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THE COVER:

Standing before the stately Arizona Temple is Elder Delbert Leon Stapley of the Council of the Twelve, sustained to the apostleship at the October 1950 conference. See page 90 for the accompanying biographical article.

Cover lithographed in full color by Deseret News Press.

Joseph Smith
Nauvoo, Illinois



Mr. John Wentworth
of the *Chicago Democrat*
Chicago, Illinois

THE WENTWORTH LETTER

BY PRESTON NIBLEY

ASSISTANT CHURCH HISTORIAN

Among the literary treasures which the Prophet Joseph Smith left to the world is the document known as "The Wentworth Letter." This letter was written or dictated by the Prophet in January or February 1842, and was published by him at Nauvoo, in the little Church magazine known as *The Times and Seasons*, under date of March 1, 1842.

Students of our Church history have known of the Wentworth Letter and of its importance since the time of its publication. In fact, parts of it, especially the latter part, which includes "The Articles of Faith," have been published and republished countless times. But as for the editor of *The Chicago Democrat*, John Wentworth, who called forth this important descriptive writing from the Prophet Joseph Smith, we have known little, or nothing at all, until recently, when a life of Wentworth, written by Professor Don E. Fehrenbacher of Stanford University was published.

From this book we learn that John Wentworth was born on March 5, 1815, at a place called Sandwich, New Hampshire. His parents were Paul and Lydia Cogswell Wentworth. John was the eldest of nine children born to this worthy couple.

Apparently the father, Paul Wentworth, was anxious to have his son acquire an education, and the boy was sent to New Hampton Academy at the age of thirteen. Here he was drilled in Latin and Greek and obtained the rudiments of a classical education. After three years at New Hampton, he was sent to Dartmouth College where he continued his studies, dimly aiming to someday study law and carve out a career in politics.

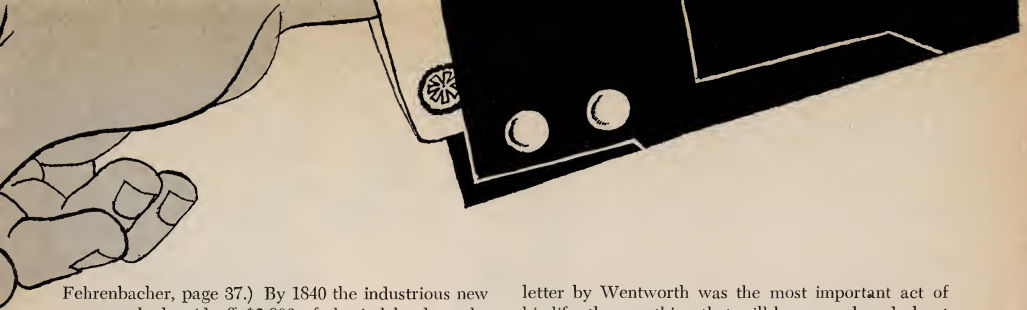
While at Dartmouth he grew to a height well above six feet (six feet six inches, it is said) and became known among the students as "Long John."

After his graduation in the spring of 1836, John returned to his home in Sandwich and talked matters over with his father, pertaining to his future activities. Between them it was decided that the young man would do well to follow the advice later expressed by Horace Greeley—"Go west young man and grow up with the country." Therefore in the fall of 1836, with bag and baggage, the tall young man from Sandwich set out for some western city, where he hoped to find fame and fortune. On October 27th, he arrived in the small but growing city of Chicago. As nearly as we can learn the city had about 4,170 population according to the census of March 4, 1837.

Meeting a friend on the street whom he had known in New Hampshire, and who made him welcome, young Wentworth decided to remain. Within a month he had secured a position with a struggling weekly newspaper known as *The Chicago Democrat*.

The owner of the paper, Horatio Hill, had gone east to raise money, and he placed Long John in charge of the weekly until he could return. The new manager went to work with a will and put in long hours trying to master his problems.

The panic of 1837 prevented Hill from raising money in the east, and when he returned to Chicago he offered to sell the paper to Wentworth. "Long John jumped at the chance to become editor and proprietor in his own right, and arrangements were completed in July 1837." (*The Chicago Giant*, by



Fehrenbacher, page 37.) By 1840 the industrious new manager had paid off \$2,800 of the indebtedness he had contracted and owned the paper outright.

From the beginning Wentworth showed that he was not only anxious to become a good newspaperman, but he still had a career in politics as his goal. The growing population of Chicago, and the northern counties of Illinois meant that more congressmen would be chosen to represent the state in Washington. Wentworth told his friends that he was ambitious to become a member of Congress.

Of the year 1842 Fehrenbacher writes: "Although he never made a formal announcement of his candidacy, Wentworth had already begun to campaign seriously for the potential new seat in Congress. He wrote letters by the score to influential Democrats and spent many weeks of the year 1842 touring the northern counties." (*Idem.*)

We do not know when or how Wentworth became acquainted with the Prophet Joseph Smith, or whether indeed he knew him personally or not; there is no mention of Joseph Smith and the Mormons in the entire volume. To John Wentworth, twenty-six years of age, it appears to have been a thing of no special significance whatever, the writing of a letter to the Mormon Prophet; only an act to accommodate a friend. But the ways of men are not the ways of God. It may yet be proved that the writing of this

CHURCH HISTORY

At the request of Mr. John Wentworth, Editor, and Proprietor of the "Chicago Democrat," I have written the following sketch of the rise, progress, persecution, and faith of the Latter-Day Saints, of which I have the honor, under God, of being the founder. Mr. Wentworth says, that he wishes to furnish Mr. Bastow, a friend of his, who is writing the history of New Hampshire, with this document. As Mr. Bastow has taken the proper steps to obtain correct information all that I shall ask at his hands, is, that he publish the account entire, ungarished, and without misrepresentation.

I was born in the town of Sharon Windsor co., Vermont, on the 23d of

December, A. D. 1805. When ten years old my parents removed to Palmyra New York, where we resided about four years, and from thence we removed to the town of Manchester.

My father was a farmer and taught me the art of husbandry. When about fourteen years of age I began to reflect upon the importance of being prepared for a future state, and upon enquiring the plan of salvation I found that there was a great clash in religious sentiment; if I went to one society they referred me to one plan, and another to another; each one pointing to his own particular creed as the summum bonum of perfection: considering that all could not be right, and that God

could not be the author of so much confusion I determined to investigate the subject more fully, believing that if God had a church it would not be split up into factions, and that if he taught one society to worship one way, and administer in one set of ordinances, he would not teach another principles which were diametrically opposed. Believing the word of God I had confidence in the declaration of James; "If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him," I retired to a secret place in a grove and began to call upon the Lord; while fervently engaged in supplication my mind was

(Continued on page 114)

letter by Wentworth was the most important act of his life, the one thing that will be remembered about him when everything else has faded into the dim past.

In publishing a copy of his "sketch" in the *Times and Seasons*, the Prophet Joseph Smith lets us know in the first paragraph that it was written at the request of John Wentworth.

"At the request of Mr. John Wentworth, Editor and Proprietor of the *Chicago Democrat*, I have written the following sketch of the rise, progress, persecution and faith of the Latter-day Saints, of which I have the honor, under God, of being the founder. Mr. Wentworth says that he wishes to furnish Mr. Bastow [should be Barstow], a friend of his who is writing a history of New Hampshire, with this document. As Mr. Bastow has taken the proper steps to obtain correct information, all that I shall ask at his hands is that he publish the account entire, ungarished, and without misrepresentation." (*Times and Seasons*, Vol. 3, p. 706.)

Diligent search on our part has failed to uncover any evidence that Mr. Barstow ever published the article in his history of New Hampshire or elsewhere. Had not the Prophet Joseph Smith published it in his little magazine, it might have been lost to the world.

For the interest of the reader, we are publishing a copy of the Wentworth Letter in full just as it appeared in *Times and Seasons*.

is in Phoenix. Their eldest child is named Delbert for his grandfather. They also have a daughter, Coralie, and twin sons, David and Michael.

Elder Stapley had many titles. Dix W. Price said he was lovingly called "Mr. MIA" by his associates who found him always thinking of and planning for the youth—the hope of Israel. "Mr. Responsibility," he was called by those of his fellow workers like Mabel P. Davis, a sister-in-law and co-worker in MIA, who says, "I have always found him honest, kind, generous, and dependable. Young people respect, admire, and honor him. His courage never falters." "Mr. Reliable," he was called by others.

We saw this young man in the strength and virility of youth; yesterday he was a baby-tender, weed-puller, garden-planter, yard-cleaner, cow-milker, land-plower, and violin-player. Today we see him a torchbearer, a lamplighter, a man of action, a man of progress, a man of peace. "And he lighted the lamps before the Lord." (Exodus 40:25.)

He is truly a man with the glow of love in his heart; a man with vigor and purpose, faith and vision.

Elder Stapley has an unusual combination of self-confidence and impressive humility. He moves with sureness into the solution of the most knotty problems yet has withal an outstanding simple dependence on heavenly powers. His humility is strength, not weakness as some might imply. His faith is a genuine dependence upon his Lord whom he loves devotedly and knows intimately. "Blessed are they" said the Lord to doubting Thomas, "that have not seen and yet have believed." (John 20:29.)

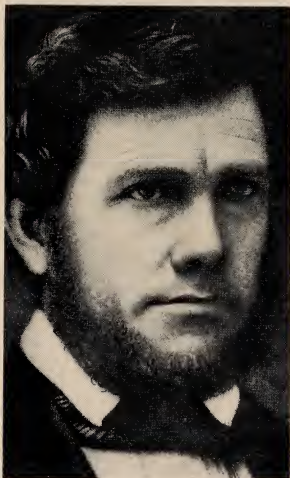
He needs not thrust his fingers in the wounds assassins bored in palms and wrists and feet and side. He knows it is his Lord. Unwavering faith in things divine, his testimony's sure. He knows that through God's prophets now come revelations pure. He follows with a loyal heart the leaders of our day; he knows as sure as Peter did the kingdom's here to stay.

We see him now in his sixties, alert, vigorous, inspiring, strong and with neither his strength diminished "nor his natural force abated." (Deut. 34:7.)

The Wentworth Letter

(Continued from page 97)

taken away from the objects with which I was surrounded, and I was enraptured in a heavenly vision and saw two glorious personages who exactly resembled each other in features, and likeness, surrounded with a brilliant light which eclipsed the sun at noon-day. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his church and kingdom. And I was expressly commanded to "go not after them," at the same time receiving a promise that the



John Wentworth, from an engraving by Thomas Doney in 1849 for the United States Magazine and Democratic Review, Vol. XXIV, no. CXXX.

fulness of the gospel should at some future time be made known unto me.

On the evening of the 21st of September, A. D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance, and brightness, burst into the room indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body; in a moment a personage stood before me surrounded with a glory

yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God sent to bring the joyful tidings, that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel, in all its fulness to be preached in power, unto all nations that a people might be prepared for the millennial reign.

I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people was made known unto me; I was also told where there was deposited some plates on which were engraven an abridgement of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God unfolding the majesty, and glory of the events that should transpire in the last days, on the morning of the 22d of September A. D. 1827, the angel of the Lord delivered the records into my hands.

These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long and not quite so thick as common tin. They were filled with engravings, in Egyptian characters and bound together in a volume, as the leaves of a book with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction and much skill in the art of engraving. With the records was found a curious instrument which the ancients called "Urim and Thummim," which consisted of two transparent stones set in the rim of

a bow fastened to a breastplate.

Through the medium of the Urim and Thummim I translated the record by the gift, and power of God.

In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the tower of Babel, at the confusion of languages to the beginning of the fifth century of the Christian era. We are informed by these records that America in ancient times has been inhabited by two distinct races of people. The first were called Jaredites and came directly from the tower of Babel. The second race came directly from the City of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Savior made his appearance upon this continent after his resurrection, that he planted the gospel here in all its fulness, and richness, and power, and blessing; that they had apostles, prophets, pastors, teachers and evangelists; the same order, the same priesthood, the same ordinances, gifts, powers, and blessing, as was enjoyed on the eastern continent, that the people were cut off in consequence of their transgressions, that the last of their prophets who existed among them was commanded to write an abridgement of their prophecies, history &c., and to hide it up in the earth, and that it should come forth and be united with the bible for the accomplishment of the purposes of God in the last days. For a more particular account I would refer to the Book of Mormon, which can be purchased at Nauvoo, or from any of our travelling elders.

As soon as the news of this discovery was made known, false reports, misrepresentation and slander flew as on the wings of the wind in every direction, the house was frequently beset by mobs, and evil designing persons, several times I was shot at, and very narrowly escaped, and every device was made

use of to get the plates away from me, but the power and blessing of God attended me, and several began to believe my testimony.

On the 6th of April, 1830 the "Church of Jesus Christ of Latter-Day Saints," was first organized in the town of Manchester, Ontario co., state of New York.¹ Some few were called and ordained by the spirit of revelation, and prophesy, and began to preach as the spirit gave them utterance, and though weak, yet were they strengthened by the power of God, and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied; devils were cast out and the sick healed by the laying on of hands. From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the states of New York, Pennsylvania, Ohio, Indiana, Illinois and Missouri; in the last named state a considerable settlement was

■
**THE TELEPHONE RINGS.
MY OFFSPRING SPRINGS**

BY ANNA M. GASSER

*She doesn't hear so well
At the alarm clock's buzz,
But let the telephone
Ring only once, she does!*

■
formed in Jackson co.; numbers joined the church and we were increasing rapidly; we made large purchases of land, our farms teemed with plenty, and peace and happiness was enjoyed in our domestic circle and throughout our neighborhood; but as we could not associate with our neighbors who were many of them of the basest of men and had fled from the face of civilized society, to the frontier country to escape the hand of justice, in their midnight revels, their sabbath breaking, horseracing, and gambling, they commenced at first ridicule, then to persecute, and finally an organized mob assembled and burned our houses, tarred, and feathered, and whipped many of our brethren and finally drove them from their habitations; who houseless, and homeless, contrary to law, justice and humanity, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie; this took place in the month of

November, and they had no other covering but the canopy of heaven, in this inclement season of the year; this proceeding was winked at by the government and although we had warrantee deeds for our land, and had violated no law we could obtain no redress.

There were many sick, who were thus inhumanly driven from their houses, and had to endure all this abuse and to seek homes where they could be found. The result was, that a great many of them being deprived of the comforts of life, and the necessary attendances, died; many children were left orphans; wives, widows; and husbands widowers.—Our farms were taken possession of by the mob, many thousands of cattle, sheep, horses, and hogs, were taken and our household goods, store goods, and printing press, and type were broken, taken, or otherwise destroyed.

Many of our brethren removed to Clay where they continued until 1836, three years; there was no violence offered but there were threatenings of violence. But in the summer of 1836, these threatenings began to assume a more serious form; from threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again assumed a fearful attitude, Jackson county was sufficient precedent, and as the authorities in that county did not interfere, they boasted that they would not in this, which on application to the authorities we found to be too true, and after much violence, privation and loss of property we were again driven from our homes.

We next settled in Caldwell, and Davies counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression, by settling in new counties, with very few inhabitants in them; but here we were not allowed to live in peace, but in 1838 we were again attacked by mobs; an exterminating order was issued by Gov. Boggs, and under the sanction of law an organized banditti ranged through the country, robbed us of our cattle, sheep, horses, hogs &c., many of our people were murdered in cold blood, the chastity of our women was violated, and we were forced to sign away our property at the point of the sword, and after enduring every indignity

that could be heaped upon us by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls, men, women, and children were driven from their own fire sides, and from lands that they had warrantee deeds of, houseless, friendless, and homeless (in the depth of winter,) to wander as exiles on the earth or to seek an asylum in a more genial clime, and among a less barbarous people.

Many sickened and died, in consequence of the cold, and hardships they had to endure; many wives were left widows, and children orphans, and destitute. It would take more time than is allotted me here to describe the injustice, the wrongs, the murders, the bloodshed, the theft, misery and woe that has been caused by the barbarous, inhuman, and lawless, proceedings of the state of Missouri.

In the situation before alluded to we arrived in the state of Illinois in 1839, where we found a hospitable people and a friendly home; a people who were willing to be governed by the principles of law and humanity. We have commenced to build a city called "Nauvoo" in Hancock co., we number from six to eight thousand here besides vast numbers in the county around and in almost every county of the state. We have a city charter granted us and a charter for a legion the troops of which now number 1500. We have also a charter for a university, for an agricultural and manufacturing society, have our own laws and administrators, and possess all the privileges that other free and enlightened citizens enjoy.

Persecution has not stopped the progress of truth, but has only added fuel to the flame, it has spread with increasing rapidity, proud of the cause which they have espoused and conscious of their innocence and of the truth of their system amidst calumny and reproach have the elders of this church gone forth, and planted the gospel in almost every state in the Union; it has penetrated our cities, it has spread over our villages, and has caused thousands of our intelligent, noble, and patriotic citizens to obey its divine mandates, and be governed by its sacred truths. It has also spread into England, Ireland, Scotland and Wales; in the year of 1839 where a few of our missionaries were sent

over five thousand joined the standard of truth; there are numbers now joining in every land.

Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, the East Indies, and other places, the standard of truth has been erected: no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished and the great Jehovah shall say the work is done.

We believe in God the Eternal Father, and in his son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these² ordinances are 1st, Faith in the Lord Jesus Christ; 2d, Repentance; 3d, Baptism by immersion for the remission of sins; 4th, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophecy, and by laying on of hands" by those who are in authority to preach the gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive church, viz: apostles, prophets, pastors, teachers, evangelists &c.

We believe in the gift of tongues, prophesy, revelation, visions, healing, interpretation of tongues &c.

We believe the bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will

be renewed and receive its paradisaic glory.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed we may say that we follow the admonition of Paul "we believe all things, we hope all things," we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praise worthy we seek after these things. Respectfully &c.

JOSEPH SMITH.

¹This is a typographical error. The Church was organized in Fayette, Seneca County.

²In order to clarify further the meaning, the words later were added to the Fourth Article of Faith; the first principles and ordinances of the gospel.

Youth Leaders

(Continued from page 111)

him. We need to learn something of his plans, his strength, and his methods of attack. This is an essential in warfare, and I remind you, we are in a battle.

In identifying our adversary and defending against him we are doing what is necessary, but this is not enough. We must take the offensive. We must make plans of our own. We must develop programs, organize our strategy, use every available resource, and be willing to give our all in the struggle.

Who is our adversary in this battle for the souls of youth?

1. Any force, group, individual, or agency who would deliberately subvert the virtue, integrity, morals, or physical, emotional, or spiritual strength of the young.

2. The actively indifferent who know there is a problem, being alert enough to see and sense it, but who do not care enough to do anything about it.

3. Those who do not know the seriousness of the problem, or who do but through futility (what can I