

Preface

It has been a privilege for me, a great grandson of Alfred Cordon, to study his life and complete the abridgment of his journal. When he died, his journal, which consisted of at least eight books, was apparently divided up by his children. In about 1915 (I believe) James J. Candler, a son-in-law (and my maternal grandfather), made an abridgment of the books that were available to him. In 1956 some members of the family were able to assemble eight books. They cover the period as follows:

1. 1839	last entry	June 1840
2. 6 June 1840	" "	24 August 1841
3. 25 August 1841	" "	11 June 1844
4. 11 June 1844	" "	25 October 1828
5. 29 October 1848	" "	26 November 1849
6. 26 November 1849	" "	6 March 1850
7. 8 March 1850	" "	17 September 1850
8. 4 May 1868	" "	21 October 1868

Neither book number 3 nor 8 was available to James J. Chandler when he wrote his abridgment. I have abridged these books and have added some material from others which I thought should be included.

An examination of the above dates shows that the period from September 1850 to May 1868 is not covered, and likewise from October 1868 until his death in 1871. It appears that material covering this latter period was never written. I do not believe this is true of the former period although no trace of any more records has turned up. In contemplating this matter I have come to the following conclusion: this is the period in which Alfred Cordon married his second, third, and fourth wives and information concerning them would no doubt be included. It seems very likely to me that any such record would be well concealed or perhaps destroyed to prevent its falling into the hands of those who were persecuting the Saints for the practice of polygamy.

In July 1956 a Cordon family organization was formed and annual reunions are now being held. The present officers are: President, Glen Cordon, Ogden, Utah; Vice-president, Mabel Hansen, Idaho Falls, Idaho; Secretary, A. R. Candler, Rigby, Idaho; Genealogist, Mabel Cordon, Ashton, Idaho; and Historian, T. C. Cordon, Philadelphia, Pa.

At the reunion in 1958 the family voted to place the journal of Alfred Cordon in the Church Archives for safe keeping. This has been done and members of the family are welcome to examine it there. In return for turning in the journal, the Church historians office made a microfilm of the journal and gave it to the family. It is now in my possession and can be borrowed by any member of the family who would like to see it.

I sincerely hope that this volume will afford those who read it a measure of the pleasure I have enjoyed in preparing it and will serve to help unite the descendants of Alfred Cordon into a closely knit family and will bring up all to a realization of the debt of gratitude we owe this man for our heritage.

Gene Chandler Cordon

An Abridgment of his Journal

Among those who were active in the Church of Jesus Christ of Latter-day Saints, shortly after its introduction into England, and from then on to the end of his life, was the late Alfred Cordon, who at the time of his demise was the bishop of Willard City, Utah. This sketch is mostly an abridgment of his journal, of which several small books are in the possession of his children.

His father's name was Sampson Cordon, who lived at Trexteth Park, about a mile from Liverpool, England. He, in turn, was the son of Ralph Cordon, a potter by trade. Sampson Cordon served an apprenticeship at the trade of painting Chinaware, but, owing to an accident which affected his eyes, he quit painting and took up the labor of printing upon the earthen pots.

He married Myrah Hampson, and on February 28, 1817, their son Alfred was born. Ralph Cordon, for a number of years, was clerk of St. Michaels Church, Liverpool, and was succeeded in this office by his son, Sampson. This situation brought in about 30 pounds, (150.00 dollars), per year.

Alfred, being fond of reading, read the Bible very much, while yet a child. At the age of 12, he was apprenticed to the pottery business. In a few months, he met a severe accident falling into a caldron of boiling oil or grease, which scalded him very badly. From this, however, he soon recovered, but, in some way a change had come over his moral nature, for up to this time, he had been a very religious child; but now, he says, he began to swear, mingled with bad company, and soon became a heavy drinker. His early training caused him to make many resolutions to do better, but these were broken as often as made.

When about 18 years of age he moved into Staffordshire and obtained a situation in the pottery at Burslem. Here he formed the acquaintance of Emma Parker, but in October 1836, both had a severe attack of smallpox. He returned to his father's and soon became better, but the disease left him bilious and that affliction clung to him, more or less, throughout his life.

On the 19th of December, 1836, he married Emma Parker. She was born on the same day as Queen Victoria, May 25, 1819. According to his journal, he continued to lead a dissolute life for some time, but, on the death of their first child, a little girl about eight months old, he began to earnestly seek the Lord in prayer. He joined with some other men in attending the church of the Reverend Robert Aiken and soon was very happy, serving the Lord to the best of his understanding and winning over his wife to the same belief. After a few months he became a class leader and the vision of his mind was opened concerning the second coming of Christ, etc.

About this time, a woman May Powell, informed him that the Latter Day Saints had a branch of their church at Manchester, and she referred him to the 11th chapter of Isaiah, Revelations 14th chapter, 6th verse and other passages in the Bible and convinced him that baptism by immersion was necessary. Through prayer and study of the scriptures, he was convinced that the Gospel of Christ was restored, and he resolved to go to Manchester to learn more about it. He was opposed in this by his former class-mates, who obtained some stories ridiculing the Saints. His wife opposed him, also, but to no purpose.

On June 29, 1839, he and William Bradbury walked to Manchester, a distance of over 30 miles, and the next day after attending two meetings, presented themselves for baptism. They were baptized by Elder David Wilding and confirmed on July 1 and returned greatly rejoicing in the blessings of the Gospel. Stephen Lancaster, who accompanied them from Burslem, was not converted; and returning by coach, informed the Aikenites that the saints in Manchester were bad people and thus created considerable prejudice which led to persecution. The brethren, however, rejoiced in their testimony and continued seeking the Lord for His guidance.

On July 25, Elder William Clayton came to Burslem and, the following day, baptized four persons, one of whom was Alfred Cordon's wife. On the 28th, Elder Clayton ordained Alfred Cordon a priest, and after baptism of three more, he returned to Manchester in July 30. Brother Cordon now commenced preaching the Gospel, and on the 5th of August, he baptized Jemima Mellon, who had been ill with consumption for 16 months, but she returned from the water, leaping for joy and praising the Lord. He continued holding meetings, baptizing believers, and defending the doctrine of the Saints. As an illustration I quote from his journal:

“On October 20th, I baptized James Spencer Walker; on the 24th, I baptized Brother George Lee; on the 25th, I baptized Richard Cooper and Mary Mellon. On the 17th I baptized Walter Nixon; on the 18th, I baptized Edward Parker. On the 19th, I set out for Liverpool in company with George Simpson and Edward Parker. We went to Delamare, Forest, to a relation of Brother George Simpsons. I preached to a good number of them and they received the word. We then went on to Liverpool to my parents. We stayed there until Saturday; we then came back to Burslem and Brother David Wilding baptized 11 while I was away. My heart rejoiced in the Lord, our God. Brother David Wilding stayed with us until about December 12th, and he baptized 26 from November 11. When he left, Brother William Clayton came over and baptized two. He left us on the 23rd. I was now left by myself and had to attend and watch over the flock of Christ.”

On the 22nd of December, it was manifested to him by the spirit that he must be ordained an Elder. While he was sweating and trembling over the thought, Elder Clayton arose and said the spirit required him to ordain Alfred Cordon an Elder; Henry Clover a Priest, and some others, Teachers. Alfred now continued to hold meetings with the Saints; preaching, baptizing, administering the Sacrament, etc., and wound up the year by breaking the ice and baptizing Charles Stevenson.

About this time he was sorely tried, his wife being dangerously ill and in labor. He was tempted to become an infidel, but after reflection he humbled himself, went to his wife, rebuked the devil in the name of Jesus Christ and his wife became calm and was delivered of a male child. The child, however, was dead but the mother was saved.

On January 7, 1840, while preaching in Burslem, he and companions were mobbed and pretty roughly treated; like the Saints of old they rejoiced in enduring persecution for the Gospel's sake. Up to January 21, he reports 19 meetings and 12 baptisms. That evening, Elder Wilford Woodruff of the twelve apostles called on them accompanied by Elder Turley. They stayed a few days and held meetings and quite a large number more joined the church. Many

who were sick were healed by the administration of the Elders. For weeks they continued their labors; preaching, baptizing, confirming, and blessing the people, enjoying the spirit of revelation and prophecy. Brother Woodruff left them and went to Herefordshire, as noted in his journal, but Elder Turley remained for a time.

One evening while attending a baptism, a white pillar was plainly seen by several persons. It was standing on the water. Here Elder Turley was arrested and thrown into prison for alleged debts, but he rejoiced in the privilege of preaching to his fellow prisoners and the saints raised money for him and administered to his needs.

On Thursday, March 26, he received a letter from Elder Wilford Woodruff, who had baptized 60 persons, and among them a minister named Thomas Kingston, who threw open to the Elders 45 meeting houses. On March 30, while walking along with Brother William Bradbury the latter asked Alfred to compose a piece of poetry. He immediately presented the following :

“My dear Brother William, the time is at hand
When we shall not be walking alone in this land.
But we shall be removed to a land prized of God,
And there be preserved from all that is a bad.”

Although he had done a great deal of preaching, he had not obtained a license, but on Friday, April 10, he appeared before a magistrate and obtained one and thus became a licensed preacher. On Thursday, April 16, Daniel Bowers sent for him. Bowers had inflammation all down one side of his body. The doctor sent for Bowers' wife, took 1-1/2 pints of blood from him but he grew worse. Elder Cordon anointed him with oil and rebuked the disease in the name of the Lord and Bowers was instantly healed.

About the middle of April, Elder Woodruff called for them, reported 160 baptisms and 200 more ready for baptism at Herefordshire. Elder Woodruff went on to Preston to meet other Apostles who had arrived from America. On the 19th, Apostle Brigham Young visited Elder Cordon and went on with Elder Woodruff. A few days later Elders George A. Smith and Willard Richards came to see him.

The work of preaching evenings and Sundays, baptizing people frequently, and receiving sneers, ridicule, and ill treatment from unbelievers continued but the Saints rejoiced and the Lord confirmed the word by signs following.

About May 10, Elder Turley was released from prison. Elder Brigham Young returned from Herefordshire, May 21. The saints there now numbered about 400. He records a remarkable incident on June 8, 1840. In passing through a churchyard at Leek, he saw a gravestone on which was engraved.... “Thomas Robinson, died A.D. 17-- , aged 438 years”. Most likely an error, through figures being partly effaced or indistinct.

On June 29, a conference was held at Hanley; George A. Smith presided. Alfred Cordon was clerk. A number of men were ordained to different offices in the Priesthood by Elders

Wilford Woodruff and George A. Smith. Six branches were represented and the Staffordshire conference was organized, Alfred Cordon being appointed Presiding Elder. On Friday, July 3, he writes: "Sister Ann Simpson sent for me. She was taken ill with a violent inflammation. In company with Elder Simpson, I anointed her, rebuked the disease and in a moment she was healed".

On Saturday, July 4, 1840, he went to Manchester, where Elder Parley P. Pratt was presiding and joined with the Saints in worship the following day. On Monday, July 6, a conference was held in Carpenters' Hall, Manchester. Parley P. Pratt presided, William Clayton, clerk. Eighty five branches were represented, 2513 members, 59 elders, 122 priests, 61 teachers, and 13 deacons. Seven of the Apostles were there and five High Priests. July 7, he returned home and continued his labors holding meetings every evening and all day Sunday. July 14, he assisted Elder George A. Smith in ordaining William J. Barrett an Elder and setting him apart for a mission to Australia.

On August 4, Elder Heber C. Kimball visited him and prophesied that he would hereafter visit him at his home in America and partake of a feast with him. On the 5th, he conducted Elder Kimball through the potteries. The latter advised him to quit his work and devote himself wholly to the ministry. In reading the journal up to this time, the wonder grows that he could devote himself to ecclesiastical labor and be able to attend his physical work also. He now traveled with Elder Kimball, greatly widening the field of his labor. On August 10, Elder Kimball gave Elder Cordon a blessing, predicting that he should preach the Gospel from nation to nation, that his ability to preach should be so great that no man should be able to confound him, that he should go to the land of Zion and take his wife with him, receive his anointings in the house of the Lord, and have a numerous posterity. That he should have the gift of tongues, the interpretation thereof, heal the sick and perform mighty miracles in the name of Christ.

Elder Cordon now continued his labors from day to day. On August 13, Elder Theodore Turley who has leaving for America with a company at Saints, bade him goodbye, leaving his blessing with him. About August 20, he must have felt a little homesick, for he wrote....

"My brethren are scarce and my sisters are few,
And as for my wife, I have bade her adieu;
I once could behold her and sit by her side,
And with her in counsel, could always confide"

Here he makes an entry referring to the Methodist religion as a great delusion, its adherents worshipping a God without body, parts, or passions, and that it was the offspring of the great mother or harlots. He also speaks of a visit to Sister Taylor's home, who related a vision in which she saw a personage dressed in white, who said unto her..."Arise, for thou must be baptized again". Sister Taylor's mother was present and related a vision she had in 1837, in which among other things, she saw five men who told her to believe in the Lord Jesus Christ. They sang a hymn commencing "The Spirit of God like a fire is burning". In March, 1840, Elder Wilford Woodruff called at her house and she instantly recognized him as one of the five men. She also recognized Brigham Young and Willard Richards as men who were among the five seen in the vision. Note that at the time of the vision, these men were not in England and the

Hymn of which the lady remembered the first line, had not been published. He also relates a visit to and conversation with the Reverend J. Marsland, a Methodist priest, who treated him scornfully. On August 31, he returned to his home on account of some financial difficulty, then continued his labors there-- preaching, baptizing, ordaining, and setting in order the branches. On September 15, he returned to Gretna Green and from there continued his journey towards Birmingham, preaching by the way and, in several instances, healing the sick.

Here he inserts a blessing received from Wilford Woodruff, in which he was told that he was of the blood of Ephraim, that the Lord had a great work for him to do, that he should suffer much for the Gospel's sake, that his face should shine with the glory of God and the angels should minister unto him. Still he should be greatly tempted but not overcome. After holding a number of meetings and baptizing a number of persons near Birmingham, he returned to the potteries, September 28,---a conference was being held there at which Elder Woodruff presided. Quite a number of brethren were ordained to the priesthood and the report showed 222 members, 9 elders, 32 priests, 9 teachers, and 9 deacons, in the six branches. Another branch was organized. At several meetings he speaks of the Saints enjoying the gift of tongues and the interpretation thereof. About this time he visited his father and relatives at Liverpool but he says he found them full of unbelief and very bigoted. On Tuesday, October 6, conference was held at the Carpenters' Hall, Manchester, and about 4000 persons were represented. Here he was appointed to preside over the Staffordshire Potteries Conference. Mr. John Berry, having urged President Young and others to join in a public discussion, they appointed Elder Cordon to discuss with him. He, Berry, was to prove the Book of Mormon false and that baptism by water is not essential to salvation. On October 7, the discussion was held. Reverend Berry contended that the Book of Mormon, in teaching that Adam fell that men might be, makes the Almighty the author of sin. To this Elder Cordon replied that Eve, being tempted, fell and through the Fall became separated from Adam, unless he fell also. Adam realizing this, partook of the forbidden fruit and thus Adam fell that men might be.

Reverend Berry referred to the saying of the Savior to the woman who washed His feet, "Thy faith hath made thee whole"; to the thief upon the cross, to Cornelius and others, as evidence that baptism is not essential to salvation. He, himself, and many of his Methodist brethren had been saved without baptism; "Glory be to God". All the gentleman's assertions were answered and Elder Cordon says, "the assembly laughed and scorned at him."

On his return to the potteries, he says he exhorted the Saints to leave off all tobacco, snuff, tea, and intoxicating drinks. On October 14, he again started for Birmingham, called at Lane End in the evening, preached there, baptized and confirmed three persons. There he met Elder Wilford Woodruff, who predicted persecution and told them to prepare for trials. They journeyed on to Birmingham where Elder Cordon continued his labors.

Speaking of a man named Barratt, he writes, "The first time I went to see him, the Spirit of the Lord made it manifest to me that he was a Gentile, and that if he ever joined the church, he would turn around, deny the faith and persecute us. He continued laboring there for some time, baptizing believers, healing the sick, blessing the Saints, etc., but meeting with a great deal of opposition. One report said that the Saints proposed building a wall across the Atlantic Ocean 2,000 miles long and four miles high, and they requested the Saints to give up all their money to

aid the enterprise. The Lord, however, blessed the Saints with faith, with dreams and visions, so they rejoiced exceedingly. On November 7 his wife came to him at Birmingham. The next day in meeting she had the gift of tongues, and he had the interpretation. He mentions a number of the Saints who were blessed with the gift of tongues during the month.

On December 14 a man requested Elder Cordon to take a draught of poison. The Elder said he would not tempt his God to satisfy curiosity and denounced the tempter as a wicked man and an adulterer. On December 25 he attended conference at Hanley near his home. Elders Brigham Young and George A. Smith were present. On January 2, 1841, he returned to his field of labor, encountered a severe and very violent storm of hail. Several houses were blown down and much damage done. He caught cold and suffered somewhat but on the 6th he broke some very thick ice and baptized three persons, one of whom had a very bad cold, but was healed through baptism.

On the 11th, he was called on by Sister Whotton to go and heal her mother, and he went, found the woman very ill, but through administration she was healed, returned to meeting with him and bore her testimony. On the 12th, Sister Riley was healed instantly through his administration. He received a letter from his wife informing him that it had been given in tongues and that she would soon die. He replied that tongues did not govern the church but the priesthood did, and advised her to depend upon the promise made to her by the servants of God. On January 18 a Brother Ray came to him, stating that his wife was possessed of a devil. Elder Cordon arose at midnight, went with Brother Ray, found the woman unconscious and writhing and twisting fearfully. He rebuked the devil and the woman instantly became calm. In February he assisted in sending about 50 Saints to Liverpool, who were emigrating to America to Nauvoo. On February 18 he had a severe attack of fever but was healed through the faith and prayers of his brethren, the Saints treating him very kindly.

On February 28, a conference was held at Birmingham. Elder H. C. Kimball was present, about 100 members represented. On March 9, he visited his home, found his wife in good spirits, he writes, "and the work of the Lord is rolling on in power, sixteen baptized this week". He remained in the neighborhood of his home for several days, preaching, baptizing, confirming, and visiting among the Saints. Held Conference at Macclesfield, March 16th, Elder George A. Smith being present. A Priesthood meeting at Leek followed on the 18th, Elder Wilford Woodruff having arrived; on Sunday March 28. the Staffordshire conference was held; there being two apostles, 1 high priest, 18 elders, 52 priests, 23 teachers, and 14 deacons and 623 members represented. A number more brethren were ordained. Some of the Saints believing in magic, a vote was taken that such things as magic, fortune-telling, witchcraft, etc. should not be countenanced by the Church. He remained among the branches around there until April 6, when conference was held at Manchester, Elders Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, Willard Richards, Wilford, John Taylor, and George A. Smith of the Apostles were present. On the 7th, he returned home, labored among the Saints a few days, and then went on a mission to Chesterfield.

He passed through a park of the Duke of Devonshire at Chatsworth; he described the palace of the Duke as something exceedingly grand; adorned with sculpture, paintings, a very large library, elegant furniture, etc. One table he mentions contained 10,000 different pieces and

was valued at 3,500 pounds (175,000 dollars). He ably describes the grounds, the water system and adornments, all of which were exceedingly choice, rare, beautiful and costly. Among other things described is an artificial tree, representing a weeping willow, made of 8,000 different pieces arranged so that one under it would receive a shower bath very speedily from its leaves. After a lengthy description of the splendor, he concludes, "Alas; all these things cannot make man happy, for they all fade away as doth a flower.... O, my God, humble the rich, bestow upon them charity, and make them partakers of thy Great Salvation, and bring thy Kingdom for thy Son's sake... Amen and Amen".

He continued his missionary labors in and around Chesterfield, a city of about 16,000 inhabitants, until May 11, when he returned to Birmingham. Conference was held there on the 30th and 31st. He found there much confusion in the branch. He appointed a fast day and tried to bring about harmony, but met with much opposition. He, however, continued his labors there, some receiving the word gladly, others opposing.

On May 30 his wife met him at Birmingham, and while there, she was taken very ill and remained so for about ten days. On Monday, June 7, they started for the potteries, having met with a great deal of opposition from the Primitive Methodists. They had to stop at Gretna Green on account of Sister Cordon's illness. On the 11th he proceeded on his journey, leaving his wife in the care of Jane Wood, at Gretna Green. On the 14th, she followed him although she was still very weak.

I quote from the journal of June 16, "In the evening I preached at Burslem on the subject of eternal judgment, as a vision had been published in the Star, showing the final destiny of man....It seemed a little too strong for many in the church, for they had the idea that everyone that did not obtain Celestial glory, was to boil and fry and frizzle in lakes of eternal fire and everlasting flames of damnation forever and ever".

On the 18th he administered to Elder Simpson who was very ill. Immediately the latter arose, ate and drank and went to his work. On the 25th, he records the casting out of the devil from Sister Harrison and several other manifestations of the power of God. On June 27, conference was held at Burslem, nearly 600 members represented.

Elder Cordon now continued his labors near his home for some time. On July 11, he writes, "At nine in the morning we assembled in the room and when we had done singing, the Holy Ghost descended like unto fire and sat upon one of the brethren and he arose and sang delightfully in tongues. Brother Joseph Smith interpreted. Such a joyful day I have never seen before. Many had visions, many spoke in tongues, and others prophesied. It was a day edifying to us all". On July 20, being challenged, he held a discussion with a Wesleyan minister, Mr. Jebb, and was greatly blessed in defending the faith. On Monday, July 26, he writes that while preaching upon the proper subjects for baptism, a Wesleyan cried out, "You are a liar, you are a scamp, you are a vagabond, etc." Elder Cordon told the man that for his unrighteous conduct, the Almighty would visit him speedily with great judgment.

Thursday, August 5, he relates an incident of a woman who claimed to receive visions, revelations, etc. She declared that the Church was full of iniquity. None were true to the faith

except herself and Joseph Smith. She had been ordained by Jesus Christ, etc. She was disfellowshipped and sent to the insane asylum. On Saturday, August 7, the Elders were instructed to observe the Word of Wisdom. A number confessed their sins and agreed to quit using tobacco and such evils. It is worthy of note that while Elder Cordon was thus engaged in the ministry, his wife was without a home and had to depend upon friends for her support. This caused her to be very uneasy in her mind and sometimes to lack comforts but her husband was absorbed in his missionary work, and left all to his God; never faltering in his work of holding meetings, discussions, encouraging the Saints and baptizing and confirming believers.

Elder Cordon continued his missionary work preaching the Gospel to anyone who would listen. Many interesting experiences are recounted. On Wednesday, September 1, he had letters from Elders White, Davies and Riley. They told of a conference in Westbromwich, 148 in attendance. He mentions laboring with Elder Nixon in Sheffield, Doncaster and Chesterfield. Some of the names mentioned during this period area: John Welch, George Black, Roger Parker, William Vernon, and Brothers Page and Lishman.

Arriving at Leek after a 30 mile walk, Elder Cordon heard that his wife had not had enough food. He hurried to Burslem with Elder Nixon and found her in a "very low state of health, and it was with very great difficulty that she followed her employment". On questioning, she said that the story of her starving had arisen from a misunderstanding between her and some of the Sisters.

Many conferences were noted; there were some excommunications and disfellowships but many baptisms, confirmations and ordinations. P. P. Pratt attended a conference at Staffordshire on Sunday, September 26, and spent some time with the saints in that area.

Elder Cordon tells of starting for Bradley Green on October 7, but he had a premonition to return home and on so doing found his wife very unwell. "She continued to get worse and at half past eight in the evening she was delivered of a very fine son and she was as well, nay better, than we ever expected her to be". Elder Cordon went to Bradley Green and preached on the evening of the 8th. At a council meeting at Hanley it was moved and carried that five shillings per week be allowed for his wife's support during her confinement.

The missionary work continued with many baptisms. On Tuesday, December 14, Elder Cordon administered to a Sister Marsh and she was immediately made whole. On the 17th, he cast an evil spirit from a Sister Harrison. At a conference at Hanley on December 26, at which Elder Cordon presided, there were 491 present with the following branches represented: Burslem, Hanley, Tunstall Stoke, London, Leek, Newcastle, Baddaly Edge, Bradley Green, Knutton Heath, Audlem, Prees, Chesterfield, Doncaster, Sheffield, Longport and Tittenson Heath.

During his work in the ministry his faith was tried by the illness of his son early in April. After an ad- ministration by Elder Simpson he was healed. At about this time Elder Cordon was confronted by a minister who wanted to know who ordained him in the church. He answered that he was ordained by William Clayton, who was ordained by Hewer C. Kimbel, who was ordained by Joseph Smith, who was ordained by Holy Angels. This man claimed his authority

from the apostles but not through the church at Rome. There are several pages of discussion.

In the latter part of April, arrangements were made to rent Ryans Amphitheater for 3 pounds a night. Placards were placed in all the principal parts of the town (Birmingham) announcing that Elder Pratt would preach three lectures on the gathering of Israel, the second coming of the Savior and the kingdom of God that should finally prevail and that Elder Cordon should also deliver three lectures. On succeeding nights only 300 and 150 people attended in the amphitheater which would seat 5,000. The elders were very disappointed that out of a city of 200,000 so few should think these matters worth mention.

During these times, the missionaries were often confronted by ranters. On Monday, May 9, 1842, Elder Cordon says "I preached at Cox Bank in the evening to a crowded congregation, some ranters were present, but their tongues were stopped from gainsaying the truth." At a general conference on Saturday, May 14, Elder Pratt presided and Elder Ward was clerk. There were 14 high priests, 50 elders, 37 priests, and 8 deacons present and the branches there represented 7,300 members. During this conference Elder Pratt received a letter from Zion stating that the Saints in England were to be given an opportunity to assist in building up the Temple and Nauvoo house. Elder Snyder was coming over to obtain what means he could. In this communication there was also an extract of the Book of Abraham.

This experience is recorded on June 11: "I was sent for in a great hurry to go down to Brampton, Sister Marsden was again took very ill. I hastened to her assistance immediately, found her in a pitiable condition lying speechless on the floor as cold almost as possibly could be. My heart almost sunk within me when I saw her, but I lifted up my voice and heart unto the Lord to look upon us in mercy and to give me power over every false spirit. I laid hands upon her and in the name of Jesus, the Son of God, commanded the disease to leave her and for her to arise in the name of God, and she did so, which caused me to rejoice very much in the love and goodness of my God."

The missionary work continued with an occasional trip home. Sometimes the work prospered and sometimes not. After a day when no one would listen, Elder Cordon remarked that "Elder Woodruff once remarked after visiting this place that it was a Stone by name and a Stone by nature".

On Monday July 4, at a fellowship meeting at Burslem, a letter was read from New Orleans, from Elder Spedding Glover, stating that they had arrived safe and were preparing to move up the river. On July Elder Cordon speaks of visiting Gretna Green and finding many people starving because the iron works were standing still, which caused many of the Colliers to be out of employment including many of the saints. On July 12 he wrote in part---"The majority of the saints in this country were in a starving condition and no prospects before them of ever being any better. My heart groaned very much for the salvation and deliverance of the poor."

The early part of August 1842 Elder Cordon spent his time visiting the churches around the Potteries gathering monies for the temple and arranging his affairs so that he could emigrate to America in the latter part of September. The 15th of August at a conference in Hanley, he delivered his farewell address. He writes "It was a very affecting time, it was hard for me to part

myself from them for I had labored hard for them. To secure their salvation had been my chief object and it caused me much joy and made me very thankful to my Heavenly Father in enabling me to perform the duties of my calling, and to stand in the office to which I had been called. The conference gave me a recommendation, took a collection for me to assist me on my journey to Liverpool, and also to help me across the sea.”

On August 23 Elder Cordon took his family to Liverpool. They then took coach to Whitmer, parted with their relatives, took the railway to Preston Brook, a boat to Runcorn and the steamboat to Liverpool. Elder Cordon writes, “We stayed at my fathers house and visited my friends, arranging my affairs to sail on the 28th of September for New Orleans, the thoughts of which to my parents were more than they could well bear. Day after day came until the time arrived when we entered on ship board. My father gave me a present of thirty shillings. The vessel began to move out of dock and what anguish stole upon my mind as I gazed upon my parents and relatives perhaps never, never to see them again until we meet in an eternal world.”

The wind was fair and they glided swiftly across the water for the first 15 days. The captain was very kind for two or three weeks after which time he began to abuse and insult them in every possible way. “The captain swore he would keep us on the ship until we were starved to death. On the 14th of November 1842, we came to the mouth of the Mississippi River and stayed there for six days on account of the evil disposition of the captain.” After more trouble, including a charge of mutiny being laid against Elder Snider and James Morgan and the death of a child of Joseph Parkins, a steamboat towed them to New Orleans on Saturday, November 19, 1842. They stayed in New Orleans until the 23rd then started for St. Louis on the steamboat “Gulnare.”

After several days the river began to be full of ice. They ran aground at a place called the “grave Yard”. This was about 200 miles from St. Louis at a place called Buffalo Island. They were stranded there about 18 days and arrived in St. Louis on December 14, 1842. Winter had set in two months earlier than usual and the river was frozen forcing them to remain. The Cordon, Brinley, Ralph, and Sayer families took a house for 4 dollars a month. They also took in a destitute young man named James Ethel. Elder Cordon writes “He had lived with Joseph Billington coming across the sea but when his provisions were done they slighted him, he fell sick, and they ceased to administer to him. He was sick when I took him to share with me and my family. We lived together for about 10 weeks.” Later Elder Cordon wrote “I stayed in St. Louis until the 21st of April by the council of Elders Pratt, Snow, Richards, etc. in order to council the saints as to the best means of going up the river in order to avoid imposition. On the 21st of April 1843, I shipped my goods and family on board the steamboat “Maid of Iowa” and on the 23rd my eyes for the first time gazed on the city of Nauvoo, and I must say I was pleasingly disappointed, instead of small cabins I saw plenty of good brick houses and also good frame ones.”

These were trying but interesting times. Elder Cordon volunteered for a company of the Nauvoo Legion being organized by Elder Snow and was made 1st sergeant of the Company. He delivered to William Clayton \$40.00 worth of goods for the temple which he had brought from England. He bought and broke ground, planted crops, worked in a brick yard, and built a house. He states that on the 1st of May he and his wife were baptized by Elder Kimball. Rebaptisms

must have been common for he related several instances of baptizing people for their health. He joined a high priests quorum. He relates hearing the prophet speak and says "I was much pleased to hear him and one lecture from his mouth well repaid me for all my troubles and journeyings to this land, which were not a few."

In January 1844 his wife gave birth to a daughter. Sister Cordon suffered so much with the cold that she was moved to Mr. Turleys house where it was warmer. The daughter was named Rachel Ann. They moved back to their house about the 1rst of April.

At conference on April 6 about 15, 000 people were in attendance. All the brethren who could leave their families were called to go on missions for 3, 6, or 12 months. Elder Cordon was not called that day but on the 15th Elder Kimball told him the twelve had set him apart to go to the state of Vermont in about two weeks. His wife said, "Go and fulfill the work that you are called unto." Elder Cordon writes, "I had no possibility of obtaining any provisions for them. I had monies owing to me but I could not get hold of any of it---every way seemed to darken around me and the day before we were to start we had eaten our last meal of victuals. I laid my hands on my wife and children and blessed them, committed them to the keeping of the eternal God and on the 4th of May I started on my mission. Elder Burgess accompanied me."

The night previous to his departure, he sat with his wife until a late hour. Early the next morning, without waking his wife, he arose, took his grip and departed. The thought of leaving his family without food or money, in a sickly country and among poor people, almost overpowered him.

He traveled about half a mile, then turned into a small grove of timber, and falling upon his knees, told the Lord that he had been called by His servants to go and proclaim the Gospel to those who sit in darkness. Said he, "Thou knowest the condition in which I have left my wife and children; and I commend them to Thy care, to look after them and see that they are taken care of." He continues, "When I arose to my feet, I stood and cried like a child, the tears rolling down my cheeks. I repeated this prayer three times, then arose and started on my journey to the home of my companion, arriving there at daybreak.

After partaking of breakfast, they started on their journey, traveling that day 25 miles. His companion, having four dollars, they put up at a hotel for two nights which cost them all the money they had. After they got out on the road, Alfred told his companion they were now on equal footing, having been sent from home to preach the Gospel without purse or scrip. They traveled though a farming community, most likely traveling through northern Indiana and Michigan

During that summer, owing to the sickness in Nauvoo, the heads of the Church appointed men to go around the outskirts of the town and see if there were any in need. John Burbanks, late of Brigham City, Utah, was on such an errand with a companion. They came to a small house and knocked at the door.

Meeting no response, he looked through the keyhole and saw what appeared to be a black face. They burst the lock, and entering found a woman in bed with her face covered with large

blowflies. At her breast, was a babe in similar condition and by her side, lay another child. Neither of them had life enough to brush the flies off. He washed their faces, asked the woman her name but she was unable to answer him. Leaving his companion, he hastened home, shot a quail by the way, which his wife cooked and he returned to his patient with food. After she had partaken a little, he again asked her name. She replied that it was Emma Cordon and that her husband was on a mission. Elder Burbanks reported to the Authorities and the family was taken to the home of Elder George A. Smith and cared for. How long they had been in the condition in which Elder Burbanks found them no one knows, their nearest neighbor being about half a mile away. (This account is taken from a letter written by Edwin Cordon, son of Alfred, to James J. Chandler).

The next book opens with June 11, 1844 when Elder Cordon and companion were traveling through Michigan as on the 13th they arrived at Detroit, traveling on foot. On the 14th, they met with a small branch of six members, residing in Canada, where they stayed and visited and preached for them until Monday, June 17. They continued traveling on foot, making from 15 to 30 miles per day, reaching Niagara Falls June 27. On the 29th and 30th, they attended conference at Lockhart, N.Y., and on July 1st, continued their journey, passing through Palmyra, where Joseph found the Plates.

On July 2, they first heard of the martyrdom of Joseph and Hyrum which occurred at Carthage, Ill., June 27. On the 11th, they reached German Flats where they found a small branch of the Church and stayed until the 15th. They crossed the Hudson on the 18th and entered Vermont on the 19th. On the 23rd, they arrived at Westminster and were treated kindly by a Mr. Parkhurst, who was quite favorable to the doctrines of the Church. It was not until July 26 that they obtained anything definite about the murder of the Prophet and his brother.

Elder Cordon remained in this neighborhood, assisted Mr. Parkhurst with his hay and preached whenever and wherever he could get an opportunity. His companion, Elder Burgess, went on to New Hampshire, August 16. On the 28th, Elder Cordon baptized Mr. Parkhurst and a Miss Howe. On September 24, he stayed at Captain Mack's, a brother of Lucy Smith, the Prophet's mother. Although just as diligent in preaching in Vermont as he had been in England, it was only once in a while that he succeeded in baptizing any and often the Elders were ill treated.

On October 22, he again met Elder Wilford Woodruff, who was on his way to England. On the 24th, Elder Woodruff continued his journey carrying with him letters to friends in England. He also writes here with pride of being able to send \$10.00 to his wife. He mentions exercising the gift of tongues on that day. On November 1st, he names five who were baptized on that day and speaks of the time of rejoicing they all had.

On Sunday, November 24, he received a letter dated October 22, telling of the sufferings of his wife and children from fever and ague. On December 16, he tells of meeting with Hannah Bruckland, who had been afflicted fourteen years and confined to her bed most of them, suffering from spinal infection, torturing bowel complaint, rheumatism, nervous debility, chills from extreme pain, convulsions, etc. She was given up by doctors and anxiously awaited death. Meeting with Latter Day Saints, she was taught the Gospel and exhorted to exercise faith, was

administered to by the Elders and, on partial recovery, was baptized and made whole. Commenting on this, Elder Cordon says, "When I look at this sister and what she has had to pass through, and see her going about the house and performing her duty, full of activity and spirit, my heart rejoices before God and I say, "Thy name be praised forever and ever. Amen."

On the 22nd, he speaks of exercising the gift of tongues in connection with confirming some members of the Church. On the 24th, while preaching on the Book of Mormon, a Mr. Vaughn asked how it was that the word "canoe" occurs in the Book of Mormon, it being a word of modern origin. Elder Cordon replied that it is the business of a translator to use words that people can understand. On December 28, he composed the following....Let the reader compare it with Addison's poetry. I select the first two of five stanzas.

"How amiable are Thy ways, Thou everlasting King!
Thy piercing eye surveys, through every living thing.
Upheld by Thy Almighty hand,
Thy noble works around Thee stand.

Thou framedst the Heavens above, and set the stars of high,
Around Thy throne they move, and shine most gloriously.
Thy noble works around Thee stand, Upheld by Thy Almighty hand."

He often inserted specimens of his poetry in his journal. On December 31, he wrote....

"My brethren are scarce and my sisters are few,
And as for my wife, I have bade her adieu,
I once could behold her and sit by her side,
And with her council could always confide.
Such wisdom like a bulwark to keep me from vice,
In keen tribulation, she bade me not fear,
and stood like an angel to soothe and to cheer.
And tell me look forward, be true to the test,
And overcome all, then sit down with the blest."

On January 1rst, 1845, he wrote

Eighteen hundred forty four has gone,
and with it all its cares and toils and troubles,
Our public acts and secret deeds are done
And cannot be recalled by aught that's human
They stand as monuments and say "Beware",
And for that future day (state) yourselves prepare . . .
Hail happy year, we greet thee with delight;
Let peace and love abound in every heart.

Here it breaks off abruptly, part of the page being left blank.

Monday, January 6, he left Pomfred, some of his friends giving him money and receiving his prayers. On the 7th, Elder Burgell met him and they rejoiced together. They waded through the snow to Mr. Parkhurst's and, on the 9th, assisted him in killing and cleaning hogs. Tuesday, January 7, he received a letter from home, mailed December 8, 1844, and it was the first he had received direct from his wife since leaving home May 4, 1844. In it his wife tells of the sufferings of herself and children from fever and ague, Edwin having it for 14 weeks, and she so sick that the children had to be taken away from her to be taken care of. Again she says, "I have had to part with some few things in order to live. We have not suffered much from want of food, but we have from want of care. All that I got from my garden was three pecks of corn and three bushels of potatoes; the hogs destroyed the remainder." In conclusion, she says, "My faith is stronger in the work than ever."

In the midst of heavy snows and storms, during the month of January, Elder Cordon continued his labors...On the 23rd, he wrote.....

Let the wolf and lamb together lie, the leopard and kid too,
The bear lose its ferocity, the evil powers subdue.
Let Israel from their hiding place, come forth in mighty band,
And Enoch's God, with shining face, shall in their presence stand.

Let Judah's tribe be sanctified, the Covenant enter in,
And thus their God be glorified, and pardon all their sin.
Let all eternity rejoice, the day of peace has come,
Let every soul lift up his voice, and praise the holy Lamb.

On Thursday, February 13, he tells of attending a wedding feast at Brother Styles, whose sister was being married to a Mr. Bent. On the 15th, he assisted in organizing a branch of the Church at Athens, Vermont. On the following day they passed resolutions expressing indignation over the murder of Joseph and Hyrum Smith, vowing to defend the innocent, uphold religious liberty, sustain Brigham Young as President of the twelve and of the whole church, assist in building the Temple and support the Church periodicals.

On February 28, his birthday, he wrote

This is the date that gave me birth, in eighteen hundred ten and seven,
My spirit then strayed to this earth, far from its native heaven.
'Twas then I clothed myself with clay, to pass through earth's commotion,
To fit myself against the day, the day of high promotion.
Eight and thirty years I've toiled, and passed through many dangers,
In eastern lands and western wilds I've wandered as a stranger.
What dangers now before me lie, is not revealed to me;
One thing I know the Spirit cries, there's bonds and poverty.
But what of that if I can gain, a seat among the Gods above,
That through much tribulation came, but were redeemed by Jesus' blood.
Let me perform those glorious things the Gods in council did decree,
Then take my seat among the kings, and dwell in full felicity."

March 5, while confirming Sister Lydia W. Stiles, he said: “We also confirm upon you the Holy Spirit, even that spirit that has illuminated your heart, and enlightened your understanding that you might understand the doctrines of Christ and believe in the work of the last days. Yea, you shall be blessed with the blessings of heaven above and of the earth beneath; with the blessings of Abraham, Isaac, and the blessings of Joseph, through whose loins you have descended---yea, even through the lineage of Joseph, and the spirit of intelligence and wisdom shall rest upon you and every other blessing that will be calculated to make you wise, intelligent and good. The past, the present, and the future shall be opened to you. You shall rejoice upon the heights of Zion, in the house of the Lord, and the peaceable things of the Kingdom of God shall be your portion. You shall receive an inheritance in Zion and possess it again in eternity. Your mother and sister shall embrace the Gospel and you shall rejoice together in the Kingdom of God. Even so, Amen.”

On March the 8th, in a meeting at Drewville, he told the Saints that the gift of tongues did not govern the Church, but Government belongs to the Priesthood. Things spoken in tongues are not always to be depended upon, for often people through this gift speak from imagination or of things that are influencing their minds. On April 13th, he records the marriage of Miss Lydia W. Stiles, whose blessing is recorded above, to Elder James Burgess. Elder Cordon now began to prepare to return homeward. After holding some farewell meetings with the Saints, on Thursday, April 29, he started on his return.

In writing of the events of the year that he had been absent from home, he refers to the Laws, Fosters, Higbess, and others whose conduct led to the murder of the Prophet and Patriarch and brought much anxiety and suffering upon their followers. At Troy, he took the canal for Buffalo, where he baptized Asa Waldo, who was accompanying him to Nauvoo. He then traveled by steamboat, by lake, river, and canal to St. Louis. There he heard his wife and child were dead, their deaths having been advertised in the Nauvoo Neighbor. He says: “The effects of a rifle discharged in my breast could not have made me feel worse. It was like an electric shock; I knew not how to speak, think, or act. My feelings ebbed and flowed, and at times I would sink into despair.”

He continued his journey, reaching Nauvoo the day the capstone was placed upon the temple, with shouts of Hosanna, etc. He soon met a Sister who informed him that his wife and children were well and now he writes, “As the joy of a prisoner, released from a long captivity, even so was my joy. My heart was filled with gratitude and thanksgiving to Almighty God for his goodness toward me.”

During the summer he worked at potting and did very well. The Saints around were being constantly annoyed by mobs. He says the mob knew better than to come to Nauvoo; if they had, hundreds of them would have made their bed in hell.

That winter, he assisted in preparing for the exodus, and on February 5, 1846, started with Charles Shumway and others crossing the Mississippi on the ice. They camped at Sugar Creek three weeks, then pushed on over bad roads and in stormy weather to Chariton River. There they waited until many others joined them. George Miller, however, refused to wait. By

advice of the Twelve, Alfred returned to his family, reaching home April 1.

He then went to Burlington, where he obtained work. Brother James Burgess returned to Nauvoo to fetch the families but Sister Cordon, having given birth to a child, could not be moved. On the 5th day of her confinement she came to Burlington by steamboat. She, however, took cold and suffered a great deal for three months, a Sister Filcher being very kind to her, and nursing her during her afflictions. They named the child Emma, now (1915) Mrs. William Lowe of Willard, Utah.

Prior to leaving Nauvoo, he and his wife received their endowments, sealings, etc., in the Temple over which they greatly rejoiced. At Burlington they organized a branch and Elder Cordon was selected to preside. Here they held their meetings and enjoyed themselves after the manner of Saints.

In December 1847, Elder Zebedee Coltrin visited them, told of the journey of the pioneers over the Rocky Mountains to Great Salt Lake Valley, described the country, the lake, the climate, creating a longing in their hearts to be with their brethren. Here he names 8 or 10 people whom he baptized during the winter of 1846-7. In August 1847, Emma gave birth to a boy whom they named Alfred, but he was very sickly and when 5 months old, passed away. On July 6, 1848, Elder Orson Hyde visited the Branch and appointed Alfred on a mission to England. In setting him apart Elder Hyde said of Elder Cordon, "Blessed is that person who receives him kindly, blessed is that house that entertains him, and blessed is the person who helps him on his way." Consulting with his wife, she urged him to obey the counsel, leave his family and go in the name of the Lord and do his duty. Elder Hyde instructed the Saints on the eternal laws of procreation, the resurrection, redemption of the dead, and other things which they had very imperfectly understood.

Brother Leonard, one whom Elder Cordon had baptized, loaned him \$85.00 to pay his passage to Great Britain. July 18, he reluctantly left his family. He would fain have remained but he writes, "O my God, Thy purpose must roll forth, and I will rejoice that Thou hast called me to so high and holy a calling and committed unto me a dispensation of the Gospel of Jesus Christ, and, though friends and family are dear...yet, first is my affection in the Kingdom of God."

He continues, "I hurried down to the boat and bade my brethren and sisters, my affectionate wife and three small children farewell. While my habitation was in sight, I stood on the hurricane deck, straining my eyes to take a last fond look, and then retired to my berth and gave vent to my feelings in a flood of tears." He called at Nauvoo, visited the Temple, observed how the mob had defaced it, noted the ruins of homes, and thought sadly of the fate of those who had created them.

On the 20th he took a steamboat for St. Louis, stayed a few days, then traveled up the Ohio and on Lake Erie to New York, landing at Buffalo. He crossed New York by way of Albany, Schenectady, and Rochester. He visited his former field of labor in Vermont, had a pleasant time with his brethren there and then went on to Boston. Here he met Elder Wilford Woodruff, who was presiding in the Eastern States. After a few days visiting, he sailed on the

Anglo-American for England, leaving Boston September 5.

His fellow passengers were Irish, of very low class, and the cursing, drinking, smoking, dancing, etc. were very annoying to the brethren. On the voyage, a strong wind arose and Elder Cordon was very sick. For complaining to the mate of debauchery of his shipmates, a sailor struck him and threatened to throw him overboard. After a very stormy voyage, they arrived in Liverpool, October 1, where he visited his parents and their family and spent a week in a very enjoyable manner.

On October 6, he was appointed by Elder Orson Pratt to preside over the Warwickshire Conference; and on the 9th, he visited his old home and friends at Staffordshire Potteries. He remained there a week, visiting and preaching and then went on to Birmingham. Here he again met with some old acquaintances and made new ones. He then went on to Leamington and stopped at Brother Chivarell's|.

On Sundays, October 22, he assisted to organize a branch of the Church at Ashbourne, baptizing and confirming Lucy Pickering. Describing a meeting at Coventry, October 24, he writes, "A Sister desired me to lay hands upon her, for she was very sick. I found in a moment that she was possessed of a devil. I commanded him to depart in the name of Jesus Christ, and he came out of her. In a moment he entered into another; we commanded the unclean spirit to come out of her, while laying our hands upon her. He said he would not. We told him that he should. We asked him his name and he said it was Cain. He gnashed upon us with teeth and made all manner of awful looking faces at us. We held on until we overcame him and cast him out. He then entered into another and again he was rebuked in the name of the Lord Jesus Christ."

Elder Cordon was assisted in the Warwickshire Conference by Elder William Bramall. (Afterward noted as a traveling agent for the Desert News). As an illustration of the manner in which news traveled then, he tells of obtaining the Millennial Star of December 1rst, which gave an account of the celebration in Great Salt Lake Valley, on the 24th of July. He relates here some of his reflections on the sufferings of the Saints, and rejoices that they had organized a state government for the State of Deseret and were now free from the grasp of tyranny and oppression.

December 16, 1848, conference was held at Banbury, six branches represented, 168 members, 7 elders, 12 priests, 6 teachers and two deacons were present. The Horley Branch was organized, several ordained to the Priesthood, etc. On December 25, a conference and a social gathering, called a tea meeting, was held at Leamington; 150 sat down to tea and enjoyed themselves exceedingly.

In May, they impressed upon the Saints the propriety of contributing to the P. E. Fund, also getting up a fund to assist the elders of the conference in carrying on their work. On Sunday, May 12, a conference was held at Banbury and near 200 members represented. Resolutions were passed supporting the P. E. fund and, on the 19th, a similar conference was held at Leamington. He here relates an instance of a lady, Mrs. Prestage, desiring to be baptized, but, on getting to the water, refusing to do so. Elder Cordon, who had not previously been present, went to see them and the lady again desired to be baptized. The Elder baptized the man

first but the woman again refused. Satisfied that an evil spirit was tormenting her, he carried her into the water, baptized her and brought her out. Then she exclaimed, "Cordon, I like you---he has come out of me. I wanted to be baptized all along, but something told me I must not."

November 5, conference was held at Leamington; Lewis Robbins and Thomas Day were sustained as Counselors to President Cordon in the Warwickshire Conference. November 7, he received a letter from his wife, all well. She told of Orson Hyde publishing the Frontier Guardian, from Council Bluffs. On November 24, he tells of casting out the devil from a Sister named Betsy McGregor, whose case the doctors had pronounced hopeless. December 31, Elder Lewis Robbins was removed by President O. Pratt, to take charge of the Leicester Conference. In January 1849, he delivered a series of lectures weekly on such subjects as "The Absolute Authority of the Priesthood", "The Gathering of Israel", "The Materiality of the Resurrection", etc. Quite a few disagreements arose among the Saints, some of which were not easily settled. On February 19, he attended the wedding of John N. Barker and Sister Smart. In visiting Oxford, March 14, he remarks, "I consider Oxford as a place that is entirely useless; there are hundreds of priests, lawyers, and doctors manufactured every year . . . The priests are a curse to the nation, and could be dispensed with very well; the lawyers are the ground work of all law suits and have been a pest to society from the beginning, and as to doctors, they differ so much in their opinions with respect to diseases, that I am satisfied that they do not know much about them. The ordinances of the Gospel are worth all the doctors in creation."

March 27, he tells of the farmers of Ashorne and neighborhood uniting in agreement not to employ any of the Saints. Only two agreed to give up their religion to obtain employment.

On April 3, he baptized Mr. John Toone at Leamington. He afterwards became a very efficient elder in the conference. On April 15, he was visited by Elder Levi Richards who had a commission to travel in any part of England he desired. On April 19, Wm. Chival and John Toone were ordained elders and the latter appointed to preside over the branch.

April 25, he received a letter from his wife informing him of the birth of a daughter who had been blessed by Elder Phineas Young and named Adelaide Amelia; she also told him that the Saints were greatly prospered on account of the discovery of gold and that she intended to go up to Council Bluffs. The Journal is almost entirely made up of his travels among the Saints, preaching the Gospel, blessing children, baptizing, confirming and ordaining members and trying to settle difficulties that arose among the members.

On May 27, 1849, conference was held at Leamington; 13 branches represented, containing 648 members, of which there were 37 elders, 46 priests, 18 teachers, and 13 deacons. 115 had been baptized during this year and 11 excommunicated. Three new branches had been organized. Elder Flanagan, President of the Bedford Conference and Elder Robbins of Leicester, were present. The next day, 45 of them visited Warwick castle, a tea party was held in the evening, at which 140 were assembled. On Thursday, May 31, accompanied by his sister Amelia, he went through a silk factory at Coventry, and, on June 1, about 400 assembled at a tea party at Birmingham.

On June 2, Elder Cordon and his sister, accompanied by Elder Robbins and Flannigan left

for the potteries, where they visited for two or three days, then went on to Liverpool and visited there for a time. The case of Elder Thomas Smith charged with fornication, was presented to President O. Pratt and Smith was out off from the Church. On the 8th, although sick, he returned to Burslem and preached there that evening and on the 9th returned to Leamington. He remained sick for 2 or 3 days but on the 12th, while preaching, all pain left him.

On the 13th, five of the Sisters at Leamington connected with the Thomas Smith case were cut off. Elder Smith, now in the Bedford Conference, having shown himself very penitent, President Pratt granted permission for him to be restored to fellowship.

On the 16th, he preached the funeral sermon of Brother R. Burrows. On the 18th, the Saints held a camp meeting at Shirtford. Receiving a letter from his wife that she has in debt and distress, he laid the matter before the Saints at Leamington and they raised 15 pounds which he forwarded to her by Elder Eli B. Kelsey. During the next month he officiated at the baptism of 15 persons.

Here he records the testimony of Sister Goode of Coleshill, who has suffered great affliction. The doctors told her that the disease was incurable but reading a tract she learned of the restoration of the Gospel, and, believing that the Lord had indeed raised up a prophet, she was baptized in April, 1847, by Elder Wm. Bramall and in a short time was able to walk and soon restored to perfect health. Her son, John, had his thigh dislocated when he was 8 years old and for 9 years his body ceased to grow, his leg being loose, it would swing around. He too was baptized and healed. A number of people, about this time, were seized with cholera and Elder Cordon had an attack, but persisted in his labors, he was healed on the 22nd, and administered to others who were also healed.

On July 28, he received a letter from Elder Filcher, stating that Sister Cordon had a good team and wagon, and with her family was on her way to Council Bluffs. July 29, he and others held a camp meeting at Kington. Tea meetings or parties were very frequent that summer. He also visited museums and other places of interest at times between meetings. Scarcely a day passed that he did not hold one or more meetings and thus preached the Gospel to thousands. On September 9, conference was held at Banbury, six branches represented containing 133 members. The cholera was still prevalent in Coventry, but most of the Saints that were attacked were healed by the power of God through the laying on of hands.

At a conference held at Leamington, September 16, 17 branches were represented with 46 elders, 55 priests, 23 teachers, and 15 deacons, 719 in all, 112 being baptized and 29 cut off. Elder Wm. Bramall, who was released that he might emigrate to Zion. Elder Bramall was a faithful elder and of great assistance to Elder Cordon in the conference. (He afterwards was noted as a traveling agent for the Desert News in Utah).

The following letter was received September 27, 1849. "My dear Alfred, August 4, 1849 I take up my pen at this time to let you know where I am and how I am getting along. I am at Little Pidgeon eight miles from Kanessville. On July 4th met with Elder G. A. Smith and took dinner with him and his family. They are gone to the valley, Ann is gone with them. We had a good deal of trouble before we left Burlington----- We did not have much comfort after we met

with Elliot. He wanted Brother Leonard to leave me at the last camp with the children but the rest of the company were not willing. We had many of our cattle stolen by three men on horseback but we got most of them again. We broke three wagon tongues and had one wagon upset but no one was hurt. Brothers Leonard, Harrison, and Robinson are gone to the valley of the Great Salt Lake. When they left me alone in Kaneshville I felt very bad. They met with Brother Bateman and told him where I was and the next day he came to me and told me that if I choose to go with him he would find me a house and the boys could see that I had wood for the winter so now I am living next door to him. I will tell you how I am fixed. My house is a log one and I have holes all around for windows and a quilt for door and earth for the floor. My furniture consists of one chair, one bedstead, and my cook stove, which I am thankful for, as there is no fireplace in the house. I have to sell my cloths for what I have to eat. There is plenty of wolves around here. They almost killed a calf the other night and snakes they find very often in their houses. This morning they killed one in Brother Batemans. I obtained my box safe and was pleased with its contents. I am well and the children. Emma often says, Mother, when will father come home? She is a big girl and Rachel Ann also. Edwin is very delicate. He is anxious for you to come home. My baby is the best and the strongest one I have had. The people here say that I must send for a pair of combs to keep the hair out of its eyed. It is very long. I would like you to write to me as soon as you get this and say when you think of coming home again. I am in good spirits but I name these things that you may not forgot me when you have plenty and are comfortable in England. Leonard did not leave me any money nor anything else, but I had a little money by me. I have 3 bushels of wheat paid for and my potatoes for the winter. I have hay put up for the cow. She has a calf 2 weeks old--Brother Bateman and family are all well and very kind to me; and says that he will fix my house before cold weather comes on. Edwin and Rachel go to school. This is a very healthy place. There has not been one case of cholera in this district but in St. Louis they are all pretty much dead of it. I must close. The children join with me in sending their love to you. We want to see you at home once more. I received your likeness but do not think it is not at all like you. Elder Filcher sent me six dollars which I wish you to settle in England. Yours as ever, E. Cordon."

He continued traveling among the Saints and holding meetings. Many cases of cholera existed in the neighborhood and great caution was necessary. On October 8, at Coventry, a Brother Yeaman was cut off from the Church for seduction. On October 22, he went to Liverpool but Elder Pratt was then in London. The Rev. J. Bowes lectured that evening for an hour against the Saints and he made many false statements concerning the character of leading elders but his arguments amounted to nothing. Elder George D. Watt replied briefly to his remarks. One man in the audience was convinced by a vision that the Saints had the truth and he applied for baptism. Elder Cordon found his parents and their family well and did a pleasant visit. He assisted the Saints in their preparation for depasture and in preventing them from being imposed upon or decoyed into bad places, also in giving them directions for their conduct and journey.

On October 28, seven brethren were confirmed, one being the man who received the vision mentioned above. When the brethren laid their hands upon him he spoke with tongues and prophesied. He writes of the amusement caused by the emigrants, forebodings, and their expressions of what they would not do, could not stand, etc., but however, on November 3, they set sail, he forwarding a box to his wife and family.

On the 4th he returned to the potteries and not feeling well, he remained there several days, but on the 10th, he returned to Birmingham. On the 15th, he went to Ashorne where he found the people greatly disturbed over reports that had reached them that their brethren who had emigrated were starving and that one had died of cholera, and that Elder Cordon had collected their money and had run away.

On November 19, he attended a social at Wolverhampton; 100 had been added to that branch in 7 months. Elder Wm. Bramall had postponed his emigration for awhile and on November 25, he married a Sister Drayson. November 26, he baptized Mr. and Mrs. Overton and the next day confirmed them. As an illustration of how news traveled in those days, he speaks of obtaining a Millennial Star of December 1, which contained an account of the organizing of a State Government in the Salt Lake Valley called the State of Deseret. Also an account of the celebration of the 24th of July nearly five months previously. He rejoiced that the Saints were now beyond the grasp of tyranny and oppression.

On December 16, a conference was held at Banbury; 168 members represented, 43 having been baptized since the last conference. On the 25th, a conference was held at Leamington, 14 branches being represented with 776 members. They set apart the first Sunday of each month as a day of fasting and prayer. Elder Levi Richards was present and the Saints had a joyful time. The next day he accompanied Elder Levi Richards and family to Birmingham and over 1,000 members were represented at a conference held there. The remainder of the year and the month of January 1850, were spent in visiting the Saints, preaching the Gospel, telling of the hard struggle she (his wife ?) was having to make a living and take care of her four little children and naturally she wished he could be there to assist her.

Preaching on the resurrection, February 3, 1850, he said although the resurrected body might not be composed of the same identical atoms yet it would be the same elements and fashioned after the same manner as the mortal body. On the 4th he left for Liverpool, to assist some of the Saints who were gathering. He visited with his father and family. While there a terrible storm arose, many vessels were wrecked and much damage was done. The ship in which the Saints were to sail had not started and was thus saved from the storm.

He returned February 9, by way of the Potteries, spending three or four days with the Saints there. About this time he tells of a number of attacks of the evil one upon the Saints, especially the sisters. In some instances these spirits were rebuked and departed; in others; it became necessary to cut the person possessed off from the Church.

Preaching on the 19th of February, he said, "The Kingdom of God is compared to a sheep fold; that there was a door by which to enter and that was the door of baptism. At the door was a legal administrator, known as a porter. Many of the churches are without doors, without porters, but not so the Church of the living God." He then bears testimony to the truth of the divine mission of Joseph Smith.

For some weeks he had suffered considerably with cold, swelling of the legs, and piles, still he managed to continue holding meetings with the Saints. March 6, he sent a letter and the sum of ten pounds (\$50.00) to Orson Pratt to be carried to his family. On March 7, he stayed

with Father Burrows, whose testimony was as follows: "Blessed be my heavenly Father though I have lost my eyesight yet I can see the light; I can see the truth and I rejoice that I have lived to come into the ark of safety."

March 8, Elder Cordon testified that the Lord had commenced that would revolutionize all things, turn the world upside down, and place it in the position spoken of by prophets and holy men from the beginning of time, when righteousness will prevail...and when the kingdom under the whole heavens shall be given to the Saints, with all their riches, honor and glory.

On March 15, he baptized Father Jeffs, 70 years of age, also his son. They opened their house for the elders. On the 16th, he received a very cheering letter from Brother Filcher of Burlington, Iowa, encouraging him in his work. It spoke hopefully of the discovery of gold in California, the prospects of the Saints in the valley, the great blessing of the Perpetual Emigration Fund to gather the poor, etc. He wrote "This fund is founded upon principles that will enable it to increase, and by the time that a nation is born in a day, we hope to be able to gather them to Zion the next." Speaking of himself he wrote; "Mormonism is the only thing that can satisfy my mind and I intend to go ahead until myself and family are crowned with glory, honor, immortality and eternal life."

March 26, his sickness being aggregated by cold, he shook with the ague for three successive hours, followed by an intense fever. On March 29, he received a letter from his wife. Elder John Taylor had visited her, blessed her, and made her rejoice. In April 1, he speaks of being visited by Elder T. W. Brewerton who amused the Saints at their social in a very able and humorous manner.

April 12th, Elder Le Baron arrived at Leamington to assist Elder Cordon in his labors. Writing on April 28th, he tells of preaching to the people on insufficiency of the Bible, using this illustration...A merchant fitted up a vessel to carry a precious treasure to a distant port. He obtained some elegant and useful charts and calling the captain, informed him that said charts contained all necessary information respecting the destined port and all particulars relating to rocks, quick sands, shoals, etc., on route. The captain replied that while it was true that the charts were very useful, still he would need a sextant or quadrant, instruments to ascertain latitude, longitude, etc., or he would be uncertain about his course and still in great danger. So with the Bible, it speaks of dangers, difficulties, temptations, trials, etc., that beset one's path, points to great calamities in the future and how to escape them, describes the port or place of rest that may be attained, but still we need the Holy Priesthood, the authority from Heaven, the keys of the Kingdom and an inspired person to use them.

One June 16, 1850, he records a severe frost which did much damage. On the 23rd, he records an instance of a sister not more than 15 years of age, speaking in tongues. On June 29, he went on a visit to the Potteries, was met by his wife's mother and sister. On June 30, he reviewed the events of the last 11 years, since on that day he had gone to Manchester to hear the Latter Day Saints.

On July 1, he mentions the receipt of a letter from his wife, who had bought a farm and was now full of business. Everything bringing big prices on account of the rush to California

gold fields. He remained, visiting with the Saints and old friends for a week, and on July 6, returned to Birmingham.

On July 11, he met Elder John Jaques, of Stratford on Avon, and after consulting with Elders Le Baron and Toone, Elder Jaques was called to be a traveling elder in the conference. He here records delivering a series of lectures at the Temperance Hall, Bedworth: I. The second coming of Christ, His personal reign on earth, etc. II. The Church of Christ as it was, the apostacy and necessity for a new dispensation. III. The reorganization of the Church, qualifications of members, etc.

July 17, he describes a balloon ascension with five men, the illumination of the city of Leamington with colored lamps, a grand display of fireworks, etc. July 30, accompanied by Elder John Jaques, he went to Liverpool to attend a party welcoming Elder Orson Pratt back to England, Elder Pratt who had traveled from Salt Lake City in 29 days, spoke of the trip as a fulfillment of Isaiah's prophecy concerning swift messengers. (Isaiah 18).

Here Elder Cordon was informed he might return home in September. August 3, he returned by way of Burslem and tried to interest some of the potters to gather with the Saints, and start a pottery in Utah. On the stop he visited Warwick Castle. On Sunday, August 11, meeting with the Saints at Coventry, the thought of leaving them overcame him causing him to shed many tears. He spent the 14th trying to settle a difficulty between two brethren at Barton. He traveled through the conference, visiting the different branches and all the Saints he could.

On August 23, he met Elder Eli B. Kelsey, who had come to labor in the conference. A letter from his wife at this time contained the following: "I have all confidence in you; I know you will do right; whoever enters this Church has got to live a holy and virtuous life....Moses Martin is cut off from the Church for his wickedness while on a mission to England. President Young asked him when he got to the valley if he had kept himself a virtuous man while in England. He said, "Yes". President Young told him that he lied and proved it and cut him off from the Church.

Speaking of some of the Saints, he says, "They have demonstrated in every way that they are disciples of the Lord Jesus Christ. They have fed, clothed, and entertained the servants of God and have made a home for them at all times, and I pray that they may be blessed with all the blessings of life and salvation. The Saints of the Conference collected means to help Elder Cordon defray his expenses home. He mentions ten pounds received at Coventry, three pounds 15 shillings and tenpence at Rugby and other contributions. He went to Leicester on the 11th, where after a council meeting and social partly, he bade them farewell.

From an article presented him by Elder John Jaques, I quote, "I crave for my Brother Alfred Cordon, O Lord, Thou knowest his faithfulness and strong desire to fulfill all righteousness; his sterling virtues, firm integrity and constant watchfulness. How cheerfully his ready mind follows the counsel of the Holy Priesthood, and obeys its call. My Father, he has right nobly fulfilled his mission and cheered the hearts of thine afflicted Saints. Many through him have heard and felt and loved the truth, and now rejoice in liberty. Throughout all ages, they will call him blessed....O let the choicest blessings of heaven descend upon his head. Stretch out

Thy hand over him for good, bless him out of Zion, Thy holy habitation. Prosper him in all things a that he shall set his hand unto. Establish him in the high mountains of Ephraim. May his inheritance become very fruitful and his posterity be multiplied....May his name never be blotted from Heaven's archives, but through all eternity may it be had in honorable remembrance. In Thy Kingdom crown him with royal diadem of unfading glory and celestial worth.....”

Elder John Toone, representing the conference, wrote... “When we reflect upon the lonely situation in which you found us and the wonderful things that have transpired in this, so short a time...we with reluctance, say “Go home”, dear Brother Alfred, to the bosom of thy family, but this event will cause the breaking forth of many a tear. When we reflect upon your past labors, your diligence and faithfulness to build up Zion by aiding her with converts from the land of your nativity, we will unite to bless you in the name of Israel's God, and pray for your speedy journey to the happy land where dwells the Zion of our God. We testify to all around that we have found the Church and Kingdom of the living God.”

Presented to Alfred Cordon by the Saints of Warwickshire Conference, September 1, 1850, in conference assembled. Speaking of the conference he writes, “My mind was at times grieved at leaving the conference still I knew it was the council of heaven, and I felt determined to carry out every commandment that was laid upon me.” He continued visiting, holding meetings with the Saints, and bidding them farewell, until September 12, when he returned to Leamington and commenced arranging things to return home. Here he received a letter from his old friend, Elder Filcher, of Burlington telling of the gathering of the Saints to the Great Salt Valley, their progress there, the abundance of gold as a result of its discovery in California, etc. Here the journal ends.

From the “Journal of the 3rd Company of 10 under the Presidency of Captain Levi Hammon” we learn that:

Alfred Cordon was captain of a similar company. Several such companies traveled together. The journal opens Saturday June 14, 1851 as they are preparing to leave. The journal tells of the trials and tribulations and blessings of the journey. Most of the entries tell about the weather, condition of the cattle and the food, wood and water situation. Several deaths and a number of births are recorded. The journal ends before they reached the Salt Lake Valley.

Upon his arrival there he settled in American Fork where he lived for a short time. He was called to Salt Lake City to make pottery, he being a potter by trade. Some difficulty was encountered with the materials and the work was discontinued. From there he went to Brigham City where he was elected city attorney. After living in Brigham City for several years he was called to go to Willard City to preside as Bishop, which position he held at the time of his death.

Editors note: The first entry in this book is Monday, May 4, 1868. This, after a lapse of over 18 years.

Elder Cordon was the third bishop of the Willard Ward. On May 4 he records a heavy rain most of the day and that he attended a meeting to organize a company for carrying out “the

designs of our charter in the propagation of fish.” On the 5th Orson Pratt and Bishop A. Musser visited him and asked that a telegraph office be established at once. On the 6th he dug a cellar for keeping milk and butter and on the 7th cut a 27 foot pole for the telegraph. On the 8th Orson Pratt returned and at about half past 4 they sent a message to President Brigham Young in Salt Lake City as follows: “We are pleased at having the privilege of communicating with you and our brethren north and south through the agency of the telegraph. The time will come soon when we will be able to communicate instantaneous with the Saints in every place throughout the world.” They also sent a message to President Lorenzo Snow at Brigham City. On the 9th, the following message was received from President Snow: “I am pleased to communicate with you this morning through the means of the telegraph and may God bless the Saints at Willard.” They also received a similar message from Bishop A. Nichols. George Mears was appointed telegraph operator.

Bishop Cordon notes attendance at Relief Society meeting and two Sunday meetings and a meeting of the dramatic association on Monday night at which two pieces were performed “The Widows Victim” and “The Spy on the Secret Service.” Tuesday 12, “Busy arranging work on dam and irrigating, etc. repairing scrapers, etc.” On the 13th, he tells of the brethren being busy driving grasshoppers into piles of straw and burning them and also bringing their chickens to the farms to destroy the hoppers. On the 16th, he traveled to Brigham City to attend a council of officers presided over by President Snow. The object was to prepare the minds of the Saints for usefulness and to enable him to organize a “School of the Prophets.” On the 18th, he tells of the teachers bringing in their reports as to what the brethren would donate for the gathering of the Saints and the fitting up of teams to go to the terminus of the UPRR. The feelings were good but bread stuff was very scarce, crops looked good but there was a continual fight with the grasshoppers.

Thursday 21st, went with G. W. Ward to Brigham City to accompany President L. Snow on a preaching tour of the Saints in Malad Valley. There was some disagreement as to where the city should be located. After three days visiting it was decided to leave it at its present site on the west side of the Malad River. It rained almost the whole trip and the roads were a continuous sheet of mud.

On Thursday, June 4, Bishop Cordon received a letter from A. Milton Musser stating that there were rumors that the Bishop had been dealing with questionable persons or firms in Salt Lake City. This he denied and gave evidence to prove his position. June 22, a telegram was received stating that President Heber Chase Kimbel departed this life at 10:40 A.M. Bishop Cordon loaded his wagon with wool, butter, eggs, etc. and started for Salt Lake to attend the funeral. John Taylor, George Q. Cannon, George A. Smith, Daniel H. Wells, and President Brigham Young addressed the audience in the new Tabernacle. On the return trip he says the air was full of grasshoppers. A few days later a swarm of them came out of the southwest and covered everything. They miraculously left about 11:00 o’clock the next day but many of the crops were damaged beyond recovery.

At the July 4 celebration dancing started at 2 o’clock and lasted till midnight. It is mentioned in the diary that many children have died of whooping cough. The crops seemed to be making a good recovery when on the 8th another hoard of locust descended on them again.

Many millions must have fallen in the lake to the west for when the wind was from that direction it smelled like an old fishery. A heavy rain fell on the 9th but the locust were still working on the grain. After a trip to Salt Lake City to obtain a new magnet for the telegraph, Bishop Cordon stated that he spent the 16th budding apples, cherries and plums that he brought from the city. "Friday and Saturday busy on my farm, everything in a flourishing condition." On the 24th, everyone entered into the celebration but the "hoppers" were back and cleaned out all the young vegetables. The entry on Wednesday, 25th, seems to sum up the crop situation. "Visited my farm to see what grain was left and found the locust had gone but around the settlement were more numerous than ever. They had eaten up the apple and pear trees, stripping them entirely of leaves. Cabbage, onions, etc. were gone. What little there was left we were thankful for."

Much time was taken with church work. A John Joyce was disfellowshipped because he did not support Brigham Young but was a "Josephite." Ransom A. Beecher was disfellowshipped for his unwarranted attacks on Bishop Cordon, circulating false stories, calling names and generally trying to overthrow him. The entry of Thursday the 6th is very interesting. "I attended fast meeting but few attended. The brethren were busy in the harvest fields. Most of the small grain will be out this week. Brothers Ward, Parsons, Chandler, Call and myself, the only brethren present, addressed the meeting and exhorted to be watchful and prayerful. The spirit of apostasy is now very prevalent in the Ward. The action of the teachers quorum in regard to John Joyce has stirred up those of the same spirit especially Charles Arbon. His wife, Martha, wished the Sisters to remember her in her trouble. In the afternoon I went to raking hay. The day is very pleasant. The locust, the last few days, have been very numerous, working upon our corn. We expect it to be mostly destroyed." Saturday, 8th, "Went to Brigham City and attended the school of the prophets. Much valuable instruction was given by Elder Snow."

Tuesday, 11th, Bishop Cordon received word that President Young would leave Salt Lake City the next Monday on a speaking tour and would be in Willard at 10:00 A.M. on Wednesday. Ransom Beecher had not given up but was circulating a paper against Bishop Cordon, but only about 5 signatures were obtained. Bishop Cordon mentions that there were many Indians camped around and are plundering the fields.

At conference in Ogden on the 18th, Elders Joseph F. Smith and Wilford Woodruff addressed the morning session and G. A. Smith and G. Q. Cannon the afternoon. The next morning the speakers were A. M. Musser and President Young.

President Young and company arrived at Willard on the 20th and were given a royal welcome. After talking to those who had been disfellowshipped and admonishing them to "sustain your bishop and listen to his council and be better men" President Young restored them to good standing.

An interesting episode occurred in which Bishop Cordon was called on to act as judge. One of G. W. Wards' sons shot a chicken in his father's orchard. John Edwards claimed the chicken and accused them of being thieves and said that G. W. Ward had raised up his family from the cradle to be thieves. The teachers exonerated Alfred Ward from all blame. They said John Edwards must keep his chickens from destroying his neighbors garden. The bishop wrote, "I decided that any person raising fowl who permitted them to run at large, forfeited all rights to

the same and that they became the property of any person on whose premises they are found.”

The 23rd of September saw Bishop Cordon in company with G. W. Ward, George Harding and O. Owens start on a trip of exploration for the purpose of finding suitable places for the Saints to start settlements. They took a team and wagon, a horse and a mule. They went to Bear River City, the Malad Valley, then on to Blue Spring Station where Edward Southworth was keeping a mail station for the Wells Fargo Company. This is on the road to Boise. The horse and mule strayed away and Ward and Harding went to look for them while the others continued on. It was two days before the animals were found and the men were joined together again. On this trip, which lasted until October 2, they visited such places as Pilot Springs, Devil's Dive, Goose Creek, Mountain Chair, Indian Creek, The Meadows, Curlew Station, Deep Creek, etc. In some places the water was bad and the mosquitoes worse. The condition of the range is described. Two places, Harding Spring and Meadow Spring, were thought to be suitable for small settlements.

On October 6, Bishop Cordon attended conference in Salt Lake City at which C. Hyde and O. Pratt were the speakers. The entries of the 18th and 21st record a trip to Box Elder Canyon for lime, recruitment of men to go to Echo Canyon to help President Young with his contract on the railroad line and loading tithing wheat to forward to Salt Lake.

The journal ends here although there are about 200 blank pages left.

On the 6th of April 1853, Bishop Cordon assisted in the laying of the corner stone of the Salt Lake Temple and offered the dedicatory prayer at the southwest corner stone in behalf of the Presiding Bishopric of the Church. From the time he joined the Church in 1839, his life was spent chiefly in the service of the church. He gained the love and esteem of those with whom he associated and hundreds will raise up and call him blessed because of the testimony he bore, the baptisms he performed, and the healings that were manifest through his administrations.

At a family reunion held in Rigby in August 1911, it was ascertained that Alfred Cordon's children numbered 22, 12 of whom were living, while of his 110 grandchildren, 86 were still alive, 118 of his 133 great grandchildren were living, and 9 of his great-great grandchildren were also in evidence. The above makes a total of 276, of whom 225 were living then.

The following inscription is on the monument that marks his last resting place in the cemetery at Willard, Utah:

The straight and narrow way that leads to sunny lands
and flowery meads, unflinching he trod.
With loving hands his family raise this stone
to mark his resting place, his spirit with his God.