced the day's activities by writing a letter to Rev. W.A. Cameran requesting the priviledge of meeting him at some place in the settlement. The note was taken to the devine by G. J. Waters, but the preacher refused to accept when he was told that it was from me. He said, "I won't debate with Elder Jenson. under any circumstances, he is an infidel, he says that no book is his guide to faith and practice, but holds that we must receive revelation direct from God."

Last Sunday I wrote the Cambelite informing him that I would not defend in debate the proposition

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that the bible or any book is a guide to faith and practice I gave him to underderstand that the Church must be guided by direct revelation. For expressing my belief in

continuous revelation he
brands me an infidel.
It's strange that one can
be an infidel by believing
nothing and also by believ -
ing too much! It is indeed
hard to suit a Cambelite.
A heavy rain storm
cme up about 3 P.M.
While the torrents of water
were coming down we
were seated on the veranda.
I lead Bro. Waters into a
coversation on religion and
politics in Bradford county.
He related the following
circumstance : --

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In the year 1906 Jud
Knight an ardent Primitive
Baptist was a candidate
for country commissioner
from the Second district.
The Baptist church people
wanted him to go in and
so the bouted good and hand.
They called an open meeting
in their church and the
paster haranged the mem, --
bers at great length. and
boldly told them that they
must support "Bro. Night".
He was elected. Nobody cried,
Church influence in politics."
At 8 P.M. I preached
to a small audience in an
old store. A devout Methodist
deacon was present. His pres -
ence was a source of inspira -
tion to me and I preached
with earnestness and

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enthusiasm for an hour
and twenty minutes.

August 21, 1907

Wed. 21 ---

Arose early and wrote some
letters before breakfast. At about
nine oclock Elder G. W. Wood
drove up in a buggy and
took me to the home of
J. A. Brooks where I spent
the day.

August 22, 1907

Thur. 22

Early in the morning Rev.
W. A. Cameron and John Stancel
came to the house to see me.
The divine sent word to me
yesterday that he would
call, but I did not believe
it until I saw the buggy
come up the lane. I went out
and invited the Cambelite
in but he wouldn't come;
he insisted that he did
not have much time.

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Mr. Stancel got out and
sat down and leaned on the
trunk of a tree to watch
the performance. The reverend
gentleman was somewhat
reticent and I was compelled
to opened the conversation. Nor
did I loose any time. I refered to
his refusal to take a letter from
Bro. Waters which I wrote as

an evidence that he wanted to get some excuse for not debating. "You told Bro. Waters that you didn't want to debate with an infidel. If you really thought me an infidel you should have been the more anxious to engage in a public discussion with me for you would have had a good opportunity to expose my infidelity. The fact of that matter is

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that you wanted an excuse a subterfuge to hide behind". The Cameblite was uneasy. He was trying to think of an answer. After some hesitancy he said, "Well I would debate with an infidel as an infedel". That was a text for me and I used it. "Talking about infidels, said I. "That reminds me that there are three kinds of infidels, the absolute infidel who denies all revelation, the half infidel who believes that God did reveal something but denys that he has revealed anything since the bible; and the $\frac{3}{4}$ infidel who denys the old testament and accepts the New Testament. but denys that God has revealed anything since New Testament times." I left the Camblelites to make

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the application.

The conversation next turned
on to the question of debate.

I expressed regret that the
debate had not been held.

Mr. Cameron also soke as
tho he had been disappointed.

Where upon I said, "It is not
too late yet. We can meet
at Ebenizar Monday and Tue -
sday. The Cambelite objected
saying, "I can't meet there
for I will be holding meetings
in Lake City next week". "I'll
meet you in Lake City," was
my hasty response. The man
who ways so anxious (?) to debate
also objected to that, saying,
"If we debate the discussion
should take place at Providence
where the people have been
expecting it". "Very well, said
I. "I will meet you

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there". But no, The "big gun"
of the Cambelite church would
not debate there. He suggested
that we debate in January.
By this time I was getting
out of patience and talked straight
to the "flunking" forensic giant.
Said I. The fact of the matter
is you dont want to debate.
You never did want to debate,
you only want to make
a bluff." The preacher was getting
warm. He immediantly commenced
to think about a pressing enga -
gement he had in the "tall timber.
He wanted to go, but the driver
was not in the buggy. Nor
was the driver in any hurry.
He wanted his man to debate.
Turning to his paster he said,
"You had better debate them
at Providence, we will

pay your expenses". The great

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Aug. 1907 Nebo

Cambelite preacher shook his head.

I saw that it was useless to try to get the boastful Cameron to make good his challenge, so I suggest that we discuss some questions in private. Said I, "Here is Brother Brooks, he is one of the deluded Mormons, don't you think it would be a good thing to try to redeem him by showing him that the doctrines he has accepted are false? Explain to him for instance that the laying on of hands for the gift of the Holy Ghost is not necessary." The Cambelite was getting nervous, he wanted to go. "Let us go," said he to the driver. But the driver held back, and I gave

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the preacher another dose. "Why," said I. "You are even afraid to discuss these questions in private." "Let's go. Let's go," said the once boastful for-ensic giant." I suggested that there was plenty of time, but the Cambelite said no. At this puncture I made him a surprising offer. Said I. "If you will give me a satisfactory explanation of the man -

ner in which you were called
to the ministry I will quit
preaching right now." "We
must go, we must go," said
the reverend gentleman. And
as they drove away the preacher
said. "I waited a whole week
here now waiting for you to
get ready to debate." "I would
hate to think that my time
had been waisted if I had

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Aug. 1907 Nebo

been preaching all week," ex -
Exet Cambelite. **claimed Eld. Wood.**
At night we held
a meeting at the home of
John Blackwelder. It was
an open air meeting. The
audience was seated on the
varanda and the speakers
stood outisde near a big
fire an expounded the
scriptures. Elder G.W. Wood
was the first speaker. Elder
Hugh Geddes followed. I
spoke last. Devine authority
was my theme.

August 23, 1907

Fri - 23
Spent the day at the home
of John Blackwelder.

August 24, 1907

Sat 24 --
Spent the day at the home
of John Blackwelder reading
and writing.

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August 25, 1907

Sun. 25 ---

At 10-A.M. we held a meeting
in the Ebinezor School house.
There were seven Elders present
and imence throngs of people
Only about half of those who
came out could get inside.

At eleven Rev. Registrar an
Adventist preacher spoke on
the necessity of baptism.

I followed him with a
sermon on preexistanse
and salvation for the dead.

When I refered to Christ's preaching
to the spirits in prison the Adven -
tist preacher commenced to
get uneasy. He wanted to ask
a question. I gave him per -
mission. After answering
a number of questions for
him he became talkative.
I reminded him that had
the floor and that it was

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Aug. 1907 Ebinezor.

not proper for him to talk
while I was talking. After
I had answered all his ques -
tions and drove him into
a corner on every point which
he raised he said, "I have to go
and get a drink." And he
left the house amid laugh -
ter. Nor did he return.

At the two oclock mee -
ting I spok again on sal -
vation for the dead.

I spent the night at
the home of Bro. and Sister
Doubuley.

August 26, 1907

Mon. 26 --

At 7.30 I took the train
at Lulu over the G.S. + F for
Lake city where I remained
until 5.30 visiting with
Bro and Sister G.R. Reddick.
Shortly after ten oclock
I walked down a

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St. of Lake City and met
Rev. Register the Adventist preacher.
I stopped him and conversed
at some length on Salvation
for the dead. After he was driven
to the wall he wanted to make
a bluff. He knew I was going
away and so he challenged
me to a debate. "I will meet
you," said I without hesitancy.
Tomorrow or Wednesday. "I'll
meet you in 30 days," said
the preacher as he discovered I
was game. "I knew you did
not want to debate." I retored.
"I am ready to meet you
now or within a week." I added
But the Adventist would
not.
About an hour latter
I met the preacher again
and we had another leng -
thy discussion. A large

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Aug. 1907 Lake City

crowde gathered around and
the Adventist got excited and
spluttered and spouted with -

out saying anything. I remained quite for some time and when I got a chance to speak I said: "If you really want to discuss this question let us go to the court house and debate it in a gentleman way." "That is the idea." shouted the town marshal. The preacher said no, whereupon the marshal said. "Judge Ives will meet you". "I will debate with him" said I without any hesitancy. The marshal accompanied me to the judge's office and I made me acquainted with his honor. The judge was nervous

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Lake City. Aug. 1907

and ill at ease. I explained to him that a number of gentlemen wanted to hear the question of man's consciousness after death discussed in a public debate. I reminded him that he was the man whom the people thought could take care of the negative of the question. The judge shook his head and said "I haven't the time." The disciple of Blackstone started to preach me a sermon according to the Adventist Gospel. After a few minutes I asked him if he knew Christ went and preached to the spirits in prison. He did not remember it or rather did not want to remember it and so I read from Peter 1:3. He got excited and

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Aug. 1907 Lake City.

wanted to leave at once.
He talked at random a little
and got his hat and left.

Elders' Life in the South

An Elders life is the life for me
For o what wonderful sights we see
Travelling about among sick and
poor
Leaving a tract at every door
Forbidden to call at the gate any more.
How pleasant it is to stand at a
door
And shout and yell till your throat is sore
"No I can't keep you. My neighbor tho
can entertain such guests
as you and so
To him had better hurry and go.
How nice it is to toat a grip
I am sure you all would like the
trip
Wading this swamps and water kneedeep:
Going ten miles for a place to sleep
I am sure you would like the
trip a heap
How pleasant to preach till your throat is sore
To dodge rotten eggs coming in at the door

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To read your text by the moonlight bright
When the crowd forgot to bring a light
An Elders life is out of
sight
How pleasant to preach sing and pray
To sleep in the school house when all go away
With a grip for a
pillow and a bench for a bed.
Dreaming of home and what loved ones have said
Roll off the bench and crack
your head.
How pleasant to gaze in a bulldog's face
To hop the fence with a sudden bound
And light on the wire
instead of the ground.
Tearing your trousers in the round
How pleasant it is to wash your clothes
Rubbing your
sox while you hold your nose
No starch for the shirts you rub and scrub
By some cool stream - no soap no
tub
Bleeding your knuckles as you rub
Hard pleasant the life on Elder must be
Scratching and pinching to kill
the fleas
Pulling off scabs from chigger bites
Putting mosquitos and bad things to flight
Pulling and scratching
the hot summers night

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Aug. 1907 Lake City
How pleasant to walk 30 miles a day
No food to eat no place to stay
Your umbrella
spread out to keep off the rain
Until you say to yourself as did Cain
I fugitive in the land I must remain. Duncan
Stewart
Spent the night at the home
of G.R. Reddick.

August 27, 1907

Tue. 27 --

Returned to Jacksonville
over the Sealood Air Line.
Had a very pleasant trip.
My Miss Kiltie Canova whom
I met for the first time eight
years ago.

August 28, 1907

Wed. 28.

Spent the day at the
conference home.

August 29, 1907

Thur. 29

Took train for waycross
over the A.C.L. at 4.15.
reached my destination
at 7. Spent the night

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Waycross Aug. 1907

at the home of Ms. Hattie
McCook.

August 30, 1907

Fri 30

Took train over A.C.L.
at 5.40 for Blackshear. Went
to the home of Bro. Jos. Henderson
where I met Elders Leroy Pay,
Machol Johnson, Jos. A. Ranson
and J.T. Hunt.

Took a walk to the
court house to see if we
could hold a meeting in it.
The "ordinary" a street missionary
Baptist, refused me the use
of the building. He said, "We
don't believe in your religion".
"O, don't you believe in Christ,"
was my quick response. The
man was taken back. He
was at a loss what to say.
Before he got his breath I
said, "We believe in Christ.
if you don't I won't bother you."

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Aug. 1907 M^cDonald

August 30, 1907

Sat. 31 ---

At 6 - A.M. I took train
over the A.C.L for M^c
Donald. At the depot I
was met by Elders Ges. L.
Tate Chas. L. Foot and a
number of old friends
whom I met 8 years ago.
We drove to the home of Calvin
Williams where I spent
the night.

September 01, 1907

Sun. Sept 1 ---

At ten A.M. we met
in Sabbath School in the
M^cDonald L.D.S. church.
After S.S. we held a meeting.
Elder Geo. L. Tate was the
first speaker. I followed
him. At the close of mee -
ting we went to the Satella
river where Bro. W.J.Haugins
was baptized. Elder
Foot officiated.

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M^cDonald Sep 1907

At the afternoon the new-
ly baptized convert was
confirmed. I officiated.
My theme in the afternoon
meeting was the orsforation
of the Gospel.
Spent the ngiht at the
home of B.I. Sperry

September 02, 1907

Mon --2 --

Spent the day at the home

of Jesse Wall.

September 03, 1907

Tue --3 --

Preached on the veranda of
Dr. W.J. Stapleson's home.
The attendance was good.
A minister were present who
had never heard the Elders.
Some Nicodemus remained
outside in the lane. The
town marshall who had
taken pact in a mob was
one of them.

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Sept 1907 Pearson

September 04, 1907

Wed. 4 ----

At 7.30 we held a meeting
at the home of Mr. Dan. Bennett
in M^cDonald. A large crowd
came out and we had a most
excellent time.

September 05, 1907

Thur. 5 ----

Before leaving the home
of Don Bennetts I blessed
sister Bennetts little girl
and named her after my
wife. At 8.45 A.M. we took
trains for Pearson. When we
reached our destination we
were met by a number
of friends whom I knew when
I was here eight years ago.

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Pearson Sept. 1907

Lost in the Woods
On Jan. 10 of the year ninety nine
The sun shone out clear and the weather was fine
The family with whom for some days we had been guests
insisted we stop for another day's rest
We declined, said we, other sheep we must find
This Latter Day message is for all mankind
The harvest is great and the laborer's are few
We must thrust in our sicle resting won't do. In order that we might all counsel obey
We set out for Bluff Creek inquiring our way
The creek we soon reached. to a farm house we walked

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138 Sept. 1907 Pearson
For friends we enquired of school house we talked
Our friends they informed us had all moved away
They falsified greatly to lead us estray
They told us where to find the school supervisor
Had we gone the other way we'd have acted the wiser
Instead of his home we found a nasty old swamp
It seemed never ending as thro it we tramped
The sun had been hid yet we knew it was setting
For the hour was late and dark it was getting.
Just where it would set we by no means could tell
To know straight †we was to do very well

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139 Pearson Sept 1907
We journeyed night on until night over took us
It seemed at that moment our hopes all forsook us
There is an old adage, you've heard it I know
At this trying moment we found it just so
Tis often repeated by those who is in need,
Give me aid if you can and you'er my friend indeed
We found such a friend it is strange I declare
He made us welcome tho rough was his fare
He'll entertain Elders tho others refuse
Don't wear out your welcome yet stop when you choose

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140 Sept. 1907 Pearson
His beds they are solid you can not fall thro
You'll roast or you'll freeze spite of all you can do
He won't say, "Have you beading of covring enough."
He's tryed Mormon Elders and knows they are tough
His diet is such as to need no attention
Twould do not good should I of it make mention
His dwelling is roomy no shoving no jamb
I here introduce his as "Old Uncle Sam.

September 06, 1907

Fri -- 6 --

Spent the day at the home of Levi Jewel. At night we held a meeting which was very well attended. My theme was church organization.

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Pearson Sept 1907

September 07, 1907

Sat- 7 --

Early in the morning we drove to Pearson to make preparations for our open air meeting. The morning trains had come in and there were crowds of people in town. Here and there could be seen members of the Church who had come to town to be present at our meeting. On the street corners little groups were collected, talking about the meeting. Ever once in a while some man would come along who didn't know why so many people were in town, and he would ask some one who knew and recure the answers "The Mormons are going to preach."

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Sept 1907 Pearson

Elder Yate and I walked down one of the residence streets.

A young woman who is a friend of the Elders saw us.

She turned to a lady friend of his and exclaimed, "There goes two Mormon Elders. I believe I will go with them".

"What," exclaimed the lady, "are You a Mormon?"

"No", said she, "but they are the prettiest men I ever saw, and I like to go with pretty people".

We took dinner at the home of this woman. Her husband James White, is one of the prominent merchants of Pearson

Prominently at 3 - we

commenced our meeting
in front of James White's
store. We were not long

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Pearson Sept 1907

in getting a large crowd
People of all shades of opin -
ions and colors collected
on all sides of us. Some
took seats on the steps of
the store others sat down
on the ground and stil
others stood up and leaned
forawrd to catche every
word that was spoken.
I took up all the time.
The plan of salvation was
my theme. The crowd
was orderly and respectable.
No one made the least des -
turbances.

September 08, 1907

Sun. 8 ----

We held two very successful
meetings at the home of
Levi Jewel. The attendance
was lareg and a most
excellent spirit prevailed.
After the afternoon

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Sept. 1907 Pearson

meeting we drove to the
home of D.P. Lott where
we spent the night

September 09, 1907

Mon -9-

Spent the day at the home
of Joseph Adams.

September 10, 1907

Tue. 10 --
Preached at the home of Thos.
Adams. A very good crowd
was in attendance. I spoke
on the first principles of the
Gospel.

September 11, 1907

Wed. 11 ---
Preached at the home of
Joseph Adams. A small
crowd was in attendance
and we held an excellent
meeting.

September 12, 1907

Thur. 12 ---
Elder Foot and I drove to
the home of John Roberts
where we held a cottage
meeting.

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Pearson Sept 1907

September 13, 1907

Fri 13.
At night we held a meet --
ing in a school house in
the McClellan Settlement.
Faith and works was my
theme.

September 14, 1907

Sat. 14.
At 3 P.M. I spoke in
the open air in Douglas.
I used the court house steps

for a platform. A large crowd surrounded the building and listened to what I had to say.

September 15, 1907

Sun. 15.

We held two meetings in the Comorah church. One at eleven, the other at 1 P.M. The house was crowded at both meetings. A most excellent spirit prevailed. After the evening meeting two honest souls were baptized

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Sept. 1907 Douglas

September 16, 1907

Mon 16

At 5 A.M. I took train over the D. A. + G. for Hazelhurst It took us five hours to travel 34 miles. At one time it was necessary to run back about a mile in order to get a start so as to get over a hill.

We reached Hazelhurst 15 minutes too late for the north bound Southern train. So I was compelled to wait over. 15 hours.

September 17, 1907

Tue. 17

Reached Chattanooga at 10.45 A.M. Found Mrs. Jenson at the station

September 18, 1907

Wed. 18.

Wrote some letters. Spent some time going over old papers.

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Chattanooga --- Sept. 1907

September 19, 1907

Thur. 19
Spent most time writing up mission history.

September 20, 1907

Fri -- 20 ---
Worked on the mission history.

September 21, 1907

Sat. 21
Worked on the mission history.

September 22, 1907

Sun -- 22
Only the office force and Elder Wellard were in attendance at the sacrament meeting at the Mission home. In the absence of C.E. Dinwoody the Secy. of the Mission, I presided. Elder J.W. Harisen who was about to return home ~~made~~ gave a farewell address. Elder Wellard spoke of his labors in Fla. He expressed regret that sickness had compelled him to leave the mission

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Sept -- 1907 Chattanooga

September 23, 1907

Mon. 23 --

Worked on the Mission history.

September 24, 1907

Tue. 24 ---

Worked on the Mission history.

September 25, 1907

Wed. 25 --

Today marked the beginning of the Law course at the University of Chattanooga. Two lectures were delivered, one by Mayor C.R. Evans and another by a Mr. Thomas. The Mayor confined his talk to the subject of the study of Law. Mr. Evans Thomas discussed an Equity. His talk was clear, plain, and succinct. He explained lucidly the organs of equity jurisprudence.

September 26, 1907

Thur. 26 ---

Mayor C.R. Evans delivered both lectures at the law class this evening. The junior lecture was on elementary law. The Dean opened his discourse by calling attention to

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Chattanooga Sep. 1907

different kinds of law. He defined Municipal law and explained that it was the subject of our study. He made a few general observations on government and pointed out that governments exist for the purpose of protecting people

in their rights.

In his second lecture he took up the subject of wills. He defined a will and spoke at some length of a man's power to make wills.

September 27, 1907

Fri. --- 27 --

Mayor Evans delined two lectures in the law school this evening.

The elementary principles of property was the subject of the first. He pointed out that it was one of the Chief purposes of law to protect people in the enjoyment of property rights.

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Sept. 1907 Chattanooga

A classification of property was next given. The lecture mention two Classifications. The one was the classification of property into real, personal, and nired; the other coporal and uncoporal. In the lecture on wills the Mayor treated on noncupation wills and explained the limitations to the power of willing by word of mouth.

September 29, 1907

Sat. 29 ----

The junior lecture this evening was on the subject of real estate.

The lecture named and defined all the ordinary estates. His definitions were all plain and lucid.

On the subject of wills explained all the essential parts of a valid will. He enlived into a detailed discussion of the attestation clause.

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Chatatnooga Sept. 1907

September 30, 1907

Sun. 30 ----

I pesided at the little sacrament meeting at the mission home. Elder Moncur who had recently come to the office from Ohio was the speaker. Devine authority was his theme.

October 01, 1907

Mon. Oc. 1 ---

In the junior law class the Mayor continuted to discuss the subjects of real property. Testimentary powers of married people was the subject discussed in the senir class.

October 02, 1907

Tue. 2 ---

The Mayor spoke on the subjects of perpelcuities in the junir's class. He entered into a detailed explanation of the reasons why the law prohibts the creation of prepluities.

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Sept. 1907 Chattanooga

After the senior lecture the Look Out debating society held its first meeting. The instalation of new officers was dispensed with for the reason that only a few members were present. A

debate on the Jury system was the only number on the program. The discussion was opened by a Mr. Dum who made a clear and logical talk. I took part in the general discussion and elicited some applause. A. Mr. Johnson from Knoxville came to me at the close of the meeting a congratulated me of my speech.

October 03, 1907

Wed. 3 -

The Mayor spoke on the subject of contracts in the junior class. He defined a contract in the words of Blackstone and gave the classification

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Chattanooga Oc. 1907

of contracts.

His senior lecture was interuped by a letter incident. The Mayor was expaciating on the liberality of the laws of some states respecting the rights of women. He refered to Colorada as a state in which women excuse the election phronelise and hold office. I interrupted him by saying. "They have the same rights in Utah." The proper stopped of his lecture and asked me some questions about womens property right. I answered his questions and added, "Women vote and hold office in Utah. We have had lady senators in Utah. We are good to the women in Utah." This last remark provoked a past graduate student by the name of Carlesle Lettleton: He aimed

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Oc. 1907 Chattanooga

a fling at me by saying
out loud enough to be heard,
"And men have three wives
in Utah." The mayor reminded
the "smart" student that that
was not so now. "Mayor."
said I. "permit me to answer
the gentleman." Permission was
granted and I said, "If a
man marries a second wife [in Utah](#) [8]
while his first is living he
he gets five years." The class
cheered me lustily and Mr.
Lettleton said "I stand cor -
rected." At the close of the class
a student rushed up to me
and said. "I want to con -
gratulate you for standing
up for your rights." "I do
admire a man who will
defend his rights."
Shortly after nine
the Senior meeting for

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Chattanooga Oc 1907

the purpose of organizing the
class of 1908. Mr. McClure the
president of the '07 class to the
chair. Two nominations
were made. Some one took
the floor and contended
that it was too early to
elect officers as the students
were not yet acquainted.
A mention was made
that the offices be elected
on the first Monday of
November. After some
debate this motion caused

a nominating committee
be appointed. I took the floor
against it. Others followed.
After some debate a motion
to adjourn was called.

October 03, 1907

Thur. 3 ---
Mr. Thomas lectured on Equity
to-night. He commenced

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Oct. 1907 Chattanooga

with a review of the points brought
out in his last lecture. He next
entered upon a discussion of the
history of equity and showed that
equity jures prudence come into
existence because the courts of law
did not gain a remedy in all cases.
Mayor Evans spoke on
contracts. he defined the different
kinds of contracts. The power
to contract was discussed. The
meeting of the minds of the
parties to a contract was spoken
of as one of the essential elements
to a valid contract.

October 04, 1907

Fri. 4 ---
Mayor Evans delivered two
lectures to-night. In the lecture
to the Junior he treated on
the subjects of corporations
and Bailment. He defined
a corporation as an artificial
person. The powers of a

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corporation was divided into three classes. First those powers expressly granted in the charter, second those power imphandly granted and third the powers necessary to the corporatend inestance.

Bailments were divided into three classes viz 1-2-and 3.

At the close of the last lecture the senior class met for the purpose of electing two men to represent the Law School on Echo staff. Four names were put up. The vote stood as follows: ----

Nephi Jenson 40

Moss 25

Watson 16

Smith 21

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Oct. 1907 Chattanooga

October 05, 1907

--Sat. 5 ---

Mayor Evans delivered two lectures in the Law School this evening.

He discussed the subject of partnership before the junirs.

The decent of property was the subject treated in the senior class.

October 06, 1907

Sun. 6 ---

I attended services at the First M.E. church at 11-A.M. "Be not werry in well doing was the Paster's text." In the development of the subject the preacher pointed out that there was occasion for getting weary. He recommended that all do good because of the pleasure there is in the consciousness of doing good.

The sermon was logical
and full of thought. It was
not flowery or eloquent but
rather solid and weighty.

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Chattanooga Oct. 1907

A most excellent spirit
prevailed at our little fast
meeting at the Mission home.
With one exception all present
gave expression to their sentiments
in relation to God's great Latter
Day work."

October 07, 1907

Mon. 7

Mayor Evans delivered both lectures
in the Law school this evening.
Elementary Law was the subject
of the first; Decent of property was
treated upon in the second.

October 08, 1907

Tue. 8 ---

After the Law lectures the Frank
lin Lookout Society met for
the purpose of electing officers.
Mr. McClure was in the chair.
Dum, Moss, and Jenson
were recommended for President.
I made a short speech declining
to accept the honor, but the
society would not permit me

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Oct. 1907 Chattanooga

to withdraw from the race. On
the first ballot Mr. Dum and I
received an equal number

of votes. This necessitated an other ballot. On the second ballot I was elected by a large majority. The society cheered heartily as I took the chair.

October 09, 1907

Wed. 9 ---

Mayor Evans delivered both lectures this evening. In the lecture on elementary law he treated on the subject of reprobations. The senior lecture was devoted to the subject of decent of property.

October 10, 1907

Thur. 10 --

Mr. Thomas lectured on Equity this evening. He opened up the subject by referring to the jurisdiction of the different courts.

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Chattanooga Oc 1907

He next took up the Maxims in Equity and gave a lucid explanation of a number of them

October 11, 1907

-- Fri. 11 ----

This evening I took the examination of wills and Decent of property. I answered all the questions twenty in number.

October 12, 1907

Sat. 12

Before proceeding with the lecture this evening Mayor

Evans announced the result of the examination. Miss Ruth Evans was the only one to receive a hundred. I was fourth with a marking of 98 ¼.

October 13, 1907

Sun. 13 --

I attended church at the First Prespeterian. A devine from Memphis occupied the pulpit. His sermon was logical but lacked in

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Oct. 1907 Chattanooga

thought. The preacher is not brilliant. He is a plain intence smooth talker.

October 14, 1907

Mon. 14 ---

At the Mission office during the day.

October 15, 1907

Tue. 15 -

The regular weekly meeting of the Franklin Lookout debating Society was held to night. The program consisted of a debate of govt. ownership of R.R. The students on the affirmative made out the best case. Mr. Fair who opened for the affirmation made a neat and eloquent speech. Burlon on the negative was vigorous and at times humourous.

October 16, 1907

Wed. 16 --

A University Echo mass

meeting was held to night.
In interesting occurrence

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of the evening was brought
out when Dean Evans com -
menced his speech in favor
of subscribing for the Echo.
In introducing the Mayor
I used this language : -- "A man
traveling on a R.R. train took
a seat just back of a
lady. The woman observed
that the man did not pay
for his ride. She ventured
to inquire of the male travler
how it was he could travle
without paying. "Oh I travel
on my looks, said the
man confidently. "You
are nearly at the end of your
journey, are you not?" asked
the lady. I won't say
that the next speaker was
that man. But I will say
I have pleasure in introducing
Dean Evans, the most handsome man_{in America} [9]

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Oct. 1907 Chattanooga

The Mayor arose and said, "I
notice the men from Utah
always tell the truth."

October 18, 1907

Fri --- 18 ---

Mr. J.R. Moss and I visited
the ~~Front~~ Jackson society after
the Law class. We were cordially
received and requested to speak.
"The art of oratory was my
theme. The society cheered

heartily as I took my seat.

October 19, 1907

Sat. 19

Spent the day at the mission office.

October 20, 1907

Sun. 20.

Attended church at the First Baptist. The sermon as a whole was not good. Parts of it was brilliant and dramatic. Some very strong thoughts were exposed. But there was no logical arrangement

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Chattanooga Oct.

October 21, 1907

Mon --21--

To-day I entered upon my duties as secretary of the Southern States Mission.

October 22, 1907

---Tue 22----

I took part in the debate on women suffrage in the Franklin lookout Society I spoke last on the negative.

October 23, 1907

Wed. 23 ---

October 27, 1907

Sun. 27 -----

Remained at the house
all day reading.

November 03, 1907

Sun. Nov. 3 ---

Attended servises at
the Baptist Church at 7.30
P.M. and listened to a
lecture by Alexander
Irvine from N.Y.

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Notes

- [1] This is a red front cover with "Record" stamped inside a decorative gold circle.
- [2] This is the Title Page
- [3] This is a Table of Contents
- [4] This is page 2 of the Table of Contents
- [5] The diarist puts the month and year (and sometimes the location) at the top of every page.
- [6] This text appears to be darker than the rest of the journal.
- [7] The word "some" looks like it has been written over anothe word.
- [8] The word "Utah" is writen directly above the word "in"
- [9] the subscript written here was written under the entire last line
- [10] Red back cover.