

HEBER SIMEON ALLEN

His Life and Works

Compiled and Edited
by

C. Frank Steele

"There's a divinity that shapes our ends,
Rough-hew them how we will."- Shakespeare

FOREWORD

Heber Simeon Allen, churchman, merchant and agriculturist, witnessed much of the early development of the West and made an enduring contribution to that development. He came of pioneer stock and was a pioneer in his own right. He felt the pulse of an age of expansion, an age that sent men into high adventure in the Winning of the West.

He was born in Utah, was educated in its schools and colleges, but went far beyond its fertile valleys into lands where history was being written in the Mormon pioneer tradition. It was an age of expansion. Settlers were pouring into the great Northwest but ahead of the immigrant trains and prairie schooners came the steel and Heber Simeon Allen played a part, though a young man, in building railroads and founding communities.

This new land was astir and it gripped the imagination of this young man from Hyrum, Utah. With his father he went north into Montana Territory in the early days of railway construction; he saw the first train roll into Spokane, future metropolis of Washington's Inland Empire; he helped to build the main lines of the Canadian Pacific Railway and was in the Alberta country ahead of Charles Ora Card and his original company of Mormon pioneers who arrived on Lee's Creek in the summer of 1887.

He cast his lot among these sturdy pioneer settlers from Utah, shared their experiences on the Canadian frontier, carved out his future with faith and resoluton and rose to a place of prominence among his people. He was a practical man, he faced realities. He lived to a purpose becoming a leader of men.

Successful in business, his advice was sought by men of affairs. His approach was direct and while he weighed problems seriously he possessed a delightful sense of humor. He was respected for his uprightness, sound judgment and integrity. He was a man of dignity and culture, reserved and conservative in his tastes yet friendly.

It was perhaps in his long ministry in his Church that Heber Simeon Allen found his greatest comfort. It was his refuge in many a storm. He became dean of stake presidents in the Church of Jesus Christ of Latter Day Saints enjoying the confidence of his associates in its councils and the love of his people. He lived a long and full life and holds an honored place among the outstanding leaders of Mormon colonization in Canada.

The material going into this work, published to his memory, is drawn largely from the journal kept by President Allen himself, written by him during the earlier period of his busy life and brought together before his death. That which has been added by the compiler covers the later years of his life. The entries made in his valuable journal have been preserved as he wrote them. Little editing has been necessary. It is his story embracing a life lived in an era when western foundations were being laid. It reflects the spirit of that era.

This has been a richly rewarding task to one who came under the influence of Heber Simeon Allen and found it good.

C.F.S.

CHAPTER I

I was born at Hyrum, Utah, December 26, 1864, the eldest child of Simeon Franklin and Boletta Maria Johnson Allen. It was on April 3, in the year 1839 according to the most accurate records we have, that my father was born, the second son of Ira Allen, a native of Connecticut, and Clista Bass. Mother came from Norway, born there on December 19, 1844, the daughter of Hans and Ingamore Johnson. She was only nine when she came to America.

The night of December 26, 1864, the day after Christmas, was misty with sleet and snow and a wind was blowing across the valley. As conveyances were very scarce in those pioneer days in Utah, father, who had been to the canyon for a load of willows with which to build a fence, had to use the loaded vehicle to bring the neighborhood midwife as the situation at home had become urgent.

She willingly climbed on top of the load and father and the nurse were soon on their way to the Allen home--a small, log house with a dirt roof. It was there I was born.

My parents were among the early settlers of Hyrum, Cache County, Utah, they having come overland to the West as pioneers. As I have mentioned mother was only nine when she came to America with her parents, who had embraced, in their native Norway, the Gospel as preached by the early missionaries of the Church of Jesus Christ of Latter Day Saints.

When old enough to care for myself, I attended school in a private dwelling house owned by the teacher, Elizabeth Osborne. The furnishings and equipment in the school were of the crudest nature and the discipline was maintained by a currant switch. Later, when public schools were established in the Territory, I attended classes taught by another early teacher, I. C. Thoreson. While attending school I was particularly interested in grammar and arithmetic and always took these two textbooks home with me to study.

Cradling Wheat

As soon as I was large enough to work I helped my father on his farm of 25 acres. Among my earliest recollections of that period on the old farm was seeing my father cut wheat with an old-fashioned cradle, rake it into bundles with a homemade rake and then bind it by hand. At this time the grain was hauled to a smooth threshing floor on the lot at home and there trampled out by horses or oxen. The straw was separated with a fork. The chaff and grain were then thrown into the center of the threshing floor and the grain was separated by a very primitive but by no means inefficient means--"the wind".

I remember that one year as a means of encouraging my brother and me to haul the grain expeditiously, my father promised each boy a forty cent pocket knife when the threshing was finished. This seemed a small fortune to us boys, and we went to work to win the prize. Father was as good as his word, in fact, more so, for one of us got a sixty cent knife and the other a dollar one. He was unable to buy forty cent knives, you see.

One day when I took the dinner to my father in the field, which was about a mile from home, I noticed a hired man harrowing a field. How I wanted to drive those horses myself! He gave me the lines and I watched horses to keep them to the line but, unfortunately for me, I forgot the harrow, with the result that I soon found myself under it.

The hired man cried: "Whoa!" and lifted the harrow off my body. And there and then I learned one of my earliest lessons in life, that a man--or a child--has to watch more than one thing at a time. That incident with the harrow taught me caution: To look and listen.

Those were interesting years. I saw the women of the settlement shear the sheep and my own mother take the wool, wash it, card it into batts, form the batts into rolls, spin the rolls into yarn on an old-fashioned spinning wheel, weave the yarn into cloth on a homemade loom and make the cloth into clothing. And after fifty-five years I can still feel the irritation caused by weating that homemade cloth, or linsey as it was called, next to the body.

Christmas Custom

When we were children our parents were opposed to the old custom of hanging up our stockings at Christmas time. They preferred that we set a plate on the table to receive what presents were to be given us.

One Christmas, when I was about twelve or thirteen years of age, father put a Book of Mormon on my plate. He wrote on the fly leaf of the book: "Read and remember. And be kind to all people." It was, I think, the first book I ever owned except my school books and I prized it greatly.

Years later, I brought that Book of Mormon to Canada with me and it was there a lady from Eastern Canada, visiting in Cardston, where I had settled, wanted a copy of the book. Since none was available in town I gave her my treasured copy. I was sorry afterwards that I did not tell the lady I would have a copy of the book sent to her from Salt Lake City and retain the one to which such a sentiment was attached. But she was so anxious to take the book with her that I gave it to her. I hope she read it.

My First Testimony

Soon after receiving the Book of Mormon from my father I read it carefully. I knew very little of its contents before reading this sacred record but when I read to the words of Moroni and his promise as contained in Moroni: 10:4-5 I received a strong testimony of the truthfulness of the book and the inspiration of it. My whole being was thrilled with a heavenly influence. I also received a testimony of the Divine mission of the prophet Joseph Smith and this fervent testimony I bore to my mother, who was in the room with me when I read this chapter in the record. This testimony is as bright today as it was at the time I received it in my mother's living room.

When I was about fifteen years of age I accompanied my father to Green Canyon (or Dry Canyon), southeast of Hyrum, to get logs. We each took a team and wagon and after loading our wagons we started for the mill at Paradise to have the logs sawed into lumber. Part way down the canyon was a cut five or six feet deep through which the road ran.

The brake on my wagon was fitted with a pole five or six feet high for a brake lever. It was operated with a rope, one end of which was attached to the front of the wagon, then passed back and around the pole brake lever and brought up to the seat over the logs and the front of the wagon, giving double purchase. Father was in the lead going down this sunken road and I was about a hundred feet behind him.

I was compelled to pull on the brake rope with nearly my full strength when suddenly the rope slipped over the top of the brake lever and away went the team, wagon and boy rattling over the stony road. It made a dreadful noise. Father hearing it stopped his outfit. Old Charley, a bay, and old Jack, a yellow colored horse, had no breaching on their harness, having only the hames, back and belly bands, so that it was difficult for the team to hold the wagon.

However, they braced themselves stoutly. It was not easy for me to remain on the logs as I had nothing to hold to since the rope came over the brake pole, so I bounced away on the logs as the wagon bounced merrily over the rough road while the horses were exerting all their strength to keep from jamming into the wagon ahead.

When within a few feet of the load I was thrown just ahead of the front wheels of my wagon, face against the bank and my legs just in front of the wheels. I was thus powerless to help myself. Had the wagon gone two feet farther the load of green logs would have run over my legs, crushing them no doubt, and possibly causing me to lose them or making a cripple of me for life. I felt like embracing faithful old Charley and Jack and thanked a kind Providence for this remarkable deliverance.

CHAPTER II

At this time my father was engaged in railway construction work. New lines were being built as the country was opened up to settlement. The West was surging with enterprise and the spirit to venture alive on the new frontiers of civilization.

In 1880 father and mother were connected with a construction project in Ryan's Canyon near what is now the city of Dillon, Montana. In my seventeenth year, 1882, I was employed in my father's construction camp on the route of the Northern Pacific Railway. The Cramer Station in Hellgate Canyon, at which point we worked that year, was merely a stage station some 28 miles east of Missoula, Montana, now the home of the state university.

From four to six horses were used on the stage coaches at that time and the horses were changed at the various stations along the route, which were ten, fifteen and sometimes twenty miles apart. Teams were kept well shod, the shoes being changed at times when they were only partly worn. Many of these partially worn horseshoes were at the station and our camp was allowed to take all we wanted. My father offered the boys of the camp a small sum for each shoe they would nail on our horses when needed--about ten cents a shoe, as I remember it. We were glad to get a little extra money and most of us in camp learned how to shoe horses.

Father bought a pair of young and spirited mules at Missoula and I was allowed to drive them. We used both slip and tongue scrapers building the grade and, of course, the teamsters had to walk all day. The mules were put on a tongue scraper which was too much of a load for them and I was too young and inexperienced to use good judgment in loading the scraper.

After a few weeks my mules were plainly jaded from the strain and would become exhausted before the noon hour and again before quitting time at night. At night the camp foreman would give a certain call and at the signal the mules would begin to bray as if to say: "Thank you, we're very tired and ready to quit."

The boys then had some fun at my expense. They would make a call similar to that of the foreman, sometimes half an hour before quitting time. Of course, the mules would bray and bray again and I had no little trouble to get them to move along at all. The foreman called a halt soon as these pleas from my mules interfered with the job.

One day I shall always remember. The mules seemed exhausted so I unhitched them before quitting time and thought it was a good time to break one of them to ride. I jumped on her back but found myself sprawled under her hind legs in the flash of an eye lid. She had humped her back, given a quick turn and jumped-- results as stated. Moral: Never try to ride a tired mule.

While we were in Missoula buying supplies and equipment, father also looked around for some good horses for his outfit. I remember the cunning salesmanship of a Mr. Hammond of Eddy Hammond and Company from whom we bought supplies. He was showing us a large, fine-looking horse, and while doing so walked around with his arm in father's. Father decided to buy the horse but insisted on hitching it to a wagon before completing the deal to see if it would pull and work. Well, it would not straighten a tug, so father, of course, would not buy it. I was impressed to note that father would not buy on looks alone.

While in Eddy Hammond and Company's store in Missoula an incident occurred that made a deep impression upon my mind. I presume all boys have their ideals. In the dry goods department I saw a man of very striking features. He had beautiful features. He had beautiful, wavy hair, a fine complexion and was dressed in a smartly cut, blue suit and white vest. He was one of the handsomest men I had ever seen and quite won my admiration.

He was serving a lady customer at the store and when finished my companion said to him:

"You must be the ladies' man." He replied:

"Yes, I am the ladies' man."

That night with other boys of the camp I "took in" the town, as we used to say on the railroad. To my astonishment and disgust I saw in a saloon and half drunk,

my ideal, with hair disheveled and behaving in a most unmanly way. Later on, he climbed into a hack with several negro women of seemingly lewd character, and another man, and drove away. My "idol" was rudely shattered.

Thus I learned another lesson in life. I have wished many times since my experience in Missoula that all young men and women could see men as they really are and not as they appear to be. Later in my life in associating with men in railway construction camps and elsewhere, I learned that too many men look upon women with evil eyes and when they "would their blackest sins commit they come with most heavenly seeming."

In the fall while driving the teams back to Utah for the winter some members of the camp had a peculiar experience which I here relate. Father and his sister, my aunt, who had been cooking for the construction gang, had come home on the train and the others were traveling with the teams and wagons. My aunt had bought a horse and wagon from a white settler and his Indian wife. Enroute home most of the men were seized with terrible itching. As soon as we would stop they would run their backs on the wagon wheels for relief. They were almost frantic.

Well, when we arrived home my aunt came over to our house in great alarm and asked mother if she had noticed anything wrong with us. She replied: "No." Then my aunt said the men were literally alive with body lice, and were having a regular "clean up" campaign by boiling all their clothing. Fortunately, we had escaped contamination caused by that "Indian wagon" my aunt had bought in Montana.

This "wagon incident" recalls an experience in my early life, one of quite another nature. It concerned a little wagon or cart I obtained. That was in 1872, as I remember it. The wheels of the wagon were sawed from a log about ten inches in diameter. It was a sturdy little toy and I took pride in giving my younger brothers and sisters rides in it. I had a little streak of boyish mischief in me I suppose and tipped one of my brothers off the cart one day and made him cry. My mother reprimanded me rather sharply for my prank and I thereupon sold the cart on impulse, for a sum far below its value, to my mother's brother, Henry, a boy about my own age. When I cooled off, I would have given all my worldly goods to have my cart back but this was impossible. It was not for sale for it was the best cart in town.

When I saw my uncle hauling wood, hay and other things on that cart, I was filled with sore remorse. Now, after more than fifty years, I can distinctly recall the regret I felt for that foolish trade and it taught me never to part with property lightly or make a move hastily that I might afterwards regret and suffer a needless loss.

A similar incident occurred in the family some time later which taught the lesson that caution should be used in disposing of property or making trades. Father had a fine bay mare to which we boys became deeply attached. However, no one seemed to be able to get her to go when trying to ride her. In fact, she was balky to ride. Father traded her to Levi Curtis, a stockman in our community, for one of the ugliest, raw-boned horses in town.. Mr. Curtis said if our horse would not go when he rode her he would give her the "steel." Our envy was great when afterwards we saw him riding our beautiful mare wherever he wished.

Our family, it seems, was poor at horsemanship and it would seem to be a mistake for parents to trade pets that mean so much to their children as did that mare of our childhood days in Utah.

CHAPTER III

Early in 1883 Heber Allen headed north into Canada where his father was a contractor on the trans-continental Canadian Pacific Railway, which at the time was pushing its steel across the prairies toward the Rockies. This period in his life he covers in his Journal as he does the events that subsequently shaped his career in that northern land. That region soon was to become a gathering place for the Latter Day Saints under the leadership of Charles Ora Card, at the time president of the Cache Stake of Zion, most northerly stake in the church. He writes:

In 1883 when the Canadian Pacific Railway was building through Western Canada the terminus, or end of steel, was at a point sixteen miles west of Medicine Hat, southeastern Alberta. The journey from Medicine Hat was to what is now the city of Calgary was about 180 miles. During construction of the line we had to drink water from stagnant lakes which were often filled with bugs.

On two occasions the cook, Taylor Nielson, persuaded me to drink tea saying it was much less harmful than the stagnant water. These, with one other occasion when my grandfather Johnson gave me a cup of coffee after riding for pleasure with him in a sleigh one cold winter day a few years before, are the only times I have taken tea or coffee contrary to my father's wishes. He was very indignant when he learned my grandfather had induced me to drink coffee.

On my trip to Canada as a young man I observed that many seemingly good boys in camp soon fell into the habit of profanity. One of these youths from Mendon, Cache county, I shall always remember. When I first met him he seemed to be a regular "mother's boy", clean and sweet. Within a month he impressed me as the most profane man in our neighbor's camp and I marvelled at the change in his behaviour in so short a time. It has always been repulsive to me to hear a person profane, unfortunately a very general habit, even in our Latter Day Saint communities despite the counsel of our leaders.

The Word of Wisdom

Referring to habits, I have always been a staunch advocate of the observance of the Word of Wisdom. I remember that a few years before I went to Canada on the construction camp--it was in my early teens-- I had been asked to give a select reading in the Mutual Improvement Association. At that time we had few if any books from which to get this type of readings so I asked my father what to read. He told me to read the "Word of Wisdom: from the Doctrine and Covenants, Section 89, which I did. It made a deep impression on my young mind and I resolved to try to live to be a hundred years of age by observing it. In this year, 1932, in my 68th year, I have been troubled on numerous occasions with rheumatism, which developed in 1917. I fear therefore I shall have to find some means of avoiding this troublesome ailment if I am to reach the century mark in my life.

(President Allen's Journal at this point covers entries dealing with experiences in the Cardston country. He became a cowboy on the famous Cochrane Ranch one of the big early day cattle outfits established by a noted eastern Canadian, Senator Cochrane, whose son William (Billy) Cochrane managed the ranch when the Mormon settlers came into the Lee's creek region in 1887.)

The sport we had fishing in Canada on the Cochrane Ranch in 1883 will always be remembered. Senator Cochrane had shipped to the Ranch in the fall of 1882 about 2000 head of good Ontario cattle. The winter of 1882 was a hard one, and the cattle, being unaccustomed to the country or to rustling on the open range, wandered along the creek and died by the hundreds, so that in the spring of 1883 only about 500 head were rounded up and counted. These were soon moved to a new ranch on the Belly River near what is now Cardston in the mild Chinook wind belt of Southwestern Alberta.

There were many dead cattle along the bank and in the small creek that flowed near the ranch headquarters. The water being so polluted we could not safely use it, we carried supplies from a nearby spring for camp use.

However, the fishing was good. We could catch fish as fast as we could throw in a line, beautiful, fat trout eight to twelve inches long. It was easy to catch fifty or more in an hour or less. We caught so many, in fact, that we could not use them fast enough so had to stop fishing until our supply was used on the table or dried over the camp fire. The fish were in no way affected by the polluted water.

While working at the Cochrane Ranch the men on the outfit took turns "night herding" the horses. The mosquitoes were so bad they all but drove the poor animals to distraction. We built smudge fires, the horses standing in the smoke to escape the pests. Smudges were built of buffalo chips, plentiful on the prairie in those early days but now gone with other vestiges of the old West when the buffalo in millions ranged through the Blackfoot country. At that time the buffalo had all but disappeared from the western scene.

On the Farm

I spent the years 1884 and 1885 in Utah farming with my father. One season father rented some land, seeding 100 acres to wheat. The Allens were Wheat Kings in our little town that year for we raised about 2700 bushels. Father owned only twenty-five acres of land out of his original homestead due to the colonization policy of President Brigham Young, who induced the brethren to divide up their land so that all could get some of it for the establishment of homes of their own-- good Mormon counsel.

CHAPTER IV

Heber Simeon Allen was a man of education. He was a student, a reader of good books and delighted to mingle with people of refined tastes. His schooling, though limited, was sound and being obtained through sacrifice and hard work on the part of himself and his family it was the more appreciated. Interwoven in his Journal, covering this period, are entries telling of those happy days at that pioneer school, the Brigham Young College at Logan, Utah, a seat of higher education and social fellowship. He writes:

During the winter months from 1881 to 1886, I attended school. The family finances were too slender to permit attendance the full school year so we did the next best. I enrolled at the Brigham Young College at Logan, where classes were held first in the old Lindquist Hall in the northeastern part of the town, later in the Cache Stake Tabernacle on the basement floor and finally in the new Brigham Young College building continuously until the grand old school was closed.

Our funds being meagre I had to get through school on the least possible amount of money. This required careful planning. One or two winters I lodge at a boarding house for students operated by the college and was allowed to furnish food including vegetables from the farm to pay for my board. I drove to Logan from my home at Hyrum on Sunday evenings or Monday mornings in a lumber wagon and returned home on Friday evenings in the same manner.

Several winters a number of students co-operated in renting rooms or a house and we boarded ourselves, buying some articles of food but bringing most of it, such as bread, potatoes, flour, molasses, meat and the like, from our homes. I remember one student brought along several gallons of homemade molasses. The can developed a leak and we had a "sweet mess" to say the least, in our house for a time.

During one of two winters at the college my aunt cooked for us. We rented a house and some of her children attended classes at the college. All furnished a share of the food. Another winter Sister Charles Sorenson did the cooking for the group and later two girls took over these duties, the boys in residence, four or five in all, supplying the food.

I remember that one winter two of the college girls and four or five boys were billeted in a house about three blocks south on Main street--the Lundquist home. The dear old lady who resided there sometimes thought we were a noisy bunch, I am sure. Actually, the students were not unduly noisy and they were good students. Education was not to be had without effort or cheaply and we made the most of our opportunities.

I shall not forget the first winter at the B.Y. College. It was held in the old Lindquist Hall with Miss Ida Cook as principal, assisted by James G. Stewart. Another winter William H. Smart was added to the staff and it was he who discussed with me my aims in life. He said he felt there was a bright future for me in the teaching profession.

(H. A. Allen did not become a professional teacher except for a time in the early days in Cardston but he was always a friend of education and a leader in that field.)

Continuing, he records in his Journal something of the work offered at the Brigham Young College in that foundational period in the development of the school:

The courses offered at the college were English, rhetoric, history, arithmetic, algebra, bookkeeping, elocution, theology, psychology, physiology and natural drawing. "Miss Ida", as she was called, knew little about religion but she did require us to commit to memory many choice passages of scripture carried in the old "Preceptor". These I found valuable throughout my life adding to my knowledge of the Gospels and the standard works of the Church.

While at the boarding house "Miss Ida" seemed to take a special liking for me. I remember she used to make delicious, homemade molasses candy in the kitchen

inviting me to help pull the candy. And I was the only boy asked to join in this pleasant pastime.

Up to the year 1887 I believe the teachers who most impressed me and influenced my life were I. C. Thoresen, in the Hyrum public school, and James Stewart in the Brigham Young College. The latter, along with other subjects, taught Theology in which I was much interested. He was well informed, a thoughtful teacher and as I knew him a sincere and good man. He displayed a spirit of humility that won my admiration and love. "Miss Ida" often talked to him "like a father", but he took it all gracefully and later succeeded her as president of the college.

I remember how impressionable "Miss Ida" as was shown in her aroused feelings toward one of the General Authorities of the Church, Brother Joseph Fielding Smith, who at the time was an apostle. She said that during a sermon in Logan he had stated that any man or woman not married and over twenty-five years of age was a menace to society- and that when he said that, the apostle was looking directly at her, or so she thought. I understand she never married.

Food and Prayers at the B.Y.C.

During those well remembered boarding house days at the B.Y.C. several incidents were worthy of note here. The house was managed for a year by an elderly couple who seemed to find it no easy task to get breakfast on time and to properly cook the potatoes. I remember a deputation of students was sent to wait on them and present our complaints. This they did. The answer the man gave was the potatoes had been frozen, hence could not be cooked until they were soft. Apparently, the frost was still in them. In any event we had to eat them and like them--or go hungry.

The students were required to gather for group prayers each morning and evening. There were two Misses Adams attending the college, daughters of a clergyman. The elder girl declined to kneel during prayer but would sit on her chair during these devotions. The students took the problem under advisement and announced that if anyone did not wish to kneel in prayers they were respectfully asked to withdraw from the room during prayers. Thereafter, the young lady beat a hasty retreat at prayer time. But it was not for long. She had a change of heart and we were pleased to see her kneeling in prayer with the other students. Yet another incident, of quite a different sort, involved our sleeping arrangements. Each student was required to supply his own bed and bedding-- I was fortunate, I had a room and bed to myself. One time a young man came to school but had no bed. He knew some of my family so he asked to be allowed to sleep with me. He seemed to be a splendid fellow so I consented.

A few days passed and I felt an itching at the top of my shoe on my leg. It was annoying to say the least. After school I went to my room, took off my shoe and under my stocking and underwear found a large white body louse. I proceeded to strip and examined all my clothes as I removed them, but found only one more "invader". Well, it became my unpleasant duty to tell my friend of the circumstances and that he would have to find another bedfellow. I learned afterwards that he left school entirely, which I, of course, regretted. However, the experience taught me always to beware of bedfellows.

Bookkeeping at the College

In the winters of 1885 and 1886 an event happened that perhaps had had a greater influence on my life financially than any other one thing. For several winters I had studied bookkeeping at the college and had a fair knowledge of it. But at this time a Mr. D. S. Daw and his wife came to Logan to organize a book-keeping class for students and business men of Logan as well. An expert teacher, he had given lessons in commerce in Salt Lake City, also in many of the large cities of the East. He had a concise, clear and efficient method and presented

for fifteen lessons-a large amount of money for a poor student. I discussed the matter with father and I have been amazed and pleased many times since, in view of the circumstances, that he had the good judgment to allow me to take that course. Certainly, at the time that \$15 was no small sacrifice.

I well recall how our teacher drilled the "Reason of Accounts" and the "Science of Accounts" so thoroughly into the minds of the students that I am convinced they obtained a better knowledge of the subject in the fifteen evenings covering the six weeks of the school than they would have acquired in a year's work in a college. It was very intensive.

I tried very hard to obtain fifteen dollars worth of knowledge in that class while at the same time carrying my regular college course. It was not easy. I was quite nervous when the course was finished due to overwork. However, I think I could have passed 100 per cent in the test of my grasp of the instruction given by Mr. Daw for he was one of the most competent teachers I have ever had.

In the spring of 1886 my father and Orson Smith of Logan-- Allen and Smith-- took a contract to build 19 miles of railroad grade north of Helena, Montana. The first section of this job started at a point ten miles north of the town thence north and six miles beginning at what is now Wolf Creek, and south, thence three miles at the point where the Great Northern Railway leaves the Missouri River to follow up the river through Prickly Pear Canyon.

Allen and Smith had engaged a bookkeeper, Ezra Carpenter, a qualified accountant and manager who had been employed for a number of years with the Z.C.M.I. (Zion's Co-operative Mercantile Institution in Salt Lake City) to straighten out the affairs of merchants in difficulties and who were customers of the firm. He was to receive \$125 a month and board. When the time came for him to leave for the railway camp, business matters arose preventing his departure and father asked me if I could keep the books of the company. I replied that I thought I could.

Well, we did about \$120,000 worth of work that season and I handled the books so perfectly that I could show the position of the company at any time. You see, the underlying principles of accounts had been so well mastered that I had no trouble to decide how to make an entry, or to make "a result book" when required.

I have hired many accountants since and nearly every one has been lacking in a knowledge of the fundamental principles of accounts; in fact, every one of them except my two sons, Heber and John, both of whom have degrees in accounting. The knowledge of accounts obtained by investing that \$15 in D. S. Daw's bookkeeping class that winter in Logan had enabled me to keep my accounts correctly and systematically, and to know when others have done so. And this has laid the foundation for the little success I have achieved since.

Small Wages Taught Saving

Father did another wise thing when my salary was arranged. As I have said the company was to have paid Ezra Carpenter \$125 a month and board. Because I had had no practical experience in accounts, Allen and Smith thought I should not be paid as much. Orson Smith wanted to pay me \$60 a month and board, but father said no, that such a salary would spoil me. So they paid me \$40 a month and board, this being about the same wage as that being earned by companions of my own age driving teams on the scraper or plow.

Drawing only this small salary, I was compelled to practice the most rigid economy and so was schooled in thrift. I learned to save. Out of my small income I accumulated enough money to put me through school the next winter. I have often thought that this shrewd act of my father's has been returned to me in thousands of dollars since.

It was customary at that time (1886) for employers to pay for work done in "time checks", due the 15th day of the following month in which the work was done. Most of the men on our job wanted their money at once so were willing to discount the "time check" ten per cent for prompt cash settlement. After I had accumulated a little money I was allowed to cash some of these "time checks" and thus made

from \$10 to \$20 a month "on the side".

Moreover, in the fall when the work was drawing to a close I was allowed to quarry rock for retrapping and so again earned some additional money for my savings.

In looking back over those days on the railroad camp, it appears remarkable that I was not robbed, as I kept considerable money on my person and had to watch the Commissary Tent day and night. I slept alone with twenty or thirty men in adjoining tents, transients being hired and quitting often every few days. And a rough and strange lot they were. I had no gun so slept with a scraper handle at my bedside for protection. I fear that weapon would have been all but useless in an emergency for I was such a sound sleeper a thug could have killed or robbed me in my sleep, I am sure. As it was I was never once molested.

These laborers were a profane lot, gathered from many parts of the country. Their oaths seem still to ring in my ears. That I did not pick up the vicious habit is sometimes a wonder to me. But I have attributed this to the fact that I never neglected my prayers, as my good mother had taught me.

A Lesson in Tithing

In connection with the 19 miles of grade built by the firm in 1886 we had two rock camps and ten or fifteen grading outfits of teams, all except our own and Smith's outfits, being sub-contractors. My father's share of the profits accruing from these operations was about \$5,000 net, which we considered a large amount of money in those days.

It was the time of the underground in Utah and this called for vigilance. Father, therefore, did not go home immediately but rather sent by me the sum of \$500 to the bishop for his tithing, and in addition \$50 for fast offerings and ward maintenance. The bishop remarked that father had sent too much money but he sent only what was due the church. His honesty with the Lord in the payment of tithes and offerings, according to the commandments, was a lesson to me that remained throughout my life.

CHAPTER V

The fall of 1886 proved to be one of great importance in the life of Heber S. Allen. An incident occurred, considered quite ordinary at the time no doubt, like many in the experience of all men, but it eventually changed the whole course of his life. This was his meeting with that noted churchman and colonizer, President Charles Ora Card of Cache Stake of Zion, and founder of the Mormon settlements in Canada. This historic meeting is described in his Journal as follows:

In the fall of 1886 when we were still camped in Prickly Pear Canyon, south of Wolf Creek, Montana. Charles O. Card, with Bishop Isaac Zundell and Brother James W. Hendricks from Cache County, Utah, came to our camp. This incident, perhaps, paved the way later for my going to Canada to make my home. These men had been in that country exploring lands, on the advice and counsel of President John Taylor of the Mormon Church, with a view of finding a refuge for plural families who were being persecuted with great severity in Utah.

After a few days stay with us in camp they proceeded south to Utah.

Charles Ora Card, Bishop Zundell and James W. Hendricks, it should be explained here, were called and appointed by President Taylor to explore the Canadian country for a suitable place of settlement for the harassed Saints. They had gone by train to Spokane, Washington, thence by pack horse across the international boundary into the Okanagan Valley of British Columbia. There an old plainsman advised them to go east of the Rocky Mountains to the great buffalo grounds. This advise they followed.

The brethren entrained at Kamloops, British Columbia, for Calgary on the newly built Canadian Pacific Railway's main line, which I had a part, small though it was, in building. In Calgary, a small frontier settlement where a fort had been built by the North West Mounted Police in 1875, they purchased a team, a light wagon and a plow and explored the country south of Calgary to the International boundary, paying special attention to the district bordering Lee's Creek. They drove this team and wagon to our camp at what is now called Wolf Creek, Montana, but then known as Carterville. They remained with us a few days, as I have stated, after which they took train for Utah. One of our men later drove the team to Utah.

A \$10,000 Ambition

During the winter of 1886-'7 I again attended Brigham Young College at Logan boarding part of the time with Charles Sorenson and his good wife, Alice. One day, I remember, we were talking about the future and I told Brother Sorenson that I expected some day to be worth \$10,000. He replied with a smile:

"Say, you expect to be rich, don't you?"

"I think I shall own that much money some day," I replied. (The conversation ended but not Heber Allen's ambition to make \$10,000, as it transpired, for years later he became a wealthy man.)

The Journal continues with Heber back in the Montana country:

During the summer of 1887 my father, Nephi Shaw and Joseph Pond built about 13 miles of grade from Drummond towards Phillipsburg, Montana. Later, father took a contract to repair the grade from Helena to Great Falls-- a distance of about 90 miles--the high water in the spring having damaged the grade in many places.

We hauled most of our supplies from Helena and I drove the team for goods to Helena quite often. With the other boys of the camp, I must confess, I took an occasional glass of beer, it being only five cents for a large glass and saloons were on every corner. The next trip we would perhaps take two glasses. Fortunately, I soon realized where that seemingly simple habit would lead so I vowed to myself that I would never drink beer or liquor again. And that vow I have kept. I had been dealing with men for several years, most of whom would

immediately spend their wages in strong drink and other evils on the frontier in those "wild and woolly" days. So I came to hate liquor with its trail of misery and woe for all concerned with it.

While the outfit was building the Phillipsburg grade, I boarded with Joseph Pond and his wife part of the time. It was early spring and I had just left college-- and also my best girl in Hyrum. I managed the camp commissary and also kept books for the contractors. For a time I was quite homesick, but soon shook off this miserable spirit and as far as I can remember it was the only time I have ever known homesickness. You see, I trained myself to master what I could not control or cure.

Following the spring floods we found an abundance of material with which to repair the railway grade. We got about 25 cents a yard for earth, which was fifty per cent more than was paid for the first grade the year before. We thus made good money, as much as \$25 a day per team at times. And it was not all work for while we were working along the Missouri River we enjoyed some excellent fishing.

In the fall of that year we took a contract to build 13 miles of grade from Great Falls up to the Sand Coules to some coal mines being operated in the area. The Sand Coules, however, turned out to be "Gumbo Coulee" and we made little money on the venture and it was Christmas when the job was finished. The chief railway contractors were very fair with us taking back several bad pieces of work on which we would have lost heavily. At that time Great Falls, now a thriving city, was a sprawling, western town of several hundred people. As I recall, the stell reached there the end of 1887 and it became part of the great railway empire built by James J. Hill.

Although for long periods separated from the Church and its many advantages for a young man, I never lost my interest in the Gospel. I remember I always enjoyed attending Sunday School and took an active part in the classes. During my years in college at Logan (1882-1886) I continued to attend Sunday School in my own ward at Hyrum and was a Sunday School teacher for eight years. I have often said since that I never enjoyed any labor in the church more than being a Sunday School teacher. Father and Mother always encouraged their children to engage in every possible church activity which thoughtful guidance we appreciated.

University Days

The first of the year 1888 I made plans to go to Salt Lake City to enroll at the University of Utah. Classes were then being held in the old building on the west side of the city where the fine West High School now stands. The university have not moved to its present commanding site on the eastern part of the city overlooking the whole Valley of which President Brigham Young had exclaimed in 1847 "This is the Place!"

While attending university I remember boarding, along with Evan R. Owens of Wellsville and David Blockhurst of Pleasant Grove, with a Mrs. James, mother of Dave James. I well remember one incident that happened that winter. One day when Mrs. James was away from home, my companions in the house started to wrestle as young men sometimes do, in the kitchen. Well, the cupboard door was open and as one of the boys was about to fall he caught the door and pulled over the cupboard, smashing practically every dish and spilling several pans of milk over the kitchen floor.

We had a mighty busy and anxious time cleaning up after that unexpected disaster. We were worried because we felt sure Mrs. James would be very angry. She eventually arrived on the scene, but instead of being angry, to our surprise she seemed rather pleased with the whole affair. We soon learned why. Her dishes were all old and out of style and the boys responsible for the accident were firmly told they would have to buy new ones. This they did at no small cost to themselves.

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to leave Salt Lake to join my father's construction outfit which had been moved by the railroad from Great Falls to Spokane, Washington. We had secured a contract a short distance west of Spokane including both earth and rock work. As usual, the crew was a very transient one. I paid off on an average of four men every day and the same number were hired. They would work a few days and then go to town and "blow it in" as we used to say. Then they would return to work and repeat the aimless routine.

As the season drew to a close our teams moved to a place where feed for the horses was good and father and I remained near the rock work to see that the finishing touches to the job were applied and to get final settlement. For perhaps two weeks we lived together in a tent eating only bread and milk. It so happened that a milkman passed by us about three or four o'clock in the morning. We would hear him feeling about in the pail, which we had set out, for the money to pay for the daily supply of milk. He would pour the milk into the pail and drive on his way leaving us to catch a little more sleep.

Well, I got a little tired of bread and milk so I induced father to buy some canned fruit to eat with the bread, which healed greatly.

At that time Spokane was just in its infancy. I saw the first two locomotives driven over the new steel into the town and it was thrilling to me as was the whole Northwest now rapidly opening up to settlement.

THAT GIRL

I had an interesting experience while at Spokane. Early in the spring of 1888 while our outfit was at Great Falls, finishing up a piece of work while I was still in school, a Bishop Haws from Utah with some of his family, was at Great Falls. He had a very attractive daughter. After our boys moved west to Spokane by railway, they were all the time talking of this popular Haws girl. Even father said she was the finest girl he had seen for a good long time being impressed by the sympathetic attitude she displayed toward her father and brothers.

Our boys, who were some my friends and cousins from Hyrum, admitted they had no chance with this outstanding girl, but added:

"Heber, if you had been in Great Falls you might have stood a chance to win her affections." I have been attending college.

Later, Bishop Haws moved on to Butte in search of work and during the summer came to Spokane, also seeking profitable employment or a contract. While he was there father spoke again of the girl and I replied that if he would speak to her father and get his consent to a marriage I would accept the opinion of father and the boys as to her suitability as a wife, providing Bishop Haws would get the girl's consent.

The good bishop and father agreed between themselves to the proposition--I was not called into consultation--and the bishop returned to Butte. A short time later father received a letter from Bishop Haws stating he would have welcomed me as a son-in-law but that the girl had fallen in love with one of the men of the camp and he was afraid the affair had gone too far to change. However, he said he had another daughter in Utah, as good a girl as ever lived, whom he would gladly give his consent for me to marry. This girl, lacking the endorsement of father and the boys, I felt would hardly "fill the bill." And thus the "romance" ended.

When our contract on the railroad was completed we prepared to move our teams from Spokane Falls to Helena over the famous Lewis and Clark Trail which had been built over the mountains under the direction of the United States Government.

I had previously decided to enter the teaching profession having taken the County Teacher's Examination on several occasions while attending Brigham Young College at Logan. The county allowed the advanced students of college to write on the examination without charge. I had passed with high marks in the examination but this was due in part to the superficiality of the tests in those days. My marks, as I now remember, were 85 to 100. I remember that I passed 100% in physiology, a subject that I had studied very little. Later, while attending to the books and the commissary on the railroad, I studied the subject fairly

thoroughly from a text I purchased, "Martin's Human Body". In the examination the question was Asked: Give three reason why one should breathe through the nose. Part of my answer was: The hairs in the nostril would tend to remove any dust in the air; the blood vessels in the nose would help to warm the air; and then, the nose was made to breathe through. I don't know how I got 100%. I wouldn't get to first base in this later day, so fast has education developed during the past 50 years.

The road we were to travel, as I remember, was calle the Mullin Trail", and as distances were great and funds limited and population sparse, it was a question of getting over the route with as little expense as possible. So instead of following along the sides of the mountains on an easy grade as we do now, the trails went over the tops of the mountains. It was a picturesque trail, and many hills were so steep that it required six horses to drive our light wagons up the grade. Each qagon had about five or six pounds of a load. Our beds were made on slats fitted near the top of the wagon box and effects stored underneath. We had three wagons with us--or father had--and about twelve horses. (While we were doubling up one of the hills, my double barrellled shot gun was left on the bed. Someone came along on horseback and stole the gun. At the next place where there were several houses and a small store, we inquired if anyone had been seen with a gun. They said a half breed and an Indian girl on horseback had passed that way but they saw no gun. It had, no doubt, been "cached" to be picked up on the return trip. The half breed's name was Louie Lazo.

The road from Spokane to Helena, in many places, was cut through beautiful pine forests, and at times we could only see "up" for the evergreens were so thick and high that the road was like a tiny thread winding through the forests. The distance from Spokane to Helena was about 300 miles.

The Move to Canada

At Helena we were joined by father's wife, Rebecca, with her four or five children.

As before stated, I had decided to teach school, but father desired me to drive one of his teams to Helena and then on to Canada. My brother, Reuben, also drove one team.

My application for a school had been accepted at Hyrum, Utah, my home, but I was excused when I planned to go to Canada.

Father, having two wives, was threatened with prosecution, as all polygamists in Utah and Idaho were being hounded and imprisoned for obeying what they believed a divine law. So father decided it was wise to take his wife and children into Alberta, to which place many families were then moving.

It seems incongruous and inconsistent that people will persecute those who are taking care of and educating their families, and wink at immorality so destructive to the home and family. Surely the Lord will not always be mocked, but will come out of His hiding place and take vengeance on the impure, immoral and ungodly. (Rev.21:8)

The foreman of our earth-grading camp was my cousin, Andrew Allen, Jr. When we arrived at Helena, the foreman and part of the camp went back to Utah.

From Helena, we began our journey towards Cardston, Alberta, a distance of about 250 miles. At the time we reached the international boundary line, or a day or two before, we found ourselves in a snow storm. The snow was ten to twelve inches deep and we were obliged to clear a place for our tents for several nights. At length we reached Cardston. As we descended the hill to the river bottom where Cardston was then situated, I am told that Amy Leonard and Aunt Margaret waved their handkerchiefs as a welcome to us. Of course, we did not see this gesture, but it was full of meaning. This was the 17th day of November, 1888, and on April 2, 1889, Amy Leonard and I were married by Bishop John A. Woolf, the first wedding in the new settlement.

We received a very kindly welcome from Aunt Zina Y. Card and Pres. Card,

Josiagh Hammer and wife and others. The latter especially invited us to camp in their lot, and served us a meal in their house. The next day or soon after, "Aunt Zina" gave us a banquet at their log house. The menu was bread and butter and stewed rutabagas--the latter were eaten with the keenest relish after our long and tedious journey. They were like "Alfred the Great's Cheese"--I had never liked them before and have not liked them since.

Settlement of Cardston- A few Highlights

April 27, 1887 -- Charles O. Card, Thos. E. Ricks, Thomas X. Smith and Niels Monson located Cardston.
May 2, 1887 -- Four men named above broke ground.
May 3, 1887 -- Charles O. Card planted good-sized garden
May 16, 1887 -- Sam Matking and wife, Robert Daines and Mark Preece arrived.
May 25, 1887 -- Thomas R. Leavitt, Johannes Anderson, and John E. Layne arrived.
May 30, 1887 -- Chas. O. Card went to meet his family.
June 3, 1887 -- Chas. O. Card and family and other arrived at Lee's Creek.
June 12, 1887 - Sunday School organized with John E. Layne, Supt., John A. Woolf, 1st Asst., Ed. R. Miles, 2nd Asst.
Oct. 7, 1888 -- Cardston Ward was organized with John A. Woolf, Bishop, Johannes Anderson, 1st. Coun., Thomas R. Leavitt, 2nd Coun.

In Tents

The people at Cardston were pleased when new settlers arrived. However, they could supply no shelter for all had only small houses and no spare rooms, so we were obliged to live in tents until we could build some kind of a house. Although there was about one foot of snow on the ground, the weather was not severe and we were quite comfortable in the tents.

Early Settlers

As far as I can remember now (1837), the following families had homes in Cardston when we arrived: Charles O. Card, Josiah A. Hammer, John A. Woolf, Johannes Anderson, Sarah Daines, Samuel Matkin, Henry L. Hinman, Morgan Hinman, John E. Layne, A. M. Stenhouse, Geo. L. Farrell, Thomas X. Smith, James May, John Archibald, Thomas Henry, Nathan Chiemy, Mathie McIsaac, Katie Brown and Thomas R. Leavitt--19 in all. As I remember, these 17 houses were all the houses in Cardston in November 1888.

Except for the following ranches, Percy Ashe, Henry Cope Calles, Mrs. Shane on the St. Mary River, E. N. Barker, H. A. Doniphan, just south of Cardston; the Cochrane Ranch on Belly River, and the Brown Ranching Co. on the St. Mary about 10 miles northeast of Cardston, all was a rolling grass-covered prairie as far as the eye could see. There were no fences for perhaps more than 100 miles, so one could ride on horseback anywhere at will, a land of vast distances but great possibilities.

Within three week we had cut and hauled the logs and put up our one room, log building about twenty feet square, and covered it with boards, freighted from Lethbridge. On top of the boards we put tar paper and then earth to hold the paper as well as to retain the heat. We had one door and one window and dirt floor. About seven of us managed to live in this one room for several months.

Immediately on the completion of the one-room house, we began getting out logs in the mountains and hauling them to Cardston preparatory to building a better home. Before spring we had built a two-roomed log house which was ready to occupy. This boasted a lumber floor, but a roof like the one on the first house. When the second house was completed the one-room structure was used as a stable.

While cutting dry trees for logs for the second house, we dragged the logs out of the timber to the camp grounds and piled them on a large heap so we could

make a trip a day from Cardston and back with a load of logs. This pile of logs was too great a temptation for one man who was too lazy or too shiftless to cut and drag out his own logs, so he stole half a load of our logs--about eight logs--to make out his load, telling the other campers he would tell us about it, so we were informed. After forty-eight years he has so far not done so.

Teaching School

Miss Jane Woolf, Cardston's first school teacher, had been teaching a mixed school during the past year, and I was now asked to succeed her. I accepted the position and was to collect the tuition as best I could. We had all manner of text-books from various counties in Utah and Idaho, and had pupils of all ages from eight to 35 years, one being a married woman--Kate Brown, companion of Mattie McIsaac. The school held ten weeks, being part of December, January and February. At the end of this time spring opened and plowing and seeding began about the first of March.

This pioneer school was held in the second meeting house built in Cardston on the hill and completed in December 1888. The school furniture consisted of rough benches and tables made by the men of the town. During the ten weeks I earned fifty dollars, or five dollars a week, and I boarded myself; but, of course, I did not labor for what money I got out of it, but just to help out and assist in keeping the school open. I took "my pay" as follows: wheat at \$1.20 per bushel, carpenters' work at \$4.00 per day, potatoes at \$1.20 per bushel and other produce, and some little cash.

Pres. Card was anxious to keep the settlers employed to prevent restlessness or "blues", so asked me to teach a class in bookkeeping, as I had had theoretical as well as practical training in this profession. So a class of about twenty was conducted for about thirty evenings, two or three classes a week.

My Uncle Niels Monson and his family spent the winter of 1887 and 1888 in Cardston (then called Card). On his way back to Utah in the summer of 1888 he told some settlers on the way to Cardston that no one could live there except Pres. Card and George L. Farrell, the latter being a successful farmer and business man of Cache County, Utah, who, it seemed, was so resourceful that he could wring a living "out of the Sahara Desert".

Dramatics at Cardston

Local dramatic clubs were organized, "Aunt Zina" Card being the leading spirit. Good entertainments were provided, and it seemed to me a pleasant winter was passed.

During the winter of 1888 and 1889 and for several years following, a great number of these home dramatic performances were put on, in which I took part. Some of the principal plays produced were: "The Rose of the Etrian Vale" in which I took leading part, Red Ronald; and Mrs. Allen was "The Rose"; and "Uncle Josh" in which I was Uncle Joseph. I usually wore a heavy mustache in the evening for the play and most of the audience did not recognize me. Some vowed it was not H. S. Allen. A great number of other plays were staged, furnishing a great part of the amusement for the settlers for five or six years. The two plays mentioned were reproduced seven times by popular request and were well received.

At a character ball given, I took the part of an Indian, "giving the teepee smell and all". At this time I left the store in the evening wearing a heavy mustache, went home and shaved clean, had two Indians paint me up and dress me in pants and shirt, head-gear and moccasins, all real Indian costume. I then went to the ball. No one seemed to know me. Ladies would come near, draw back, hold up their hands, say "Ugh! Ugh!" and draw away. Men would approach and offer "to bet a dollar" it was not H. S. Allen. I would squat on the floor and act as near like an Indian as possible. I took first prize and won a picture, "The Language of Love" in a frame. My daughter, Hazel, now has the picture as a souvenir of past years. Of course, many other good character representations were shown.

During the winter a number of men went up to Pike Lake in the mountains and caught a great quantity of fish, which were divided among the people. On one of these trips a full wagon box of fish were caught and distributed to the families in town. Some of these pike were about 30 inches long.

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PART TWO

CHAPTER VI

Brief reference has been made previously to Amy Louise Leonard, who became the wife of Heber Simeon Allen in the first wedding celebrated in the new town of Cardston. A woman of exceptional talent and personality, she was destined to play an increasingly important part in the career of this pioneer leader. And so the Journal opens a new period in this interesting life story.

About the first of December, 1888, I met Miss Amy Louise Leonard at a meeting or perhaps at a dance. Some two and a half months younger than I, she had come to Cardston with her aunt, Margaret Bourne Leonard, the plural wife of her father. She had come to Canada with him bringing Amy with her. They were living in the residence of A. Maitland Stenhouse, for whom they were keeping house in return for their board and living accommodation. The house stood on the hill overlooking the new settlement, on the site of the present Cardston High School.

Our acquaintance ripened into real affection and I have often said that what time I had to spare after teaching school in the day and bookkeeping at night, I spent with Amy Leonard. We made such progress in our courtship that in four months after we met we were married, April 2, 1889, Bishop John A. Woolf officiating.

It was the first marriage among the Mormon people in Western Canada.

The Wedding

Our marriage was solemnized under the system of "Banns" provided for under the laws of the country. That is, the intention of marriage was announced three or four times on successive Sundays in church prior to the marriage.

At the wedding ceremony and reception that followed practically every one in town, I am sure, was present. The gifts were numerous and practical, such as cow and calf from the bride's father, a pig, some bees, a wash tub and board, pots, pans, kettles, groceries, vegetables and other useful and very welcome articles with which to begin housekeeping. These were greatly appreciated.

A. E. Stenhouse, at whose home the wedding took place, was from an aristocratic English family. He had come to Canada, it seems, on a sort of a venture and first settled in British Columbia. He became a member of the British Columbia legislature for Comox. Hearing of the Mormon settlement at Cardston, he left British Columbia and his ties there, journeyed to the new Mormon colony in Alberta, and joined the church.

He had a great desire to speak in the famous Mormon Tabernacle on Temple Square in Salt Lake City, and often he could be found in the rear of his house practicing a speech he had written and which he hoped to deliver there. However, in this ambition he was disappointed in getting an opportunity to address the general assembly of a conference of the church although he was invited to speak at a Women's Relief Society session.

He remained in Cardston two or three years, then returned to England and was not heard of again in our Mormon colonies as far as I am aware.

Our friend Mr. Stenhouse was an educated man in book learning but had little practical knowledge of every day affairs as the following incident will show.

The Stenhouse residence, built of logs, was about 16 by 24 feet with a partition made of lumber about eight feet from the west end. The house faced east. Mr. Stenhouse's apartment was on the west end and the front room was a combined kitchen, dining room, living room and bedroom. Truman Leonard and his wife slept in the loft. The women wanted to move the stove closer to the board partition to provide more space in the front room. The stove pipe was run through a hole in the partition to give heat in the small rear room. They spoke to Mr. Stenhouse about it. He asked if a new hole would not have to be made. This he did not want done. Of course, all that was necessary was to remove two or three lengths of pipe and set back the stove but, Mr. Stenhouse could not see

that suggestion.

A large sandstone, about three feet square and eight to ten inches in thickness was placed at the front door for a door step. He had a heavy trunk of books and thought if the trunk was set on the stone it would break it.

One day he went down town and saw none of the men of the town around. He asked some of the women where the menfolk had gone and was told that they had gone out to turn over the hay.

"What," said he, "did they stack it wrong side up?" However, Mr. Stenhouse was a polished gentlemen but did not seem to fit into the new rugged and untutored western country.

Milk Gone Hard

E. N. Barker and H. A. Doniphan claimed some land as squatters on Lee's Creek just a short distance south of Cardston. They had a few horses and, I think, a small flock of sheep, but just how they made a living I do not know, unless they had money sent from home in England. However, they received some money, in fact, quite a sum for training pupils of rich English families who had been sent out from the Old Country to learn farming and ranching or "rawnching", in the Far West. Fortunate was the "rancher" in those days who could secure one or two of those "pupils" to train.

Barker and Doniphan had been buying milk from Mrs. Geo. L. Farrell. One day one of these "pupils" said to Mrs. Farrell: "Mrs. Farrell, what is the matter with this milk? It is all gone hard." The hot weather had turned the milk to clabber.

Another of their "Pupils" arrived after the long journey and said: "I shall surely be glad to get a change of linen", but, no doubt, when he arrived at the low, two-roomed log hut, occupied by three or four men and the same number of dogs, he found little use for linens, but soon wore the rough western garb as did the rancher.

Trip to the Temple

It was out intention to go to the temple within a short time and be sealed in marriage for time and eternity. So about the first of July we started for Helena with a heavy covered wagon drawn by two horses. We had a bed made in the vehicle by putting slats across the wagon about half way up on the sides of the box, leaving a good-sized compartment under the bed. We had used this arrangement when we worked on the railroad in previous years. We arranged to camp on the way to Helena. The route was by way of "Whiskey Gap" Alberta and Choteau, Augusta and Wolf Creek, Montana, and it took ten days to make the journey. We put our team in a pasture three or four miles north of Helena and boarded the train for Farmington, Utah.

We were sealed, in accordance with the ordinances of the Church, in the Logan Temple, but before this could be done we were required to leave the temple and go to the issuer of marriage licenses and obtain a Utah license. I was not aware one had to get a license to marry his wife, but so it was.

After visiting our friends and relatives for a short time, we took train for Helena. Here we got our team, which had been well cared for, and were fat, and began the last lap of our homeward journey. This took 10 days, as one can travel with a heavy wagon and team only about 25 miles a day. It had taken us 20 days with team, and four days on the railroad, to make the trip, plus all the money we had in the world except a sum less than \$100 but we felt well repaid for the money and time counted little when compared with things of eternal value.

On July 15, 1889, while we were away, a terrific hail storm struck Cardston country and practically destroyed the crops. Some recovery was made, but the yields were very light. The hail stones were as large as hen's eggs. The prairie was covered with a carpet of matted dry grass, and on our return several weeks after the storm, we could see the dents made in the grass by the driving hail stones. It looked as if nests had been made in the grass. The loss of this crop

was most unfortunate for the settlers trying to get established in their new home.

On our return we continued to live in one room of father's new log house.

That Sunday School Class

During 1890 and for six or eight years thereafter, I was a teacher in the Sunday School, of which John E. Layne was Superintendent. I had a class of boys, about 16 or 17, who were very difficult to control. So after Sunday School was over for the day I went to the Superintendent and told him I could not teach that class longer as I was unable to control the boys. Brother Layne replied: "If you can't control these boys, who could, for I have looked upon you as one of the best Sunday School teachers I ever met." So I wish you would try again." I replied that I would do the best I could. From then on I succeeded much better, and in later life had the satisfaction of seeing some of those boys develop into successful men.

Later, Elder Sterling Williams and I taught an advanced class of men and women in age from 18 to 30 or 35. For some time we had for our subject "Outlines of Ecclesiastical History" by B. H. Roberts, and later followed with the "Articles of Faith" by Dr. James E. Talmage. The class was never left without a teacher, for if one of us could not be there, the other was.

During all of my Sunday School experience I do not remember that my class was ever neglected if it was at all possible for me to be there. I have always felt that a teacher does a great injustice to his class if he fails to report for duty as required. The loss is almost irreparable.

A Reward for Teaching

About the year 1933 or 1934 I met a former member of my old class, Wm. E. Jancey, who came to Cardston as a non-member of the church and later married a Mormon girl, the daughter of Don Hyde. He was baptized on the Tabernacle grounds in Salt Lake City. I said "Hello, Brother Jancey. I am glad to see you at Conference". (He had moved from Canada many years ago and I had not seen him for about 30 years.) He replied that he was a member of the bishopric in an Idaho ward. I said: "I am glad to see you are still in the faith". He replied that he had a fervent testimony of the gospel and enjoyed his service in the church very much. He further said: "I owe that to you and your efforts in the Cardston Sunday School class. The inspiration and testimony of the gospel that I received from you started me on the right road."

Of course, a testimony like that gave me great satisfaction, for I did not know Brother Jancey had been so impressed.

Start Farming in Cardston

The first part of the winter of 1888-89 was normal but the latter part was pleasantly mild and winter was over late in February. Hand-breaking plows and other equipment were purchased in Lethbridge and we rented 25 acres of land from President Card across Lee's Creek on the hill east of Cardston. We broke up this land with a walking plow, disced and harrowed it, and seeded it all in March so that all was finished before the wedding day April 2. The season was a little dry, but about the first of July a severe hail storm battered what crop there was. The moisture accompanying the hail benefited the grain so that a small crop was harvested in the fall.

During the spring and summer more immigrants arrived and the population slowly but steadily increased. I was kept busy getting out logs for our two-roomed log house, which we began building as fast as we could, but as I had very little money for hiring help, progress was slow.

Father had given me one horse for work I had done for him, so I now had two horses, a set of harness and a wagon.

This house was completed by fall and Amy put some artistic touches in the

rooms, such as a cornucopia in one corner and other little adornments, and we felt that we had quite a little palace. All log houses were fitted with wedge-like pieces of wood and plastered with mud or sand and clay between the logs. One can imagine what a house like this looked like after a hard rainstorm. We had the storm, and the white-washed walls were streaked with mud and looked as if they had been through a flood. All we could do was to re-whiten the walls and clean-up and get ready for the next storm.

The settlers obtained all the work they could from the ranchers, putting up hay and doing other jobs and were thus able to earn a little money to help them establish themselves in the new land. Of course, they had to live very frugally and do with the barest necessities, but those conditions they met cheerfully as their father had done.

Store at Cardston

In the fall of 1888 President Card started a little store in a building that was built for a granary. A small stock of such goods as were in daily demand was carried. Amy Leonard bought the first cloth for a dress that was sold in the store and as a premium President Card gave her a stick of candy.

About this time a company was formed to take over the store and about \$1200 was the capital subscribed. December 5, 1888 a town meeting was held and it was decided to use the church for the store and a new long meeting house 21x40 was built within three weeks, and the first service was held December 3, 1888. This church was located just west of the first meeting house, on the hill where the Cardston Second Ward Chapel now stands.

The store was called the Cardston Mercantile and Manufacturing Company. First directors were Charles O. Card, John A. Woolf, Simeon F. Allen, Orson Smith and George L. Farrell.

Early in the year 1889 the store was moved into a log building that had been used for a meeting house and amusement hall. To provide a place to store butter and other perishable merchandise, a cellar and lean-to were built on the north side.

Sterling Williams (Aunt Zina Card's son by a previous marriage) was placed in charge of the store and much of the business was in "barter and trade". The customers would bring to the store butter, eggs, vegetables, and the like, and trade these products for goods. The store, in turn, shipped or hauled the "trade-ins" to Lethbridge and sold them to merchants there for goods needed, on which they received a fair discount from the retail price of the merchandise. The stock of merchandise in the store being small and somewhat inadequate to supply the needs of the patrons, some people hauled their produce to Lethbridge and bartered it making some of their purchases there. However, the trade increased as new settlers arrived and the store did a steadily growing business.

The father of Heber Simeon Allen--Simeon F. Allen--was a businessman, receiving his early education in his birthplace, Lansing, Michigan. In 1855 he emigrated to Utah, going overland by ox team and wagon. As already noted he farmed in Cache Valley and also undertook important construction contracts for the Southern Pacific, Utah and Northern and Northern Pacific Railways.

In 1883 he assisted in the building of the Canadian Pacific Railway, and in 1886-'87 the Great Northern Railway.

Simeon F. Allen and his brother Joseph S. Allen, founded a mercantile business in Hyrum, Utah, conducted under the name of Allen Brothers, achieving success in the venture. In 1888 he settled in Cardston, homesteaded land near the new settlement of Mountain View and raised livestock. He also was engaged in the mercantile business in Cardston but finally disposed of his Canadian interests and returned to Utah where his death occurred as the result of an accident, at the age of sixty years.

Under the guidance of his father, Heber S. Allen received valuable, practical experience in business. Moreover, he was a natural businessman and at this point in his life embarked on a career crowned with outstanding success at Cardston and later at Raymond. Of his early ventures in the business world he writes in his Journal.

Enters the Store Business

After managing that pioneer Cardston store for about eight months, Sterling Williams concluded to go to college in Winnipeg, Manitoba, to prepare to enter the teaching profession. (He was the first Mormon student to obtain a degree in Canada, as far as known.) I was asked to take charge of the store when he resigned.

At first I refused as my home was not completed and I felt I could not hire the remaining work on it done. The manager had been making about \$50 a month. Mrs. Allen and I considered the matter further and decided that I could attend to the business at the beginning of the week, and at the end when the freight teams went into our trading centre, Lethbridge, on Tuesdays with such goods as we had to ship. These freighters returned on the Fridays, their outfits loaded with merchandise for the store. Mrs. Allen, it was felt, could attend to business between times, leaving me free to assist in finishing our home.

So we took over the store on the same terms as Sterling Williams, namely we had to furnish all the help and be responsible for the collection of the charge accounts, and receive half the net profits for our share, the balance to go to the shareholders. We were to get our share of profits only when charge accounts were collected.

One feature of the business that faced us when we took over, was a huge amount of butter in tubs on hand, about 700 pounds of it at fifty cents a pound, or \$850--nearly three quarters of the entire capital of the store tied up in butter from one to eight months old. Much of it had been hauled to Lethbridge and Macleod and over to Montana in the territory between Cardston and Great Falls.

Tubs used for butter came in nests of three--the smallest tub holding about 25 pounds, the medium 40 pounds and the largest tubs, 60 pounds. The butter was tamped. Before the following winter this stock was disposed of at a loss of between one and two hundred dollars.

We assumed charge of the store about September 1, 1889. The new settlement was growing and the districts south and southeast of Cardston were attracting settlers as immigrants arrived from the south seeking homes in the new land of Canada. This increase in population was reflected in the business in town. The little store began to expand and more goods were required. At the end of the year when stock was taken, we found that profits were as much for the last four months as for the first eight months of the year. So our share was four hundred dollars for the four months.

Apples by the Barrel

During the year 1890 there was a further increase in population with a resultant stimulation of trade in our store. Late in the fall, early in December, a man brought a wagon load of apples in barrels from Macleod to sell to us. He could not dispose of all his stock in Macleod, the historic, old Mounted Police town to the north of the Blood Indian reserve.

Well, we purchased the lot, about eleven barrels, and put them in the store. Shortly before the apples were sold we had a very severe spell of weather. I had to sleep in the store to keep up a fire to prevent our stock of apples from freezing. For two solid weeks temperatures ranged from 30 to 52 below zero. The logs in the walls of the store often would crack like the report of a gun as the severe cold would contract them.

I had no alarm clock and slept on the counter with scarcely enough bedding to keep me warm. When the temperature arose above freezing I slept and when it dropped below freezing I awoke and replenished the fire. It was a long wearisome vigil over those apples- but I saved all of them.

This extremely cold spell of weather took heavy toll of cattle on the range and many perished. Some of the poor, suffering animals came into town and set up a doleful bellowing all through the night. It was pitiful indeed and as I surveyed the bleak countryside I sometimes felt that I was not so sure I would care to live in Canada.

Profit Satisfactory

At the end of the year 1890 when the books were closed, it was found that a profit of about \$3200 was made, of which I was to receive half. The directors thought I was making too much money, as I had received that much when all outstanding charge accounts were paid in full. For the 16 months that I had supervised the store, my share was \$2000. The directors thought I was making more than I was earning, so suggested that I be hired by the month. One important thing they overlooked: That for the 16 months they had earned 166 2/3% on the capital invested or \$2000 on an investment of \$1200.

The management suggested that the building used as a store, which was valued at about \$488 should be depreciated \$188, half of which depreciation I would have to pay. To this suggestion I strenuously objected as I had taken over the store on exactly the same terms as my predecessor, Mr. Sterling Williams, and no depreciation of any kind had been charged against his share of the profits when he handed the store over to me.

After debating the matter until two or three o'clock in the morning, and my threatening to quit if they insisted on my paying any depreciation, they decided to allow the matter to drop. In order to arrive at a wage, each director wrote on a piece of paper the amount he thought I should receive and allowed me also to put in an amount. Papers were dropped in a hat, taken out and added and the average determined. I told them I would put in a high enough figure to make a fair average, but I had a rather poor opinion of the value of my services. My figure was the lowest of the lot--\$75 per month and the average was \$80 per month. So that was my monthly salary as long as I was in the employ of the Cardston Company.

During the year 1891 the Cardston Company built a new building east of the old log store on the southeast corner of the lot and block adjoining two streets- the main street and the street running west to where the temple now stands. This building was 24x40, and later an addition was added on the west. This building was used as a store as long as the company continued in business, and was later used as a restaurant.

May Storm

While the building was being erected a severe snow storm occurred in May, 1891. Some prospective settlers had come up from southern Utah to look over the

country with a view to going into the ranching business. The storm was so heavy that these immigrants were snowbound for three weeks and went out on the first train--a heavy freight wagon driven by four horses--and were never heard from in Canada thereafter.

This storm broke with a heavy wind. I was just leaving the store one evening and turning the key in the store lock when a gust of wind lifted my hat high in the air and blew it away. I pulled the key from the lock and ran after the hat, failing to try the door to see if it was locked. The heavy snow came and the storm continued unabated for three days. Drifts under the brow of the hill where the Cahoon Hotel now stand, I am sure were 15 to 20 feet deep and a trail had to be broken through the drifts to get horses and cattle down to Lee's Creek for water.

I went to the store the first day of the storm and found that I had failed to turn the bolt of the lock with the key, the result being that the door had blown open about a foot and the southeast corner of the store was banked with snow from the floor to the logs that held up the roofing boards. It was a good half day's work to shovel out the snow and dry the goods. Fortunately, the merchandise "snowed in" during that never-to-be-forgotten storm consisted chiefly of patent medicines in bottles and canned goods.

This storm gave me a real taste of a Canadian winter. After making a fire in the store and drying out the building I went home. There were no customers abroad in town as a fierce blizzard was driving in from the north. We sometimes called them "Hudson Bay Chinooks."

The next day a few customers appeared and the number grew the following day with the easing up of the storm.

It was a disastrous blizzard for the country. Stockmen suffered the loss of hundreds of cattle as many driven before the storm stumbled blindly over cutbanks or steep hills to be buried in the snow drifts. In June when the snow melted the grim evidence of this "bad winter" was visible.

Some Family Sidelights

My father-in-law, Mr. Truman Leonard, was a rather daring and eccentric man. He told me he had worked on the Nauvoo Temple. One day when that famous edifice was up to the square another workman ran to the swinging crane and seized the hoisting rop and then swung out into the air clear of the scaffold and began sliding down the rope. Brother Leonard, not to be outdone, jumped out into space and caught the rope quickly sliding down the rope his feet riding on the other man's hands until the ground was reached. Had he missed that rope when he jumped for it, it would have ben a jump to death.

Brother Leonard was fond of breaking oxen to work. One day he had four partly broken oxen in the field on the hill east of Cardston. He was trying to break a piece of land and in adjusting a chain the leaders suddenly jumped and pulled the grab-hook through the fleshy part of his hand. This made a severe wound but he wrapped the hand in his handkerchief and continued with his work as though nothing had happened.

It was his delight to drive two yoke of oxen to a wagon while he rode alongside on a small saddle horse, Dick. During the trip to the mountains for logs in those early days, as he came to a small stream near the timber, he attempted to cross a bridge made of willows and covered with earth. The bridge was scarcely wide enough to permit a horseman to ride beside the oxen but, nothing daunted, this hardy pioneer proceeded to do just that. The "off oxen" stepped on the loose earth which gave way. The animal made a quick lunge for the center of the road, knocking the horse and its rider into the creek. It was three or four feet deep. Brother Leonard fell underneath the horse, the horn of the saddle striking him in the ribs.

The horse floundered to its feet and relased the rider, who got up, pulled himself together, remounted and continued on his way. He went into the timber,

cut his requirements, dragged it out and loaded the logs and returned to Cardston the next day. Meanwhile, he developed intense pain which increased until he cried out whenever he was compelled to move. It was then that Dr. Allen came from Macleod, at which post he was also the Canadian collector of customs. He cared for Brother Leonard, bandaged him and in about a month the patient was around again little the worse for his mishap.

First Baby and Her Buggy

Our first child was born May 20, 1890--Maralda May. Like most parents on the arrival of the first baby, we were anxious to make every possible preparation. So we proceeded to order a baby buggy sometime before the child was born, for in those early days it frequently required weeks for merchandise to reach Cardston, after being ordered.

At length the buggy, packed securely in a large case, arrived in Lethbridge. John A. Woolf, driver of our freight outfit, was paid sixty cents a hundred for hauling goods from Lethbridge. The box containing the buggy would weight perhaps 200 pounds and would take possibly half the space in the box of the freight wagon which ordinarily would hold from 2000 to 2500 pounds of freight. So the buggy was left in Lethbridge.

When it did not arrive after four weeks I was angry and some hasty words escaped me which called for a similar rejoinder. I replied that John A. Woolf did not want to bring out the buggy and he retorted that if I said anything more about that buggy he would come over and kick me. Of course, I replied: "Hurry up, and do it."

That happened on a Saturday night. The next morning at Sunday School I keenly regretted the unfortunate occurrence and told him that I was sorry for it. Brother Woolf said he felt the way I did so we shook hands in Sunday School and the incident was closed. We settled the matter in the only true way to adjust difficulties and the settlement was permanent. Ever after we were the warmest of friends. And the Allens got their baby carriage.

CHAPTER EIGHT

Reference was made in the previous chapter to John A. Woolf, pioneer Cardston freighter. He was one of the original company who made the trek into Canada from Cache Valley, Utah, in 1887. He was prominent in church affairs becoming a patriarch in the Alberta Stake of Zion, and was the father of John W. "Johnny" Woolf, first member of the legislature for Cardston. In his Journal President Allen tells how John A. Woolf "fed money to his horses" during a trip to Lethbridge:

For several years John A. Woolf hauled the freight from Lethbridge to Cardston driving his freighting outfit overland and made such purchases as were required from there. For some years we had no banking facilities in our town and it was therefore necessary to deposit money and cheques in a Lethbridge.

This early day freighter usually took a considerable sum of money with him to Lethbridge--sometimes a thousand dollars or more. He was fortunate in never being robbed on the way. One trip, I remember, he took between five and six hundred dollars with him. He also hauled enough hay and oats to feed his team for the trip, and in Lethbridge was allowed, for a nominal charge, to put his horses in the livery stable feeding his own hay and grain. On this particular occasion, Brother Woolf "billeted" his horses in the livery barn as usual and in the morning made the discovery that his money was gone. He hastened down to the livery stable and found he had fed it to the horses along with the hay--and he was much relieved!

About the year 1890 or 1891- the Journal does not state definitely- Heber S. Allen was chosen clerk of the Cardston ward, another step in his career in leadership in the Church. The position he held for several years. The Journal continues:

At the organization of the Alberta Stake on June 9, 1895, was chosen president of the Elders' Quorum with Thomas O. King and J. V. Leavitt as counsellors.

May 28, 1892, our second child was born. We named her Viola Margaret. The name Margaret was after Margaret Bourne Leonard, with whom Amy Louise Leonard had lived since she was two years old. Aunt Margaret had never been blessed with children of her own but she was a very fond, affectionate, loving and true mother to Amy.

Starts His Own Business

About June 1893, I gave notice to the Cardston Company that I intended to leave their employ and begin business for myself. Numbers of new settlers continued to come into the country and Cardston looked to me to be a promising field for the opening of another store. It was becoming the trading center of a large area.

I had saved about \$1800 in cash and borrowed \$1000 from my father. When I was hired on a monthly salary I had already accumulated a thousand dollars. I talked the matter over with my wife and we decided that unless we started some systematic saving method we never would have enough money to enter business for ourselves. So Sister Allen said that if she were allowed \$30 a month and the proceeds from the milk of our four cows, which we sold to the dairy--I agreed to do the milking--she could take care of the family expense. The produce from about an acre of garden would also help. Thus, we planned to save \$50 a month from my salary, which we did for the next two years and a half.

Appointed Postmaster

July 1, 1892, having been appointed Postmaster for Cardston, I opened a post-office in the Cardston Company Store. So far as I know, I was the first Mormon to hold a Civil Service position in Canada.

A few years later I took part, as a Conservative party supporter, in an election and some Liberals, especially A. F. Grady of Macleod as I thought, were determined that a Liberal should have the postmaster's job. So I was removed from

office by the government. I had kept the office for several years with a remuneration of about \$10 a year. The salary now was about \$80 a year. To the victor belongs the spoils! Such is politics.

However, our business did not suffer as a result of the removal of the post-office, and certainly it did not make the other rich.

When I severed my connection with the Cardston Company the financial position was as follows: Capital, \$7,000; reserve, \$4500. A dividend of 25% was paid annually. Increase in assets from \$1200 to over \$11,000 was very satisfactory for four years during my connection with the business.

During the year 1890 a cheese factory was established in the district with Robert Ibey, a splendid young man from Ontario, in charge. This industry proved of very great assistance to the settlers providing a market for their milk and putting new money into circulation in the community. I milked four cows and sold the milk to the factory and we found it helped greatly in meeting our household expenses. The Cardston-made cheese was of excellent quality and found a ready sale.

New Industries

During the year 1891 home industries continued to spring up. President Card brought in a sawmill and shingle mill, which operated in the mountains west of Cardston. This plant helped to relieve the price of building material nearly all of which was being hauled in from either Macleod or Lethbridge.

A small grist mill was also erected during the year. While the flour was dark, the quality of wheat used being inferior in grade, and the cleaning machinery inefficient, it helped to sustain life in the growing community and reduced the cost of living.

The miller, a Scandinavian, was formerly from Utah and not at all satisfied with this new country or the mill. He said: "I have run mills in the Old Country and in Utah, and now I am here in Canada trying to run a coffee mill."

About this time circumstances developed that effected my whole life. We had sold our home and moved into the home of my father-in-law, who had a two roomed log house situated where the Bank of Montreal now stands. We added two "lean-to" rooms on the north making four rooms in all.

We thought we should build us a home and so made out a bill of lumber and sent it up to the Card sawmill in the mountains. Of course, it took a long time for the small mill to cut the lumber. In the meantime, my father heard of what we were contemplating doing. He advised us against spending all our money for a small, three-roomed house which soon would become obsolete and unsatisfactory. We listened to this counsel and continued to live in the log house. Had we built, it would have taken all our savings, and with a growing family, we should perhaps have been unable to venture into business for ourselves as we planned to do.

The Cardston Company at this time was buying most of its goods and supplies from Winnipeg: boots and shoes from the Ames Holden Company, hardware from Ash-down's, and dry goods from Stobart Sons Company. In July I went to Winnipeg to buy my first stock of goods. There was another wholesale dry goods house in the Manitoba city--R. J. Whiba and Company.

The manager was a big, burly Irishman. He took me away up into the third or fourth storey of their building in a far-off corner--a small office--for questioning. He asked about my capital and was told I had \$1800 cash of my own and \$1000 borrowed from my father. He said: "Well, you can pay for the first bill of goods, but I am not so sure you can pay for the second."

"I think I can as I know the country in Southern Alberta and the people," I replied.

"Will you have a cigar?" he said, presenting a box of cigars.

"No thank you, I do not smoke," I replied.

"Do you drink?"

"No," I said. With a sneer he replied:

"O, you're a model young man." To this I replied: "I do not use them."

We purchased additional merchandise from other firms in Winnipeg, returned home built another room on the east end of the log house for a store, and opened for business in August 1893. Trade for the balance of the year was very good and at the end of the year a satisfactory profit was shown.

The Call of Authority

Another situation important in our lives, developed about this time. Prior to my leaving the Cardston Company, President Card spoke to me about going south to the Brigham Young Academy at Provo, Utah, to take a course in Leadership for the Sunday Schools. President Wilford Woodruff stated in the call that this course would be accounted to those taking it the same as a foreign mission, but added it was optional if one were not sent from Canada.

I had planned for Mrs. Allen to look after the business during my absence in Utah, but conditions developed making this impossible. I thus wrote President Woodruff that, under the circumstances, it was not possible for me to take the course. He replied that this would be satisfactory.

In the meantime President Card and Bishop John A. Woolf came to see me saying they were anxious that I should undertake this mission. They felt it would be of inestimable value to our settlements in Canada, if I would take this course in Leadership and then labor among the young people of the country. I replied that I would try in every way to arrange my affairs and, if possible, would go south to Utah to take the course. I wrote President Woodruff in Salt Lake City to that effect.

Father offered to leave the money I owed him in the business and invest enough more to take a half interest in the firm, making a paid-up capital of \$7000. Then Robert Ibey came along and offered his services for the winter at \$20 a month and board, as he had no income at all in the winter months and in addition was out of pocket the cost of his board. We accepted him although he had never had any experience or training in salesmanship. However, there was not a person in Cardston who had except Sterling Williams, and he was employed with the Cardston Company store.

Don't Go," Said Evil One.

When I was preparing to leave for Utah a man came to me and tried to induce me not to undertake this mission although the call had come from the First Presidency of the Church. He said that President Card wanted to get me out of the way as I was getting most of the customers in the store. I replied that such was not the case, as the president had spoken to me about going on a mission before I had left the employ of the Cardston Company and even before he knew I was contemplating leaving them.

The mission proved of great benefit to me and, I hope, to others while this man later got involved in serious physical and financial difficulty from which he has never recovered.

I left for Provo the first of January, 1894, leaving my father and Robert Ibey in charge of the store. Every Tuesday, Robert Ibey would leave for Lethbridge with the freight outfit, taking out butter, vegetables, hogs and other produce, and bringing back merchandise.

Goods from the east were shipped to Lethbridge and were hauled by team to Cardston. It took four days to make the trips and freight usually arrived at Cardston Friday evening, so Robert worked in the store Saturdays and Mondays.

I had purchased goods for spring to the value of about \$4000 before I left for Provo. In March and April these goods began to arrive. My father was greatly agitated over the quantity of cash that would be required to pay for them. He said to Mrs. Allen: "That boy is crazy and is broke now. There is not enough money in southern Alberta to pay for these goods, so he better come home." He wrote me to this effect, but I replied that my mission was not finished, that I was getting a valuable training, and I thought the business would be all right until I should return.

At Provo

There were about 100 students taking the Sunday School course of study and training. After a few months the students were required to organize a "Model Sunday School" and I received the majority of the votes. For some reason, all the ladies in the class voted for me, causing Prof. Woolf to say: "We can see who is the ladies' man." So I became the first superintendent. Later, two or three other members of the class were elected as superintendent, alternately, to give them experience and training.

The course of study consisted of Ecclesiastical History, Methods of Teaching, Applied Psychology, Bible Studies, History of the Sunday School, Theology. Marinus Jensen, a school teacher, passed the course with highest marks--97½%, and I came next with 95%, so I was informed.

All seemed to enjoy the spirit of the institution, and I feel that this spirit has remained with me through life. So the five and a half spent at the Brigham Young College--now Brigham Young University--were extremely profitable to me. The leading instructors in our Leadership class were all outstanding teachers: Prof. Benjamin Cluff, Prof. George H. Brimhall, Dr. Hardy, Prof. Woolf and Prof. Lars Eggertson.

Business Expands

During my absence in Utah our company erected a new one and a half story building 26 x 50 feet on the corner east of the present Bank of Montreal. There was full basement but the masons were poor workmen, for when the frost came out of the ground the foundations buckled in many places, numbers of the stones having been stood "on edge" in the walls. It became necessary to "jack up" the building and reconstruct much of the walls structure. A partition was run across the west end of the store building making a warehouse section. The balance of the building was used as a display room. Goods were moved into this new store in June, an important event in the growth of our business.

OUR FIRST SON BORN

It was while I was absent in Utah that our first son, Heber Franklin Allen, was born. This was on the twenty-ninth birthday of his mother. Of course, I did not see the boy until I returned from college in June when I was greeted by a plump and healthy baby.

My wife Amy had a difficult time before the baby was born as Viola, then nearly two years old, had a severe sick spell. It was thought best to send for me at one time during her illness but through the blessings of the Lord she was restored to health and I was able to finish my mission.

CHAPTER IX

At this point in President Allen's Journal he makes note of a number of events of interest, although perhaps unrelated, during the years 1890 and 1894.

Early in the spring of 1890 one of my horses, Old Jack, was found missing. I hired a man to hunt for him for a month but without results. I felt I could not spend more money in searching for the horse so I went out early one morning on the Blood Reserve to look for Old Jack Myself. I rode north to the top of the ridge north of Cardston. When I was out about two miles from town I dismounted and kneeled down and prayed for guidance to find the horse. I was impressed to proceed directly west. Within a mile I rode right up to the horse. He was lying in a hole about 15 to 20 feet wide and perhaps seven or eight feet deep, having gone down to drink and apparently had fallen in head first and had been unable to extricate himself. I could have ridden fifty or a hundred feet on either side of the hole and never have seen the lost animal.

Well, I rode home at once reaching there within an hour after the time I had left. Mrs. Allen asked: "Have you found Old Jack?"

"Yes," I replied.

"Where is he?" she inquired.

"Out in a hole on the Reserve--dead," I answered, "but I know where he is and my mind is satisfied."

In the spring of 1891 we lost another of my father's horses. I again asked for divine aid in hunting it but rode all one day without results until I was near home. I was riding along near Lee's Creek and peered into some willows along the bank and there I saw the horse--dead. A cold, wet storm had come up in May and obviously the horse had sought shelter in the willows where it had become chilled and perished from the cold.

Prairie Fires

One of the most serious threats to farms and settlement in the early days in Canada were prairie fires. After one of these fires the whole countryside would be blackened. The worst of these fires, as I recall them, occurred in the spring of 1890. All available men in town were mustered out to fight fire. The Mounted Police, who had a detachment on the St. Mary River near Cardston, would direct the operations and, response to a prairie fire call was obligatory. The fire would break out furiously in one section and be put out, only to flare up angrily in another spot. The fire fighters would hasten from one blazing front to another.

The flames, lighting up the sky for miles, would jump roads, creeks and even rivers destroying all before them. This fire, after weeks of effort, was put out but it had burned over much of the prairie south of Calgary, and all the open country south of Lethbridge and Macleod except a small area about two miles square between Cardston and the St. Mary River. This was saved by backfiring along the roads and by reason of it lying between two streams.

Shortly before this great fire swept the countryside a tract of land had been purchased at Spring Coules by Charles Layton of Utah and associates. They had induced men with money to invest in this land, many of whom came into the country about this time. It had been represented that the land was almost free from stones but the fire had burned over every vestige of grass and exposed all the stones at or near the surface. The land was really choice but looked stony being so black and bare. Nearly everyone of the company returned to the United States and, it was said, were entirely disgusted with the Canadian proposition. Had the men remained in the country and developed these properties they would have become independent.

On their way back to Utah this disgruntled group met many immigrants bound for Canada and they warned them that not a ton of hay would be cut in the year in Southern Alberta. But they spoke too soon. After the June rains the country was again covered with a carpet of green grass and hay was cut almost everywhere that season. This was the country's answer to the pessimists.

Fighting Prairie Fires

The method followed in fighting these destructive prairie fires was simple. A cowhide would be soaked in water and softened and a rope attached to each end of the hide. Then two men on horseback would get astride of the fire and drag it out. Other men armed with wet sacks followed pounding out any bits of burning grass or refuse remaining. The sacks were dipped into barrels of water brought up for the purpose. At times an animal was killed and each half of the carcass dragged over the flames, with a horseman on either side. This was often effective.

At the end of a fight with the fire demon, the crews were exhausted. The smoke enveloping them would be so dense the sun would resemble a ball of red fire for days.

At the end of the battle against the big 1890 fire I was riding home on horseback weary after long hours of toil. I was scarcely able to find my way due to the smoke and darkness but thought my horse would take me home. But as we passed our house, the horse went right ahead toward the Indian reserve. It was then that I saw a light shining through the transom of the door and this gave me my bearings. Mrs. Allen had thoughtfully left a light burning as a guide before she had retired for the night. I was thus saved from a night in the open on the Indian lands. At that time there were no streets or fences in the west part of Cardston where my father and I had built, for we had located possibly half a mile from other homes in town.

Until quite recent years prairie fires have done untold damage to the ranges causing great loss to the ranchers. As the country became settled, the land fenced and farmed, the grass thinned out or was grazed over and the fire hazard became less. These prairie fires are now rare but they are vivid in the memory of the oldtimers.

Noah Shurtliff

Another incident in the early days of Cardston I well remember. About 1893 I was suddenly awakened one morning at dawn by someone saying: "Heber, come quick, something terrible has happened." I got up, dressed quickly and on going out of the house saw men hurrying in all directions. On inquiry I had found that Brother Noah Shurtliff had started for meeting, carrying a pail of water, the Sunday evening before and had not returned home. His wife thought he had gone to the home of a sick friend remaining for the night to render assistance.

However, she became concerned and started to search for him. She found the water bucket sitting near a well on the way to the meeting house and the cobblestones, with which the well had been lined, caved-in. Inquiry had revealed that Noah had neither gone to church nor visited the sick the evening before. Then came the horrifying thought that he had gone down the well to remove a dead gopher, which he had previously indicated to his wife was in the well, and that on stepping on the stones had loosened one of them causing the others to fall into the well.

The men of the town hurriedly began to remove the debris and after clearing the well three or four feet they came upon the black cap on Noah's head. He was standing erect the debris falling into the well causing the water to rise above his head. Apparently death was immediate.

Herman Hyde, one of the neighbors, all but collapsed when poor Noah's head was seen, and had to be helped out of the well. This tragedy brought profound gloom to the little settlement and especially to the stricken wife, Mary. Brother Shurtliff was missed- he was a very pleasant and friendly man.

Our Indian Neighbors

When I entered the employ of the Cardston Company a few Indians from the Blood Reserve came into trade at "Treaty Time". The treaty money was paid periodically by the government, the Indians being wards of the dominion. As soon as the new store was completed it gave us more room, so we encouraged this trade,

which was always cash. I learned a few phrases of Blackfoot such as "Oke. packs-a-po tock a-pum nestoah ne-ty-ya nape qu an Dis-tu-ah," meaning "All right, come and trade with me. I treat you same as white man."

I eventually learned enough of their language to let them know what I wished to convey although I could never carry on a conversation with them. One day a large Indian came into the store and said: "No-ko-ko-kit-pistaka", meaning "Give me tobacco." I scraped one finger on the other, an Indian sign meaning "I am too poor" or "scraped to the bone." He replied: "Kit-si-a-pitch." I said: "What does that mean?" and he replied in perfect English: "You lie," meaning that a store-keeper could not be poor.

As "Treaty Time" neared--every member of the tribe would receive five dollars--the stores would stock up with much goods as the Indians would want--blankets, cloth for making dresses, groceries, and the like. Then, of course, there would be barrels of soda crackers and chests of tea to be brought in, for these the Indians demanded. Then some of the Indians would go about spreading the news that a great feast was being prepared for them at Cardston trying to induce them to go there to trade.

The Indians would flock to the stores in bands of twenty or more filling the stores not only with themselves but with tobacco smoke for they were great smokers. So far a time at least white customers would be crowded out. Then came "the feast" and after that the trading would begin. Quite often in a day the store would take in \$500 to \$1000 in crisp, new one dollar bills. Payment was always made in new dollar bills by the government and the Indians were ready spenders. Gradually this Indian trade changed as the Indians were encouraged to save some of their money and spend it as the necessity arose, but those "Treaty Days" in the frontier trading centers were interesting links with the past. Certainly, they lacked nothing in western color and we tried to deal fairly with our Indian neighbors.

I had many friends among the Bloods. One day one of these friends wanted to honor me so he gave me a name. This was a great gift in the eyes of the Indians and I appreciated the gesture of confidence and friendship. The name was "As-tuin-icks-at-skimm", meaning "Bull Horn", a favorite name with the Bloods. It denotes power and strength. We talked about many things but I did not have a sufficient knowledge of their language to discuss religion with them although the Indians have a definite religious belief and admirable standards of conduct. Their ancient tribal dances have a deep spiritual significance.

Liquor Interests Get Busy

It was during those year (1894-1898), as I recall it) that efforts were made to establish a saloon in Cardston. President Card asked me to head a committee of three to prevent this move. The law required that the saloon license applicant must secure ten at least of the nearest twenty householders to sign the petition requesting the granting of the license. The plan was to open the saloon in the hotel one block north of the present site of the Cahoon Hotel, the hotel having been built by James Barton.

We took a tape measure and established accurately the distance from the proposed location of the saloon to all the twenty homes in the vicinity. The license commission, as I remember them, was composed of a Mr. Green of Macleod, John Herron, afterwards a member of parliament, of Pincher Creek, and William Oliver of Lethbridge, who became mayor that city.

Well, the big day of the hearing of the application came and with it no little excitement in our town, which had been free from this evil. The commissioners seemed determined to grant the application--I was determined they should not. William Laurie, a lawyer of our town, was our counsel. I was put on the witness stand and told the commissioners they could not legally grant the license and submitted the measurements we had taken. Thus the license was refused. After the hearing William Laurie told me he had never had a better witness than I

proved to be in that liquor application case.

Later, more householders were moved into prepared buildings and the required number of "legal signatures" were obtained and a license granted. However, some years later the whole "nest" was destroyed by a fire which originated in the hotel. Thus, the saloon had a short life in our community.

Some time prior to the filing of the application for a liquor license, a pool table had been brought into town. President Card felt that the game was demoralizing to the youth and asked me along with others, to try to get the table moved out of the settlement. We found it difficult to do this, but finally the owner said he would sell it if we would find a buyer.

I thereupon bought the pool table, sent it to Lethbridge and sold it at a loss of about \$15 and the freight. Thus I owned a pool table for a few days and Cardston soon got rid of it. As I remember it now, I paid \$150 for the table and sold it for \$135, and I figured it was a good deal.

PART THREE

CHAPTER X

President Allen eventually acquired his father's interest in the store in Cardston and under his sole ownership the business continued to grow. His Journal speaks interestingly of the deal he made with his father and of important events bearing on the development of the country including the introduction of Irrigation, perhaps the major contribution the Mormon people made to the economy of Western Canada.

"When the agreement was signed," he wrote, "Father said: 'Now, my boy, I think you have an elephant on your hands and if you maintain the business where it is now for five years, until I am paid out, you will do mighty well.'"

I replied: "I think I can." (And he did, the business being expanded in 1898 by doubling the floor space to take care of the growing needs of the store.)

About 1897 or '98 President C. O. Card came to me and suggested that we amalgamate our stores. I replied that I did not think such a move would be a wise one for the public would regard such a move as a monopoly and resent it: moreover, it would be an invitation to other firms to move into the field. He wanted me to manage the business. At length he said he advised the merging of the stores as President of the Alberta Stake.

I suggested that I did not understand such was the policy of the church, but I offered to pool profits of the shares and divide them in proportion to the capital invested. This did not appeal to President Card so I suggested that the matter be referred to President Woodruff and that I would abide by his decision.

He did not feel inclined to do this and the matter was dropped. Thereafter, all went along smoothly between the two firms.

COMING OF IRRIGATION

During the year 1898 the Alberta Railway and Irrigation Company entered into a contract (with the church) to build an irrigation canal from the intake on the St. Mary River southeast of Cardston at Kimball to Stirling. Part payment for work on the canal was to be made in cash and part in land at \$3 an acre, the company agreeing also to establish two settlements of at least 250 souls each along the new canal. The towns of Magrath and Stirling were the results of this joint contract.

Work on the canal began in the fall of 1898 and continued in 1899 and by the end of that year the work was almost finished as far east as Stirling. Some Utah people were called by the church to come north and assist in establishing these new settlements in Canada while other families came on their own accord. Not all remained in the country. Some, fearing the water rental, traded off their land credits and returned to the United States.

BUILD FLOUR MILL

President Allen entered a partnership while at Cardston with Ephraim Harker, a prominent pioneer sheepman, for the building of a roller flour mill with a capacity of 75 barrels a day to be operated by water power on the St. Mary River just at the confluence of the river and Lee's Creek. That was in 1899. He took the contract to build the mill race. The mill was completed in the fall and ground the small quantity of wheat grown that year in two months.

The mill proved a real blessing to the country. Flour was selling at \$4.50 a hundred pounds, and the Cardston mill at once cut a dollar a hundred from that price. But all did not go smoothly in connection with the pioneering \$15,000 milling venture.

When the company was ready to put the mill into operation the A. R. and I. company refused it the right to use the flow of the river. A letter from the government of the Northwest Territories at Regina confirmed this action. President

Allen admits in his Journal he did not sleep the night this ruling reached them. However, the matter was finally settled by "allowing us to use any water that might pass the A. R. and I. intake but we would have no claim whatever on the regular flow of the river."

Later, a 15,000 bushel elevator was built adjoining the mill and a 75 h.p. steam plant was installed to operate the mill in the winter months. The mill was 50 x 60 feet, four stories high and supported on 30 piers anchored in the ground down to solid footing and extending three feet above the ground. They were four feet square.

During the historic flood in 1902 the water invaded the mill and it cost the company \$4,000 to repair the damage to the mill race alone. In 1906 there was a recurrence of flood conditions but this flood was even worse. The power house was washed away but the boiler was salvaged by Sam Newton, a Cardston contractor. He moved it to solid ground. Later the mill was moved to Cardston on railway track-age, its capacity was doubled, an elevator was built and the industry was operated wholly by steam.

Quoting from President Allen's Journal we are told that "When our store was sold in the year 1911, we sold also the mill to President E. J. Wood and Thomas Woolford. They operated it with indifferent success for several years when we re-possessed it and amalgamated the business with the Ellison Milling and Elevator Company. The mill machinery was later moved away, the building housing the plant torn down and a grain elevator replaced it."

During the winter and spring of 1893 and '94, says the Journal, Apostle John W. Taylor, O. L. Robinson, Mark E. Beazer, William H. Steed and several others, entered into a partnership to farm, ranch and carry on a mercantile business for their mutual benefit.

The company lasted only two or three years when it became involved in financial difficulty and much of their stock was sold under foreclosure of a mortgage to the Bentley Company of Lethbridge. The company was then dissolved.

VISIT FROM JOHN HENRY SMITH

Apostle John Henry Smith, during a visit to the settlement, in Alberta, one day came into our store (about 1898 or '99) and after looking over our building and stock, he put his arm around me and said: "My boy, I am glad to see you in business and wish you every success. Now, I am going to tell you something about the policy of the church, past and present."

"One day I was standing on Main Street in Salt Lake City in company with President John Taylor. I called his attention to the large stores of Aurbach, Cohn, Walker's, Jennings and others and told him I might have been in one of those institutions or a similar one, if I had not obeyed counsel."

"'Why, what do you mean?' said President Taylor. 'I mean that our church has counselled the people to trade at the co-operative store and has discouraged young men from attempting to go into business for themselves, and it will not work. People want and will have the privilege to choose what they want and trade where they please with the result that all those various business firms I have mentioned have sprung up here and our young men are hewers of wood and drawers of water for other people. You see, they may have seized the opportunity to enter business themselves had they been free to choose without disobeying counsel.'"

John Henry Smith said President Taylor replied: "Well, we shall consider this matter." And he continued: "The result was the authorities of the church sent word throughout the Latter Day Saint settlements encouraging all members to engage in any business enterprise offering them an opportunity for success, be it merchandising, mining, banking, manufacturing, or any legitimate undertaking, trade or occupation as a means of employment or of making a living."

COMING OF THE KNIGHTS

One of the significant moves in connection with Mormon settlement in Canada came with the arrival of "Uncle Jesse" Knight and his sons, J. William and Oscar Raymond Knight, of Provo, Utah, on the Southern Alberta scene. They had been attracted to the new country by Apostle Taylor and Charles McCarthy. Following is the entry in President Allen's Journal:

During the year 1901, Raymond and William Knight came to Canada to look over the country. They later bought about 30,000 of land east of Cardston and started a ranch--the -K2. "Uncle Jesse" Knight also visited the country and put up \$50,000 as a guarantee that he would build a sugar factory for certain land concessions from the Galt interest of Lethbridge.

In the fall of 1901 numbers of settlers arrived from Utah and established themselves near what is now Raymond, named for Raymond Knight. Jesse Knight had agreed to plow 3,000 acres of sod land which was to be used for the growing of sugar beets. This activity supplied needed work for the settlers located east of the new town of Magrath, as about \$10,000 was spent in the work. The land thus broken was worked down and seeded to wheat in the spring of 1902.

In some respects this latter plan was a mistake for some of the grain became over-ripe before it was harvested, shelled out on the ground and when the land was planted to beets in the spring of 1903, the wheat volunteered abundantly and many acres of beets were choked out. Some of the fields I saw would yield 20 to 25 bushels of good wheat where beets had been seeded. The wheat was such a heavy crop that it was impossible to save the beets. The first factory run at Raymond in the fall was disappointing owing to the loss of beet acreage.

RAYMOND WARD ORGANIZED

Settlers continued to arrive in Raymond due to the establishment of the beet industry and it was soon deemed advisable to organize a ward of the Church. The Raymond Ward was therefore organized November 1, 1901, with J. William Knight as Bishop, and Joseph Bevans and Ephraim B. Hicks as counsellors.

Jesse Knight built a commodious meeting house and presented it as a gift to the new ward. This building now forms the west section of the Taylor Stake House. J. William Knight was ordained a bishop by Apostle John W. Taylor on Nov. 10, 1901, at Raymond.

FATHER'S DEATH

On the 17th day of May, 1901, I received a telegram from Hyrum, Utah, my birthplace, that my father had been seriously injured and asking that I come at once. My brother Alma was driving our freight and was on a trip between Cardston and Lethbridge, so I took a man with me in a buggy, to take the place of my brother, and when we met Alma, he and I drove on to Lethbridge arriving about 6 o'clock in the evening.

I asked when a train would leave for Great Falls, Montana and was told at 8 o'clock the next morning. I asked if the train was made up and was told that it was. I then contacted Mr. P. L. Naismith, manager of the railway, and asked him if it was possible for the train to be dispatched that evening as I was on my way to my father's funeral, a second wire received at Lethbridge telling me of his death. I said I could not reach Utah unless I could make connections with the Great Northern train at Great Falls going south the next day at 2:30 in the afternoon.

Mr. Naismith replied that he would see what he could do. In a short time I was informed that the train had been ordered to depart at 8 o'clock that evening.

During the night a heavy rainstorm developed and the little engine had real difficulty pulling the load. When it was apparent the connection at Great Falls would be missed unless better time was made, the crew was ordered to drop part of the cars. Arriving in Great Falls we had time only to dash from our train to the Butte-bound Great Northern train. Father's funeral service had been concluded by

the time we reached Hyrum but the body was held at the grave until we arrived at the cemetery.

Needless to add I have always felt a very deep appreciation to P. L. Naismith for that wonderful kindness and accomodation extended to me in an hour of sorrow and extreme need. Another great kindness was shown by him when we were called to leave Cardston which I shall relate later.

It should be stated that my father's death was caused by his being thrown from a horse. He was at Allen Bros. store in Hyrum, Utah, and mounted the horse bare-back. The animal had on a collar and being a spirited little animal it immediately jumped into a gallop causing the collar to bounce forward behind its ears. Rather reached for the collar and the horse jumped sidewise, throwing its rider. He fell on the back of his head, the impact crushing his skull. He never spoke again and passed away that evening, May 16, 1901.

CHAPTER XI

The year 1902 opened eventfully for the new Mormon colonies in Canada. Cardston, now well established with a cluster of settlements around it, was still the center of the northern development but Magrath, Stirling and Raymond were flourishing towns. The advent of the sugar industry had stimulate immigration and the cheap land in Canada was being bought up by the settlers while many were homesteading in new areas. It was the era of the Great Land Rush into the Canadian West, the Latter Day Saint communities sharing in the boom. All this is noted in the Journal of Heber S. Allen.

A NEW CALL TO SERVICE

At 6 p.m. on September 5, 1902, he records in his Journal, I received a telephone message from Apostle John W. Taylor. It read as follows: "Raymond, Sept. 4, 1902. H. S. Allen, Cardston: Meet me at Raymond without fail Saturday Sept. 6th at 3 o'clock. Important. Signed, John W. Taylor."

I was extremely busy and not knowing what was wanted felt that I could scarcely leave my business. However, this was the call of authority and I got ready to make the trip leaving the next morning at 7 o'clock taking Thomas Duce with me in my buggy. When we arrived at Magrath we met President Charles O. Card who informed me that President Joseph F. Smith had released him from the presidency of the Alberta Stake and had ordained him a patriarch in the church. He said he did not know who would succeed him but had felt impressed for some time that I would some day take his place.

A conference had recently been held at Cardston when President Card had been sustained as president of the Alberta Stake of Zion. The party had then proceeded east to visit the Magrath and Stirling wards. President Joseph F. Smith and Anthon H. Lund, while on this journey, had observed the physical weakness of President Card and felt that it would be well to release him from the responsibility of the presidency. This was later done.

I proceeded to Raymond where I met Apostle Taylor. He informed me that President Smith and Lund had nominated me as president of the Alberta Stake of Zion providing I felt willing to accept the call. I told him I would do the best I could. He said President Smith desired me to put my business affairs in such shape that I could leave my store, when it was necessary, and devote my time to my new duties.

SUSTAINED STAKE PRESIDENT

Sunday, Sept. 7, 1902, I went to Magrath where a stake priesthood meeting had been called to meet in the afternoon, members from all parts of the Stake attending. President Card was honorably released from his office. Apostle Taylor made a somewhat lengthy address reviewing President Card's past labors in the church and saying he had the full confidence of the General Authorities his release being due to his advanced age (63) and feeble health.

My name was then presented to the assembly as president of the stake and I was unanimously sustained by vote and duly set apart by Apostle John W. Taylor. Elders Theodore Brandley and Edward J. Wood were sustained as my counsellors, first and second respectively.

After attending to some other matters I returned to Cardston, taking President Card with me. I desire to add here that all of my associations with President Card had been of the most pleasant nature, both under his general management in the Cardston Company store and in our associations in the church. I had often remarked that I could not treat anyone under me so kindly as he treated me, for I am naturally quick and impulsive while he was tactful and mild by nature, which was revealed in his long years of leadership in the church and community. He seemed to have a great deal of confidence in me often taking me with him on his visits to various parts of the stake.

A stake social was later held in honor of President Card and his counsellors in recognition of their faithful services.

Meanwhile, I took over the duties of my new office immediately, every Sunday and much of my time on week days being spent in church work. My new work had been made easier for me by my seven years as stake Sunday School superintendent. With my assistants I had visited almost every Sunday in some of the wards or branches making many friends, both old and young, throughout Southern Alberta.

DIVISION OF THE STAKE

On August 29, 1903, I went to Stirling and there met President Joseph F. Smith, his wife and daughter; President Anthon H. Lund, Apostle John W. Taylor and wife, May, Apostle Mathias F. Cowley and Apostle Reed Smoot and his son. The following day, conference was held at Magrath. I went from Stirling to Magrath on a special train with President Smith and party and four coaches were filled at Stirling and Raymond. We held three meetings at Magrath on that day.

Monday, Aug. 31, conference continued at 10 o'clock with a special priesthood meeting at noon, at which time it was decided to divide the Alberta Stake and create two stakes calling the eastern portion the Taylor Stake.

The meeting noted that President Smith and the apostles present were authorized to choose the new officers of the two stakes.

I was notified that I had been nominated as president of the new stake and I chose at my counsellors Theodore Brandley and J. Wm. Knight.

Edward J. Wood was nominated as president of the Alberta stake with Thomas Duce and Sterling Williams as his counsellors.

These nominations were ratified in the afternoon by unanimous vote of the conference.

On Wednesday, Sept. 2, 1903, I was set apart by President Smith as president of the Taylor Stake, it being five days less than one year since I had been set apart as president of the Alberta Stake.

President Card's health continued to decline and I assisted "Aunt Zina" Card in taking him to Utah. He became very weary on the train although a drawing room was procured. He improved, however, after the journey we were pleased to learn.

I visited my mother and brothers, sisters and their families in Hyrum before returning home for Christmas at Raymond, for I had left Cardston and had taken my residence in Raymond, center of the Taylor stake.

STUDENT OF AGRICULTURE

At the time I was sustained as president of the Alberta Stake in 1902, I was instructed by the presiding brethren to study the needs of agriculture in this district ascertaining the best methods of tilling the land, the most suitable varieties of wheat to raise in this section of the west, and the coarse grains best adapted to this region. I would thus be able to assist the settlers and counsel them how to conduct their farming operations so as to be successful and happy in their new home in Canada, also to help develop the country along permanent and stable lines.

We experienced some heavy storms in 1902 and 1903 and the saying became prevalent: "We don't need irrigation, we need drainage." We had some severe frosts in the fall resulting in a lot of frozen wheat, partly due to planting late maturing varieties of seed. This mistake was gradually overcome by using more suitable seed especially the Marquis variety developed by the famous Dr. Saunders. This strain of wheat proved one of the greatest blessings Western Canada farmers ever enjoyed, Marquis becoming the wheat that made the West the bread-basket of the empire.

In the year 1903 I spent considerable time visiting as many men as possible who had water rights to their lands trying to induce them to retain these rights. Many of our farmers were of the opinion, after a succession of wet years, that a

dollar per acre per annum was too much to pay for water and were inclined to allow their water rights to lapse. This was dangerous for after allowing rentals to go unpaid for two years the contract provided that these rights would lapse. Many of these rights did lapse and in later years new irrigation water was obtained at a cost 25 times as great as that covering the original rates. It was very evident that the beet sugar industry could not become established in this region without irrigation, a fact Jesse Knight well knew when he built the Raymond factory.

I BUY A FARM

The years 1904 and 1905 were quite dry and where careless methods of farming were practiced, poor crops resulted, and many of the settlers were heard to say that one could not make a living in the country by farming. I told the people that I knew they were wrong and that I would buy a farm and prove it. So I began to acquire a farm by buying a tract of land and later purchasing adjoining parcels as they were offered for sale. This land was in Section 26-21-W4 and Section 38-21-W4, in the Raymond district.

Among those who doubted that farmers in Southern Alberta could make a success on the land was Prof. George H. Brimhall of the Brigham Young Academy at Provo, Utah. I wrote him concerning the following experiment:

"Part of my land contained a parcel of 120 acres. This I rented to Arthur Dahl and Alma Carter on the usual terms prevailing at the time, about as follows: Owner to furnish the land, pay the renter a fair price an acre for breaking it, furnish the seed and pay for half the threshing, and in return receive half the crop. The renter was to disc the land, harrow it, and smooth it, plant the seed, harvest the crop, pay half the cost of threshing and receive half of the grain raised. My share of the grain, after making the deductions indicated, netted me \$11 per acre on land which cost me seven dollars an acre."

Messrs Dahl and Carter said: "We are making too much money for Brother Allen, we had better farm for ourselves." One got a yield of 37 bushels to the acre and the other one 41 bushels, the former planting spring wheat and the latter winter wheat. I received a letter from Prof. Brimhall in which he was compelled to admit the feasibility of farming in this region.

I published the results of my operations in the newspaper and I feel sure it proved quite an impetus to farming in the Raymond district. The subsequent success of farming in Southern Alberta speaks for itself.

For many years the settlers were advised to buy all the land they could pay for and hold it for the benefit of the farmer and his family in the future. Many farmers, however, who bought farm lands at five to ten dollars an acre and sold it for double the price or more, thought themselves great "financiers" but in many instances time proved the folly of this course. The man who held onto his lands became prosperous and independent.

DRY SEASONS

The years 1904 and 1906 were disappointing due to drought and many would not seed their land in the spring of 1906. As the season opened up dry, I was sitting in the living room of my home one evening, with my face resting in my hands, thinking over the situation. I had left a good business in Cardston to the supervision of others, we had suffered two dry years and the third was opening up the same. I wondered what the country was coming to.

With these thoughts in mind I went to bed and that night dreamed that I was plowing and there were puddles of water standing everywhere in the field and as the furrow slice was turned, water would glisten on the underside.

I related the dream the next day, Sunday, in meeting. Well, rain came in about a week very much as I had seen it in my dream and the land could not be worked for a week or ten days. Then it was that some of the people said: "Why didn't Brother Allen urge us to plant our crops quickly for by waiting for the rain to come we have no land in crop."

These experiences in life teach us valuable lessons. I recall in the late 90's Cardston we rented part of our lot north of our store to a Chinese by the name of Tai Sang. He wanted the property as a site for a restaurant. He bought some of his goods from us and paid his bill monthly. Once I was very busy and failed to send Tai a statement for two months. He came into the store and said: "You do that again I no pay you. Little bill-ee pay 'em quick, big bill-ee no pay 'em." That bit of philosophy I have never forgotten. Piling up of unwarranted debts has proven the downfall of many a man.

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THE STORY OF BERT CASK

We also rented a building site at Cardston north of the restaurant to Bert Cask on which to build a two storey structure, the lower floor for a barber shop and the upper section for living quarters. For the first two years, he was allowed rent free but when the agreement was up we wanted him to pay us six per cent on what the land was valued at now that it had been improved. He felt that was asking too much so without warning to us, and while I was absent from town, he proceeded to move the building to a spot south of the Cahoon Hotel. Strange to relate, that move no doubt saved us \$50,000 to \$75,000 as we shall see.

As we have related elsewhere the lot northeast of our property was the site of a hotel and other buildings erected for tenants who voted for a liquor license for the hotel. In 1905 the hotel took fire and spread to the adjacent buildings and they were soon destroyed. Many of the goods from the buildings were removed across the street east and put in piles, including harnesses from Sam Harner's harness shop. The fire burned a blacksmith shop, on our lot, also our stables and our wagon and implement shed.

Several years before I had dug a well at the rear of the store on which site the Bank of Montreal now stands. We had equipped the well with a double handled force pump and hose enough to reach any part of the store. Volunteers were fighting to save the restaurant and store by putting wet blankets and directing water on the buildings, but it seemed the store was doomed.

A. Cazier, a canal and railroad contractor, father of Mrs. Maydell Palmer, wife President Asael Palmer of the Lethbridge stake in later years, was standing with a neighbor, Mrs. Bigelow, on a hill a block west of our store watching the fire. He remarked to her, when the fire was at its worst: "I guess Brother Allen's store is a gonner." She replied: "No it isn't, that store is dedicated." He said that remark went through him like an electric shock.

I was not present during the fire, being in Raymond, but I was told later that suddenly, the wind switched and blew from the west; the goods carried across the street were burned but our store was saved.

Later, an old friend, Jim Anderson, who grew up with me in Hyrum, Utah, told me about the fire which he had witnessed. He said: "You must be a pretty good man or your store at Cardston would have been burned," and then he told me the story of the changing wind, the burning of goods cross the street, and the saving of our store in quite a remarkable way.

I should like to add, that before moving to Raymond I had disliked paying high insurance rates on our store. Rather, I paid my 'insurance' to Bishop Hammer of the Cardston ward, to use for ward and church purposes. I felt that was the better way under the circumstances. I never told him why I paid him all this money and several times he rather questioned it. As you have seen, the store was miraculously saved in my absence; I having been called by the authorities of the church to move to Raymond. I attribute to divine providence the saving of our store.

I recall that seven years before this time a commercial traveller, from whom we purchased many thousands of dollars worth of merchandise, had argued with me that insurance was a legitimate charge against a business and that full insurance should be carried. With this I am now in full accord and for many years we have carried insurance on our property to the limit.

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(This policy stood us well in hand on November 3, 1926, when our store at Raymond was completely destroyed, with contents. But at the same time it is well to so live that one may ask for and receive the protection of Providence at all times.)

President Allen closes this portion of his Journal with the entry that J. William Knight was released as second counsellor in the Taylor Stake Presidency on May 20, 1906. (He later returned to Provo, Utah, to make his home.)

CHAPTER XII

The calling of John G. Smellie as second counselor in the Stake Presidency of the Taylor Stake was noted by President Allen. This occurred on May 20, 1906. He continued in this position until October 1908 when he was released having moved back to the United States.

The president continues:

William A. Redd, a man of sound judgment and high character, was sustained in the position vacated by John T. Smellie Oct. 31, 1908, continuing in this position until his death, January 6, 1911. Orrin H. Snow was thereupon sustained as my second counsellor, May 21, 1911.

At this point in President Allen's Journal he added a considerable amount of supplementary material, all of it interesting. Much of it bears on events in the early days at Cardston with several noteworthy sidelights on his move to Raymond following his call to the presidency of the new Taylor Stake, named for Apostle John W. Taylor, often referred to as "The Canadian Apostle." This material, written by the president some time after this main Journal, is here presented as pertinent to the history of his eventful life.

FIRST IRRIGATION

In the year 1894, the first irrigation in the Cardston area was applied to some lots under the hill, taking the water from the mill race at the mill site. During the same year a survey was made by President Card for a ditch to take the water upon the bench east of town and the irrigation ditch was completed the next year.

An amusing reference is made to a "clock war" between Allen's store and the Cardston Company. Eight day clocks were put on sale at \$5.50 at Allen's and their opposition immediately offered clocks at the same price. Prices continued to drop in Cardston during the "clock war" until the Cardston Company finally offered them at \$3.75. He adds: "The Cardston Company soon sold out and as it took several months to get a new supply, I enjoyed all the clock trade at regular prices. The incident created no little amusement in town and the 'clock war' was ended forever."

NEW WARDS

Organization of L.D.S. wards are noted as follows:

Leavitt, Nov. 23, 1896--Frank Leavitt, Bishop; Charles Newton and Thomas Leavitt, counsellors.

Stirling, June 25, 1899--Theodore Brandley, Bishop; Sam H. Fawcett and Fred D. Grant, counsellors.

Kimball, Dec. 24, 1899--John M. Dunn, Bishop.

Beazer, Dec. 9, 1900--Mark E. Beazer, Bishop; J. M. Broadhead and Jas. D. Wight, counsellors.

Caldwell, no date--D. H. Caldwell, Bishop; Chas. A. Terry and E. H. Caldwell, Jr., counsellors.

Taylorville, no date--George A. Nelson, Bishop; J. H. Taylor and Robt. A. Nelson, counsellors.

President Card often asked me to accompany him on visits to the wards, and on one particular visit to Taylorville, when a misunderstanding arose, we spoke of the necessity of having a forgiving spirit, recalling the words of the Lord: "Of you it is required to forgive all men." We left the ward with a good spirit prevailing all having been reconciled.

HAZEL LOUISE BORN

Hazel Louise, our fourth child, was born Sept. 6, 1896. We were then living in the four roomed log house, two rooms of which were used for our first store. August 31, 1898, our fifth child, Irving Leroy, was born. He appeared to be a fairly strong child, but up to the time of his death April 15, 1899, he was never

able to hold up his head. It would lie over on his shoulder and it was difficult to induce him to smile. I used to say his smile was "Way down deep." At length he took sick and it seemed nothing could be done for him.

A REMARKABLE EXPERIENCE

One Sunday, we watched over him all day until I went to the store east of our house to pray about the child. On my way to the store an influence came over me that filled my whole body and soul. It was a calm, serene and exalted feeling. I returned to the house and asked Amy if she had any impression as to the outcome of the child's sickness. She replied she had not. I said: "I have and I think he will get well." He was dead within thirty minutes.

I was much puzzled as to my experience and with the death of the child but I was finally convinced that all was for the best, that if the child had lived he may have been physically handicapped and such a burden to himself that he would not have enjoyed life.

CALL TO RAYMOND

One day in 1902, Jesse Knight and Charles McCarthy were talking with me and suggested that I move to Raymond. I replied that I was well satisfied where I was as I was making about \$10,000 a year with the store, mill and other interests. They replied: "We will get you." I replied: "There is only one person in the world who can get me to change my place of residence and this is Pres. Joseph F. Smith."

When the Taylor Stake was organized under the direction of President Smith in 1903, and I was called to be president, it became necessary for me to move to Raymond but my family did not move until the spring of 1904.

The railway of the A. R. and I company--Alberta Railway and Irrigation Company--was built into Cardston in the spring of 1904. As soon as the line was completed I asked the manager, my friend Mr. P. L. Naismith, if I could get the company to transport my household effects to Raymond immediately at the usual freight charge. He replied that he would supply a car for the purpose without charge, and was even willing to do more than that to get me down to Raymond. So our goods were the first to be shipped by rail out of the town of Cardston. (President Allen acquired control of the Raymond Mercantile Company about this time.)

As stated elsewhere in this history, Mr. and Mrs. Allen lived in the Truman Leonard house for about two years.

After he went to Utah to reside in the latter part of his life, Aunt Margaret continued to live with us, President Allen writes. The last few years of her life she was in poor health, so that we remained in Cardston during the winter and spring of 1904. She passed away before we left for Raymond on that first train.

FIRST AUTOMOBILE

The first automobile to come to Southern Alberta was owned by officials of the A. R. and I. Company. Mr. C. A. Magrath told me it was in the year 1901 or 1902. It needed quite a lot of repairs from time to time and the machine shop at the sugar factory, then in course of construction, was used for this purpose.

President Theo. Brandley of Stirling had his first automobile ride in the car and when Frank Hardy, a Stirling child, saw it on the streets of Stirling, he ran in fright to his mother exclaiming: "Mother, there goes Heavenly Father in his buggy."

CHAPTER XIII

The life of President Allen, after his re-establishment in Raymond, is not covered in his Journal. He planned to write more but his business, church and other interests prevented this unfortunately, for out of his varied experience in that period of his life could have come much of historical and inspirational interest, events worthy of record in this history.

In Cardston, his mercantile business was carried on under the name of H. S. Allen and Company. In 1911 he sold out his business and building to W. H. Steed of Cardston, but moved his stock to Raymond, where he had purchased a controlling interest in the pioneer store, the Raymond Mercantile Company, established by Chas. McCarthy.

The business, under her management, became one of the largest in Southern Alberta. It was incorporated in 1903. He continued as president of H. S. Allen and Company, which transferred its interests from the mercantile field to agricultural enterprises. The company developed a beautiful farm and ranch property near Raymond, the Grandview Farm, where it engaged in mixed farming, raising hogs, cattle, purebred Percheron horses and sheep, as well as the growing of grain crops. It became one of the farm show places in the district, the president taking great pride in its improvement. He lived close to the soil and counselled his people to do the same, establishing permanent and comfortable homes in this country.

President Allen always took a keen interest in public affairs but had no ambitions politically. He was a Conservative in politics.

He was president of the Knight Academy, erected by the Church at Raymond at a cost of \$50,000, and his loyal support of the faculty in their problems marked his leadership.

He was a school trustee at Cardston, also a member of the town council for a number of years, and later served on the town council at Raymond.

He was a trustee of the Southern Irrigation District, of which he was one of the organizers and was a director of the Raymond Opera House Company. He was a director and vice-president of the Ellison Milling and Elevator Company and when Canadian Sugar Factories, Ltd., was organized as the Alberta subsidiary of the Utah-Idaho Sugar Company, he along with Senator W. A. Buchanan of Lethbridge, was made a director. He was one of the founders of the Canadian Co-operative Wool Growers Association, a powerful grower co-operative today with offices in Toronto.

For over thirty years Heber Simeon Allen was a stake president. He journeyed to general conference in Salt Lake 61 times traveling a total of 50,507 miles. In all of his long ministry he gave faithful service and at the time of his retirement in 1936 President Heber J. Grant and other of the General Authorities journeyed to Raymond to honor him at a largely attended reception. A presentation of Roberts' "Comprehensive History of the Church" was made to the retiring leader on behalf of his people.

The following illuminated Testimonial was presented to him by his associates in the ministry:

"A TESTIMONIAL of love and appreciation to President Heber S. Allen, a faithful servant of his people in Western Canada." This brochure is signed by his fellow workers in the Church of Jesus Christ of Latter Day Saints, and in commemoration of his record--A stake president for thirty-four years, 1902-1936. "He that would be greatest among you, let him be the servant of all." The brochure contains a card bearing President Grant's signature and engraved in 1901 by a Japanese when President Grant was head of the Japanese Mission. Signatures on the brochure are: Heber J. Grant, Melvin J. Ballard, Antoine R. Ivins, Dr. John H. Taylor, Mrs. Grant, Mrs. Taylor and Mrs. Ivins, of the General Authorities.

Stake Presidencies: H. S. Allen, O. H. Snow, J. W. Evans, Taylor; Edward J. Wood, Z. W. Jacobs, John S. Smith, Alberta; Asael E. Palmer, O. Ostlund, O. W. Ursenbach, Lethbridge; Levi Barker, O. H. Snow, Taylor Stake Patriarchs.

President George F. Richards of the Council of Twelve, presided at the conference in Raymond when President Allen was honorably released, T. George Wood succeeding him. His son Heber was honored by becoming first counsellor to Pres. Wood. That was at the Spring conference in 1936--on May 3.

In his farewell address to his people as their president, the retiring leader reaffirmed the faith he had always had in Alberta's future and advised the Latter Day Saints to retain their lands and not part with them. "Some are selling their inheritance thinking the good prices realized for farm lands to be good business," he said. "My advice has always been and is to today--stay close to the soil, hold onto your lands and provide farms for your sons as they reach maturity. This is the basis of stability and success."

He told of a 10,000 mile tour he and the late John W. Taylor took in the early days over the lines of the Great Northern Railway. This was in Montana and other areas served by the G. N., James J. Hill wanting the Mormons to settle there. But he said: "We came back convinced that our people should settle permanently right here in Alberta and I believe our recommendation was the wise one."

The president paid a touching tribute to his wife, Mrs. Amy L. Allen, who had passed away recently. He added: "I have been accused at times of placing business before my church. I desire to say that this is not true--my first loyalty has always been to my church and the building up of the Kingdom of God. I have enjoyed the confidence of hundreds of my fellow Canadians, many of them non-members of the church, and I have lived to see much of the prejudice and misunderstanding that has existed in the past, removed."

President Allen always counselled his people to seek the advice of trained agriculturists and successful farmers in their problems. At a quarterly conference in January, 1926, a year after the revival of the beet industry at Raymond, he urged the farmers to grow more sugar beets and support the industry. But typically he set the example himself. He said: "I expect to double my beet acreage this year."

In the pulpit, President Allen spoke with a direct, fluent and easy style. He had a thorough understanding of the Gospel and of church policy and practice and a wide knowledge of life and its problems. He spoke out of experience and mingled with sound doctrine and counsel along spiritual lines, were words of wisdom in the more material and practical phases of life. His patriotism was never in question, he loved the land of his adoption and in the Victory Loan drives in Raymond during the Second Great War he headed a committee that put Raymond "over the top" with flying colors.

President Allen was a lover of home and family. At a conference in Magrath, he said: "The joy of parents in their children is the most holy joy on earth. Cherish it always."

On the evening of Sept. 15, 1944, President Allen passed away after a long period of failing health. He was 79 when he died. The end came at his home in Raymond in the presence of members of his immediate family including his wife, Elizabeth Hardy Allen, whom he married in Raymond following the death of Mrs. Amy Leonard Allen, a woman long prominent in the Primary association in Canada being for many years a stake president of that association. Others surviving were the following sons and daughters: Maralda McKay, Hazel Snow and Wallace Allen of Salt Lake City, Utah; Lucille Douglas of Ogden; Heber F. and John L. Allen, Viola Allen Wing, and Amy Allen of Raymond, Alta; Dr. Joseph Allen and Nephi S. Allen, at the time with the United States Army in England; 27 grandchildren and one great grandchild.

Funeral services were conducted in the Taylor Stake Tabernacle at Raymond with the seating accommodation taxed to its capacity. Some eight hundred persons were present to honor the memory of this beloved pioneer leader, churchman, business man and community builder. Floral tributes covered the rostrum and the pearl grey casket.

Bishop J. Orvin Hicken presided and the speakers were Elders O. H. Snow, J. W.

Evans and Stake President T. George Wood. All pointed to his long ministry in the church and his devoted service in the community life of his people. Many were the tributes paid him but still they failed to tell all the virtues of this humble and noble man, one sometimes but unjustly referred to as austere and aloof from the people and their everyday problems.

President Edward J. Wood of the Alberta Temple, offered the opening prayer and President Assael E. Palmer of the Lethbridge stake, the benediction. Hymns sung by the choir were "I Need Thee Every Hour," "I Know that My Redeemer Lives" and "We Lay Thee Softly Down to Sleep."

Interment was in the Raymond Temple Hill cemetery overlooking the vast, rolling sweep of country that challenged his great energy and enthusiasm, his toil, his faith and his unyielding resolution to succeed. His life was bound up in reality, he met its difficulties squarely and died honored and beloved by thousands.

CHAPTER XIV

Death of Heber Simeon Allen brought many tributes to his life and the contributions he made in the settlement and expansion of the Mormon colonies in Western Canada. He was one of the outstanding leaders in that era undertaking many important missions for this church in its northern outpost. At his home he entertained most of the General Authorities of the Church. A student, he learned knowledge "out of the best books" and passed his wisdom on to those about him. At the time of his death he was still keenly alert to his many interests and their management.

Representative of the tributes was the following by Senator W. A. Buchanan of the Lethbridge Daily Herald, an editorial in that newspaper:

"South Alberta suffered the loss of a good citizen the other day in the death of Heber S. Allen of Raymond.

"The late Mr. Allen had been a citizen of South Alberta for more than 50 years. From pioneer stock he himself was a pioneer, being the first postmaster of the town of Cardston, indicating that he came early to that settlement.

Throughout his life he was a leader. In business and in agriculture he held a high place. As leader of the L.D.S. Church at Raymond for many years, he never overlooked an opportunity to give his flock good advice in their farming practices and to urge young men to buy a piece of land and operate their own farms. He always held this was a good country for the young man. He was, too, a sound businessman, and took a lead in building up new enterprises which he believed South Alberta needed--sugar factories, flour mills and the like. With all this he took leadership in community life seriously and served on school boards and in other public capacities.

Leadership of men like the late Mr. Allen has been of tremendous benefit to South Alberta. He will be greatly missed."

Those who knew him best loved him most. Many of his good works were unknown to the public, he would be the last to make them known. At his funeral one of these practical deed of faith and generosity was revealed by his counsellor in the presidency, Orrin E. Snow. He told how President Allen came to the support of the Knight Academy, the church school at Raymond, at a critical time in its history. He personally negotiated a bank loan to cover its financial needs, paying the interest for many years, in order to keep the school, the value to the Latter Day Saint youth of which he fully appreciated, in operation.

Of President Heber Simeon Allen it could be said, as expressed by John the Beloved Apostle:

"Blessed are the dead who die in the Lord....They rest from their labors and their works do follow them."

THE END.

29. Allen, Heber Simeon, 1864–1994

Autobiography (1864–c.1904)

Davis Bitton, Guide to Mormon Diaries and Autobiographies (1977), pg.5

Autobiography (1864–c.1904)

Duplication of typescript. 49 pp. HDC [LDS Church Archives] (Ms d 2050 20, 9, #8)

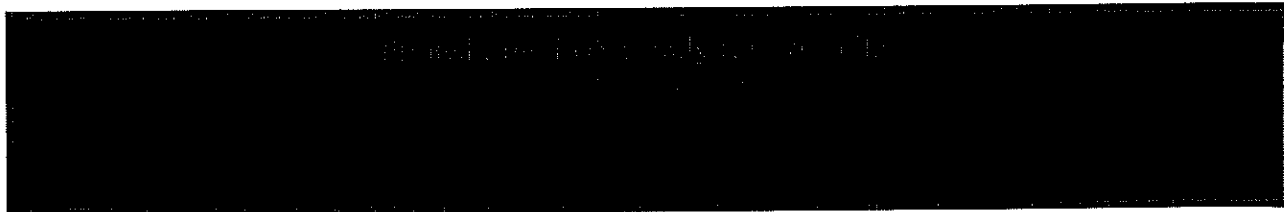
Davis Bitton, Guide to Mormon Diaries and Autobiographies (1977), pg.5

"Heber Simeon Allen, His Life and Works. Compiled and edited by C. Frank Steele." Born at Hyrum, Utah, 1864. Childhood recollections. Worked on railroad construction projects in Montana with father, early 1880s. Began work on Canadian Pacific line, Alberta, 1883. Attended Brigham Young College at Logan during winter months, 1881–87. Studied bookkeeping last two years there. Kept books for father's construction business, 1886. Attended University of Utah, 1888. Back to railroad work. Moved to Canada when polygamous father went there, 1888. Settled at Cardston. Married Amy Louise Leonard, 1889. Taught school briefly. Dramatic club. Trip to Logan Temple to be sealed to wife, 1889. Taught Sunday School, 1890–c.1898. Farming. Took over store at Cardston, 1889. Ward clerk in Cardston Ward, c. 1891. President of elders quorum, 1895. Appointed postmaster, 1892. Opened own store in Cardston, 1893. Took BYA course in leadership for Sunday Schools, Provo, 1894. Relations with Indians. Efforts to establish saloon at Cardston, 1894–98. John Henry Smith's announcement to author that Church favored members engaging in business enterprises, c. 1899. Called as president of Alberta Stake, 1902. Stake divided to form Taylor Stake, 1903. Author became president of new stake. Instructed by presiding brethren to study agricultural needs of region. Bought farm to show discouraged people successful farming possible, c. 1904. Moved to Raymond.

Davis Bitton, Guide to Mormon Diaries and Autobiographies (1977), pg.5

Editor notes sketch taken from author's journal. Brief connective passages supplied by editor.

Last three pages cover author's life after his journal ended.



Allen, Heber Simeon

LDS Biographical Encyclopedia, Andrew Jenson, Vol. 4, p.635

Allen, Heber Simeon, president of the Taylor Stake, Alberta, Canada, from 1903 to 1930+, was born Dec. 26, 1864, in Hyrum, Utah, a son of Simeon F. Allen and Bolette Marie Johnson. He was baptized Aug. 30, 1873, ordained a High Priest Sept. 7, 1902, by John W. Taylor, and set apart [p.636] to preside over the Alberta Stake. He held this position until Aug. 31, 1903, when the stake was divided and the eastern part organized as the Taylor Stake, with him as president.

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Utah State Historical Society

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Individual Morality; Group Immorality;

MILTON BENNION

HEADLINES in newspapers often give the impression that moral depravity is a common characteristic of mankind. Is this because kindness and personal integrity are too general to make news, while the reverse is unusual and therefore suitable copy for news columns? In their personal relations with neighbors and associates in business and the professions most people doubtless find a predominance of kindness and integrity. Why then so much cruelty and infidelity in the relations of large organized groups? Is it not because group morality lags far behind individual morality? In the matter of strict business honesty, for instance, it has too often been the practice for persons who were generally honest when dealing with other individuals to be very indifferent to truth when dealing with a large corporation, such as a railroad. This is so common that a conductor is sometimes surprised when

present, chief of whom were Apostle Abraham O. Woodruff, who offered the prayer, and President Anthony W. Ivins. Soon colonists came pushing in, among them being the Finnish family, the Snarits and the Hubers.

Although it was mid-winter when the first companies arrived, they began at once to make preparations for irrigating their land, since it seemed improbable that crops could be produced without water. So a mass meeting was held on January 28, 1899, the location of the canal was decided upon and the wage was set for the workers upon the canal. What would laborers today think of being paid such a pittance as 25 cents per hour for a single-handed man and only double that amount for a man with a team, but that was the allowance paid them. It was most fortunate for the colonists that the climate was mild and equable, thus enabling them to work the year round, for in the main they were destitute of even the necessities, and were dependent upon a daily wage for a livelihood.

The townsite was decided upon in the winter of 1900 and the survey was made by President Ivins and James H. Martineau, whose profession was that of a surveyor. Lands adjacent to the townsite were laid off in relatively small parcels and the price made on the plots seems unusually low when their intrinsic value is taken into account and yet it was difficult in most instances for the purchasers to meet their payments.

On September 24, 1900, the new

colony was christened "Morelia" in honor of one of the most distinguished Mexican patriots and leaders of the War of Independence. The membership of the village made a dependent branch of the Church and was annexed to Col. Oaxaca, with Lorenzo Hush as presiding elder. A year later a new settlement was organized with Orson P. Briggs as bishop and Alexander James and L. P. Hush as his counselors. John J. Huber was installed as clerk.

The educational interests of the Saints were not overlooked, but financial straits of the people retarded factor in providing adequate equipment. A combined church and school house was early constructed but it was a crude affair with a mud roof and walls of adobe. The interest in education was on end, the interest in the work of the church was in the background, however, was in a class far above the quality of their surroundings. Their chief compensation came in the satisfaction experienced in seeing the children unfold naturally resulting in proper character development and in healthy growth. The revenues used for running the school were supplied by means of local taxes and contributions by the Church.

The task of clearing the land of the dense forests of mesquite and cactus in the absence of stumps was a laborious one. They were so thick around our house that wife felt under the necessity of attaching a sheep bell to the neck

—more on page

Later-day Saint Settlement in Canada

VII. HEBER S. ALLEN

C. FRANK STEELE

THREE years before Charles O. Card explored Southwestern Alberta for a place of settlement for the Saints a young man destined to play an important part in Mormon history in the dominion was assisting in a great Canadian enterprise—the building of the Canadian Pacific Railway. He was Heber Simeon Allen and was employed with his father, a railroad contractor, in the construction of sections of the main line of the trans-continental road through Alberta. The C.P.R. was pushing its steel toward the foothills in its mighty task to reach the Rockies, thence through the now famous Banff-Lake Louise-Field country to the Pacific. This was a great construction enterprise, but it was more—it was to be one of the foremost factors in merging the provinces and territories into a permanent federation.

The terminus of the railway at that time was sixteen miles west of Medicine Hat. The month was June, and to cover the 180 miles of the sprawling, frontier town of Calgary they were forced to drink stagnant water from lakes alive with bugs. Life in the camps was

definitely not uplifting for a young man raised in a Later-day Saint community, but the future church leader states that those experiences strengthened him in keeping the Word of Wisdom and refraining from the vicious profanity heard among the crew. As bookkeeper he was paid \$40 a month and board which he says gave him a schooling in thrift that he never forgot even when financial success came to him in goodly portion later in his eventful life.

Heber S. Allen was born in Utah—in Hyrum, Cache county, November 26, 1864, the son of Simeon F. Allen and Boleta M. Johnson Allen, the former born in Lansing, Michigan, and the latter in Norway. His father migrated to Utah in 1853, making the trek overland by oxen. He farmed in Cache Valley and was a prominent railroad contractor in the northwest for the Northern Pacific, the Great Northern and other lines and as already noted, the Canadian Pacific in Canada. In 1888 he moved to Canada to settle in the new colonies founded by President Card. He located first in Mountain View where he homesteaded, later moving into Cardston where he en-

tered the mercantile business. Some years later he disposed of his Canadian holdings and returned to Utah where he died.

Heber, his son, attended the common schools in his community and continued his studies at Brigham Young College and the University of Utah. His course included business as a major, a training that stood



H. S. ALLEN

him in good stead throughout his life. In 1888 he arrived in Cardston and he was told that a young lady named Amy Leonard waved her handkerchief at him as he drove into the little town. This was on November 17 and on April 2, 1889, they were married by Bishop John A. Woolf, the first marriage per-

formed in Cardston. The event was quite a social flurry in the settlement and the bride wore a dress that was the first to be made from yard goods bought at the pioneer store started by President Card. The president generally showed his appreciation by presenting the charming bride with a stick of candy from his store, and that was something to be prized, for store candy was scarce in those days. Complying with the prevailing practice in Canada at the time, marriage banns were announced in church of the approaching nuptials of Heber Allen and Amy Leonard.

The Allens on arriving in Cardston received a kindly welcome from President and Sister Card, who served them a meal of bread, butter and stewed rutabagas, a feast after a long and tedious journey. Heber was the second school teacher in Cardston succeeding Jane Woolf. Said the president in recalling the early experiences: "I accepted the position of teacher and was to collect the tuition as best I could, had all manner of textbooks in Utah and Idaho counties and prices of all ages from eight to 35 years. School was held in the meeting house and was equipped with benches and chairs built by the members of the colony. Heber Allen also ran a class in bookkeeping, sponsored by President Card, and he was leading man in a home drama troupe coached by "Aunt Zina Card in the presentation of "Rose of Eric Vale" and other characters of that day.

LATER-DAY SAINT SETTLEMENT IN CANADA

Heber entered the employ of the Cardston Mercantile Company, organized by President Card and others of the leading brethren, including his father, Simeon Allen. He eventually became manager and the business prospered. In 1903 it was incorporated. In 1899 he branched out and built the Cardston roller mill. The mill was heavily damaged by floods in 1902 and he moved it to Cardston, the business being eventually merged with the Ellison Milling and Elevator Company, founded by E. P. Ellison, well known Layton, Utah, industrialist. H. S. Allen became a director and vice-president of that company. He was the first postmaster of Cardston and was active in politics, being in one election Conservative candidate for the legislature. He was defeated by Liberal "Johnny" Woolf, who served in the house at both Regina, capital of the then North West Territories, and Edmonton, made the capital of Alberta in 1905 when Alberta was created a province.

The rising young businessman left the employ of the pioneer store at Cardston and went into a mercantile firm with his father and in five years became the sole owner. When the Taylor Stake was carved out of the Alberta Stake, H. S. Allen, as he was best known, disposed of his interests in Cardston and entered the mercantile business in the new town of Raymond. At Raymond his rise in the business world was rapid and in addition to his general store business, he became a successful

farmer and stock raiser. He was one of the organizers of the Canadian Co-operative Wool Growers' association, today one of the major Canadian producer co-operatives, with headquarters in Toronto.

President Allen was active in the Church at Cardston and it was soon apparent that he was bound to rise in leadership in the Priesthood. He was active in the auxiliaries and he it was who succeeded President Card as head of the Alberta Stake with Edward J. Wood and Thomas Duce as his counselors. But his term of office at Cardston was brief.

On August 30, 1903, an historic conference was held in Magrath when the stake was divided. A new stake, the Taylor stake named for John W. Taylor, often called the "Canadian" apostle, was created and H. S. Allen was sustained as its president. Stake headquarters were to be at Raymond and under the energetic leadership of President Allen the stake grew rapidly in membership and influence as new settlers arrived from Utah and Idaho swelling the population of the settlements along the irrigation canal. There were now two stakes in Canada, Edward J. Wood succeeding President Allen as head of Alberta.

President Allen lived a full, active life, loved and trusted by his associates and deeply mourned when he passed away at his Raymond home on September 14, 1944. He was a stake president for 34 years, dean of the stake presidents of the whole Church when he was released in

—more on page 329

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Record Searched: Journal History of the Church (Index)		Date: 7 June 2006
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#1233503	Allen - Heber S.
(1259077)	3 Apr 1921, 5 Allen, Heber. Pres. Taylor Stake. Speaker at Assembly Hall, S.L. overflow meeting (p.m.) 91st annual gen. conf.
	11 Jul 1921 p. 3 Allen Heber F. Sustained as Bishop of Raymond 1st Ward Taylor Stake
	3 Nov 1921, 2 " " " Set apart as Bishop " " " "
	3 May 1931, 3, 7 " " " Sustained as 1st couns. in presy of Taylor Stake set apart by George F. Richards
(1259011)	22 Feb 1897, 2 Allen, Heber S. Sustained Sup Supt. of Religion Class of Alberta Stake
(1259033)	5 Sep 1902, 3 " " " New pres. of Alberta Stake
"	" " " " " " " Life Sketch
"	7 Sep 1902, 1 " " " Set apart as pres. of Alberta Stake, this date
"	5 Oct 1902, 9 " " " Speaker Gen. Conf. S.L. tabernacle this date
	9 Jul 1903, 5; Aug 30, 2; Sep 24, 4, 5 Allen, Heber S. Appointed pres. of Taylor Stake. at Alberta Conference, Aug 31 & Sep 1 1903
	12 Jan 1905, 9 Allen, Heber S. Seed gr — needed by people of Canada, reports
	11 Sep 1933, 6 " " " And Edward J. Wood, presidents of the Taylor & Alberta Stakes respectively, for 30 years each, meet at a gathering in honor of Pres. Wood
(1259098)	6 Oct 1933, 7 Allen, Heber S. Has been pres. of Taylor Stake for 31 yrs, has attended 61 out of 62 gen. confs. at SLC, traveling 50,507 miles in doing so.
(1259004)	3 May 1934, 3 Allen, Heber S. Released as pres. of Taylor Stake

#1233503	Allen - Ira
(1259720)	20 Jan 1848, 25 Allen, Ira (signed list for request of Post office)
(1259739)	14 Apr 1852 " "
(1259740)	9 Nov 1853 " "
(1259741)	20 May 1855 " "
"	9 June 1855, 2 " "
(1259744)	22 Feb 1858, 2 " "
(1259738)	31 Dec 1850 Allen, Ira & family. Supplement p. 21 See P. 21 — en of HT p. 7
(1259787)	24 Jan 1888, 3 Allen, Ira of Hyrum, UT. Arrested for U.C.
"	13 Feb 1888, 3 " " " " " Sentenced for U.C.
"	22 Feb 1888, 2 " " " " " Off to the "Pen."
"	25 Apr 1888, 2 " " " " " Sick
"	13 Jul 1888, 3 " " " " " Released from "Pen"

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#1233503 Allen - Franklin

17 Aug 1847, 1

20 Jan 1848?, 6, 25

23 Apr 1848, 1 1850, 1

(1259754) 15 Feb 1870, 1

#1233523 Johannesen

(1259741) 12 Sep 1855, 1 H.J. Johansen

#1233526 Leonard

(1259738) 12 June 1850, 2 Leonard, Truman (Capt. of 10 in 6th Co.), Mentioned

" 31 Dec 1850, 13 " " " " " " " " of Supplement

" 12 June 1850, 2 (1259742) 19 June 1856

(1259739) 2 Aug 1852 " 14 Aug "

" 28 Aug 1852, 5 " 26 Sep "

" 13 Oct 1852, 2 " 26 " " 3, 4, 5

" 24 Nov 1852 " 28 " " "

(1259740) 24 Apr 1853 (1259743) 26 Apr 1857

" 29 Apr 1853, 2 " 4 Jul 1857

(1259741) 22 Aug 1855 (1259746) 16 Nov 1860

(1259742) 22 Feb 1856 (1259748) 10 Mar 1863, 4

" 22 Mar 1856, 5 " 16 Mar 1863

" 23 Mar " 6 " 24 Mar 1863

" 11 June "

" 14 June " 2

(1259746) 10 Oct 1871, 1 Leonard, Truman of Farmington. Called on a mission

" 1 Feb 1872, 4 " " " " Account of his labors in Ohio

(1259757) 6 Jul 1872, 1 " " " " Returns from a mission

8 Oct 1874, 2 " " " " Called on a mission to U.S. & Canada

(1259760) 6 Mar 1875, 3 " " " " Writes from Marion, Ohio

20 Nov 1897, 2, 7 " " " " Dies at 77 - was early missionary

24 Nov 1897, 5 " " " " Funeral to be held Saturday

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#1233528 Meadows, Mary Ann

(1259742) 22 Mar 1856, 3

" 23 Mar 1856, 6

" 9 June 1856

#1233524 Packett

9 Jul 1874, 4 Philip Packett of Hennefer. Writes of local news

#1233513 Davies, Davis

(1259741) 31 Mar 1855, 5 Davies, Elizabeth

" 12 Sep " , 2 " "

(1259742) 19 Apr 1856, 1 " "

" 15 Oct 1856, 1 " "

? 27 Sep 1890, 2 Died in Kanamoa

22 Sep 1853, 3 Davies, William

(1259741) 31 Mar 1855, 3, 5 " "

" 12 Sep 1855, 2

(1259742) 19 Apr 1856, 2

(1259743) 18 Jul 1857, 5

19 June 1862, 2

23 Dec 1866, 3

Church History Library Card index - Judd (microfilm at FHL missing)

4 Dec 1927 p.1 George T. Judd - former County Treasurer Salt Lake County,

convicted of embezzlement

Church History Library Card index - Lewis

9 June 1856 p.1 Lewis, Jane

(1259748) 13 Oct 1890 p.8 Lewis, Jane D. of Provo, died

(1259740) 9 Apr 1875, 2 Lewis, William of Provo - Called on mission to Great Britain

" 31 May 1875, 2 " " " " Assigned to Welsh Conf.

" 17 Jul 1875, 3 " " " " Tells of missionary work in Wales

(1259741) 23 Sep 1875, 1 " " " " Writes Pres. Carrington of work

18 Dec 1875, 3 " " " " Writes from Merthyr Tydfil, Wales

28 June 1876, 3 " " " " Returns with 2nd co.

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(Lewis cont)

(1259790) 27 Feb 1889, 2 Lewis, William J. of Provo. Liberated from Pen.

" 28 Feb 1889, 9

(1259797) 17 Dec 1887, 11 " " " " Arrest of for UC

(1259826) 20 Jul 1900, 6 Lewis, William John, dead

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#1259811 22 Feb 1897, 2. "The Alberta Stake Conference was held yesterday & today.... In the afternoon Elder Heber S. Allen was sustained as Supt. of religion classes. Counselor Williams reported the Stake & gave suitable instructions to the Bishops & others, & Patriarch Hinman addressed the congregation."

#1259730 31 Dec 1850, Supp. p. 21. "Church Emigration of 1850. The following named persons traveled from the Missouri River to G.S.L. City under the direction of the officials of the Church but not in the ten major companies of 1850 already listed:"
Allen, Isa, (sic) and family

#1259730 31 Dec 1850, p. 13. "Church Emigration of 1850. Sixth Company, Joseph Young Captain. Arrived Oct. 1, 1850."
Truman Leonard = Captain of Ten

#1259742 9 June 1856. "Capt Edmund Ellsworth's company of emigrants left Iowa City, Iowa for the Valley." (Deseret News)
"Handcart Company. E. Ellsworth, Captain. Left Camp near Iowa City, June 9, 1856."
"Edmund Ellsworth, Thomas Fowler, Thomas Passey, Eliza? Robinson, Mary Ann Bates, Mary Ann Meadons, Andrew Galloway, wife and child, David Bowen..."

#1259741 20 May 1855 p. 1 "The Saints residing at Cedar City & Harmony were organized as a stake of Zion with Isaac C. Haight as president. Twelve High Councilors were also chosen & ordained. Their names were Richard Harrison, Jonathan Pugmire, Sr., Polst. Wiley, Samuel White, Perry Liston, Ira Allen, Samuel Lay, Laban Merrill, Rufus (C.) Allen, Thos. D. Brown, Joshua Thos. Willis, Chas. Hopkins Wm. Reese Davis of Harmony was ordained a Bishop Benj. Hulset? having been called on a mission to Los (sic) Vegas.

#1259741 12 Sep 1855, 1 H. J. Johansen listed in wagon company (which company unknown - parts of lists illegible)

#1259741 22 Aug 1855 -

#1259743 26 Apr 1857 Truman Leonard at speaker at Quakey Conf. in Farmington

#1259743 18 Jul 1857, 5 William Davies (no children) Ship "Wyoming" for Philadelphia

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#1259707

17 Dec 1887 p.11 - "Arrest in Provo. William J. Lewis was arrested at his home in the Third Ward on Saturday evening... on the charge of unlawful cohabitation, & his alleged wife, Malvina Lewis, subpoenaed as a witness in his case." Sentences - Wm. H. Brown & John A. Lewis.

#1259707 13 Feb 1888 p.3 "U.S. vs. Ira Allen, unlawful cohabitation; sentence of six months' imprisonment & \$400 fine & costs."

#1259707 22 Feb 1888 p.2 Des Evening News: "Off for the Pen. Last evening Deputy Marshal EXUM, accompanied by two or three aids, went to Salt Lake, having in charge eleven prisoners. Their names are Ira Allen... They had been sentenced ~~for~~ on charges of unlawful cohabitation & adultery. All were feeling well & in good spirits." - Richfield Advocate, Feb. 22

#1259754 15 Feb 1870, 1 "Ayrum, Cache County, ~~the~~ U.T." written by Chas. C. Shaw, in Des News "Our Sunday School is attended by 150 children; it has an efficient staff of male & female teachers under the charge of Elder Franklin Allen."

#1259750 10 Oct 1871 p.1 "Tuesday, Oct. 10. Cold weather prevailed in Salt Lake City. A missionaries meeting was held at the Historian's office at 7:30 p.m. Elders Wilford Woodruff, Lorenzo Snow & Franklin D. Richards preached to the Elders. Following is a list of the missionaries called at the October conference: ... Truman Leonard..." (Office Journal)

#1259760 9 Apr 1875 p.2 Wm. J. Lewis, Provo - among list of persons called to the British Isles. Conference Session Fri. Afternoon, 2:00 p.m.

#1259760 31 May 1875, p.2 "Millennial Star": "Arrivals. - ... William J. Lewis... arrived at this port per steamship ~~Albatross~~ Wisconsin, Union Company, on Saturday, 29th inst., at 10:30 p.m." (C)

#1259770 27 Feb 1889, 2. Des Eve News: "Regained Their Liberty. *Last evening the official announcement of the pardon of Jos. H. Thurber, of Kane County, was received by Marshal Dyer. ~~That~~ William J. Lewis likewise returned from the Penitentiary today. His sentence was for five months, & the fine \$100, besides costs. Having served a period of 30 days, he this morning attended before Commissioner Norrell & was set at liberty." (of the Third Ward)

Deseret News of the 18th inst:

[illegible]

#1259833

#5 Sep 1902 p. 3

Oct. 6, 1902.

The Good Things Of Conference

*Meetings Show That They Have Been Numerous During the
Present Gathering—Much That is Practical as Well as
That Which is Spiritual Contained in the Advice and
Instruction Given by the Different Speakers.*

All of the meetings reported in the proceedings under this heading were most heavily attended and the interest and earnestness manifested display a decidedly satisfactory state of affairs. The meetings of today are reported elsewhere in this issue of the Deseret News.

SATURDAY AFTERNOON.

Speakers and Their Themes at Second Meeting of Conference.

On Saturday evening the "News" was able to give only the briefest account of the meeting of the afternoon of that day by reason of the session continuing until after press time. All of the speakers but one were named, but the subjects upon which they spoke were omitted, therefore they are given space today. A synopsis follows:

The choir and congregation sang:

Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam,
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come.

Prayer was offered by Elder William Budge, president of Bear Lake Stake, singing by the choir and congregation.

Come, come, ye Saints, no toll nor labor fear,
But with joy wend your way.

ELDER J. G. DUFFIN,

president of the southwestern states mission, addressed the Conference. He said no man can reach the hearts of the people upon principles which have been revealed by our Heavenly Father, except he be prompted by the Spirit of God. When we bear witness that Jesus Christ is a Prophet of God, and that he, in that capacity, represents Jesus Christ. He, on account of his pre-existent faithfulness, was predestined to take that position. Through him our Heavenly Father again revealed himself to mankind. This great truth must be revealed to man. Those who will not receive it will not accept of the principles of salvation. The speaker narrated a recent visit to Carthage prison where the Prophet Joseph and his brother, Hyrum, the Patriarch, sealed their testimony with their blood. There the speaker vowed that, if God would give him His Spirit, he would devote his life to the work of God.

The mission in which the speaker labors, has a corps of faithful Elders, and one very bright, intelligent lady missionary. He exhorted the parents of the Elders of the Church in the field to write to them frequently and seek to encourage them. They need this treatment. It leads them to cling to their duties. The work of the Lord in this mission is progressing reasonably well. Numbers of non-members of the Church are friendly to the Elders, and manifest this disposition by the attention and the reports and instructions. From the clergy comes the most bitter opposition to the Saints. As a rule the newsmen treat the brethren

with fairness. Much interest is being taken by numbers of people in the Book of Mormon, many copies of which had been sold.

ELDER ASAHEL WOODRUFF,

president of the Northern States mission, was the next speaker. There are six states in this mission, namely, Michigan, Indiana, Illinois, Iowa, Wisconsin, and Minnesota. One hundred Elders are laboring there. The majority of them are young and they are laboring diligently, and with reasonable success. About 8,000 tracts have been distributed, and a corresponding number of meetings held. Subsequent to the meetings the Elders have been more cordially received at the homes of the people. There is a flourishing Sabbath school and the Saints generally are paying their tithing. A great feature of missionary work is the benefit obtained by the young men engaged in it. They obtain by this process a knowledge of men and things of inestimable value.

The speaker concluded by bearing testimony to the truth of the Gospel, as revealed anew through the Prophet Joseph Smith.

ELDER NEPHI PRATT,

president of the Northwestern States mission, followed. He gave an outline of the extent of his field of labor. He and his fellow laborers had preached upon the divine mission of Joseph Smith. They also had dwelt to a considerable extent upon the approach of the judgments of God upon the world, and other similar themes indicating the promised coming of Christ. They had spoken of the wonderful work performed by the Saints under the blessing of God, and their utterances had generally been well received. In that mission there are three branches of the Church and a Sunday school, with another in prospect. Seventeen people had been baptized during the last five months. He gave some further details connected with the work of the ministry in that region of country.

ELDER JOHN HENRY SMITH,

of the quorum of the Apostles, gave an interesting account of the recent visit by himself and a number of others to some of the eastern states. He related numerous incidents connected with it which indicated good will on the part of many prominent people toward the Latter-day Saints. An adequate idea of the address, which will shortly be published in full, could not be given in a brief synopsis.

The choir and congregation sang:

We thank Thee, O God, for a Prophet,
Benediction by Elder Edward H. Snow, president of St. George Stake.

SUNDAY FORENOON.

Meeting a Large One and Reports and Instructions Cover Wide Range.

The meeting on Sunday forenoon, beginning at 10 a. m. was largely attended and the reports and instructions covered a wide range as will be seen from the following:

The choir and congregation sang the hymn which commences:

The Spirit of God like a fire is burning,
The latter-day glory begins to come forth.

Opening prayer by Elder Albert A. Smith, president of San Luis stake, singing by the choir:

Let the might God appearing,
From on high Jehovah speak.

ELDER REED SMOOT,

of the quorum of Apostles, was the first speaker this morning. It was an inspiring sight, he said, to see such a body of people who have come to hear the word of God. He thanked the Lord that he was in harmony with the leaders of the Church, and hoped that his spirit was in harmony with that of every Latter-day Saint.

He was proud of the men who spoke yesterday. They were mostly young men, and yet they had borne a faithful and strong testimony to the Gospel. Every person could not but admire a man that was firm to what he believed. He spoke of Elder Rich in particular. Only recently he had received a letter from a large eastern firm, in which the writer said that he had offered Elder Rich a high place in his establishment, and promised that he would extend favors to Brother Rich whenever possible. Everywhere the Elders of the Church were respected and admired for their integrity and devotion to truth, by men who stopped to think upon things without prejudice.

He wanted to say something about fast offerings. It was thought by some that inasmuch as there are no poor in some of the wards it was no longer necessary to look after the fast offerings with the same diligence that they would be collected if there were many poor people. This was a mistake. These offerings should be collected whether there were any poor in the wards or not. The bishops should look to those who may be in need in other localities. All those who may need help should be given it, especially those who served God faithfully when their circumstances were better.

He warned the Saints against indebtedness. He advised those who were in debt to get out as soon as possible, and those who were not in debt to keep out. The wives should plead with their husbands not to mortgage their homes or otherwise dispose of them. The farms should be kept and cultivated to the highest degree of productivity, and then there would be more contentment and happiness among the people.

He prayed that God's blessings would continue upon the congregation.

ELDER ANTHONY IVINS,

president of the Mexican stake, was called upon to address the conference. The people of his stake possessed the same spirit that was enjoyed by the Saints in Utah. Of the 12,000,000 in Mexico, fully 3,000,000 were composed of Indians, whose blood had not been mixed with that of other peoples. No special effort, he said, had been made to convert the people; yet it was necessary to send out missionaries to organize new branches in various parts of the country. There had been about 200 of these people converted to the Gospel. The relations of the Saints there to the government, were of the most friendly character. Hence there was no obstacle to the propagation of the truth there. The majority of the people were poor but deeply religious. The prophecies of ancient men of God were being fulfilled in respect to the Lamanites. Before the establishment of the promises concerning Zion were fulfilled, it was necessary to perform a great work among the Lamanites. This work has already begun. We may be encouraged, therefore, in the hope that we are nearing the consummation of the work of the Lord in the last days.

Wherever the Saints have settled in Mexico, they have sought to introduce peace, contentment and submission of the revengeful feelings that abound already too much in the hearts of men. It was only in this way that others could be converted. The Saints there were surrounded by a strange people who spoke a strange language. But

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work. He prayed that the Lord would bless the conference.

ELDER SAMUEL E. WOOLLEY,

President of the Sandwich Islands mission, was the next speaker. He had been absent from the body of the Church for nearly seven years, presiding over these islands. There had been upwards of 2,000 converted members made during the past seven years. In one place where the Gospel was first preached there were only three persons outside the Church, though this part was, for a long time, a very hard field. There were only 15 missionaries, though the local Elders rendered much assistance. There is a sugar plantation in these islands, which makes the mission self-sustaining. The Lord had abundantly blessed the labors of the Elders. Elder Woolley, at the request of President Smith, spoke for a short time in the language of the natives.

ELDER HEBER S. ALLEN,

President of the Alberta stake, Canada, next addressed the conference. A larger number of people, he said, were in attendance at this conference than had ever been here at any previous conference. It was about 15 years since the Saints began to settle there. When they first went to Canada, they were looked upon with suspicion, and it took them six months to obtain permission of the government to organize a mercantile corporation with the small capital of \$10,000. But this suspicion had long since disappeared, and many friends had been made among the leading men of Canada. There had been abundant crops this year; and the Saints were prosperous. Most of the Saints in the Alberta stake were young and there were few instances of the graver sins. The people were among the best tithingpayers in the Church. There had been a spirit of reformation among some of the people who had been away from the Church. He thought that Canada was a good place for those who are without homes in Utah. He hoped that the time would soon come when they would have a temple there, in which the people could receive the blessings of the Lord without coming this long distance to the Utah temples. He asked God's blessings to rest upon the conference.

PRESIDENT SMITH

Here made an explanation concerning the recent change in the presidency of the Alberta stake. Elder Charles O. Card, who was the pioneer of this stake, had long presided over the Alberta stake, with credit and honor. But he had been honorably released owing to his advanced age and ill-health, and Elder Allen had been made president. And he felt sure that, if Elder Allen continued to manifest the same spirit which he had manifested here today, no mistake had been made in calling him to this position. President Smith went on to say that notwithstanding new settlements were being made, it was not wise for the Saints who already had homes to break up these homes in order to settle in other parts of the country. These new settlements would take care of themselves, and would be built up chiefly by young people who had not made homes in the old settlements of the Saints.

Nevertheless, it was desirable to keep extending our influence into new districts.

ELDER WILLIAM H. SMART,

President of the Wasatch stake, was the next speaker. He had been pleased

of the quorum of Apostles, was the next speaker. He referred to the Prophet Joseph's prediction concerning the coming of the Saints to Utah. He had in the past spoken of the new settlements, but he now desired to say something of the old settlements. He believed that much of the best blood had been taken from the old settlements to make new ones. In some instances the people in the former places thus had fallen into a spirit of lethargy. But he believed that the presidents of the stake should endeavor to keep all the desirable people who were not actually called by the authorities. Some of the brethren had been called to occupy places where it did not seem desirable to settle. It was so when the Saints first came here. But now that the country has been made productive and others have come here to settle and make homes, some of the people are selling out and moving into other parts of the country. But these old settlements ought to be maintained. People should not be too eager to sell their homes. They should stand firm upon the land which God had given to them. The spot of land which had been given to him he regarded a sacred possession because it had been a part of his father's estate; and he was determined not to part with it except to maintain his honor or to buy bread for his family. He asked that God would add his blessing on the Conference.

ELDER LOUIS A. KELSCH,

late of the Japan mission, was the concluding speaker of the morning session. He began by bearing a strong testimony of the Gospel. The work of God in these days would revolutionize the world, and bring together the nations of the earth into one faith. Whether or not we were faithful God would have men who would be true to Him. When men embrace the truth it was expected that they would use their time and means in advancing God's work.

He had been laboring in the Japanese mission. He said that the land was indeed strange, and so were the people, their language, and their habits. Two had been baptized. A great many had applied for baptism, but the Elders did not regard it to be wise to baptize them. The Japanese were a great people, and a good people. He felt that a great work would be performed among them. He had preached to many, including some of the missionaries of other sects. He believed that he had accomplished something in creating a better influence between these missionaries and the Elders. The brethren and sisters laboring there were in good spirits. The language was difficult to acquire, and to preach through interpreters was attended with many inconveniences. He felt that when the Elders were able to speak to the people good would be performed, for the people were eager to know something of the principles of the Gospel.

Elder Kelsch went on to speak of the necessity of living in harmony with truth, else we shall be overcome by the powers of evil. We must obey the words of God through his servants. We will not make progress until we are willing to do this. There is no danger in our being asked to do anything that is wrong; there never has been a time when the servants of the Lord have given advice to the Saints to do wrong, as we can all testify. He desired to remain firm to the truth in whatever capacity he might be called to fill.

PRESIDENT SMITH,

at this point, explained that Elder Kelsch had been honorably released from his mission. It had been found

edification of the crowds. Following is an account of the proceedings in the Tabernacle:

The choir sang the anthem: "The mountain of the Lord's house." Prayer by Elder Hugh S. Gowans, president of Tooele stake. The anthem, "Praise the Lord, all ye nation," was sung by the choir.

ELDER RUDGER CLAWSON,

of the Quorum of Apostles, was the first speaker of the afternoon session. He said in substance: This is a large congregation, come to hear the word of God. And the Lord is certainly not far away, though we do not see Him as do the heathens their god. He quoted from the Doctrine and Covenants to the effect that the Priesthood are to be taught from on high and that what they say under the inspiration of God is entitled to be called scripture. It is a great responsibility, therefore, that they sustain who address the conference. And it is imperative that the people give heed to the words spoken. Various subjects have been discussed during the sessions already held. Among these has been the principle of tithing. Is there any need of touching upon this subject? Then there is the law of the Word of Wisdom, which has also been referred to, and the necessity of magnifying our calling in the Priesthood. Is it needful to say anything about these principles? There are in the Church people who

live up to the spirit of the Gospel in many respects who yet lack in obedience to some one or more of these principles. As long, therefore, as there are any who neglect any one of these laws, it is necessary to speak of these things in the conferences of the Saints. This is why so much is said on these subjects. And so there is no lack of instruction. These subjects, too, are spoken of in the other meetings of the Saints.

Yet there are some who do not obey. Obedience is necessary to the reception of any blessing. Jesus taught this principle in example as well as by precept. At the tender age of 12 Jesus said to His mother, "What ye not that I must be about my Father's business?" Later He said to John the Baptist at the river's side, "Suffer it to be so now, for

thus it becometh us to fulfill all righteousness." He was willing even to be crucified. He was therefore a perfect example of obedience. We must learn to emulate this perfect obedience. But it is so hard for the Saints to learn this that the brethren have to speak of the same things largely every conference. When the Saints are able to line up perfectly to the laws which they have received, then the servants of the Lord will be inspired to speak of other principles.

I know that this is the work of God. I rejoice in the testimony that I have received, and hope to be faithful to my trust.

Charles Kent sung the hymn:

O my Father, Thou that dwellest
In the high and glorious place!
When shall I regain Thy presence,
And again behold Thy face?
In Thy holy habitation,
Did my spirit once reside?
In my first primeval childhood,
Was I nurtured near Thy side?

ANDREW KIMBALL,

president of the St. Joseph stake, was the next speaker. He had come almost 2,000 miles to attend this conference, and the people of his stake would hail with pleasure the information which he would have to carry back with him.

The coronation ceremony lapsed from 1767 until 1831, when it was revived and a very popular member of the Mormon Corporation—Alvis Derman from Italy, is the new King of Dalkey. The ceremonies in 1831 were held in July and last year they were held in August. The coronation is intended to be a convivial gathering of his majesty's friends and "subjects."

All the pomp of royalty is displayed at the festivities, and as there are no foreign entanglements and no questions of home or foreign affairs to disturb the serenity of the court, everything goes off in smoothly, and his majesty's adherents are eagerly looking forward to his "coronation" again in 1836 in a happy Dalkey, Queen of the court isles.

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Salt Lake Tribune of 1936.

PAPYRUS, 2800 YEARS WISE RAISING OF

oldest characters found at Thebes and given to the National library in Paris by Emile Prisse d'Avesnes. Prisse d'Avesnes, French archeologist and Egyptologist, who was famed for his findings about the middle of the eighteenth century, came upon this valuable document rather by accident. One day while searching a Theban necropolis at Drahi-Aboul-Negga, he was approached by a workman with the scroll, and asked if he wished to purchase it. As it seemed quite authentic, the French archeologist bought it, but little realizing its true value.

After a thorough investigation, Prisse d'Avesnes was able to establish that the papyrus had been stolen from a tomb of one of the Antef of the eleventh Theban dynasty. In 1891, a tomb which he himself some time before had unearthed and brought to light.

At present it is divided into 12len sections, with the length of each determined by the logical division of the texts. Those of the texts which are intact, are divided into two sections: The Kaquerna and the Planhotep, separated by a space of 4 feet 9 inches without characters, undoubtedly effaced by scrapping. The number of lines of each

Reorganization Frees Stake President Of Longest Term

Heber S. Allen, the oldest stake president of the Church in point of service, was released after 34 years of service, Sunday, at a reorganization of the Taylor Stake under the direction of Elder George F. Richards, of the Council of the Twelve, who returned to Salt Lake today.

The new stake president is T. George Wood, former stake Sunday school superintendent. Counselors to President Wood are Heber Allen and Melvin T. King.

Counselors of President Allen, who were released Sunday, are Oren H. Smith and J. W. Evans.

Ward Reorganized

A reorganization of the Raymond First Ward was made necessary with the taking of Bishop Heber F. Allen into the Stake Presidency. The new bishopric chosen are J. Orvin Hicken as bishop and Charles R. King and J. Golden Snow as counselors.

The Picture Butte ward of the Lethbridge stake has been organized, Elder Richards reported, and the first bishopric of the new ward was named as follows: John T. Salmon, bishop; and Joseph Edward Lawlor and James Roscoe Humphries as counselors.

Has Close Second

President Heber S. Allen was named president of the Alberta Stake about 34 years ago. One year later this stake was divided and the Taylor Stake created. President Allen became president of the new stake and his counselor, Edward J. Wood, became president of the Alberta Stake. President Wood is still presiding over his stake with President Allen having had one more year of service in that capacity.

Both Presidents Allen and Wood are familiar figures in Salt Lake at conference time. President Allen has attended more than 60 conferences in Salt Lake, and President Wood has a record that nearly equals that of his associate.

Above taken from the Leseret News of May 5, 1936.

#1251004 3 May 1936 p.3

**Representatives From Can-
ada to Arizona Tell of
Conditions and Preach
Gospel Doctrine.**

There is a great need for better remodeling of the crowded condition of the old buildings with the addition of new walls in practically all of the Church, saying that in nearly every instance there is a necessity of greater seating capacity in the halls and he said he believed a spiritual revival will aid.

[illegible]

For many years his section had been the only one in western Canada in which local option was in force, and it was due to the latter-day Saluts, he said.

Their section was in a way like the "Mormon" colony in Arizona, which President Wilson's Great Open reform to us being without representation in the state prison, therefore paying considerable money in taxes from which they received no direct return.

Authorities Friendly.
The authorities of Alberta province he said, are friendly, and in some ways it is the most liberal government in the world, but he regretted having been obliged to give up his American citizenship.

The provincial government is following in the lead of the academy at Raymond, which is the first school in the province to teach domestic violence and manual training.

The male chorus of the choir sang "Nearer to Thee" in a beautiful voice.

"During spoke of the inspiring audience he expressed the building of his hopes in the future. He sank into thrae. He recounted the experience of his orphan mother who was ordered from the home where she had lived for years in Scotland because she had accepted "Mormonism" and how "several times" she turned up as a stranger among her members in the church and emigrated to Utah before she did, giving her the first meal she received after arriving in Salt Lake. He said there is no organization in the world which has an organization so secure as ours and is wholly organized as the latter-day faith.

He said that like Elder Allen, he wished to say that the authorities of the Church were godly men who were conscientious in their efforts to do the best they could.

Too much stress could not be laid upon the parish's duties in the proper spiritual rebuilding of the boys and girls, he remarked, going into detail as to the necessity of holding family prayers morning and night and instilling into them the spirit of God.

Recent Experience.
Elder Baxter said it was wonderful.

He said in his opinion the Government should have a more liberal attitude toward the Chinese, and should make it easier for them to obtain visas for the United States. He said the Government should have a more liberal attitude toward the Chinese, and should make it easier for them to obtain visas for the United States. He said the Government should have a more liberal attitude toward the Chinese, and should make it easier for them to obtain visas for the United States.

[illegible]

Foregoing taken from
Deseret News
of April 4, 1921.

AFTERNOON OVERFLOW— ADDRESSED BY STAKE PRESIDENTS AND OTHERS

With an attendance estimated at more than 7,000 an "overly" session of the conference was held Sunday afternoon in front of the Bureau of Information building on the Temple grounds. The session was presided over by Bishop Genevieve R. Bailey, who was opened with the congregation singing the hymn, "Hail on the Mountain Top," with Elmer Clark, Radio-gram, D. C., singing music at the piano. The opening prayer was offered by Oscar Winkler, followed by the hymn, "Come Let Us Awaken Our Journey," Bureau. The speakers in the afternoon were President John H. Riley of Wayne stake; President Frank Burgh of Minto stake; President Nephth L. Morris of Salt Lake stake; and President John H. Smith of the congregation with the congregation was "We Thank Thee, O God For a Prophet," which was concluded with the benediction offered by Julius Romney.

Pres. Joseph Eckersley.

President Joseph E. Bokerley prefaced his address by saying the large attendance present was evidence of the faith of the membership of the Church. He declared that notwithstanding the opposition encountered by the Church in early days, it had grown to such point that thousands of people from the state and from without the state attend the conference meetings. He said evidence that the work of the Church will continue.

He declared that the secret of the growth of the Church was because its work is not one of compulsion. God, he said, will not force the human mind. It is in God's hands to determine that human beings are distinguished from animals. He continued by saying that the Church has never made any attempt to coerce persons into a belief of its doctrines but has advanced the doctrine of love. In concluding he said there was much to be expected from the members of the Church and he hoped those present would be faithful and true to the mission entrusted to them.

Robert M. Frank, Jr.

President E. Frank Burch said he was greatly impressed with the large attendance with the power and authority of the Church organization. The Church, he said, was to him the most powerful organization in the world today, and President Grant, he declared, is a great and mighty leader. He also paid tribute to President Perrygo, President Johnson and to the members of the Council of Twelve.

The speaker stressed the necessity of the Church organization at all times, smoothship without exception and the importance of the candidate pos-

The "Latter-day Saints," who are known as Mormons, have been the subject of much discussion in the Chicago press during the past few months. On Monday, June 20, at a meeting held at the Hotel Hamilton, the following address was made by one of their leaders:

"The speaker declared that since the fact that the members of the Church were not chastised by the government in the early days and were spurned by their neighbors they had obeyed the Lord's commandment and lived reasonably well and happy on the job." He said that members of the church were uneducated people in the estimation of the great majority of the people of the United States in the early period of the faith; and that there was rejoicing in Missouri when they left their farms for the west. The Latter-day Saints, however, he said, "made a good bargain and now would not trade Utah for 'half a dozen states like the one they left'."

He asserted that members of the Church have a love of virtue which is distinguished from that of the "Jerusalem Saints." One of the outstanding features of this love of virtue, pointed out, is the single standard morality which expects the same degree of purity of a man or the woman he leads to the altar. He denounces the fact that the young people of the Church today are not brought up on fundamentals which were taught their elders. He said that as the result of an inquiry made in a Sunday school it was found that only three out of 36 families observed family prayer. He also declared that the young people are able to grasp the principles of the Church spontaneously so that the home is doing its spiritual guidance. In concluding his point out the necessity of clinging to firm principles and said that the time has come to do reformation work in

Elder Melvin J. Ballard.

In his introductory remarks Eld Melvin J. Ballard declared that there has been kind to the Latter-day Saints and that he always had believed the time is on the side of right and truth. Those who hold the truth, he said, can rest assured that they will be vindicated in the end.

The speaker recounted experience from a visit to Nauvoo, Ill., where the sentiment towards the Latter-day Saints has completely changed. He asserted also told of a conference of the Church which was held in the state capitol at Illinois with the permission of the governor of that state, as against the wishes of the citizens. The Church is also no longer persecuted in Missouri, he said, and declared the member of the Commercial club in Independence, Mo., had expressed the belief that the club could raise \$100,000 to go towards the erection of

temple there.

Elder Ballard said that the presence of the Lord in the world is but the beginning of happier days and that adequate preparation must be made for their coming. He declared that there are days of tribulation ahead of the Latter-day Saints, and that their faith should be strengthened. He said he prayed the day would never come when the people would feel independent of the Lord. He said there was a tendency to rely on the arm of the flesh, and that in the midst of prosperity and difficulties encountered in settling in Utah as having exerted a wholesome influence on the people. He declared that lessons of thrift should be learned from the present, and that the inspiration of the spirit of the Lord should be sought for guidance in the daily labors.

Foregoing taken from
Deseret New
of April 4, 1921.

#12598-77 3 Apr 1921 P.S.

In traffic accidents in spite of a decrease of 3 per cent in car registration. In Minneapolis traffic deaths show an increase of 22 per cent. It was not legality or justice that rushed the beer bill through. It was politics.

Above taken from the Deseret News of Oct. 6, 1933.

"CONFERENCE RECORDS CLAIMED BY PRESIDENTS OF TWO STAKES."

(Photo Print Insert)

Alberta Churchmen Travel Near 50,000 Miles Each In Attending Sessions, One 57, Other 61 Times

Here's a couple of records that are hard to beat.

Above are President Heber S. Allen, left, of the Taylor stake, and President Edward J. Wood, right, of the Alberta stake.

Both have been presidents of their respective stakes for thirty years. President Allen was president of the Alberta stake for one year with President Wood as his counselor, and when it was divided 30 years ago, he was made president of the Taylor stake and his counselor became president of the new Alberta stake.

Those are good records, but not the only ones of which these two Church leaders can boast. President Allen in the thirty-one years he has been a stake president has been to conference 61 times traveling a total of 50,507 miles to attend the semi-annual sessions in Salt Lake. Only once did he miss a conference and that was unavoidable. President Wood has been to conference 57 times, traveling 47,189 miles to accomplish this record. Only three times as a stake president has he missed conference, once when he was in England, and once when he was filling his third mission to the Sandwich Islands.

These men can remember all of the Presidents of the Church including Brigham Young, with the exception of the Prophet Joseph Smith. They have heard many of the past leaders of the Church speak in general conference meetings. President Allen is 68 years old and President Wood is 67. They are the best of personal friends.

These men can remember all of the Presidents of the Church including Brigham Young, with the exception of the Prophet Joseph Smith. They have heard many of the past leaders of the Church speak in general conference meetings. President Allen is 68 years old and President Wood is 67. They are the best of personal friends.

Above taken from the Deseret News of Oct. 6, 1933.

"CONFERENCE OPEN TO CAPACITY HOUSE."

Appeal For Unselfishness Marks Session

Conference Schedule

SATURDAY

10 a.m.

Third general conference session—Tabernacle.

2 p.m.

Fourth general conference session—Tabernacle.

session—Tabernacle.

4:15 p.m.

Seventies Conference—Barratt hall.

7 p.m.

General Priesthood meeting—Tabernacle.

Primary Association meeting—Assembly Hall.

Covetousness, as a growing evil, was denounced by President Heber J. Grant today in his opening address at the first session of the one-hundred and fourth semi-annual general conference of the Church.

Along with an appeal for the members of the Church to keep the commandments of God, to stand for the right in all things,

marking the occasion with a sermon from the pulpit. He exhorted the people to keep the commandments.

Through began assembling for conference long before the appointed hour of 10 o'clock and interest was manifestly shown on the parts of the thousands who had assembled from far away communities of the Church to hear the words of admonition and counsel from the Church leaders.

Seated on the stand were the members of the First Presidency, President Heber J. Grant, President Anthony W. Ivins and President B. Reuben Clark Jr.; eight members of the Council of the Twelve, five of the First Council of Seventy and the Presiding Bishopric.

Of the Council of the Twelve accounting for one vacancy by the death of Elder James E. Talmage, the three absent were Elder John A. Widtsoe, retiring president of the European mission, not yet arrived home; Elder Joseph F. Merrill his successor and Elder Richard R. Lyman, at home on account of illness. Missing from the First Council of Seventy was Elder Charles H. Hart, also ill at home, in addition to the vacancy caused by the death of President B. H. Roberts.

Seated As Usual

The usual seating arrangements were observed: Church officers in the lower tiers of the pulpit, mission presidents, stake presidents and special guests in chairs in front and sections of the body of the auditorium reserved for priesthood units. Members of the general boards of Relief Society and other auxiliaries were seated above the channel railing and on the front wing seats. The Tabernacle was filled.

President Grant announced the opening song, the pioneer hymn, "Come, Come Ye Saints." The singing was congregational with Prof. A. C. Lund conducting and Frank W. Asper accompanying on the organ. The opening prayer was by President Wilford A. Beesley of Salt Lake stake. "A Poor, Weary, Faring Man of Grief," a solo, was sung by Charles Martin. President Grant related that this song was sung by the late President John Taylor in Carthage jail just prior to the martyrdom of the prophet. Joseph Smith and his brother, the Patriarch Hyrum Smith.

Authorities Presented

President Grant presented the names of the General Authorities and officers of the Church to fill the vacancy in the Council of the Twelve. Elder Charles A. Smith, president of the Southern States mission was sustained in the chair.

#1259890 Oct 1933 P.7

WALKER FAMILY HISTORY

DR. ROBERT HARRIS WALKER INTERVIEW

HIGHLIGHTS OF AN INTERVIEW ON 27 MARCH, 1990

INTERVIEW BY WM. R. WALKER, AT THE WALKER HOME, MIDWAY, UTAH

In my very early years, I remember that times were really bad, and people often left home and traveled the country looking for work. People from as far away as Manitoba and Vancouver would come, they would ride the rails.

I remember things were very different before the depression started. We would always have a supply of fresh fruit, to share with everyone, then I remember that disappeared. There was a difference also in the purchase of clothing. I remember Dad always dressed very well. I remember when he paid what seemed like a huge sum for a winter overcoat - \$70. That was a fine coat. It was lined with fur on the inside. He always wore a special
7 kind of boot. I think Heber Allen and Wilford Heninger were the only men in town that wore that kind of shoe. They were very expensive. He wore them all of his life. They were kind of a lace boot that went up over his ankle. He once crushed his foot in a hay baler, and that's what brought him in from the farm to the sugar office. Otherwise he would have stayed as a farmer. He had studied at LDS Business College which qualified him to work in the office. He never left the office. So sometimes unusual circumstances alter our later careers.

P a g e #	L i n e #	Numbered in order of visitation		Personal Description							Age at last birthday.
		H o u s e	Family or House- hold	Name of each person in family or household on 31st March, 1901.	Sex	C o l o u r	Relation- ship to head of family or household.	Single, married, widowed or divorced.	Month and date of birth.	Year of birth.	
		1	2	3	4	5	6	7	8	9	10
839			82	Allen Heber S	M		Head	S	Dec 26	1864	36
840			82	Allen Amy L.	F		Wife	M	Mar 17	1865	35
841			82	Allen Maralda M	F		Daughter	S	May 20	1890	10
842			82	Allen Violet M	F		Daughter	S	May 28	1892	8
843			82	Allen Heber Jr	M		Son	S	Mar 17	1894	6
844			82	Allen Hazel L.	F		Daughter	S	Sep 6	1896	4
845			82	Allen Lusile B	F		Daughter	S	Aug 18	1900	[]

previous household

next household

Source Information:

1901 Census of Canada

Subdistrict: Cardston, ALBERTA, THE TERRITORIES

District Number: 202

Subdistrict Number: x

Archives Microfilm: T-6550

<http://automatedgenealogy.com/census/DisplayHousehold.jsp?sdid=5721&household=82>

Allen, Amy	26	United States	101
Allen, Calista	5m	Alberta, Canada	96
Allen, Edward	42	England	114
Allen, Edwin	37	Ontario, Canada	114
Allen, Eva	5	United States	96
Allen, Heber	26	United States	101
Allen, JS NWMP	23	Ontario, Canada	83
Allen, Miralda	1	Alberta, Canada	101
Allen, Rebecca	32	United States	96
Allen, Simeon F	52	United States	96
Allen, Spencer	7	United States	96
Allen, William	7	Ontario, Canada	114

<http://www.saskarchives.com/web/seld/1-00.pdf>

TERRITORIES

Introduction

Those interested in the evolution of the political system in the North-West Territories in the period 1876-1905, leading to the achievement of responsible government in 1897, and the establishment of the Provinces of Saskatchewan and Alberta in 1905, should find this directory of value. For a detailed description of this evolution the reader is referred to L.H. Thomas's *The Struggle for Responsible Government in the North-West Territories, 1870-1897*, (2nd ed. Toronto, 1978), and C.C. Lindgard's *Territorial Government in Canada: The Autonomy Question in the Old North-West Territories* (Toronto, 1946).

The information contained in this directory comes from a variety of sources. In the absence of official election returns, the *Canadian Parliamentary Companion* and the *Parliamentary Guide* are the only comprehensive sources of information available on election results. While, in some instances, the vote totals may be imprecise they are the most reliable available. The aforementioned publications are also the primary source of birth dates of the individuals cited in the directory. Every effort has been made to determine dates of death by searching newspapers, and by contacting appropriate individuals and institutions for information.

The bulk of the information in the directory comes from a number of official government documents such as the *Journals of the North-West Council*, the *Journals of the Legislative Assembly of the North-West Territories*, the *North-West Territories Gazette*, and orders-in-council.

Added to this edition are outline maps of the North-West Territories upon which constituency boundaries have been drawn to show the approximate location of the constituencies returning members to the Council from 1876 to 1888, and to the Legislative Assembly from 1888 to 1905.

TERRITORIES

ELECTION RESULTS BY ELECTORAL DIVISION, COUNCIL AND LEGISLATIVE ASSEMBLY

Cannington

1891 G.E. – November 7

Samuel Spencer Page	Acclamation
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1894 G.E. – October 31

Samuel Spencer Page	237
N. McConnachie	158

1898 G.E. – November 4

Ewan Cameron McDiarmid	228
Samuel Spencer Page	114
William Hislop	91

1902 G.E. – May 21

Ewan Cameron McDiarmid	362
John Duncan Stewart	310
A.D. McLeod	129

Cardston

1902 G.E. – May 21

John William Woolf	176
> Heber Simeon Allen	109

Cumberland

1891 G.E. – November 7

John Felton Betts	159
Philip Turnor	106
William Plaxton	41

East Calgary

1894 G.E. – October 31

Joseph Bannerman	209
S.J. Clarke	190
N.J. Lindsay	117
Patrick James Nolan	57
James Reilly	50

1898 G.E. – November 4

Alfred Ernest Cross	182
S.J. Clarke	127
James Reilly	120
Joseph Bannerman	119

1902 G.E. – May 21

John Jackson Young	408
H. McLeod	352
James Reilly	24

TERRITORIES

ELECTED MEMBERS OF THE COUNCIL AND THE LEGISLATIVE ASSEMBLY

Tims, Frank Fraser 1856 – 1914	
Victoria	1894 – 1898
Turriff, John Gillanders 1855 – 1930	
Moose Mountain	1884 – 1888
Souris	1888 – 1891
Tweed, Thomas 1853 – 1906	
Medicine Hat	1888 – 1894
Villeneuve, Fredric Edmond 1867 – 1915	
St. Albert	1898 – 1902
Wallace, Richard Alfred 1861 – 1935	
High River	1898 – 1905
White, William 1856 – 1948	
Regina	1883 – 1885
Wilkins, Francis Edward 1864 – 1908	
Red Deer	1891 – 1894
Wilson, Herbert Charles 1859 – 1909	
Edmonton	1885 – 1891
Woolf, John William 1868 – 1950	
Cardston	1902 – 1905
Young, John Jackson 1868 – 1923	
East Calgary	1902 – 1905

Lethbridge
and
Cardston
Telephone
Company

- On 3 January 1904, Magrath, the Mormon bishop Charles Ora Card from **Cardston**, and his fellow Mormons, O.L. Robinson, K.W.
 - Taylor, Heber Allen and Richard Pilling filed a notice of intention to apply for letters patent to operate the company.
- By June 1894, **Cardston**, Lethbridge and the Mountie outpost on a hill overlooking the Montana border had their telephone line, after volunteer work by the area's Mormon settlers cutting telephone poles and North West Mounted Police comptroller Fred White sponsoring an appropriation through Parliament for \$2,100 to cover the cost of stringing the wire.
- The **Cardston** partners, Card, Robinson and Allen added Sterling Williams and Sam Matkin to their board and formed a company that would offer local telephone service within **Cardston**.

[www.abheritage.ca /telephone/era/lethbridge_cardston_telephone.html](http://www.abheritage.ca/telephone/era/lethbridge_cardston_telephone.html)
(308 words)

Lethbridge and Cardston Telephone Company

Through Lethbridge's first mayor Charles A. Magrath, this early long-distance company became established in 1894 using an unlikely trio of Mormons, Mounties and town boosters.

In March 1893, Magrath began negotiations to create the 112.6 kilometre long-distance telephone line that would become the Lethbridge and Cardston Telephone Company. On 3 January 1904, Magrath, the Mormon bishop Charles Ora Card from Cardston, and his fellow
➤ Mormons, O.L. Robinson, K.W. Taylor, Heber Allen and Richard Pilling filed a notice of intention to apply for letters patent to operate the company.

Magrath's idea was to extend telephone service in its original application beyond the electoral district of Lethbridge, conceiving a loop that would include in its grasp Pincher Creek, MacLeod and Lethbridge. However, he was unable to convince federal authorities to allow such an extension, and relied instead on the company's original intents.

By June 1894, Cardston, Lethbridge and the Mountie outpost on a hill overlooking the Montana border had their telephone line, after volunteer work by the area's Mormon settlers cutting telephone poles and North West Mounted Police comptroller Fred White sponsoring an appropriation through Parliament for \$2,100 to cover the cost of stringing the wire.

The company had been capitalized at \$10,000 with the Mormon volunteers being given stock according to the contributions of poles and labour.

The Cardston partners, Card, Robinson and Allen added Sterling Williams and Sam Matkin to their board and formed a company that would offer local telephone service within Cardston.

The Farmers' Water and Telephone Company was incorporated in 1902, but according to Tony Cashman in his telephone history of Alberta, *Singing Wires*, the company did not advance beyond the organization stage to actually provide telephone service.

THE MOST HOLY PRINCIPLE

Volume 4

SUMMARY

Table of Contents

GEMS

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[83]

SECTION SEVEN

CONTEMPORARY WITNESSES

- Again, the writer knows positively that the President of a Stake, Heber Allen, with whom he was intimately acquainted, had a second wife sealed to him in Canada in 1912. President Joseph F. Smith, as has been mentioned, instructed a select group of people there to enter that principle, and President Allen was among the number. His second wife was a teacher in the Raymond Academy, Alberta, Canada. In his declining years he moved to Salt Lake City and died in 1956 while residing in the [89] home of his second wife. The writer was personally acquainted with both of the wives of this man, as well as the circumstances which motivated their living plural marriage.

Heber Gimean Allen d. 1944

LUELLA PEARL WIGHT⁽¹⁾ was born on 6 Jan 1902 in CARDSTON, ALBERTA, CANADA. She was blessed on 2 Feb 1902 in CARDSTON, ALBERTA, CANADA. BY
> **HEBER ALLEN**

She was baptized on 6 Jan 1910 in CARDSTON, ALBERTA, CANADA. BAPTIZED BY B. (E.?) J. WOOD. CONFIRMED BY D.E. HARRIS. She was endowed on 11 Jun 1921. She died on 28 Aug 1969 in LETHBRIDGE, ALBERTA, CANADA. She was buried on 1 Sep 1969 in BARNWELL, ALBERTA, CANADA. Parents: JOSEPH MORONI WIGHT and CYNTHIA ELNORA NIELSON.

Pioneers of Cardston

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James P. Low was born in Salt Lake City, May 21, 1886, but went to Cache Valley, Utah when he was quite young. His father, Sylvester Low, was the pioneer miller of Cache County. Young James was educated in the public schools and was graduated from the University in the class of '81. He taught school for awhile, then entered the mercantile business in which he has since remained. When a young man he went on a mission to Great Britain and on his return re-entered the mercantile business in Smithfield. He then launched [p.55]into business for himself until he decided to emigrate to Cardston in the spring of 1898. Mr. Low was married in the fall of 1881 to Miss Ida Barber. He was manager of the Cardston Company Limited.

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Amy and Heber Allen—In April, 1889, Truman Leonard, with a small company of saints arrived in Canada in search of a new home. They settled on Lees Creek. In October of that same year Truman sent for his wife Margaret and his daughter Amy. They came as far as Helena, Montana, by train and they drove the rest of the way by wagon—Amy acting as driver. They encountered rain, snow, rivers, bad roads and, worst of all, missed Truman who had come many miles to meet them on his pony. After a week's delay in Cardston they were united and were invited to share a three-roomed house with a Canadian Parliament member who had been sent to the town to study the "Mormons" and decide if they were fit citizens for Canada. Truman's wit, Margaret's good cooking and Amy's sunny disposition made him decide in their favor. A few weeks later another handful of immigrants arrived. Amy saw them coming down the long hill into Cardston and waved to the leader who happened to be a young man from Hyrum, Utah. His name was Heber Allen and in less than six months he had won the heart and hand of Amy. She had the honor of being the first bride in the town. Margaret made her lovely wedding dress of blue broadcloth and creamy lace, and, also, cooked her wedding supper to which all were invited. Truman made the couple a present of one of his fine cows. Other gifts received from good neighbors were, a home-made carpet, a pig, three chickens, quilts and blankets. They went to live in part of the father-in-law's home.

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Three months later Amy and Heber drove to Utah to be married in the Logan Temple. On their return they brought such things as a sewing-machine, an organ, pictures and other useful articles for housekeeping. With the machine Amy and Margaret sewed dresses and hats for the ladies of the town. The organ was used for choir practice and on many other happy occasions. The pictures and whatnots were used to brighten up Amy's home as well as stage properties for she and Heber belonged to the first Dramatic Club in Cardston and took the leads in such plays as "The Rose of Etrich Vale." Besides these many activities Amy was called to be president of the Primary. Having been a member of the first primary in Farmington she patterned her organization after that one. At her first meeting there were twenty children present. This was the beginning of thirty-five years in the Primary work, first as local president and then as Stake President. Before her first child was born Amy clerked in the one and only store in Cardston while her husband taught



school. Later Heber bought out the store from President Card.

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[p.56]After her baby was born Amy resumed her duties in the Primary and even found time to help her husband in the store during the busy hours. Besides this she took in two roomers. Before her third child was born, Heber was called to take a missionary course at the B. Y. Academy. While he was gone, an epidemic of pneumonia swept the town. Amy's father, Margaret and the youngest child were stricken. The little child came near death but through the great faith of Amy and the administrations of the priesthood the child recovered. To climax this Amy gave birth to a 10 pound baby boy. After her husband returned he enlarged his store which grew by leaps and bounds and even attracted the trade of the Blood Indian Tribe which lived on the reservation near Cardston. These Indians learned to love the white store keeper who could talk their language and gave him the very special name of "Stumucks-oatskin". There were prairie fires to fight, and floods and the passing of loved ones but with it all were interwoven good times too. One of these was the big masquerade ball where Heber came dressed in the Chief's own robes and carried off the prize. Heber, who had been president of the Alberta Stake, was called to become president of the new Taylor Stake and so left Cardston in 1903 taking his family of wife and six children to Raymond to live.



THE AUTOBIOGRAPHY of HOWARD BOLTON BETTS

During the winter in Raymond, Dad went to see Ray Knight and he put both of us to work. I attended school as much as I could, but my parents needed what I could earn, and I turned my wages over to them. The following spring, I worked the season for Grafton Hovey. > The next year, Dad and I worked on the H.S. Allen farm. I attended the Raymond School of Agriculture in the winter but I did not go back the following winter because I would have had to give a speech and attend a banquet, and I was still much too shy for either. It took a long time to get over my inherent shyness.

My Dad raised sugar beets one year, but the harvest weather was very bad and it cost more to harvest them than they were worth. This was on land he rented from Ray Knight. Then Dad raised beets two years on Allen's farm. He quit Allen's that fall and worked at the sugar factory. He was laid off at the sugar factory, so he decided to open up a shoe repair shop and did harness works as well. When I was not working, I would help him in the shop. Lenna and Effie also helped him in the shop later on. He continued in the shop until after Mother died in 1943. Mother had been sick for about a year, suffering a great deal. She said she did not want to spoil our family's Christmas, and lived until the 31st of December. It was a relief as she suffered so much.

Dad was called on a mission to Eastern Canada, and stayed 18 months. LaVeve had been staying with relatives, and was unhappy, so Dad was released. Altogether, I worked two years at Allen's farm, two winters I fed sheep for them. Then I worked a summer again for Grafton Hovey. I helped my brother-in-law, Ileen's husband George, build a small house on the folks' lot at one time. Then I worked a year in Lethbridge at carpenter work. The next fall, I started working for Lewis Brandley, and worked quite a bit in the Mercantile Lumber yard, and also set up a lot of machinery for them. I ran the lumber yard Saturday afternoon while Bill Wiggle had a half day off. Thus I became a jack of all trades, and master of none. But I seemed able to do anything I set my hand to, in repairing, mechanics, etc.

I took my wages from the lumber yard out in lumber to fix up around home. I went downtown one Monday morning to get some lumber, but Bill Wiggle was not at the lumber yard. I waited until 10 a.m., but still he had not shown up. I went over to the office and got the keys so I could get my lumber. By the time I opened, there were so many customers I did not get away for lunch, nor until an hour after closing time. This was in the spring, and the busy season.

I found out later that Bill had come down with inflammatory rheumatism. I worked in the lumber yard for about a month before Bro. Allen came over and hired me! Another day he came over and told me how much they appreciated what I was doing, so I guess he knew I was there. He told me he would like me to carry on and asked me what wages I should have. I told him I thought it was worth more than farm wages, and he agreed. As nearly as I can remember, farm wages were \$75.00 a month. This was about 1928-1930. I think I asked for \$100.00 a month, and likely could have got more. He said he thought that \$100.00 was all right.

The office was across the road from the lumber yard, in the store, and I did not have a telephone. So I had some trouble about charging, as I could not ask if a customer's credit was good. I charged to a few people who did not have good credit, but all Bro. Allen said was, "Do not charge to them again." Bill had charge slips in his desk two and three months old, which had not been turned in at the office. People had asked him to hold them and they would come in and pay them. So the girl from the office came over and checked through everything, and after that the slips went to the office every night. Once I charged to two people and did not put their names on the bill. Heber Allen brought them over and asked me who got the material. I had to think a while, but did come up with the names. Then they gave me a list of people whose credit was no good, so I knew who to charge to and who to ask for cash.

A Remarkable Prediction and its fulfillment.

Southern Alberta had experienced a protracted drouth, or partial drouth, from the year 1917 to 1922. During all of these years the rainfall was below the twenty year average, and 1919 was the driest year since the country was first settled by our people in the year 1887.

These dry years put many farmers out of business and large numbers of them abandoned their farms. The government during the winter of 1921 & 1922 appointed a Survey Board whose duty it was, among other things, to visit the various drouth areas, hold meetings with the farmers, try to learn the actual conditions and make recommendations to the Government to meet the situation. Much relief had been rendered by the Government to many of the farmers in nearly all the District by the distribution of seed grain and also cash to buy food and clothing.

Under these conditions our people faced the year 1922 with a great deal of anxiety as to what the season held in store for them. Before 1917 it was a generally accepted fact that we could have only one dry year without having a fairly wet one following. This had been true since 1887 with one exception, and that was in 1904 and 1905 when two comparatively dry years came together.

May and June are our rainy months and our experience is that if we do not get plenty of moisture in these months our crops will be very short.

In April of 1922 we had enough moisture to start the crops growing nicely but we had no reserve moisture. Practically no rain came during the early part of May, so that when our quarterly conference was held at Raymond May 13 & 14th, 1922, people were getting anxious for their crops which had grown to a nice start.

During the afternoon session on Saturday the 13th Apostle Ballard said that the people would be much blessed in the land, that they would not get ~~XXX~~ very rich but that the Lord would remember them wonderfully. He advised the people to plant all the grain they could (as it was not then too late to seed wheat and oats) as they would have a good year with sufficient moisture to make good crops.

This prediction, in view of conditions as they had existed gave the people, Mormons and Non-Mormons alike, who heard of it, much satisfaction and hope and was discussed very freely.

No rain came immediately and crops began to suffer in many places.

People began to get worried and some fearful, but most of them felt that the prediction would be fulfilled.

Banks decided to curtail all loans unless rain should come; about the 25th of May some stores who had been giving credit to farmers decided to stop all credit unless rain came within one week. A non-mormon farmer~~s~~ with a crop of 1000 acres asked one of our bishops, "What about the prediction of your Prophet?" The Bishop said "What he said will come true." Other similar remarks were made by non-members as well as by members.

May 28th came with continued hot weather and conditions were getting serious. About nine o'clock that evening a heavy rain came so that in less than one hour nearly an inch had fallen. A little later another torrential downpour came, so that during the night about 1½ inches of rain had fallen.

The situation was relieved. Frequent rains came for several weeks and bumper crops resulted. Many farmers harvested and threshed from forty to fifty bushels per acre ^{on} average ^{on} large farms.

The writer during July and August travelled thruout Idaho, Montanna, Eastern and Central Alberta, and Western Saskatchewan, and strange to say crops were better in Raymond and vicinity than in any other place I visited. In fact Raymond was the "Centre of the good grain district," and the further one got away from this "Center" for several hundred miles the poorer the crops were. It was a common thing for commercial travellers to say that the best crops in the West were in Raymond and the district nearby and many expressed wonder as to what could be the cause.

Elder Ballard also said that the people would have several ~~years~~ of good crops to be followed by lean years and advised the people to prepare to meet the situation by husbanding their resources and keeping the Lord's commandments.

At this writing June 22 1923, it appears that a bumper crop will be harvested, ^{in 1923 also} as up to date they are the best ever seen in the district. We have just experienced a forty hours rain ^{bringing} being the precipitation for May and June up to ten inches, making moisture conditions so far, the best for over 15 years.

Barring Hail or other unforeseen circumstances there should be many 50 bushel crops of wheat this year.

H. D. Allen