Eliza R. Snow
The Complete Poetry
Contents

List of Illustrations vi
Acknowledgments vii
Chronology x
Introduction xiii
Editorial Procedures xxxix
Chapter 1: “My Untaught Muse,” 1825–1835 1
Chapter 2: “Re-awaken’d Lyre,” 1838–1842 73
Chapter 3: “Springs of Joy and Grief,” 1842–1845 197
Chapter 4: “Let Us Go,” 1846–1849 315
Chapter 5: “Zion Prospers,” 1850–1856 393
Chapter 7: “Lovely Deseret,” 1866–1870 701
Chapter 8: “On Things Eternal,” 1871–1877 821
Chapter 9: “Evening Thoughts,” 1878–1887 959
Appendix: Notes on Poems of Misattributed or Doubtful Authorship 1043
Textual Notes 1051
Works Cited 1271
Title and First Line Index 1293
Scripture Index 1311
General Index 1317
# List of Illustrations

Eliza R. Snow in Cairo, Egypt, February 1873  

The Oliver and Rosetta Pettibone Snow home in Mantua, Ohio  

Detail of “My Home and My Harp” (poem 15)  

Detail of “On Being Importuned” (poem 44)  

“The Assassination of Gen’s Joseph Smith and Hyrum Smith” (poem 143) broadsheet  

Eliza R. Snow’s walnut wood lap desk  

Earliest extant image of Eliza R. Snow  

Lion and Beehive houses, Salt Lake City  

Elizabeth Anderson Howard, Eliza R. Snow, and Hannah Tapfield King  

Detail of “Dedication, To Brigham Young, President over the Church of Jesus Christ of Latter-day Saints” (poem 397)  

Elizabeth Ann Whitney, Emmeline B. Wells, Eliza R. Snow  

Eliza R. Snow, ca. 1880s
Acknowledgments

This compilation of the poetry of Eliza R. Snow is the result of encouragement and assistance from many generous people across more than three decades. The work began in 1973 under the direction of Leonard J. Arrington, then Church Historian of The Church of Jesus Christ of Latter-day Saints and director of its History Division. He assigned Maureen Ursenbach [Beecher], the division’s senior editor, the task of researching and writing about Snow’s life, and that fall Jill Mulvay [Derr] began to assist Maureen in compiling and indexing Snow’s poems. The duo built upon Snow’s two volumes of poetry (Poems 1 and 2), her poems that had been published in numerous Mormon periodicals, and the 1930s research of LeRoi C. Snow, nephew of Eliza, regarding her early Ohio poems. Arrington and Assistant Church Historians Davis Bitton and James B. Allen lent their support, and Beecher’s ongoing study of Snow’s life provided rich background on published and unpublished poems in the steadily growing collection.

In 1981 the project moved to Brigham Young University in Provo, Utah, where the work of the History Division had been transferred to the newly established Joseph Fielding Smith Institute for Latter-day Saint History (1980–2005). Ronald K. Esplin, longtime director of the institute, supported the project and provided funding for student research assistants, including Amy Wilkinson, Jill Jacobsen, Melinda Parker, Rebecca Rogers Smith, Bonnie Pelton, Wendy Parker, Matthew Grow, Jake Olmstead, Ann Colton, and others, along with many students who helped Maureen Beecher complete Personal Writings of Eliza R. Snow (1995) and are acknowledged therein. Special thanks are due to Smith Institute secretary Marilyn R. Parks and to Anissa Olson Taylor and Katie Farnsworth Bitner, who did extensive work in compiling and cataloguing different versions of poems. Karen Lynn Davidson joined the project as co-editor in 1997, after Beecher decided to pursue other priorities. In the many transitions among researchers and editors, the progress was sometimes inconsistent.
Many repositories and individuals have assisted us in locating and documenting poems: the staff at the library of the Western Reserve Historical Society, Cleveland, Ohio; Jean Kay at the Historical Society of Quincy and Adams County, Illinois; and Mary Teresa Anderson and other staff at the International Daughters of Utah Pioneers, Salt Lake City. Over the years, staff at the Church History Library (formerly Church Archives) of The Church of Jesus Christ of Latter-day Saints have provided guidance and assistance, particularly Ronald G. Watt, Randall Dixon, Christy Best, Jeffery O. Johnson, William W. Slaughter, April Williamsen, and Brittany Chapman. Independent researcher Brett Nelson assiduously searched for Snow’s poems in early newspapers and kindly shared his discoveries. Barbara Clements, Paula Vilburn, Annie B. Whitton, Gwen Goaslind, and Earl Harvey Peirce provided copies of Snow poems from their family collections. Smith Institute colleagues, members of the Smith Institute’s Women’s History Initiative team, and scholars from the Joseph Smith Papers team, as well as John F. Hall, William P. McKinnon, Ellen Yates, LaJean Carruth, Carma de Jong Anderson, Morris A. Thurston, Sunny McClellan Morton, and Cheryl McClellan provided historical insights and information.

During the time the project was based at Brigham Young University, BYU Studies expressed an interest in publishing the collection. John W. Welch, editor in chief, suggested the importance of introductory notes to contextualize individual poems, and Doris R. Dant, executive editor, provided early editorial guidance. The assistance of Jennifer Reeder in tracking, researching, and drafting poem introductions was invaluable. Shaping and finalizing the manuscript became the task of Heather M. Seferovich, senior executive editor, without whose patience and eye for detail this massive collection could not have been published. The following employees of BYU Studies also assisted with the project: Marny K. Parkin, Jennifer Hurlbut, Natalie Rose Ross, Elizabeth A. Pew, Robert E. M. Spencer, Catharine Verhaaren Gruver, Kimberly Webb Reid, Holly A. Mueller, Liza Olsen, and Annette Samuelsen. Linda Hunter Adams offered helpful advice on internal design.

We express thanks to those who reviewed portions of the manuscript: Hilary Hendricks, Alex D. Smith, Richard E. Bennett, Ardis Parshall, Carl Cranny, Donna T. Smart, Francine Bennion, Kathleen Flake, Kate Holbrook, Lisa Gabbert, Darby Doyle, Jay H. Buckley, Grant Anderson, Glenn Rowe, Linda Wilkins-McGee, Constance Palmer Lewis,
Mary C. Lynn, and Rachel Cope. Cherry B. Silver reviewed the entire manuscript.

This project, which began under the direction of one Church Historian, has come to fruition since 2005 with the support of another, Elder Marlin K. Jensen, Church Historian and Executive Director of the Church History Department. We are grateful to him and to Assistant Church Historian Richard E. Turley Jr. for their encouragement and assistance and for time and space to complete this work. Although Church institutions have supported this effort at various times, this work expresses the private opinions of the poet and the editors and does not represent the views of the Church or the publishers. The editors accept full responsibility for this work, including any flaws and inconsistencies.

Finally, we gratefully acknowledge our husbands, C. Brooklyn Derr and David A. Davidson, for patiently sustaining us through such a long and demanding endeavor.
A Brief Chronology of Events in the Life of Eliza R. Snow

21 January 1804 Born in Becket, Berkshire Co., Massachusetts
1805 Snow family moves to Mantua, Portage Co., Ohio
13 August 1825 Publication of first poem, “Pity &c,” Western Courier, Ravenna, Portage Co., Ohio
c. 1828 Baptized and became a member of the primitivist Christian congregation at Mantua, Ohio (later Disciples of Christ)
Winter 1830–31 Met Joseph Smith at her parents’ home, Mantua, Ohio
5 April 1835 Baptized a member of the Church of the Latter Day Saints
December 1835 Moved to Kirtland, Geauga Co., Ohio
Spring 1838 Moved to Adam-ondi-Ahman, Caldwell Co., Missouri
March 1839 Moved to Illinois
17 March 1842 Organization of the Female Relief Society of Nauvoo; ERS elected secretary
29 June 1842 Married and sealed to Joseph Smith
27 June 1844 Martyrdom of Joseph and Hyrum Smith
3 October 1844 Married Brigham Young
October 1845 Wrote “O My Father”
2 October 1847 Arrived in the Salt Lake Valley
<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>May 1855</td>
<td>Called by Brigham Young to preside over women's ordinance work in the Salt Lake Endowment House</td>
</tr>
<tr>
<td>1856</td>
<td>Moved into the Lion House, where Brigham Young's family lived</td>
</tr>
<tr>
<td>April 1868</td>
<td>Called to assist in reestablishing ward Relief Societies, Utah Territory</td>
</tr>
<tr>
<td>May 1870</td>
<td>Assisted in organizing the Young Ladies' Retrenchment Society, Salt Lake City</td>
</tr>
<tr>
<td>26 October 1872–July 1873</td>
<td>Traveled to Europe and Palestine with Lorenzo Snow, George A. Smith, and others; <em>Correspondence of Palestine Tourists</em> published 1875</td>
</tr>
<tr>
<td>29 August 1877</td>
<td>Death of Brigham Young</td>
</tr>
<tr>
<td>August 1878</td>
<td>Assisted in organizing the Primary Association, Farmington (17 miles north of Salt Lake City)</td>
</tr>
<tr>
<td>June–July 1880</td>
<td>Called and set apart as General President of the Relief Society, Salt Lake City</td>
</tr>
<tr>
<td>1880</td>
<td><em>Children's Primary Hymn Book</em> and <em>Children's Primary Tune Book</em> (ERS ed.) published in Salt Lake City</td>
</tr>
<tr>
<td>1881</td>
<td><em>Bible Questions and Answers</em> published in Salt Lake City</td>
</tr>
<tr>
<td>1882</td>
<td><em>Primary Speaker Book One</em> and <em>Primary Speaker Book Two</em> (ERS ed.) published in Salt Lake City</td>
</tr>
<tr>
<td>1884</td>
<td><em>Biography and Family Record of Lorenzo Snow</em> published in Salt Lake City</td>
</tr>
<tr>
<td>24 August 1887</td>
<td>Wrote “Evening Thoughts” (last poem)</td>
</tr>
<tr>
<td>5 December 1887</td>
<td>Died in Salt Lake City</td>
</tr>
<tr>
<td>7 December 1887</td>
<td>Funeral held in Assembly Hall, Salt Lake City</td>
</tr>
</tbody>
</table>
Eliza R. Snow in Cairo, Egypt, February 1873. In fall 1872, Eliza left on a trip to Europe and the Middle East with her brother Lorenzo Snow and other ecclesiastical leaders. Photo by H. Delie and E. Bechard photography studio in Cairo, Egypt. Courtesy Church History Library.
Chapter 1
“My Untaught Muse,”
1825–1835

Eliza Roxcy Snow launched her career as a poet in August 1825, when her first published poem appeared in the Ravenna, Ohio, Western Courier. Twenty-one years old at the time, she had been refining her poetic skills in private for many years. In her youth, she had sometimes written her school lessons in rhyme; she noted that she had “frequently made attempts at imitations of the different styles of favorite authors.” The more than forty poems from the years 1825 to 1835 that have survived in print or manuscript display her skill with a variety of poetic meters and forms. These are not the poems of a beginner.

With her first publication, young Eliza Snow joined the swelling ranks of female poets writing for North American newspapers and magazines. She, like many of these women writers, had New England roots, began writing verses as a child, and had “a hope for acclaim, and a desire to say something important.” She wrote lofty, high-minded verse patterned on neoclassical models, and her subjects were often the most serious national or world events—the fight for Greek independence, the plight of the American Indian, the deaths of Thomas Jefferson and John Adams. Her pseudonyms, too, were classical: Angerona, Narcissa, Cornelia, Tullia. Among poetic models for Snow were Alexander Pope, Edward Young, and William Cullen Bryant, but she also wrote poetry in the sentimental style of such popular women poets as Felicia Hemans and Lydia H. Sigourney, addressing religious topics and domestic themes of home and friendship. Snow wished “to be useful as a writer, and unknown as an author,” she later recalled. Yet the desire for recognition was not entirely

2. Lawrence Buell, as quoted in Coultrap-McQuin, Doing Literary Business, 194–195.
absent; she acknowledged in one 1832 poem an “impulse of instinctive pride,” in hoping that she would “not be forgotten quite.”

Young Eliza grew up in the new American republic. Her Snow and Pettibone grandfathers had fought in the Revolutionary War. The new nation was pushing westward to new land and building new waterways and roads to keep its expanding population connected. In 1805, Eliza’s parents, Oliver and Rosetta Pettibone Snow, brought their two young daughters from Becket, Massachusetts, to the Western Reserve in northeastern Ohio. Thomas Jefferson was President of the United States when the Snows cleared heavily timbered land at Mantua to construct a log cabin. As did other Portage County farmers, Oliver cut roads, raised sheep, hunted wolves, and was drafted into the Ohio Militia to fight in the War of 1812.

Oliver and Rosetta moved their growing family into a frame house in 1815, the Mantua home where Eliza would reside for the next twenty years. She was the second of her parents’ seven children; four daughters were followed

---

by three sons. Her 1885 “Sketch of My Life” described her home as a place of “book-studies and schooling … music and singing,” where her parents extended to their children “the best educational facilities attainable at that time, without preference to either sex.” The Snow family emphasized industry, and Rosetta, convinced that “useful knowledge was the most reliable basis of independence,” taught her daughters to do kitchen work, housekeeping, and needlework. Eliza had an “inherent fondness for reading” and became proficient at running hand penmanship with handsomely flourished capital letters. Her father performed “much public business” as county commissioner and justice of the peace, and he employed Eliza “as Secretary in his Office.” The Snows welcomed visitors to their home and encouraged open and lively discussion of politics and religion.

“Perhaps there is scarcely another township in the country that takes greater pains to get political information than the inhabitants of Mantua,” a resident observed in 1825, noting the town’s forty-one subscribers to eleven different weekly newspapers. The popular press informed and connected the nation’s citizenry. Young Eliza developed an avid and abiding interest in newspapers, and the press provided her a public forum for expression and recognition. The Western Courier and the Ohio Star, weekly papers published at Ravenna, Ohio, the seat of Portage County, carried at least thirty-one poems Eliza wrote between 1825 and 1832. She received prizes for her poetry, and the Ohio Star reported in 1830 that

8. The seven children of Oliver and Rosetta Pettibone Snow were Abigail Leonora, Eliza Roxcy, Percy Amanda, Melissa, Lorenzo, Lucius Augustus, Samuel Pierce (or Pearce). See Beecher, Personal Writings, 232–233.
11. 6 June 1825.
“several of Tullia’s pieces have been generally republished in eastern papers which we exchange.”

The years between 1825 and 1835 marked a time of profound change for Eliza Snow. She began publishing her poetry, she attracted (and dismissed) at least one intelligent suitor, James B. Walker,13 and she encountered two prominent figures in American religion, Alexander Campbell and Joseph Smith, embracing in turn the teachings of each. Her poems for this period help illuminate that spiritual journey. By the early months of 1828, Snow had firmly committed herself to New Testament Christianity as taught by Campbell. She joined other “restorationists” seeking unity through adherence to the ancient or primitive order of Christian worship.14 In 1835, four years after she first met Joseph Smith, she was touched by “the faith and humility of those who had received the gospel as taught by Joseph.” She remembered: “The spirit bore witness to me of the truth…. My heart was now fixed; and I was baptized on the 5th of April 1835.”15 She moved from Mantua to Kirtland, Ohio, penned two hymns for her new faith,16 and attended the dedication of the Kirtland Temple, when “a sense of divine presence was realized by all present.”17 She remained a Latter-day Saint, or “Mormon,” for the rest of her life.

Under a variety of pseudonyms, experimenting always with different meters, voices, and topics, Snow gradually built her personal and literary identity. The voices and aspirations evident in these early poems would characterize her work for the next sixty years. As a young woman in her twenties, she addressed themes of friendship, patriotism, responsibility, and alienation, and she explored questions regarding oppression, gender roles, and life beyond death—topics that recur repeatedly in the larger corpus of her work. In these formative years, it seems, she arrived at a sense of her life’s commitment as a poet: she would seek not worldly reputation, but rather the “nobler joys” of service in the cause of spiritual truth.18

12. “Editorial Notes,” Ohio Star, 9 February 1832, n.p. Tullia was one of Snow’s pseudonyms.
13. See poems 5 and 13.
14. See especially poems 7 and 11.
16. See poems 41 and 42.
17. Tullidge, Women of Mormondom, 95.
ERS’s first published poem was part of a debate that swirled in the pages of the Ravenna, Ohio, Western Courier in August 1825. The exchange began with a poem signed “Cynick,” a diatribe against women that elicited various responses. One of these, signed “Susan,” attacked Cynick himself. ERS responded to Susan’s poem (see textual notes), chiding her for her hard heart; what Susan lacked, as the title of this poem indicates, was “Pity et cetera.” ERS’s note to the editor appeared above the poem: “Mr. Editor,—It is not my wish to appear in print, yet, as the only medium by which I can address the unknown ‘Susan’ I have the presumption to solicit your permission.” These words yielded a delicious irony: the first printed words of ERS’s prolific career as a published poet were, “It is not my wish to appear in print.” Her pseudonym Angerona (see poems 5, 10, 14), the goddess of silence in Roman mythology, was a fitting choice to match the self-effacing prefatory sentence.

Many elements of ERS’s first poem characterize her poetry for the remainder of her life: the classical allusions, often obscure; the lofty idealism and confident tone; and the tendency to divide people into two camps—those who seek “Fame more celestial” (l. 35) and those who, like Susan, fail in this higher duty.

Sweet as the zephyrs’ balmy gales
Arabian spices yield;
Sweet as the breath, the rose exhales,
From beauties half conceal’d,
The balm which “pity” may impart,
To blunt misfortune’s pointed dart.

Pure is the suleus—purling rill,
Beneath the osier shade;
Pure is the torrent from the hill,
Meandering thro’ the glade;
If aught more pure, ’tis “pity’s” flow
To calm—to soothe another’s woe.

---

1. Furrow.
2. Small brook.
3. Shelter made from willows.
How beauteous are the orient gleams,  
   Aurora’s\(^1\) down displays;  
How bright are Phebus\(^2\) zenith beams,  
   Nor less her \textit{ponent}\(^3\) rays;  
As glad’ning beams succeed the sigh,  
Which prompts the tear from “pity’s” eye.  

While Morpheus\(^4\) ev’ry child of dreams,  
   Enchants with pleasure’s lay;  
Serene the pleasure Cynthia’s\(^5\) beams,  
   To wakeful eyes convey;  
But purer, nobler, pleasure dwells,  
Where “pity,” sorrows here dispels.  

There is a wild, sublime delight,  
   Awakes from midnight gloom;  
Like Phosphor,\(^6\) rising o’er the night,  
   Or Phoenix o’er the tomb;  
Yet oft in sorrow brighter joys.  
Are wak’d, by kind compassion’s voice.  

Let Milton\(^7\) bask in genius’ bow’r,  
   Pope,\(^8\) Young,\(^9\) Montgomery;\(^10\)  
Let proud Britania, boast her pow’r,  
   Columbia\(^11\) liberty;  
Fame more celestial, Heav’n bestows,  
Where “pity” mourns, for others’ woes.  

---

1. Roman goddess of the dawn.  
2. An epithet for Apollo, usually spelled \textit{Phoebus}.  
3. Western; usually refers to the light of the setting sun.  
4. Greek god of sleep and dreams.  
5. Goddess of the moon.  
6. Morning star.  
9. Edward Young.  
11. Feminine personification of the United States.
Then “Susan” flee Lubentia’s\textsuperscript{1} wiles,
    To buoy the satire up;
Nor less the faithless joy that smiles,
    In Momus’\textsuperscript{2} shallow cup;
A nobler pleasure, be thy aim;
Fan in thy soul, compassion’s flame.

Hast thou a heart that’s wont to feel
    For others’ blighted joys?
A heart the maniac head to heal,
    With “pity’s” soothing voice?
Then let compassion kindly spread
Oblivion’s veil o’er “Cynick’s” head.

\textit{published in Western Courier, 13 August 1825}

\section{Mental Gas}

\textit{This engaging piece of wry humor, published in the Western Courier in March 1826, was signed “Camera Obscura,” a pseudonym suggesting a discreet, unidentified observer. In pseudoscientific language, a professor explains to a young Charles that when the brain is emptied of common sense a certain “mental gas” seeps in to fill the void. This gas, which may fill even the “noblest heads” (l. 34), is a form of pride that blinds the subject to the realities of life (ll. 24–27). Part of the humor of the poem is that the pompous professor himself seems to suffer from this affliction. Lines 37 to 41—implicating the parson, the lawyer, the sage, and the simple millboy as possible victims of this delusion—were deleted by ERS when she published a later version.}

Charles to his teacher—Sir, you say,
That nature’s law admits decay,
    That changes never cease;
And yet you say, no void or space,

\begin{flushright}
\end{flushright}

\begin{footnotesize}
\begin{enumerate}
\item Venus, or morning star.
\item Greek god of censure and ridicule.
\end{enumerate}
\end{footnotesize}
'Tis only change of shape or place,
No loss and no increase:
That space, or ignorance, Sir, explain—
When solid sense forsakes the brain,
    Pray what supplies its place?
Oh! Sir, I think I see it now—
When substance fails you will allow,
    Air occupies the space.
“Not so, my child—that rule must fail,
For by my philosophic scale,
    The substitute for sense—
Is not so dense as common air;
Nor by the most consummate care,
    The chemic skill can dense.
But when misfortune turns the screw,
'Tis oft compress'd from outward view,
    By outward force confin'd;
But with expansive pow'r 'twill rise,
Destroy the man—increase the size,
    And swell his optic blind.
Of various hues—yet still the same,
Tho' human gas, 'tis chemic name,
    Some poets call it pride:
Th' important aid this gas imparts,
Among the various human arts,
    Can never be denied.
This gas entire may be obtain'd
From sculls whence sense is mostly drain'd,
    Or never had supplies;
But were the noblest heads disclosed,
From acts and motives decompos'd,
    This human gas would rise.
The parson's lecture—lawyer's plea,
Devoted sums to charity,
    The sage with book profound;
The muse's pen—the churchman's creed,
The mill-boy on his pacing steed,
    Are more or less compound.
But he who struts, in fiction’s dress,
And boasts his ill deser’ed success,
   In wooing some fair lass—
Who uses this perfidious art,
To gain an unsuspecting heart,
   Is late discovered gas.”

published in Western Courier, 18 March 1826

3 Missolonghi

In 1821 the Greeks initiated a war of independence to end four hundred years of domination under the Ottoman Empire. Nineteenth-century Americans quickly drew parallels to their own revolutionary war. Through the columns of the Western Courier, ERS “watched, with deep interest, the events of the war.” Missolonghi (Mesolongi), a city strategically located on Greece’s west coast, withstood a series of Turkish sieges beginning in 1822 but fell to the Turks in spring 1826. Some seven thousand of the town’s men, women, and children were killed or taken captive as they attempted to flee Missolonghi. Because of their refusal to capitulate in the face of a desperate situation, the inhabitants of Missolonghi were celebrated throughout Europe in poems, songs, musical plays, essays, sermons, and art. In reporting the battle in summer 1826, the Western Courier declared it “the most heroic of all defenses.” ERS recalled that following news of “the terrible destruction, by the Turks, of Missolonghi,” she submitted her poem to the Courier (see also poem 6). “Missolonghi” is the first of four poems that ERS signed with the pseudonym “Narcissa,” a feminine form of Narcissus from Greek mythology (see poems 4, 6, 12).

---

1. Faithless or treacherous.
4. Western Courier, 15 July 1826.
“Nor prudence can defend, nor virtue save.”

Arise my infant muse, awake thy lyre,
To plaintive strains; but sing with cautious fear
Lest thou profane. Ye favor’d daughters, ye
Who nurs’d on blest Columbia’s happy soil,
Where the pure flag of liberty shall wave
Till virtue’s laurels wither on your breasts;
If e’er a sigh your virtuous bosoms heav’d;
If from your eyes e’er ‘scap’d the trickling tear,
Which pity prompts at thought of others’ woe;
Weep now; nor blush to weep, while ye lament
How bled the matron and the maid of Greece.

Should some Parnassian Genius feed my muse
On droughts sublime—on pure poetic fire;
Still should the Grecian daughter be my theme.

See with what anxious tenderness she plies,
Unmindful of the grief that swells her heart,
Some healing balm—some kind restorative
To save a husband, brother, or a sire,
On whose joint efforts hang the fate of Greece,
Pierc’d by the foe, and near the shades of death—
View with what tender care, till his last sigh
Wakes her resentment on the cruel foe,
Her pallid cheek ting’d with the vermeil hue;
Swift from the lifeless corse—she seeks revenge:
Fearless of death, regardless of her fate,
Swift to the field already stain’d with gore,
Despair and anguish, bear her tender frame.

Ah! what infernal demon urg’d the foe
To deal the deadly shaft that seal’d her fate,
And round the sluices of her bleeding heart
Death’s mystic mantle twin’d?

Thus fell—thus nobly fell, the Grecian fair

1. Young, Night Thoughts, 1, l. 268: “Not prudence can defend, or virtue save.”
2. Feminine personification of the United States.
3. Parnassus was the home of the Greek Muses; it was also favored by Apollo, the god of truth, harmony, and healing.
4. Archaic form of corpse.
At Missolonghi’s fall!—But while their fates
Who sleep in dust, Columbia’s daughters mourn;
Let pity sadden at the thought of those
(If such the will of Heav’n) who shall survive,
To seal the obsequies¹ of fallen Greece!

composed 13 July 1826
published in Western Courier, 22 July 1826

4 Adams and Jefferson

The editors of the Western Courier were evidently impressed with “Missolonghi” (poem 3). They printed an invitation to “Narcissa,” asking her, while her harp was still “tuned to sympathy for sorrowing Greece, to sing the mournful Requiem of our departed sages, Jefferson and Adams” (see textual notes).² Thomas Jefferson and John Adams died within hours of each other on 4 July 1826, the fiftieth anniversary of the signing of the Declaration of Independence. ERS described the public reception of her poem “Adams and Jefferson” as a turning point in her literary life. She stated, “[I] found myself ushered into conspicuity.”³ The poem is signed “Narcissa,” one of ERS’s pseudonyms (see poems 3, 6, 12).

“Now to their ashes honor—peace be with them,
And choirs of angels sing them to their rest.”⁴

What bold presumption for my untaught muse!
Oh! for a muse by heaven inspired, to sing
In strains appropriate, the mournful theme!

What shock has nature felt, that should produce
Such strange vibrations—such responsive sounds?
Hark! ’tis the death-bell—mark its solemn tone,

¹. Funeral rites.
². Western Courier, 22 July 1826.
⁴. Shakespeare, Hamlet, act 5, scene 2, l. 348; “And flights of angels sing thee to thy rest!” See also the epigraph to poem 78.
Columbia¹ mourns, she mourns her patriot sons!
Methinks some sacred genii hover’d o’er
Their hoary heads, and life’s protracted thread
Drew to its utmost length, that they might hail,
Columbia’s Jubilee.² Oh, how unlike
The pathos of that day, big with event—
The storm thick gath’ring, and the threat’ning clouds
Bursting, from proud Britannia’s isle impell’d
Against Columbia’s shore!—then those we mourn,
With patriotic and heroic zeal,
Dar’d Albion’s³ pow’r—proclaimed their country free.

Then liberty triumphant, burst the chains
Of hydria⁴ darkness; nor awoke in vain—
Her sages have beheld her fiftieth year,
By time unsullied! Yes, the self-same day;
Which fifty years before their signet fix’d,
To crown with freedom’s wreath! Columbia’s spires—
Their souls, envelop’d in the glorious theme,
Triumphant o’er the chain that bound to earth,
Emancipated rose: infirm with age,
Yet venerable! nature’s fabric fell!

The supple willow shade their funeral pile;
Fair gems of honour sparkle o’er their deeds:
Was ever obloquy, with venom cast,
To mar the visage—blast the manly form—
Envelope excellence in mystic doubt;
Apollo’s⁵ touch, the dubious wound shall heal,
And stamp their features with immortal youth.

Those tall, majestic cedars, thus have sunk,
In nature’s last decay! From Caurus’⁶ blast,
Or pendent storms, their boughs no more shall shield,
The sons and daughters of America!

¹. Feminine personification of the United States.
². Fiftieth anniversary of the Declaration of Independence.
³. Great Britain.
⁴. Possibly ERS meant hydra, the nine-headed serpent of Greek myth.
⁵. Greek and Roman god of truth, harmony, and healing.
⁶. Northwest wind.
We mourn—but not as Greece, in slavish chains!
Oh! ye Columbian Pithos! chant their dirge,
Who (join’d with Washington’s Herculean skill,)
The tyrant humbled—dark’ning cloud dispel’d,
Now black, with tenfold darkness over Greece!

While freedom’s wand, shall steer thy barge aloof
From Albion’s yoke, and proud tyrannic sway,
Columbia! be thy sleeping patriots’ names
In lofty paeans sung.

Ye Sylvan gods! o’er all your vast expanse
Of bending osiers, oaks and tow’ring firs;
Propitious deign to bend that ambient bow,
From which nocturnal, sympathetic dews
And show’rs diurnal, fall.

Go search Columbia’s fields—her laurel boughs
In freedom’s soil deep rooted, and profuse
Diverging from their center, genius’ bud;
Entwine in garlands and adorn that shade,
Where Jefferson’s and Adams’ ashes rest.

composed 27 July 1826
published in Western Courier, 5 August 1826

5 Replication—To “D”

The “D” to whom this poetic response is dedicated is “Dermoody,” a pseudonym employed by James B. Walker, the young man who had become half-owner and literary editor of the Western Courier. In addition, Walker was a would-be suitor seeking the attentions of ERS, whose poem signed “Angerona” he had read previously in the Courier (see poem 1). Walker issued the following invitation in the Western Courier on 29 December 1827, one week before

---

1. The Pythian festival at Delphi, in honor of Apollo, included competition among poets and musicians as well as athletes.
3. A song or hymn of praise and thanksgiving.
4. Willows.
5. Roman goddess of silence.
ERS composed her reply, signed Angerona, weaving some of his or D’s words into her poem.

[For the Western Courier]

Has Angerona hung her lyre beneath her own “ozier shade,” or quarreled with the Muses, or why in the name of Poesy do we not hear from her again.

Perhaps because the purity of her feelings cannot be reciprocated by the “cold and the common world,” and “heart sick with the ways of men,” she has hung her harp on the willow.

Her effusions have not been long nor numerous, but we think few of the writers for a western periodical

“—have won a greener wreath
“Than that which braids her hair.”

And there is one who has thought it pleasant to turn from the sameness of prosing politics to the page hallowed by the attic imaginings of Angerona.—D

Walker’s claim not to know Angerona’s identity was a pretense, as he made clear in his later memoirs. Little more than a year later, ERS addressed a more personal poem of rejection to James Walker (see poem 13).

“—Who but wishes to invert the laws of Order,
sins against the Eternal Cause.”

Evolv’d—the royal mandate flew,
Clad in Eternal might;
Blind chaos fled before his view,
And Nature sprung to light
Vast in extent—no finite bound
Let mortals dare to sing:
’Twas matchless wisdom, skill profound
That gave creation spring.

1. Shelter made from willows.
2. Quoting Fitz-Greene Halleck’s poem, “To a Rose, brought from near Alloway Kirk,” in honor of Robert Burns: “And few have won a greener wreath / Than that which binds his hair” (ll. 51–52).
3. From Pope, Essay on Man, epistle 1, ll. 129–130.
When nature mov’d, her sacred Law,  
Primeval ‘Order,’ shone;  
Celestial orbs were wrap’d in awe,  
And each terrestrial zone.  
Consummate ‘Order’ crown’d the hand  
That built the human frame;  
It gave to sight its magic wand,  
To reason its domain.  
No less ordains for man to grace  
The sphere by nature given;  
And tread with cheerful constant pace,  
The orbit marked by Heaven.  
The sylvan Muse’s artless lay,  
The sylvan shade may cheer;  
And rustick numbers sweetly play  
Upon the rustick ear.  
Then “D.” will blazon Fama’s¹ spire,  
(Its ‘Order’ be obey’d)  
And Angerona tune “her lyre  
Beneath her ozier shade.”
Untaught Olympian heights to tread,  
Where lofty Genius deigns  
Her pure ambrosial drops to shed  
And chant Parnassian² strains:
Adapted to the rural plain,  
Where rural scenes engage;  
Her lyric numbers might profane  
The editorial page.  
You’ll please to pardon if she err’d  
In silence’ neutral hour;  
But rather pardon that she’s heard  
Beneath the “Muses Bower.”³

composed 4 January 1828
published in Western Courier, 19 January 1828

¹. Personification of fame.
². Parnassus was the home of the Greek Muses; it was also favored by Apollo, the god of truth, harmony, and healing.
³. “Muses’ Bower” was the title of the poetry column in the Western Courier.


“Autobiography of Thomas Bullock.” Seventies Record, 27th Quorum, Biographies. Church History Library, Family and Church History Department, The Church of Jesus Christ of Latter-day Saints, Salt Lake City.


Beddome, Benjamin. Hymns Adapted to Public Worship, or Family Devotion. London: By the author, 1818.


Biographical Record of Salt Lake City and Vicinity, Containing Biographies of Well Known Citizens of the Past and Present. Chicago: National Historical Record, 1902.


Blair, Seth Millington. Reminiscences and Journals. Church History Library, Family and Church History Department, The Church of Jesus Christ of Latter-day Saints, Salt Lake City.


Cannon, George Q. Journal. Church History Library, Family and Church History Department, The Church of Jesus Christ of Latter-day Saints, Salt Lake City.


Clawson, Hiram B. “Yankee Story.” Church History Library, Family and Church History Department, The Church of Jesus Christ of Latter-day Saints, Salt Lake City.


Title and First Line Index

Italic type indicates titles of poems; roman type indicates first lines of poems. Alternate published titles are also included.

A
A battle's fought—a victory is won 673
A bright and precious jewel 752
A Brother's and a Sister's Love 1027
A deep love in our nature for nature's own self— 386
A Dialogue, between Jenny and Carry 726
A fair bud, you had tenderly nourish'd 629
A Fragment [Reflections] 113
A Fragment [The Hopes of Heaven] 55
A Friend in Heaven 848
A friend of God—a friend of man—a kind 891
A Gem 811
A Journeying Song for the Camp of Israel 344
A Journeying Song for the Pioneers to the Mountains [A Journeying Song for the Camp of Israel] 344
A Jubilee Poem 886
A mighty man, a man of worth 404
A New Year's Speech [The New Year 1852] 419
A Patriarchal Ode 309
A Precious Jewel 713
A precious jewel has withdrawn 450
A Song for the Latter Day Saints 263
A Tribute of Love and Respect to Our Much Beloved Sister Brown 846
A Tribute to Mrs. Elizabeth Goddard on the Anniversary of Her Birthday 831
A Tribute to the Memory of Mr. Cooke, Agent for the Overland Mail Company 649
A Tribute to the Memory of Mrs. Jane Richards 751
A Voice from Utah 843
A wind—a wave—a breath of even 719
A Winter Soliloquy 825
A Word to the Saints Who Are Gathering 518
A year—what is a year? 'Tis but a link 280
Accept, dear mourning lady 650
Acrostic 687
Acrostic for Anna Geen 337
Adams and Jefferson 11
Address ["Brothers and Sisters"] 503
Address ["Rulers of Israel"] 461
Address: Delivered by Eliza R. Snow, Jan. 9, 1855 469
Address by E. R. Snow Smith 1006
Address to Earth 407
Address to Parents [To Parents] 465
Addressed to Mrs. Cooke of New York on the Death of Her Husband 650
Adieu, departing Year. The Year goes forth 643
Affectionately to Mrs. Marinda N. J. Hyde 999
Again we meet around the board 838
Ah! has he gone? And did he die upon 240
Alas, our Nation!—Once our pride and boast 1015
Alice 447
Alice G. Heywood 447
All glory to Thy name 541
All hail the day Columbia first 433
All hail the day!—the day when mortal
Birth 1003
All hail to the day when the Standard of
Freedom 984
All Hail to the Day: Song for the Celebrati-
on of the Fourth of July, 1881 983
All Is Well 527
All you who in Denmark believe on the
Lord 427
Allie’s Resolve 1001
Altho’ in woods and tents we dwell 320
Although I know thou hast with
thee 460
An Angel from the upper heav’n 424
An Echo from the Canadas 90
An Extract from the “Historical Sketch
of the Life of President Joseph Smith”
[Two Chapters of the Life of President
Joseph Smith] 248
An honor’d guest would now vouchsafe
to pay 634
An important station is truly
thine 305
An orient sound portends the day 16
“And ye are not your own—you are bought
with a price” 19
Angel Whisperings to the Dying
Child 791
Annie’s Sympathy 798
Anniversary Song for the Pioneers [For the
Pioneers] 411
Answered 995
Anthem 632
Apostrophe to Death 221
Apostrophe to Jerusalem 871
Appeal to Americans [“Oh Liberty!
O Sound, once delightful!”] 85
Arise my infant muse, awake thy
lyre 10
Arrival of the First Colony in Charlestown,
Massachusetts 53
As a soft-beaming star, from the view is
withdrawn 749
As Allie, wrapped in thought,
survey’d 1002
As I Believe 233
As the light-house to mariners toss’d on
the sea 601
At the Sea of Galilee 875
At the soft evening twilight 31
Awake! for the day is approaching 406
Awake! my slumbering Minstrel; thou
hast lain 78
Awake! ye Saints of God awake! 132

B

Be cheer’d, O Zion—cease to
weep 782
Be firm and valiant, Sister Dear 1035
Be Not Discouraged 130
Beauteous as the op’ning rosebud 338
Beauty Everywhere 793
Before this noble audience, once
again 475
Behold the great Redeemer die 842
Belov’d Eliza, do not weep 331
Beloved sisters all unite 335
Beneath high, villa-dotted hills 866
Beneath the cloud-topp’d
mountain 361
Beneath the mountains crown’d with
snows 757
Birth-day Scrap, or Anniversary
Tribute, to the Honorable Charles W.
Penrose 1003
Birth-day Sonnet 238
Birthday Wish for Mrs. B. W.
Smith 608
Blessed art thou, precious Sister 981
Blessings on thee faithful sister 846
Blessings on thee, darling baby 969
Blessings on you, precious Sister 992
Blest is the man o’er his household
presiding 310
Bridal Tribute 1013
Brother Robert, a portion of
Priesthood 506
Brothers and Sisters, As this is the
eve 503
Brothers Edmund, George, James, William, Joseph, and Franklin 512
Bryant, why should thy gifted pen 626
Bury Me Quietly When I Die 985

C
Calm as mildest summer ev'n ing 367
Camp of Israel. No. 1 [The Camp of Israel] 319
Camp of Israel. No. 2 [Song for the Camp of Israel] 321
Can earth produce a fairer, brighter gem 603
Caroline [Respectfully Inscribed to Br. Henry Maiben] 675
Carry.—Jenny, 'tis very strange to me 726
Cease, ye fond parents, cease to weep 262
Celebration Song for the Fourth of July 432
Celestial Glory [To the Latter-day Saints] 266
Change 770
Chant 483
Charles to his teacher—Sir, you say 7
Children ["In Our Lovely Deseret"] 766
Children weep o'er disappointments 371
Children, a mighty future 797
Children, be wise in what you choose 750
Children, look at the stars, when they're shining bright 707
Children, obey your parents 705
Clifton Rossiter 970
Clothed with the Priesthood and the pow'r 429
College of Heaven 778
Columbia—My Country 128
Columbia, my country! The land of my birth and the boast of my youthful pride! 814
Come to the Valley 366
Come, come here and dwell with the Saints of God 520

D
Dark clouds have gather'd aft and fore 1020
Darling, we are waiting for thee 792
Deaf was my ear—my heart was cold 95
Dear Brother George, These lines I write to you 578
Dear Lady—My Sister: I fain would express 831
Dear Sister do no longer stay 311
Dear Sister H. T. King, those lines are good 709
Dearest Brother, wherefore leave us? 192
Dearest Mother, may your birthday 853
Dearest, the hour approaches 210
Death of W. H. Harrison [On the Death of President Harrison] 159
Death's purple hand has struck a sudden blow! 649
Decision of the Supreme Court of the United States in the Reynolds Case 967
Dedication ["To all the Saints of God"] 517
Dedication Hymn 795
Dedication to Brigham Young 772
Dixie 676
Do Not Mourn 723
Do not mourn the once beautiful casket 724
Do Right and Fear Not 576
Dreaming and Waking

E

Earth shall adore Thee O thou King of Kings 66
Earthly happiness is fleeting 285
Eden 97
Elegy: On the Death of the Dearly Beloved, and Much Lamented Father in Israel, Joseph Smith Sen. 124
Elegy Written for Little Miss Charlotte Talula 790
Elegy, Written on the Death of Mrs. Phebe M. Angell 479
Eliza R. Snow, Daughter of Jesse Smith 582
Eloquence 28, 828
Epitaph 738
Épitaph for the Tomb of Mrs. Eliza Fulsom and Child 658
Epitaph for the Tombstone of Sister Laura P. Kimball 737
Epitaph for the Tombstone of Sister Vilate M. Kimball 765
Evening Song [Juvenile Evening Hymn] 706
Evening Thoughts 1040
Evening Thoughts, or What It Is To Be a Saint [Saturday Evening Thoughts] 223
Evolv’d—the royal mandate flew 14
Expectation 41
Expressions of friendship, as proffer’d by you 442

F

Fair little misses, always do 295
Fair mourner, I would gladly quell 185
Fair, youthful Maiden, dost thou comprehend 291
Far, far away from our dear native land 858
Far from the braes of Scotland 301
Far, from the land that gave thee birth! 43
Fare you well, much honored mother 886
Farewell brother Levi! go forth on your journey 373
Farewell great Paris, soon I go 861
Farewell song for Eli Harvey Peirce Compos’d by Miss E. R. Snow on his leaving for Europe to preach the Gospel of Jesus Christ of Latter day Saints 1047
Farewell to Paris 860
Farewell to the beautiful prairie 158
Farewell to the Country 158
Farewell—fare you well 1047
Farewell—farewell, I leave you 70
Fathers and mothers! love for Zion’s weal 465
Firm on the Rock of Ages—firm 808
Florence 865
For Emily H. Chase 651
For Little Miss May Pearl Richards 1026
For many centuries gone by, twixt heav’n 1031
For the Album of Mrs. R— 570
For the Album of Mrs. Sarah B. Long 662
For the Pioneers 411
For the 24 Young Ladies 409
[For William Peirce on his 21st Birthday April 1854] 1047
For your present example 805
Forget Me Not [My Epitaph] 59
Freedom—My Country 668
Friendship [“The brightest vision of our youth”] 35
Friendship [“The cords of fellowship that bind”] 437
Friendship’s imperative—I own its sway 77
Friendship’s tones are sweet and thrilling 243
From God, the Source of life and grace 795
Funeral Hymn 288
Funeral of President Brigham Young 899
<table>
<thead>
<tr>
<th>Scripture Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>Genesis 1:28 1007</td>
</tr>
<tr>
<td>Genesis 2:8 97</td>
</tr>
<tr>
<td>Genesis 2:15–19 476</td>
</tr>
<tr>
<td>Genesis 2:17 591</td>
</tr>
<tr>
<td>Genesis 3 913</td>
</tr>
<tr>
<td>Genesis 3:11–24 409</td>
</tr>
<tr>
<td>Genesis 3:16 421</td>
</tr>
<tr>
<td>Genesis 3:19 179, 450, 646, 809, 886</td>
</tr>
<tr>
<td>Genesis 3:20 496</td>
</tr>
<tr>
<td>Genesis 4:1–12 666–700, 947–958</td>
</tr>
<tr>
<td>Genesis 4:11–15 1007</td>
</tr>
<tr>
<td>Genesis 4:11–17 1012</td>
</tr>
<tr>
<td>Genesis 4:16 928</td>
</tr>
<tr>
<td>Genesis 4:17 1012, 1014</td>
</tr>
<tr>
<td>Genesis 5:22–24 145</td>
</tr>
<tr>
<td>Genesis 7 145</td>
</tr>
<tr>
<td>Genesis 9:11–13 794</td>
</tr>
<tr>
<td>Genesis 9:16, 20–27 459</td>
</tr>
<tr>
<td>Genesis 9:25 421</td>
</tr>
<tr>
<td>Genesis 9:27 420</td>
</tr>
<tr>
<td>Genesis 11 146</td>
</tr>
<tr>
<td>Genesis 11:1–9 1008</td>
</tr>
<tr>
<td>Genesis 11:2 146</td>
</tr>
<tr>
<td>Genesis 12 1031, 1032, 1039</td>
</tr>
<tr>
<td>Genesis 12:1 82, 147, 1024</td>
</tr>
<tr>
<td>Genesis 17:15–19 477</td>
</tr>
<tr>
<td>Genesis 19:24 869</td>
</tr>
<tr>
<td>Genesis 19:25, 29 868</td>
</tr>
<tr>
<td>Genesis 19:26 171</td>
</tr>
<tr>
<td>Genesis 22 224</td>
</tr>
<tr>
<td>Genesis 25:29–34 576</td>
</tr>
<tr>
<td>Genesis 47:27 499</td>
</tr>
<tr>
<td>Genesis 48:13–20 431</td>
</tr>
<tr>
<td>Genesis 49:10 128</td>
</tr>
<tr>
<td>Genesis 49:26 620</td>
</tr>
<tr>
<td>Exodus 4:10–14 30</td>
</tr>
<tr>
<td>Exodus 4:10–30 830</td>
</tr>
<tr>
<td>Exodus 19:6 393</td>
</tr>
<tr>
<td>Exodus 20:12 995</td>
</tr>
<tr>
<td>Exodus 25–27 170</td>
</tr>
<tr>
<td>Exodus 28:30 251, 421, 764</td>
</tr>
<tr>
<td>Exodus 28:36 796</td>
</tr>
<tr>
<td>Exodus 32 659</td>
</tr>
<tr>
<td>Leviticus 27:32 1000</td>
</tr>
<tr>
<td>Numbers 13 252</td>
</tr>
<tr>
<td>Numbers 13:33 267</td>
</tr>
<tr>
<td>Deuteronomy 5:16 705</td>
</tr>
<tr>
<td>Deuteronomy 9:2 267</td>
</tr>
<tr>
<td>Deuteronomy 28:15, 63–64, 65 120</td>
</tr>
<tr>
<td>Deuteronomy 28:62 1010</td>
</tr>
<tr>
<td>Deuteronomy 30:4 408</td>
</tr>
<tr>
<td>Deuteronomy 33:17 431</td>
</tr>
<tr>
<td>Judges 7:4–7 234</td>
</tr>
<tr>
<td>Judges 16 911</td>
</tr>
<tr>
<td>1 Samuel 16:1–13 167</td>
</tr>
<tr>
<td>1 Samuel 16:23 29, 829</td>
</tr>
<tr>
<td>1 Samuel 17 884</td>
</tr>
<tr>
<td>2 Samuel 1:19, 25, 27 627</td>
</tr>
<tr>
<td>2 Samuel 6:6 406</td>
</tr>
<tr>
<td>2 Samuel 15:28 919</td>
</tr>
<tr>
<td>1 Kings 9:7–8 121, 151</td>
</tr>
<tr>
<td>1 Kings 10:7 93</td>
</tr>
<tr>
<td>1 Kings 17:4–6 209</td>
</tr>
<tr>
<td>1 Kings 18:21 660</td>
</tr>
<tr>
<td>1 Kings 19 278</td>
</tr>
<tr>
<td>1 Kings 19:12 228, 340, 610</td>
</tr>
<tr>
<td>1 Kings 19:19 168, 253, 412, 485, 516, 614, 774</td>
</tr>
<tr>
<td>2 Kings 2:11 729</td>
</tr>
<tr>
<td>2 Kings 2:11–12 305</td>
</tr>
<tr>
<td>2 Kings 2:12 163</td>
</tr>
<tr>
<td>2 Kings 4:40 845</td>
</tr>
<tr>
<td>2 Kings 17:5–41 149</td>
</tr>
<tr>
<td>1 Chronicles 22:10 171</td>
</tr>
<tr>
<td>2 Chronicles 8:18; 9:10 516</td>
</tr>
<tr>
<td>Ether 2:3 393, 741</td>
</tr>
<tr>
<td>Job 1:6–12 292</td>
</tr>
<tr>
<td>Job 18:14 699</td>
</tr>
</tbody>
</table>
1 Corinthians 15:29 762
1 Corinthians 15:40–42 836
1 Corinthians 15:41–42 266
1 Corinthians 15:55–56 851
2 Corinthians 11:26 587
2 Corinthians 12:9 499
2 Corinthians 12:10–11 328
Galatians 2:4 587
Galatians 3:9 874
Galatians 6:9 449
Ephesians 4:5 489
Ephesians 4:8 877
Ephesians 4:11 1024
Ephesians 5:23 713
Ephesians 6:11–17 673
Ephesians 6:13 763
Ephesians 6:15 733
Ephesians 6:17 563, 648
Philippians 4:11 97
Colossians 1:12 186
Colossians 1:26 168
Colossians 2:1 533, 718
1 Thessalonians 5:6 171
2 Thessalonians 3:8 392
2 Thessalonians 3:13 449
1 Timothy 2:11–15 421
1 Timothy 4:10 851
1 Timothy 6:8 97, 136
1 Timothy 6:12 891, 966
2 Timothy 3:12 1029, 1032
2 Timothy 4:13 250, 947, 977
2 Timothy 4:17 455, 986
Titus 1:11 250
Titus 3:5 1039
Hebrews 2:15 699
Hebrews 10:27 420
Hebrews 11:5 267
Hebrews 11:37–38 128
Hebrews 11:38 422
Hebrews 12:6 577
Hebrews 12:23 329, 737, 848
Hebrews 13:8 167, 974
JST Hebrews 7:3 491
James 1:5 254
James 1:27 506
James 2:20 713
1 Peter 3:18–20 375, 720
1 Peter 3:19 445, 729, 762, 895, 973, 978
Jude 1:4 87
Jude 1:14 144
Revelation 1:16 673
Revelation 6:1–12; 8:1 68
Revelation 6:9–11 296
Revelation 7:14 127, 184, 279
Revelation 12:10 1025
Revelation 14:6 25, 68
Revelation 14:13 480
Revelation 18 896
Revelation 19:7–9 530
Revelation 20:12 964
Revelation 20:5–6 329
Revelation 21:18–21 874
Revelation 21–22 64–66
Revelation 22:14 606
1 Nephi 10:3, 12–14 121
1 Nephi 11:25 233, 354, 606
1 Nephi 15:13–14 458
1 Nephi 15:23–24 406, 576, 978, 981, 986, 992
1 Nephi 22:15 133
2 Nephi 2:10–12 472
2 Nephi 21:1 599
2 Nephi 30:6 694
Jacob 5 598
Mosiah 3:19 744
Mosiah 15:29 134
Alma 10:3 458
Alma 22:13 271
Alma 42:24–25 620
3 Nephi 11:11 340, 352
3 Nephi 14:14 136
3 Nephi 20:16 695
3 Nephi 20:32 134
3 Nephi 21, 23, 29 121
3 Nephi 28:4–12 695
Mormon 5:24 695
Mormon 6:6 1000
Mormon 7:5 287
Mormon 9:9 974
Moroni 7:25 248
Moroni 10:32 499
Doctrine and Covenants 19:18 352
Doctrine and Covenants 20:14 236
Doctrine and Covenants 124:39 555
Doctrine and Covenants 124:40 554
Doctrine and Covenants 128 729
Doctrine and Covenants 128:5 221
Doctrine and Covenants 128:8–18 682, 762
Doctrine and Covenants 128:9 242
Doctrine and Covenants 128:18 597
Doctrine and Covenants 128:22 221
Doctrine and Covenants 129 596
Doctrine and Covenants 130 764
Doctrine and Covenants 130:2 465
Doctrine and Covenants 131:2 1013
Doctrine and Covenants 131:7 646
Doctrine and Covenants 132:7 242, 997
Doctrine and Covenants 132:18 319
Doctrine and Covenants 132:19 1013
Doctrine and Covenants 132:19–20 201, 440, 455, 469, 479, 495, 520, 548, 579, 602, 639, 647, 1010, 1027
Doctrine and Covenants 132:24 802
Doctrine and Covenants 132:24 537
Doctrine and Covenants 132:61 635
Doctrine and Covenants 133:5 81
Doctrine and Covenants 133:16 422
Doctrine and Covenants 133:30–34 431
Doctrine and Covenants 135:3 979, 1032
Doctrine and Covenants 136:39 979, 1032
Doctrine and Covenants 137:4 665
Doctrine and Covenants 137:10 284, 287, 334, 353, 356, 363, 450, 580,

581, 589, 629, 652, 658, 659, 724,

725, 971
Doctrine and Covenants 138:18–19 973
Doctrine and Covenants, Official Declaration 1 xxxvi, 961, 1014
Moses 1:33, 35 407
Moses 4 913
Moses 4:17–31 409
Moses 4:22 421
Moses 5:5–8 1008
Moses 5:25–41 1007
Moses 6:50–64 833
Moses 6:55 741
Moses 7:18–21 259, 472
Moses 7:21, 69 408
Moses 7:62–64 267
Moses 8:23 252
Moses 8:27 459
Abraham 1:21, 23–25, 27 459
Abraham 3–4 305, 403, 412, 424, 492, 498, 586, 631, 1009, 1029
Abraham 3–5 147
Abraham 3:9 407
Abraham 3:22–23 834
Abraham 3:22–25 606
Abraham 3:24–27 271
Abraham 3:26 835
Joseph Smith—History 1:1–20 254
Joseph Smith—History, 1:27–54 515
Joseph Smith—History 1:30–34 897
Joseph Smith—History 1:34, 51, 59

1000
Joseph Smith—History 1:35 421
Articles of Faith 1:6 1024
Articles of Faith 1:10 407, 409
Articles of Faith 1:11 968
General Index

A
Abbey, M. E. 1045
Abraham 147–148, 224
acrostic 337, 687–688
Adam 143, 469–470, 483, 494, 1006–1007, 1008–1009
Adam-oni-Ahman, Missouri 78–84, 1008–1023
Adams, John (1735–1826) 11–13
affliction 55–56
age 800–801, 879–880
albums 242, 338, 341, 378, 384, 446, 570, 662, 969, 975, 981, 1037, 1046
Allen, James 989
Allie 1001–1002
Anderson, Master 897
Angell, Phoebe Ann Morton (1786–1854) 479–481
angels 791–793
Angeron 5, 13–14, 15, 22, 27, 28, 1055, 1056, 1057, 1059
Annie 798–800
anniversaries 11, 371, 633–634, 634–635, 779–781. See also birthdays; celebrations
answers 272–273, 274–275, 575, 790, 995–997
antipolygamy legislation 883, 892–893, 961, 967, 1014–1017, 1024
apostates 135, 587–588
apostrophe 221–223, 871–875
“Araby’s Daughter” tune 638
art 109–112
assassinations 200, 295, 983–984
Atlantic Ocean 855–858
atonement 838, 841
“Auld Lang Syne” tune 344, 409
autograph books. See albums

B
Babel 146
ballads 244–246
baptism for the dead 221, 729, 762
Barnes, Lorenzo Dow (1812–1842) 239–241
beauty 360–362, 793–794, 993–994. See also nature, beauties of
Beesley, Ebenezer (1840–1906) 67, 589, 986
Bennett, John C. (1804–1867) 202
bereavement 114–116
Betty 720–721
“Bingen on the Rhine” tune 640
Biographical Sketches of Joseph Smith by Lucy Mack Smith 306–307
births 302–303, 370–371, 969
Bitner, Breneman Barr (1837–1909) 749–750
Bitner, Mary Esther Benedict (1846–1866) 749–750
Black Hawk War 62
Blair, Cornelia Jane Espy (1820–1852) 436
blessings 340–341, 499–500, 512, 898, 1037
Blodget, Edgar 399
Boggs, Lilburn W. (1792–1860) 78, 103, 183, 206, 208, 229
Sunday schools and 701–702


choice 659–660, 744–745, 750–751, 837
Chris-tia 18, 1056
Christmas 786–787
Church history. See Mormon history events
Civil War 551, 626, 640, 642–644, 668, 689–691
Clawson, Ellen Spencer (1832–1896) 697–698
Clawson, Florence 697–698
Clawson, Hiram B. (1826–1912) 566
Cobb, Camilla Clara Mieth (1843–1933) 881–883
Colanne?, Brother and Sister 634–635
“Come, Come, Ye Saints” by William Clayton 321
comfort 671–672, 766, 1026–1027
Commerce, Illinois xxviii
commitment 136, 659–660
condolence 580, 650–651
confidence 602–606
Connor, Patrick E. (1820–1891) 813–814
conversion 135–136, 258–260
Cook, Eliza (1818–1889) 709, 711
Cook, Margaret A. (1811–1874) 190
Cook (or Cook), Frederick (d. 1863) 649–650, 650–651
Cooper, Philip St. George (1809–1895) 990
Cooke, Sarah Ann Sutton (1808–1885) 583–584
Coombs, Isaiah Moses (1834–1886) 539–540
Cornelia 59, 1066
cornerstones 444, 795, 972. See also temple
Cosmos, Amor De (William Alexander Smith, 1825–1897) 442
court 229, 244, 961, 967–969
covenants 1020
Cowles, Elvira Annie (1813–1871) 218
Crane, A. 214
crucifixion 842–843
Cumming, Alfred (1802–1873) 572
current events. See local events; Mormon history events; national events; world events
Cutler, Elizabeth Robinson (1822–1893) 992–993

D
Danish Saints 427–428
Davis, Daniel Coon (1804–1850) 382
Davis, Susanna (or Susan) Moses (b. abt. 1824) 382–384
Day, David (1824–1876) 580
Day, Henry R. 432
Dead Sea 868–870
personification of 45–46, 221–223, 656
deaths. See also elegies; funerals; plan of salvation; resurrection of children 212–213, 262–263,
of ERS’s family members 312, 332–333, 849–852
of missionaries 235–236, 239–241, 762–765
at Mt. Pisgah 1038–1039
of Philander 113–114
of U.S. presidents 11–13, 159–161
debts 535–539
Decker, Vilate Young (1830–1902) 336–337, 387–388
deliverance 183–184, 384–385
Deutsch. See Danish Saints
Dermoody 13
Deseret 393, 398–400
Deseret Sunday School Union 701, 778, 880
Deseret Theological Institute 541
Deseret Typographical and Press Association 623. See also Typographical Association of Deseret
discouragement 77, 130–132
disobedience 492–493
Dixie 676–678, 768–769
Dunford, George 980
Durfee, Elizabeth Reeves (1791–1876) 220
duty 107–108, 389–390, 716, 805–806

E
Earth 407–409
Eden 409. See also tree of life
Edmunds Act 1014
Edmunds-Tucker Act 1024
elections 64, 159, 613
eliegies 124–126, 296–299, 479–481, 790–791. See also deaths; funerals
Ellsworth, Edmund (1819–1893) 511–512
Ellsworth, Elizabeth Young (1825–1903) 387–388
elegance 28–30, 828–831
Enoch 144
epics 248–258, 903–958
epitaphs 59–61, 658, 737, 738, 765, 890
equality 409–411
Ernest 758–759
error 906–917, 949–952
European Saints 351–352, 425–426, 427–428
evanescence 38
Eve 494–495
evil 522–527
exile 86, 116, 126–128, 130, 165, 180, 181, 221, 398, 1039
expectation 41–42. See also hope

F
faith 96, 130, 233–234, 266–268, 351–352, 986, 1035
Fall of Adam 410
fame 58–59
Farr, Nancy Bailey Chase (1823–1892) 581
fashion 740, 776–778, 865, 1001–1002
fear 576–577
Female Relief Society of Nauvoo. See Relief Society
Ferguson, James (1828–1863) 511–512
fiction 194–195
finances 535–539, 854
flag 402, 612, 640, 685–687, 1015
Florence, Italy 865–866
flowers 38
forefathers 34, 85, 152–154, 457, 616, 691–692. See also Revolutionary War
Foster, Stephen 566