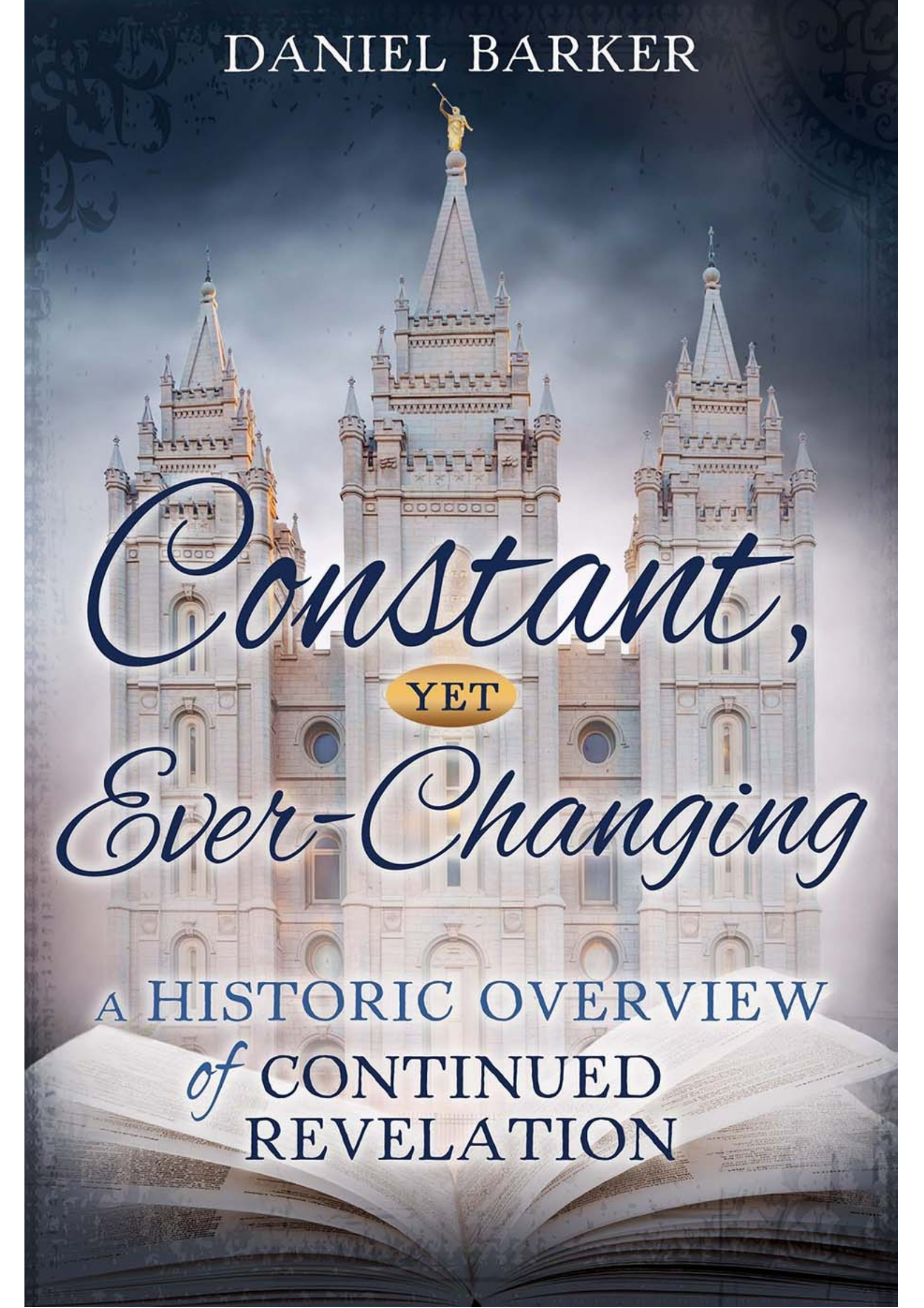


DANIEL BARKER

The background of the cover is a photograph of the Salt Lake Temple, a large, ornate, light-colored stone building with multiple spires and a central tower topped with a golden statue. In the foreground, an open book with white pages is visible, showing some text. The overall lighting is soft and slightly hazy.

Constant,
YET
Ever-Changing

A HISTORIC OVERVIEW
of CONTINUED
REVELATION

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Administering to the Sick

Similar to biblical times, men with authority in this dispensation have blessed the sick and oppressed. This is one of the signs of those who profess to belong to the Church of Christ. In the early years of the Church, there were those whose search for the gospel culminated at the waters of baptism, due in large part from witnessing a healing. Ezra Booth was one such individual. He was a Methodist minister during the Kirtland years of the Church and by circumstance happened to be in the room when Joseph Smith healed the afflicted arm of Elsa Johnson.¹ Here's another example. Joseph Smith was traveling home to Kirtland from a conference held in Orange, Ohio, with William E. McLellin when the following incident occurred. William records the scene:

I stepped off of a large log and strained my ankle very badly—thence I rode; and just as I was abo[u]t to start to bed I asked brother Joseph what he thought about my ancle's being healed. He immediately turned to me and asked me if I believed in my heart that God through his instrumentality would heal it. I answered that I believed he would. He laid his hands on it and it was healed although It was swelled much and had pained me severely.²

In the Kirtland Temple in 1836 Joseph Smith introduced the use of consecrated oil in the healing ritual to the Saints.³ We continue this today. I've had the privilege of anointing and blessing family members and friends. It was a special opportunity when I visited a friend in the hospital and prior to leaving provided a blessing. It didn't seem odd when the individual who occupied the same room with my colleague requested a blessing. Residing in Utah at the time of this incident, I assumed the individual asking for a blessing was a member of the Church. Through conversation it became apparent he was a member of another faith. I've experienced this before, mind you many years ago while serving as a missionary. It gave me an opportunity to explain to this individual the sacred nature of blessings and why we perform them in the Church. Feeling confident he understood the principle of this ordinance that he was soliciting, the anticipated blessing was provided. As trained, my partner placed consecrated oil on this man's head.

This is the way we do it today, anointing the crown of the head with oil. However, it might amaze you that this isn't the way the anointing with oil was always performed through the history of the Church.

A favorite pioneer of mine is Mosiah Hancock. Mosiah records the following in his autobiography:

When we got to Cash Cave we met father and Brother David Pettigrew going back to the bluff for us [most likely Council Bluff]. So father returned with us to the valley. While we were going down East Canyon Creek mother's foot got caught in between the box and wagon tongue and broke the toe at the upper joint; but the skin was not broken. So father anointed her foot there and administered to her and it was healed quite soon.⁴

Similar to the Joseph Smith/William E. McLellin account, Levi also administered oil to the injured body part, which indicates this practice was common for those asking for and receiving a blessing. Never in my years in the Church did anyone tell me this was typical of early anointings. I only assumed that since we placed consecrated oil on the crown of the head that this is the way it has always remained from the days of Jesus Christ and Joseph Smith. When I came across a third instance of this procedure, it confirmed to me that this was indeed a common practice in the early days of the Church

and a practice that followed the Saints to Utah.

Many pioneers understood Ephraim Hanks was richly blessed with the gift of healing—not just for the members of the Church but also for native tribes from Missouri to the Salt Lake Valley. Those tribes that understood Ephraim considered him an individual who communicated with the “Great Spirit.” During the winter of 1857, while Brother Hanks was hauling mail from Salt Lake City to Independence, Missouri, he was touched by the Spirit to visit a Sioux tribe in the area. When he entered the village, a boy was carried to him on a buffalo robe. The boy was unable to move and had failed to move for a number of months after being thrown from his horse. Ephraim asked for the boy’s clothing to be removed, after which “Elder Hanks anointed the afflicted parts with consecrated oil, which he always carried with him, and then administered to him in the name of Jesus Christ, promising that he should be made whole from that very moment. The boy immediately arose from his bed of affliction and walked out of the lodge, to the astonishment of all who saw.”⁵

We’re familiar with the current day practice of anointing the crown of the head with consecrated oil, and now we understand the pioneer practice of directly anointing injured body parts. Nevertheless, as amazing as it may seem, there was a third application for the oil. One of the websites I thoroughly enjoyed reading in the past is the Book of Abraham Project (www.boap.org). As part of this project, numerous autobiographies and journals were collected from various contemporaries of the Prophet Joseph Smith and placed in one easy-to-find location. Through this website I discovered Mosiah Hancock and immersed myself in his autobiography. Another autobiography found in this project is that of Benjamin Brown. Through Brother Brown I discovered the third method of applying consecrated oil and how he anointed an individual when called on to administer to a sick sister during the Nauvoo period of the Church: “The oil arriving, we administered some to her internally, in the name of the Lord, when she awoke without assistance.”⁶

Sarah Pea Rich, while residing at Garden Grove, Iowa, describes the process of nursing George Patten, a young man living with the Rich family, from an illness. The ritual included both the rubbing of consecrated oil on his face and head and consuming internally the oil, a teaspoon at a time.⁷

The previously mentioned situations are not obscure incidents. In fact, there’s enough evidence to suggest the anointing of injured body parts and the internal consumption of consecrated oil were common from the inception of the latter-day Church and continued until the twentieth century.

So, why don’t we practice this today? In the 1950s Church leaders openly taught that administering to the sick and anointing with consecrated oil was to be on the head only. Judging from Elder Joseph Fielding Smith’s statement, it appears there was nothing theologically wrong with ingesting consecrated oil, other than the conviction of some Church members at the time of increased healing powers if consumed. The ordinance of healing the sick is largely dependent on the faith of the individual receiving the anointing and administration and therefore is not conditional on the placement of oil on injured body parts. The bottom line is, we do what our leaders ask us to do, and due to the potential for “impropriety” of the placement of consecrated oil on body parts we refrain and anoint on the crown of the head only. The following from Joseph Fielding Smith:

“Is it proper to anoint the afflicted parts of the body?”

No. The anointing should be on the crown of the head. (It could be a matter of impropriety to anoint afflicted parts of the body.)

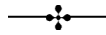
“Is it permissible to administer the oil internally?”

No. Taking the oil internally is not part of the administration. If persons who are ill wish to take oil internally, they are not forbidden, but many sicknesses will not be improved by oil in the stomach.⁸

Finally, Elder Bruce R. McConkie shares the following: “Taking consecrated oil internally, or using it for anointing or rubbing afflicted parts of the body, is not part of the ordinance of administering to the sick.”⁹

NOTES

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7. Ivan J. Barrett, *Heroic Mormon Women* (Covenant Communications, Inc.: American Fork, Utah, 2000), 27–28.
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Administrations to the Sick (Women)

The following is shared in in the Gospel Topic essays on churchofjesuschrist.org:

Joseph Smith organized the Relief Society as part of the structure of the Church, which formally defined and authorized a major aspect of women’s ministry. All this was done to prepare the Saints to participate in the ordinances of the temple, which were introduced soon after the founding of the Relief Society. At the time of his death, the revelatory vision imparted to Joseph Smith was securely in place: women and men could receive and administer sacred priesthood ordinances in holy temples, which would help prepare them to enter the presence of God one day.¹

The following are examples from Church history that point to the fact that women participated in the administration of the sick. From the journal of Julina Lambson Smith, February 14, 1886, we read: “Sister Coles came to be administered to. She has a large lump growing in her Opu [stomach or womb]. It pains her considerably. Sister Young anointed the affected part, and Jos. Albert with some of the other Elders administered to her.”²

This entry is from the journal of Patty Bartlett Sessions: “March 17, 1847. . . . Mr. Sessions and I went and laid hands on the widow Holmans step daughter. She was healed.”³

And finally, Mary Isabella Horne wrote about her daughter’s healing: “[She] was taken very ill, and her life despaired of, in fact it seemed impossible for her to get better. The mother of the Prophet, Mrs. Lucy Smith, came and blessed the child, and said she should

live. This was something new in that age, for a woman to administer to the sick.”⁴

From assisting, to anointing with consecrated oil, to serving as the mouth during an administration, women in the early history of The Church of Jesus Christ of Latter-day Saints were active participants in the healing of the sick. As early as the Nauvoo years, Joseph Smith, and continuing to John Taylor, the first three prophets of the Church shared their sentiments pertaining to women taking part in the blessing and healing of the sick. On April 28, 1842, a little more than a month after the organization of the Relief Society (March 17, 1842), Joseph Smith stated: “Respecting females administering for the healing of the sick . . . there could be no evil in it, if God gave His sanction by healing; that there could be no more sin in any female laying hands on and praying for the sick, than in wetting the face with water; it is no sin for anybody to administer that has faith, or if the sick have faith to be healed by their administrations.”⁵

I have a faint memory of waking in the morning and having one eye sealed partially closed by sleep. Because I was a little guy and not understanding why I couldn’t open my eye, of course I was panicked and ran down the hallway from my bedroom to the kitchen, calling out to my mother. In her loving, soothing way, she scooped me into her arms, took me into the bathroom, and with a warm, moist cloth gently washed my eyelashes. It wasn’t the fear of losing sight in one eye so much that I remember from this situation, but more so the gentle touch of a member of the Relief Society. This was Joseph Smith’s justification. It was the loving, soothing, caring touch of the women of the Church. Joseph Smith shared the following:

Who are better qualified to administer than our faithful and zealous sisters, whose hearts are full of faith, tenderness, sympathy, and compassion? No one. I gave a lecture on the priesthood, showing how the sisters could come in possession of the privileges, blessings, and gifts of the priesthood, and that the signs should follow them, such as healing the sick, casting out devils, etc. And that they might attain unto these blessings by virtuous life and conversation, and diligence in keeping all the commandments.⁶

Brigham Young taught at a Nauvoo General Conference in 1844, “I want a Wife that can take care of my child when I am away—who can pray—lay on hands anoint with oil and baffle the enemy.”⁷

Then again in 1869, Brigham Young, directing his comments to the mothers in Zion, said: “Why do you not live so as to rebuke disease? It is your privilege to do so without sending for the Elders. . . . It is the privilege of a mother to have faith and to administer to her child; this she can do herself, as well as sending for the Elders to have the benefit of their faith.”⁸

The propriety and the right bestowed on the Relief Society to perform this ordinance was never a question with the early prophets in this dispensation. A number of years ago, a newly converted couple joined my ward. Being new in the gospel, they were enthusiastic and soaking it all in. They read as much as they could and participated in the ward both socially and through callings, developing into strong advocates for genealogy and the temple. I remember the day when one of my children was sick. I contacted this brother and asked if he would assist me in giving my child a blessing. It wasn’t long before he appeared on our front doorstep with his wife. We visited and then commenced to perform the anointing. Just as we were preparing to anoint, this dear sister commented that women used to participate in blessings and felt that all the help in our home at the time, both priesthood and Relief Society, could muster the faith to have our child healed. I had never heard of this before. How could this be? They were new to the Church. I was a lifelong member, a seminary graduate, a returned missionary, and the current elders

quorum president of my ward. Never once had I recalled being taught that women administered to the sick. I wasn't quite sure what she was suggesting and was relieved when she stopped short of placing her hands on my child's head, but rather stood beside her husband with bowed head and folded arms.

John Taylor clarified the rights that the Relief Society held regarding administrations when he taught the following in the fall of 1880:

It is the privilege of all faithful women and lay members of the Church, who believe in Christ, to administer to all the sick or afflicted in their respective families, either by the laying on of hands, or by the anointing with oil in the name of the Lord: but they should administer in these sacred ordinances, not by virtue and authority of the priesthood, but by virtue of their faith in Christ, and the promises made to believers: and thus they should do in all their ministrations.⁹

Armed with permission from God's spokesman on earth, the sisters didn't disappoint. However, judging by what I've read through the years, the Relief Society didn't abuse this power, either. In fact, it appears that women administered to the sick, generally in the absence of the priesthood. To be honest, how often did a mother find herself alone during the early years of the Church? Trust me, it happened more than we care to admit. There were missions, Zion's Camp, death at the hands of mobs in both Missouri and Illinois, the Mormon Battalion, and the first vanguard company of the Saints to the Salt Lake Valley. It was essential for women to be bestowed with this right simply because a priesthood holder was not always present in the home.¹⁰ As an example, Betsy Jane Simons, a widow and resident of Quincy, Illinois, at the time, experienced frustration by the fact that a priesthood holder simply could not be found in her surrounding area. Faced with this dilemma, she records:

All at once as distinct as though someone had spoken to me [a voice said], "Why don't you administer to him yourself?" I was anxious for my lady friend to depart that I might administer as the spirit directed. In a few moments she left. . . . Alone I could unburden my heart and pour out my soul in earnest prayer to my Father in heaven. Kneeling by the bed on which lay my dying child, it should be an evidence to me that it was my duty to sell my home and come to the valley. . . . I administered to him and he was healed.¹¹

Louisa B. Pratt's husband, Addison, served numerous missions for the Church and was absent for extended periods of time. He was gone for almost five years to the Society Islands (1844–48).¹² Sister Pratt tells of her young daughter, who, during the Saints' sojourn in Nauvoo, was exposed to smallpox, which, shortly after this contact, developed into a fever. Worried for her daughter's health, Louisa reached out to the priesthood to provide the healing administration. Try as she might, Louisa failed to succeed in convincing the "frightened elders" to administer to her sick daughter. Louisa Pratt records what happened next: "The devil shall not have power thus to afflict me. I then laid hands on my child and rebuked the fever. . . . In a few days the fever was gone."¹³

In conjunction with blessings of healings, women also provided blessings of comfort to each other. Many incidents have been revealed in the journals of women blessing women. Again, Patty Bartlett Sessions provides us with one such occasion:

Fair weather. We expect to start tomorrow for the mountains. I called to Sarah Anns this evening with E. R. Snow. Sisters Whitney and Kimball came in. We had a good time. Things were given to us that we were not to tell of but to ponder them in our hearts and profit thereby. Before we went down there E. Beaman, Eliza or Emily Partridge, Zina Jacobs came here laid their hands on my head blessed me and so did E. R. Snow. Thank the Lord.¹⁴

It wasn't until the 1920s when the practice of women giving blessings of healing and comfort began to fade. In the recent Gospel Topics essays published by the Church, we learn, "Women's participation in healing blessings gradually declined in the early 20th century as Church leaders taught that it was preferable to follow the New Testament directive to 'call for the elders.' By 1926, Church President Heber J. Grant affirmed that the First Presidency 'do not encourage calling in the sisters to administer to the sick, as the scriptures tell us to call in the Elders, who hold the priesthood of God and have the power and authority to administer to the sick in the name of Jesus Christ.'"¹⁵

After 1946, the practice ceased entirely when Elder Joseph Fielding Smith issued the following statement in a letter to the Relief Societies of the church: "While the authorities of the Church have ruled that it is permissible, under certain conditions and with the approval of the priesthood, for sisters to wash and anoint other sisters, yet they feel that it is far better to follow the plan the Lord has given us and send for the Elders of the Church to come and minister to the sick and afflicted."¹⁶

Currently, the Church Handbook explains, "Only worthy Melchizedek Priesthood holders may administer to the sick or afflicted."¹⁷

NOTES

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4. Anonymous, "A Representative Woman: Mary Isabella Horne," *Woman's Exponent* 11 (June 15, 1882), 9.
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8. Brigham Young, Sermon, November 14, 1869, *Journal of Discourses*, 13:155.
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16. *Ibid.*
17. *General Handbook: Serving in The Church of Jesus Christ of Latter-day Saints*, 18.13.1.

For additional information see "Joseph Smith's Teachings about Priesthood, Temple, and Women," Gospel Topics Essay, ChurchofJesusChrist.org.



Adoption, The Law of

William Clayton reports the following excerpt from a discourse given by Joseph Smith in April 1844:

As a last extremity like a nail in a sure place—he says “else what shall they do who are bap for the dead &c” We have come to the last dispensation & must have all the [that] God has to give—all the baptism. H. G. [Holy Ghost] &c—If the dead rise not why are you baptised for them if they are to lay in the grave forever—plan devised around the eternal throne of God—established by Paul. brought to light by Joseph—and the man that will lift his voice against it is a heard harted retch unfit to preach the gospel. has a figure—the Habeas Corpus the L. D. S [Latter Day Saints] know what H. C [Habeas Corpus] means—have reason—have laid down an eternal fiat law of adoption into the k of G. [kingdom of God] I have shewed that many good have died without this privilege.¹

The law of adoption was practiced in The Church of Jesus Christ of Latter-day Saints from 1846 to 1894. Some may not be familiar with this doctrine now, but at the time of its popularity, during the little time remaining in Nauvoo, spilling over into Winter Quarters, and finally, somewhat in the Salt Lake Valley, many men and women were adopted to leading authorities in the Church. If the pioneer Saints had the understanding of temple ordinances and work for the dead that it did commencing with Wilford Woodruff and the St. George temple in 1877, this principle may never have existed. However, as mentioned in the preface of this book, the Church has always evolved as additional revelation is provided, particularly the doctrines taught in relation to the temple. Changes have been made, leading to the extinction or modification of previous practices, such as the law of adoption. Brigham Young stated, “Joseph in his life time did not receive every thing connected with the doctrine of redemption, but he has left the key with those who understand how to obtain and teach to this great people all that is necessary for their salvation and exaltation in the celestial kingdom of our God.”²

The reasoning behind it begins with Joseph Smith and his understanding of a welding link from father to son.³ Carl J. Cranney states:

Under Brigham’s leadership, Saints begin sealing couples to priesthood leaders—called adoption. . . . The reason for sealing couples to priesthood leaders was ostensibly to connect families to the priesthood. Because many of the Saints did not have extended family in the church (almost everybody was a first-generation convert), they needed to be sealed to those who had the ‘right’ of the priesthood, based on their then-current understanding of Doctrine and Covenants 86:8–10, which speaks of ‘lawful heirs’ whose priesthood comes from their “lineage” and which priesthood “must needs remain through you and your lineage.”⁴

The concern was real for many of the first generation converts and the understanding that “they would be left without priesthood connection to the family of God.”⁵ These adoptions were solidified in the Nauvoo Temple. However, once the Saints were pushed from Nauvoo, this practice continued. Without a temple, men and women were “welcomed” into leaders’ families with the understanding that when a temple was constructed in Utah, the adoption would be solidified.

It's fascinating that Winter Quarters was laid out based on family or "tribal" order. Those adopted to Brigham Young lived in the center of Winter Quarters. Willard Richards' families settled on the east, and the southern blocks of town were occupied by Heber C. Kimball and the families adopted to him. Winter Quarters was structured this way to promote unity. However, as ironic as it might seem, this configuration of the town was one of the first flaws discovered with this practice. Some Saints would brag to others about the family they were adopted into, leading to hard feelings. The arrogance of some Saints caused Brigham Young not to push the principle in the Salt Lake Valley, even though the practice continued.⁶

Another factor causing the principle to die a slow death was that the General Authority had to be present in the temple for the adoption ceremony. Not all General Authorities could be present, depending on missions or other Church assignments.⁷ The biggest reason the practice ended was Elder Wilford Woodruff's revelation of the Founding Fathers of this country and their push to have him complete their work. From 1877 to 1894, both as an Apostle and also as President of the church, Wilford pressed to have members research their families, submit their names, and do their temple work, culminating with the sealing ceremony where they could be tied to "their" family, rather than adopted to the family of a General Authority. In 1894, President Woodruff officially ended the practice of adoption.⁸ President Woodruff, addressing the temple presidents serving at the time in the Church (President Lorenzo Snow of the Salt Lake Temple, President M. W. Merrill of the Logan Temple, President J. D. T. McAllister of the Manti Temple, and President D. H. Cannon of the St. George Temple), stated that they as temple presidents had, up to this point in time, operated according to the knowledge that they had been given. However, Wilford Woodruff went on to state that there was more than what was currently understood at the time in "turn[ing] the hearts of the fathers to the children, and the children to their fathers" (Malachi 4:5–6). The prophet made it clear that there was additional revelation they were not acting on. President Woodruff was clear when he stated the prophets before him were not comfortable with the principle of adopting members of the Church to General Authorities. He continued that Brigham Young received revelation, and based on this revelation changes were made in the St. George Temple, that revelation has continued which would bring about new changes as far as the sealing ordinance of children to their fathers.

When praying on the subject, the Spirit whispered to Wilford Woodruff, "Have you not a father who begot you?"

"Yes, I have."

"Then why not honor him? Why not be adopted to him?"

"Yes," said I, "that is right."

President Woodruff then instructed that when a man receives his endowment he should be sealed to his father and not to another man outside his lineage. He then finalized what he taught by stating, "This is the will of God to his people."⁹

NOTES

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5. Jennifer Ann Mackley, *Wilford Woodruff's Witness of the Development of Temple Doctrine* (Seattle, WA: High Desert Publishing, 2014), 33.
6. Harley, William G., ed., *History of the Saints* (American Fork, Utah: Covenant Communications, 2012), 64.
7. Harley, William G., ed., *History of the Saints*, 64.
8. Ibid.
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For additional exceptional information on this topic read, Carl J. Cranney, “Led Just Right,” *The Theological Development of Vertical Latter-day Saint Sealings through 1894*, *Mormon Historical Studies*, Spring 2019, 77–110.



Alphabet

As incredible as it may seem, for a period of time the Church trialed the use of a new alphabet, different from the standard English alphabet in use today. Why the change? Maybe you have perplexed over the confused look on your child’s face as you have tried to explain the different sounds one letter in the alphabet is capable of creating. Brigham Young also had the same issues with the English language. On one occasion he instructed:

Brother Spencer has used language quite beyond your reach. Well, I have the foundation, and he can make the building. When he commences the building, I have asked the Board of Regents to cast out from their system of education, the present orthography and written form of our language, that when my children are taught the graphic sign for A, it may always represent that individual sound only. But as it now is, the child is perplexed that the sign A should have one sound in *mate*, a second sound in *father*, a third sound in *fall*, and a fourth sound in *man*, and a fifth sound in *many*, and, in other combinations, sounding different from these, while, in others, A is not sounded at all. I say, let it have one sound all the time. And when P is introduced into a word, let it not be silent as in *Phthisic*, or sound like F in *Physic*, and let two not be placed instead of one in apple.¹

President Young realized there was a solution. Having attended Pittman shorthand classes in Nauvoo, as taught by British immigrant George Watt, Young realized that this could be the solution.² Brigham Young once stated: “We will continue to improve the whole science of truth; for that is our business; our religion circumscribes all things, and we should be prepared to take hold of whatever will be a benefit and blessing to us.”³

On February 21, 1850, the University of Deseret was incorporated.⁴ On March 20, 1850, the Board of Regents that was created at the time of the formation of the University of Deseret met in the home of Parley P. Pratt when a discussion ensued on altering the current English alphabet so “that spelling and Pronunciation should be the same.”⁵ The January 19, 1854, edition of the *Deseret News* reported:

The Board of Regents, in company with the Governor and heads of departments, have adopted a new Alphabet, consisting of 38 characters. The Board have had frequent sittings this winter, with the sanguine hope of simplifying the English language, and especially its orthography. After many fruitless attempts to render the common alphabet of the day subservient

to their purpose, they found it expedient to invent an entirely new and original set of characters.

These characters are much more simple in their structure than the usual alphabetical characters; every superfluous mark supposable, is wholly excluded from them. The written and printed hand are substantially merged in one.

We may derive a hint of the advantage to orthography, from spelling the word *eight*, which in the new alphabet only requires two letters instead of five to spell it, viz: AT. There will be a great saving of time and paper by the use of the new characters; and but a very small part of the time and expense will be requisite in obtaining a knowledge of the language.

The orthography will be so abridged that an ordinary writer can probably write one hundred words a minute with ease, and consequently report the speech of a common speaker without much difficulty.

As soon as this alphabet can be set in type, it will probably be furnished to the schools of the Territory for their use and benefit; not however with a view to immediately supersede the use of the common alphabet—which though it does not make the comers thereunto perfect, still it is a vehicle that has become venerable for age and much hard service.

In the new alphabet every letter has a fixed and unalterable sound; and every word is spelt with reference to given sounds. By this means, strangers can not only acquire a knowledge of our language much more readily, but a practised reporter can also report a strange tongue so that the strange language when spoken can be legible by one conversant with the tongue.⁶

The symbols of the new alphabet appeared on gold coins minted in the Salt Lake Valley in 1860. The symbols from the new alphabet spelled out “Holiness to the Lord.” This was soon followed by the same symbols on paper money, store front signs, and believe it or not, tombstones. By 1869, readers were published (the *Deseret First Book* and the *Deseret Second Book*), designed to educate all people of readable age the new language. Other books printed using the Deseret Alphabet included portions of the Book of Mormon and *A Christmas Carol*.⁷

So why don't we use the Deseret alphabet today? For whatever reason, not all educators in Utah Territory taught the new system. With time interest was lost and by 1870 the idea failed.⁸

NOTES

1. In *Journal of Discourses*, 26 vols. (London: Latter-day Saints' Book Depot, 1854–86), 1:70.
2. See Willard Richards, “Conference Minutes,” *Times and Seasons*, April 15, 1845, 871; See Larry Ray Wintersteen, “A History of the Deseret Alphabet” (master’s thesis, Brigham Young University, 1970), 17.
3. Bishops’ Meetings 1871–79, July 26, 1877, as quoted in Leonard J. Arrington, *Brigham Young: American Moses* (New York: Alfred A. Knopf, 1985), 397.
4. William E. Berrett and Alma P. Burton, *Readings in L.D.S. Church History* (Salt Lake City: Deseret Book, 1967), 2:452.
5. Minutes of the Board of Regents of the Deseret University, March 20, 1850, Utah Territorial Collection, Church Archives, as quoted in Kenneth Reid Beesley, “The Deseret Alphabet: Can Orthographical Reform for English Succeed?” (paper written for Brigham Young University honors program, 1975), 2–3; see also *Diary of Samuel W. Richards*, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, UT, 91.
6. “The New Alphabet,” *Deseret News*, January 19, 1854.
7. Lawrence R. Flake, *Prophets and Apostles of the Last Dispensation* (Provo, Utah: Religious Study Center, Brigham Young University, 2001), 372–73; Kathryn Jenkins Gordon, *Colorful Characters in Mormon History* (American Fork, Utah: Covenant Communications Inc., 2015), 137–138.; byui.edu/special-collections/deseret-alphabet
8. rsc.byu.edu/vol-7-no-3-2006/deseret-alphabet-experiment#_edn2

For additional information, see rsc.byu.edu/vol-7-no-3-2006/deseret-alphabet-

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