

Chronology of the Life and Works of James E. Talmage

(in-progress)

Compiled by Trevor Antley.

This document is part of my [Talmage Corpus Project](#) where I am compiling a chronology of James E. Talmage's life, as well as other events closely related or which may have otherwise affected him. This includes major events in the lives of Talmage's family and friends; large events which occurred in Utah or otherwise near Talmage; and world events.

Researchers may also want to cross-reference my [transcriptions of Talmage's personal journals](#), which this chronology heavily draws from.

There are some formatting inconsistencies in the document due to merging two earlier documents and a poor conversion from Microsoft Word to Google Docs.

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Items of Interest

Preface

I began compiling this resource in fall 2012 as a research assistant for Professor J. Spencer Fluhman at Brigham Young University. After finishing my employment with Professor Fluhman at the end of 2012 and submitting the work to him, my compilation of Talmage research remained untouched by myself until fall 2014, when I began to update much of it in preparation for a new project of my own.

Introduction

Note 1: The following chronology of the day-to-day life of James Edward Talmage is based largely on Talmage's personal journals, Talmage's personal papers and letters, Talmage's publications, contemporary material such as the *Deseret News* and other reliable contemporary publications, as well as a 1972 biography authored by his son, John R. Talmage.

Note 2: The chronology is incomplete. Even in years where large amounts of information regarding Talmage's life is given, much more could be added.

1860s

December 2, 1860

Birth of [Henrietta Patience Talmage](#) in Ramsbury, England.

September 21, 1862—Sunday

James Edward Talmage is born in Hungerford, Berkshire, England.

John R. Talmage provides the following summary in his biography:

James Edward Talmage ... was born September 21, 1862, a Sunday, in the little town of Hungerford, Berkshire, England, to [James Joyce](#) and Susannah Preater Talmage. He was the eldest son and eldest surviving child of a family which eventually numbered eleven children. One child, a daughter named [Patience](#), had been born earlier and had died at the age of two years. [...] His parents were managing the Bell Hotel in Hungerford and the child was born at that hostelry.¹

November 24, 1862

Death of [Henrietta Patience Talmage](#) in Ramsbury, England.

c. 1862-1864

Talmage ^[note 2] spends “the first two years of his life” at Hungerford’s Bell Hotel, where his parents worked.²

c. 1864-1867

Talmage spends three years living with his grandfather James Talmage in Ramsbury, “a village some five miles from Hungerford but across the county line in Wiltshire.”³

¹ *Talmage Story*, chapter 1.

² *Talmage Story*, chapter 1.

³ *Talmage Story*, chapter 1.

c. 1867

Talmage returns to live with his parents in Hungerford. Years later Talmage noted in his journal that during these years he was “attending school at irregular intervals for a period of three years”

(MSS 229, Journal [note 3]).

September 29, 1868

Merry May Booth is born in Alpine, Utah. [note 4]

1873

Spring 1873

Talmage suffers a critical illness that prompts his father to plan his son's baptism.

John R. Talmage writes the following summary:

“In the spring of 1873, when James was in his eleventh year, he suffered an illness that became so critical that his life appeared imminently threatened. His father, in deep parental despair, associated the illness with the fact that the boy's baptism had been so long delayed. [Father Talmage](#) made a solemn covenant with the Lord that, if his body's life should be spared, he would be baptized as soon as possible after his recovery.”⁴

June 15, 1873

Talmage is baptized and confirmed as a member of The Church of Jesus Christ of Latter-day Saints. The following is Talmage's own autobiographical account, quoted in full:

⁴ *Talmage Story*, chapter 1.

During my eleventh year, in the Spring of 1873, I was stricken with a very severe illness; and, as my parents afterward informed me, my life appeared to be near its close. [My father](#) associated this illness with the fact that my baptism into the Church had been deferred beyond the time at which it should have been attended to. At that time Father was president of the Hungerford and Ramsbury branch of the Church.

As Father afterward told me, he made solemn covenant with the Lord that if my life should be spared he would lose no time in having me baptized after my recovery. We were then living at Eddington, a suburb of Hungerford, Berkshire, England. Our house was within a stone's throw of one end of the great bridge that spans the Kennet River, an important tributary of the Thames. A mill race paralleled the river for a quarter of a mile or more, and between the two streams was a roadway for pedestrians. Because of possible interference by persecutors of the Latter-day Saints it was necessary that baptisms be attended to only in the night-time.

Ellen Gilbert, also in the eleventh year of her age, a faithful daughter of a devoted mother, was to be baptized at the same time. Ellen Gilbert's brother, Elijah, was then a deacon in the branch. Ellen Gilbert, now Mrs. Andrew L. Hyer, is living at Lewiston, Cache County, Utah, and her brother, Elder Elijah Gilbert, is at present a resident of Preston, Idaho. I well remember the circumstances of the double baptism, and of the particular incident connected therewith.

On June 15, 1873, my father and Elijah Gilbert left our house shortly before midnight, traversed the Kennet bridge back and forth, looked around the neighborhood, and returned to the house telling us that all seemed clear, and that Ellen and I were to prepare to enter the water. In the interest of caution they went out once more, and returned with the same report. Ellen and I accompanied Father and Brother Elijah to the place selected in the mill race for our immersion.

I was to be baptized first. As Father stood in the water and took my hand, I being on the bank with Ellen and her brother, we were veritably horror-stricken by a combined shriek, yell, scream, howl -- I know not how to describe the awful noise -- such as none of us had ever heard. It seemed to be a combination of every fiendish ejaculation we could conceive of. I remember how I trembled at the awful manifestation, which had about it the sharpness and volume of a thunderclap followed by an angry roar, which died away as a hopeless groan.

The fearsome sound seemed to come from a point not more than fifty yards from us, near the end of the great bridge. The night was one of bright starlight, and we could have seen anyone on the bridge, which was built of white stone with low walls. Elijah Gilbert, with courage unusual for so young a man, started to investigate, but Father called him back. Father, who was also trembling, as were the others, then asked me if I was too frightened to be baptized; I was too much terrified to speak, so I answered by stepping into the water. I was baptized, and Ellen Gilbert was baptized immediately afterward.

As we started back to the house, not more than three hundred yards from the spot at which we had been immersed, Father and Elijah went toward the bridge, surveyed the Immediate vicinity, but failed to find any person abroad besides ourselves.

The affrighting noise had sounded to us as loud enough to be heard over a great area; but none except ourselves seemed to have heard it, as not even a window was opened by anybody in the neighborhood, and no mention or inquiry concerning the matter was later made by others. Neighborly gossip was quite the order of the time; and, surely, if that blood-curdling shriek had been heard by others than ourselves it would have been the subject of talk for many a day.

But we heard it, as we shall never forget.

Sister Ellen, Brother Elijah and I have spoken together on the matter as we have occasionally met. On January 20, 1912, I was a visitor at the home of Bishop and Sister Hyer, in Lewiston; and when mention was made of the unusual incident associated with our baptisms, I requested her to relate in detail the circumstance as she remembered it, for I had often wondered whether the distance of time had in any way distorted my view and rendered my remembrance inaccurate. I was struck by the strict agreement, even as to minute detail, between her recital and my recollection. On July 20, 1919, I was again in the home of Sister Hyer and made a similar request; but Sister Hyer wisely suggested that as her brother Elijah was present he should be the one to tell the story. This he did, and his account agreed with our remembrance in all details.⁵

⁵ "An Unusual Accompaniment to a Baptism" (23 April 1922) [CHL MSS 18191, fd. 1].

John R. Talmage writes the following summary in his biography and quotes from Talmage's later account:

Due to opposition which at times “threatened persecution” of Latter-day Saints in the community, baptisms were performed at night. James’ baptism was set for the night of June 15, 1873, in a millrace paralleling the Kennet river, only a short distance from the cottage the Talmage family was occupying in Eddington, a suburb of Hungerford. A young girl of the Hungerford Branch of the Church, Ellen Gilbert [...] was to be baptized on the same occasion. When the hour appointed for the ordinances approached, [Father Talmage](#) and Ellen’s brother Elijah, a deacon in the branch, left the Talmage cottage where the little baptismal party had assembled, and carefully reconnoitered the neighborhood. No one appeared to be abroad, and the Latter-day Saint group quickly proceeded to the waterside.

Father Talmage stepped into the stream and help out his hand for young James. At that moment, James later related, “we were horror-stricken by such a combined scream, howl, shriek, yell—I know not how to describe the noise—as none of us had ever heard before.” It seemed to be “a combination of every fiendish ejaculation that we could conceive of,” and to his dying day James never forgot “how I trembled at the awful manifestation, which had about it the sharpness of a thunderclap followed by an angry roll. Father asked me if I was too frightened to be baptized, and I answered by directly stepping into the water,” James recalled. “The unearthly noise ceased the instant I stepped into the water.” ^{NOTE 5} Both his baptism and Ellen Gilbert’s immediately afterward were performed without further unusual incident.⁶

August 18, 1873

⁶ *Talmage Story*, chapter 1.

Talmage is ordained to the office of Deacon in the Aaronic Priesthood.

October 10, 1873

Talmage accidentally blinds his brother Albert with a pitchfork.

1874

May 8, 1874

Talmage is admitted to the Hungerford National School after passing an examination from the Oxford Diocesan Association.

There is evidence that [Talmage] did well scholastically, but in later visits to Hungerford Dr. Talmage always referred to the National School as “the place where I received so many thrashings” or in some similar phrase indicating frequent and severe chastisements by his schoolmaster, a Mr. James Newhook.⁷

c. June, 1874

Talmage returns to Ramsbury and in order to care for his ailing grandfather, James Talmage, whose health was steadily deteriorating.

July 16, 1874

Talmage’s grandfather, James Talmage, died at his Ramsbury home. In his journal Talmage writes:

⁷ *Talmage Story*, chapter 1.

Having been so closely attached to him, his death affected me severely; and the more so as I had never before lost a near relative my knowledge.⁸

⁸ JET Journal, 16 July 1874.

1875

1876

May 22, 1876

Having decided to immigrate to Utah, the Talmage family takes their belongings and leaves Ramsbury.

May 24, 1876

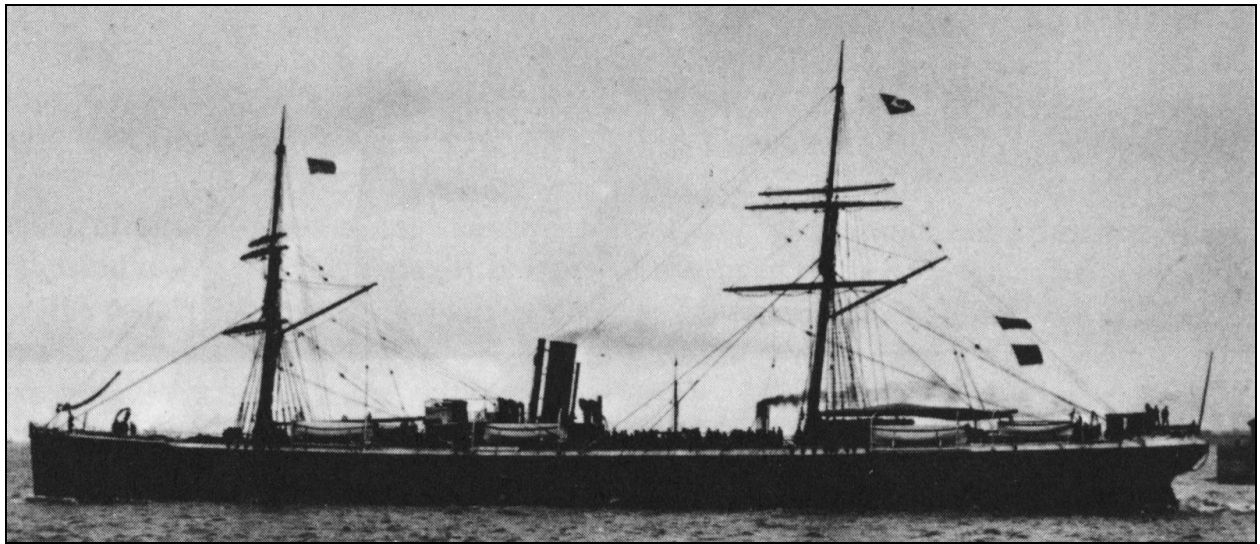
The Talmage family sets sail from Liverpool, England aboard the steam ship *Nevada* (of the Guion Line). In his biography of Talmage, his son John R. Talmage comments,

“The ocean trip aboard the S. S. *Nevada* of the old Guion Line must have been an experience of wondrous excitement for the boy of thirteen who was venturing outside his native island-country for the first time, but James’ only journal mention of the ocean crossing is astonishingly brief, as is the description of the railway trip across the continent.”⁹

The departure of the *Nevada* for America was also mentioned in the *Millennial Star*:

⁹ *Talmage Story*, p. 10.

“DEPARTURE OF THE FIRST COMPANY. -- Our first company of this year's emigration, numbering 117 souls, and five returning missionaries, left Liverpool on Guion & Co's steamship Nevada, on Wednesday, May 24th, at 11:30 a.m., under the presidency of Elder John Woodhouse. The Saints on board were generally in good health and excellent spirits. We cordially wish them a safe and pleasant journey.”¹⁰



The S. S. Nevada

The company of Saints immigrating to Utah from England consisted of 117 persons on-board. Elder John Woodhouse wrote that on March 24, 1876,

¹⁰ “Departure of the First Company,” *Millennial Star* 38, no. 22 (29 May 1876): 346.

“After dinner we organized the company, consisting of 117 souls, in two wards. [Elder James Talmage](#) [James E. Talmage’s father] was appointed to preside over the first, and Elder H. B. Armstrong over the second ward. [...] We shall also hold preaching meetings at suitable times. Our people feel well in spirit. The health of the company is very good. The weather is very fine.”¹¹

June 5, 1876

The Talmage family arrives at “Castle Gardens, New York,” after a twelve-day journey. Elder John Woodhouse, the leader of the Mormon immigration party, wrote a letter together with three other returning missionaries to President Albert Carrington, dated June 5, 1876, where he does provide some details of their time at sea aboard the *Nevada*:

¹¹ John Woodhouse et al. to Albert Carrington (24 May 1876); published in the *Millennial Star* 38, no. 22 (29 May 1876): 350.

“Dear Brother,--We are all here, having arrived at this port this morning at 10 a.m., in the enjoyment of good health and spirits. The pleasure of our voyage had not been marred by accident or death. A small minority of our people has suffered a little from seasickness, but all are recovering, and very soon all will be rejoicing at being once more on *terra firma*.

“After weighing anchor in the River Mersey, on the 24th ultimo, at 11:30 a.m. we sailed gallantly from Liverpool down to the Irish Channel, which recieved us in a very hospitable manner. We paid a visit to Queenstown, on the morning of the 25th, and having mailed letters to friends left behind us in England, and taken on board a number of people bound for the New World, we steamed away at the rate of twelve miles an hour to the Atlantic Ocean.

“We have not experienced very rough weather, yet the elements have been rather disagreeable than otherwise. On the 3rd, the captain was unable to obtain an observation at noon in consequence of the dense fog. On Sunday, the 4th, the fog continued all day, so that we had to keep a good “look out,” and as a precautionary measure, the captain took a “sounding,” in lieu of an observation.

“Captain Freeman generously offered us the privilege to hold public services on the upper deck, but the weather has been so unpropitious, that we have not been able to avail ourselves of the privilege accorded us. We held a sacrament meeting on Sunday, May 28th, in the steerage, at which Elders [John] Woodhouse, [Edward] Hanham, and [John N.] Hopkin addressed the Saints, and Elders [Robert] Hogg and [William] Nelson also officiated. The Saints have enjoyed an excellent spirit. Good feelings have prevailed in our midst, and assistance has been rendered by the strong to the weak. [...]

“We cannot speak too highly of the discipline of the ship. We say of Captain Thomas W. Freeman, that he is a gentleman. We also consider Mr. Robert Thorpe, the purser, the right man in the right place. In fact we are well satisfied with the whole corps, not forgetting our bedroom steward, and the steerage steward, W. Pendlebury. [...]

“We are preparing for the overland part of our journey. Thus far we have followed the gospel law. We have borne each other's burdens. We have endeavored to comfort the fickle, to heal the sick--to be a blessing to all. We have held converse with the passengers upon the doctrines of our Church. We have no fault to find with the morality of the people, not of us, so far as they have comported themselves while upon this voyage.”¹²

June 6, 1876

The Talmage family begins the trek to Utah, likely following the route described by their company leader, John Woodhouse, and his companions in their letter to President Albert Carrington:

¹² John Woodhouse et al. to Albert Carrington (5 June 1876); published in the *Millennial Star* 38, no. 22 (26 June 1876): 410-411.

“June 6th. All continues well. We shall leave this evening for our mountain home about 7 o'clock, per Pennsylvania, Peoria, Warsaw, and Burlington Railroads to Omaha. We have not heard an angry word, seen a cross look, or heard a murmur on the trip.”¹³

June 14, 1876

The Talmage family arrives in Salt Lake City.¹⁴

June 21, 1876

The Talmage family relocates to Provo, “where my father purchased a house and lot and we made our home.”¹⁵

August 21, 1876

Talmage enrolls in the grammar department of Brigham Young Academy.

¹³ John Woodhouse et al. to Albert Carrington (5 June 1876); published in the *Millennial Star* 38, no. 22 (26 June 1876): 410-411.

¹⁴ JET Journal, Vol. 1 (14 June 1876).

¹⁵ JET Journal, Vol. 1 (21 June 1876).

1877

Early Summer, 1877

Talmage withdraws briefly from Brigham Young Academy to assist his father with the family's Provo farm.

August 1877

Talmage returns to school at Brigham Young Academy.

August 29, 1877

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, dies, and the Church's First Presidency is dissolved. The Quorum of the Twelve Apostles, with John Taylor as President, begins leading the Church. ^[note 6]

December 17, 1877

Talmage is ordained to the office of Teacher in the Aaronic Priesthood. ^[note 1]

1878

January 1878

Talmage returns to school after being confined to bed with 'brain fever' for approximately two months.

September 21, 1878

James E. Talmage turns sixteen years old. ^{Note 7}

1879

February 11, 1879

Birth of Susa Amelia Talmage.

June 1879

Talmage enrolls “as one of the corps of twelve candidates for Normal Diplomas” at Brigham Young Academy¹⁶ and graduates soon thereafter at the top of his class.

August 21, 1879

Talmage returns to Brigham Young Academy for advanced studies and as a part-time faculty member.

September 21, 1879

James E. Talmage turns seventeen-years-old.

¹⁶ JET Journal.

1880

Jan 31, 1880

Talmage agrees “to join a party of students going to Lehi for ‘a grand Leap Year party,’” misses the train, and rides recklessly there himself, “despite bitter cold and driving sleet.”¹⁷

June 28, 1880

Talmage is ordained to the office of Elder in the Melchizedek Priesthood.

June 30, 1880

As Talmage and a group from Brigham Young Academy, including Karl G. Maeser, set out on an “inspection trip” throughout the Mountain West, Talmage is personally briefed by John Taylor, President of the Church of Jesus Christ of Latter-day Saints.

¹⁷ *Talmage Story*, chapter 3.

July 3, 1880

In his journal Talmage writes the following:

Found that it is well to have plenty of friends while travelling, never was in the northern settlements before, hence have no acquaintances; expect to make some before leaving, however.¹⁸

c. July-August, 1880

During the inspection trip and while in Soda Springs, Idaho, Talmage—with no formal medical training—extracts a bullet from a team member who accidentally shot himself.

¹⁸ JET Journal, 3 July 1880.

Their host's son Herbert had accidentally shot himself. The large-calibre [sic] bullet had entered his right [sic] thigh, close to the groin, and had taken a downward course and finally lodged against the knee cap. [...] Thereupon the youngest member of the school inspection group [Talmage] disclosed an ability to take charge and act decisively in the face of an emergency. James had no formal training in medicine, but his own father had acted as the informal village doctor in England in days when physicians and surgeons with accredited degrees were rarities, and the boy must have learned a good deal by assisting his father at various times. [...] James promptly took over, washing the wound while others hastened to summon the injured man's father. When Brother Horsley, Senior, returned and was consulted, [begins quotation from Talmage's journal], "no surgeon being at hand...and the wound being a dangerous one, the knee swelling up very rapidly, at the express request of his parents and by the counsel of Brother [Karl G.] Maeser, I attempted to extract the bullet." The journal continues: "By the help of God, I succeeded with no apparent serious consequences. Brother Moench [another member of the inspection group] then assisted me and we endeavored to clean the wound and strap up the cut with plaster. The wound now gave little pain and the patient soon slept. I sat up during the night, and knowing that sleep was the chief requisite, the young man being exhausted by pain and loss of blood; endeavored to keep him sleeping by applying cold water to the wound whenever it became excessively hot. In the morning, no sign of inflammation was apparent." The patient, it was subsequently learned, recovered rapidly and completely.¹⁹

¹⁹ *Talmage Story*, chapter 3.

September 9, 1880

The inspection trip declared officially ends in Ogden, Utah.

mid-September, 1880

After the inspection trip and after being informed by Karl G. Maeser that he would be expected to teach all of Brigham Young Academy's chemistry classes the following year, Talmage remains in Ogden for two weeks to observe the chemistry experiments of a Thomas Hadley.

September 21, 1880

James E. Talmage turns eighteen years old.

October 10, 1880

John Taylor, President of the Quorum of the Twelve, is sustained as the President of the Church of Jesus Christ of Latter-day Saints. The First Presidency of the Church is reorganized with Joseph F. Smith and George Q. Cannon as Taylor's counselors. ^[Note 7]

1881

February 7, 1881

In his journal Talmage writes the following:

Went to Salt Lake City, to attend a series of two lectures to be delivered by Prof. R. A. Proctor. Attended his first lecture the same evening; etc.; “Birth and growth of Worlds.” Have formed a decided opinion regarding Proctor’s views, though that opinion of mine is certainly immature, and therefore I will refrain from expressing it, for I may change it.²⁰

February 8, 1881

Talmage visits Salt Lake City. In his journal Talmage writes the following:

²⁰ JET Journal, 7 February 1881.

Attended the second lecture of Professor Proctor in the evening.²¹

March 1881

Talmage's sketch titled "[Brigham Young Academy](#)" is published in the March 1881 issue of the *Contributor*.²²

August 13, 1881

In the evening Karl G. Maeser and Talmage deliver lectures at Manti, Utah on the topic of 'Education.' Maeser spoke for 55 minutes; Talmage followed and spoke for 20 minutes. President Wilford Woodruff was in attendance.²³

August 22, 1881

After a seven-week inspection trip, Talmage arrives home. In his journal Talmage writes:

²¹ JET Journal, 8 February 1881.

²² [James E. Talmage, "The Brigham Young Academy," *Contributor* 2, no. 6 \(March 1881\).](#)

²³ Wilford Woodruff, Journal (13 August 1881): "... We Met in the Evening to hear a lecture upon Education from Karl Maser. He spoke 55 m[inutes], & James Talmage 20 m[inutes]."

The authorities have often spoken of my age and diligent labors in public and even President Woodruff was not an exception, but I see one thing, that this very circumstance imposes on me an onerous duty—to keep opinion of self down. [...] Some think me conceited, but I think they are those that know me but little. I am not so; indeed, I am impetuous, rushing, energetic, and these traits are often taken for self-conceit.²⁴

September 21, 1881

James E. Talmage's turns nineteen years old.

December 7, 1881

Talmage delivers a dramatic chemistry lecture/demonstration to his students at Brigham Young Academy where a controlled explosion bursts every lamp in the room and causes a few minor injuries, including to one young girl who was struck in the forehead with a shard of glass.

In his journal Talmage writes:

²⁴ MSS 229, Journal.

When she discovered traces of blood, she fainted very nicely, and I changed at once my occupation from that of a public lecturer to an attendant physician. She recovered, however, when 'twas found that the large amounts of blood filling the bowl from which I was bathing her head came from my own hand. Two pieces of glass had struck the index finger of my right hand, one fragment burying itself in the knuckle joint.²⁵

²⁵ MSS 229.

1882

March 13, 1882

Birth of [William George Talmage](#) in Provo, Utah.

May 19, 1882

Talmage sends a letter of application to the president of Lehigh University in South Bethlehem, Pennsylvania.

June 2, 1882

Talmage receives a “favorable reply” to his application letter from Lehigh University.²⁶

1882 [date uncertain]

Talmage receives his Endowment in the Salt Lake Temple.

²⁶ *Talmage Story*, chapter 4.

August 26, 1882

Talmage leaves Provo for Salt Lake City in order to travel to Bethlehem, Pennsylvania to attend Lehigh University.

August 29, 1882

Talmage travels eastward via train through Wyoming Territory.

Fall 1882

Talmage enrolls at Lehigh University as a “special student.”

September 21, 1882

James E. Talmage turns twenty-years-old.

Early October, 1882

In his biography John R. Talmage writes the following summary of Talmage’s first experiences at Lehigh University:

Class scheduling and examinations were found to be somewhat informal and flexible, and in early October [Talmage] was astonished at being informed that the lecture portion of the course in metallurgy had been completed and that students might apply to take the final examination when they so desired. James did so promptly, and found the exam to consist of an hour's close questioning by the professor (no other students being present), at the end of which the professor said "quite satisfactory, Mr. Talmage," and the lecture course in metallurgy was behind him.²⁷

October 11, 1882

Talmage is impressed by the Bethlehem's Founders' Day ceremonies -- with the exception of the elaborate dancing, which Talmage refrains from participating in. In his journal Talmage writes the reasons he did not participate in the celebration's dancing:

1-One must know how to dance: I do not; 2-one must wear a dress suit: I have none; 3-one must have a lady: I have none; 4-one must hire a carriage and pair for going and coming, etc.: I cannot afford it.²⁸

Mid-December, 1882

Talmage becomes sick and possibly depressed, writing in his journal, "I really believe that if I had time to be ill, I should be so, very."

²⁷ *Talmage Story*, chapter 6.

²⁸ MSS 229.

Nearing the finish line of his two-year university studies and therefore outside the constant reaches and pressure of the near-universal social, cultural, and ecclesiastical pressures which would otherwise dominate Talmage's paradigms and, whether through subtle, direct, conscious, or unconscious methods, inescapably exert some shape to the lens through which the young scientist would come to an understand of any intellectual idea which related or was believed to relate, even if only to a small degree, to the dogma and accepted teachings of his-day's Mormonism.

Thus Talmage's studies at Lehigh and John Hopkins may have been a necessary experience for the young scholar, allowing him to consider, accept, or reject the many new ideas which Talmage was no doubt introduced to, the same as many young men and women at modern universities experience (one must remember that Talmage was only twenty-two-years-old when he penned this journal entry).

Talmage seems much more sympathetic to Darwin than anything I've ever found where he refers to Darwin in a public setting. I wonder if more context from Talmage's journal during this time of his life might shed more insight into his (if not public, then at least private) views on Darwin, natural selection, and evolution in 1884.

Did Talmage's intellectual views on Darwinian Theory 'evolve' (pun) swiftly over the next couple years? If so, there are some strong pressures that immediately jump out, and I wonder if there may be, even if no hard evidence, at least some indications at that these could have helped remold Talmage's paradigm.

Since at the time of writing this journal entry Talmage was finishing his two-years of study at Lehigh and John Hopkins, at this time many of his broader intellectual ideas would have been introduced in these intellectual environments and allowed to develop far away from the religious environs of Utah where Talmage likely would have felt much more pressured to put distance between himself and "the Darwinists".

And I think you could easily argue that Talmage never strongly deviated from the (supposed) reconciliation puts forth even that early: first, the bodies of modern animals are the result of physical evolution. "I can see no reason why the evolution of animal bodies cannot be true," Talmage begins simply. "Indeed the facts of observation make it difficult to deny."

"And yet, the soul of man is of divine origin." An argument could be made that sentence alone does not exclude the idea of some sort of 'evolutionary design,' but looking at the lifetime of interest Talmage had in defusing anti-evolution hype via frequent lectures geared towards the student and academic communities at both Brigham Young Academy (later University), the Latter-day Saints ' College, and the University of Deseret (later Utah), all three of which he presided over at some juncture. The same message was also pushed by Talmage to his fellow-members of the Church's Sunday School Union

"This was the anchor which may have allowed Talmage to explore fields of science, philosophy, and theology which were poorly tolerated in Utah (saying the best for some issues).

He seems much more anchored to his second conclusion, however: although God created the bodies of earth's lifeforms by using millions of years of evolution.

1883

January 11, 1883

Talmage's second academic term at Lehigh University begins.

August 1883

Talmage finishes courses at Lehigh University. John R. Talmage summarizes in his biography:

When the final class session was conducted in August, 1883...[class] members presented him with an ebony, gold-headed cane, engraved with an expression of their appreciation. The event drew the attention of the Bethlehem Daily Times, which commented, "This is certainly proof that the gentleman bears with him in his departure from Bethlehem the hearty good will of his friends here."²⁹

Late August, 1883

Talmage applies and is accepted to Johns Hopkins University in Baltimore, Maryland.

²⁹ *Talmage Story*, chapter 6.

September 5, 1883

Talmage leaves South Bethlehem, Pennsylvania for Baltimore, Maryland.

September 21, 1883

James E. Talmage turns twenty-one-years-old.

September 25, 1883

Talmage begins formal classwork at Johns Hopkins.

1884

January 30, 1884

Talmage reads in a Baltimore newspaper that Brigham Young Academy had been destroyed by fire. In his journal Talmage writes the following:

This may change all my plans—and may cause my very early return for home—for I can scarcely hope for financial aid from the institution in such a crisis. I wrote to Brother [Karl G.] Maeser tonight and asked him for full particulars and instructions. If the institution is to pass through a trying time, it is my duty to hold myself ready to call.³⁰

February 13, 1884

Talmage receives word from Karl G. Maeser that Brigham Young Academy would continue.

John R. Talmage summarizes the following in his biography:

³⁰ MSS 229.

Brother Maeser informed James that the Academy would definitely carry on and that the apparent calamity might prove to be a blessing in disguise “for so much the sooner will a suitable building be at the disposal of the institution.” The letter also informed him that while he could of course expect no further advance on salary from the institution, he should stay to complete his year of study if he could possibly borrow the money from other sources. Later, through Brother Tanner, a bank loan was arranged which added interest charges to his already considerable financial burden but did allow him to follow his planned program at Johns Hopkins to its conclusion.³¹

March 16, 1884

Talmage records the following in his journal:

³¹ *Talmage Story*, chapter 7.

Mar. 16, 1884—In the course of my studies I have naturally been brought face to face with the alleged atheistic tendency of scientific thought and the conflict usually said to exist between Science and Religion. Now, I have felt in a dilemma—and begin now to fancy I see a way out. I have been unable to see the point of conflict myself:—my belief in a loving God perfectly accords with my reverence for science, and I can see no reason why the evolution of animal bodies cannot be true—as indeed the facts of observation make it difficult to deny—and still the soul of man is of divine origin. The dilemma which has troubled me is this—being unable to perceive the great difficulty of which Scientists, and Theologians, and Scientific-theologians refer—I have feared that my investigation of the subject was highly superficial, for when such great men as most of the writers upon this subject are—find a puzzle, it would be high egotism for me to say I find no puzzle. And the fancied exit which I see has appeared from my reading some of John Stuart Mills’ writings and I feel—that if I had none other idea of a Deity that those men have, viz., that of an unknown being, whose acts as Mill says “contrary to the highest human morality”—I too would hail atheism with delight. I could never believe in such a God as theirs, not though one should rise from the grave to declare Him to me. And just as certainly do I perceive that there can be no antagonism between the true science as revealed and made easy by the Priesthood, and the God whose attributes and passions of love and mercy are also declared by that same Priesthood.³²

March 22, 1884

³² MSS 229.

As part of an experiment on narcotics, Talmage ingests a dose of cannabis. Reports feeling no effects.

April 5, 1884

Talmage ingested cannabis for the second time, increasing the dosage. Reports feeling no effects.

April 6, 1884

Talmage ingested cannabis for the third time, increasing the dosage further. In his journal Talmage writes:

Continued my experiment by taking 20 grains Cannabis Indica and the effect was felt in a not very agreeable way.³³

May 4, 1884

In his journal Talmage writes the following:

³³ MSS 229.

Have just returned tonight from service at the Westminster Presbyterian Church. The minister spoke against belief in Darwinism and like most ministers whose remarks I have heard or read upon this subject—showed his ignorance. He spoke much as an ordinary person would— “Darwin. Oh yes—says we come from monkeys” —then condemns. I certainly think ’tis the ministers themselves who have bred the disgust with which most scientific people regard them—because they will dabble with matters from which their ignorance should keep them at a safe distance. The speaker tonight brought out many noble principles, but in spite of his eminence as a preacher—self-contradiction and inconsistency were apparent.

Really, I do not wonder that any scientific man refuses to belong to a church where he is told nothing but “Only believe & you’ll be saved”—“The blood of the Lamb is all powerful”—“take up the cross of Christ” etc. The preachers always talk in metaphors—you can’t bring them down to fact; and anything which will not bear scrutiny when stripped of fine language is to the scientific mind nonsense. Again, Darwin wrote for those who can understand him: some of whom will agree with & others oppose him: but he did not write for ministers who never read beyond other’s opinions of the man.

34

Early June, 1884

The academic year at Johns Hopkins ends. In his journal Talmage writes the following:

³⁴ MSS 229.

The experience of the year has been much broader than that of the preceding one at Lehigh, though the Lehigh year formed the foundation of the year just closed.³⁵

June 18, 1884

Talmage leaves Baltimore, Maryland by boat to New York.

June 20, 1884

Talmage accompanies a group of returning missionaries and leaves New York via train.

June 25, 1884

Talmage arrives in Salt Lake City.

September 15, 1884

Talmage applies for U.S. citizenship, receiving his naturalization papers a few days later.

³⁵ MSS 229.

September 21, 1884

James E. Talmage turns twenty-two years old.

September 29, 1884

Talmage is ordained as a High Priest by Stake President David John and is set apart as an alternate High Councilor in the Utah Stake.

1885

June 8, 1885

In his journal Talmage writes the following:

Went to Salt Lake City by evening train to attend the lecture by Monseignor Capel on Science and Religion.³⁶

July 4, 1885

Talmage arrives in Salt Lake City en route home after a trip to Idaho and discovers that a clash between the People's Party and the Liberal Party had occurred earlier in the day. In his journal Talmage writes the following:

³⁶ MSS 229.

We learned on inquiry that the United States' flag had been raised on several buildings at half mast, our people not feeling to rejoice on this the birthday of Independence, but rather to mourn for the death of Liberty in our midst. I feel sincerely to say "Amen" to the sentiment so expressed. We have true cause to regard Liberty as dead or dying in Utah; the oppressions and persecutions of late are exceedingly severe. The self-professed loyal citizens of the city chose to regard this act as an insult to the flag, and they tried with their usual feeling vindictiveness to incite a riot.³⁷

September 21, 1885

James E. Talmage turns twenty-three years old.

March 1, 1885

Talmage is appointed as a member of the Board of Trustees of Brigham Young Academy. John R. Talmage writes the following summary in his biography:

³⁷ MSS 229.

[Talmage] was notified by the “heirs and assigns of the late President Brigham Young” that he had been appointed a member of the Board of Trustees of the Academy. Three of the original seven-man board appointed by Brigham Young himself had died and Don Carlos Young, James E. Talmage, and John Q. Cannon, in that order of seniority, were named to fill the vacancies.³⁸

³⁸ *Talmage Story*, chapter 8.

1886

September 21, 1886

James E. Talmage turns twenty-four years old.

1887

May 1887

Talmage and others depart for a prolonged geological field-study through southern Utah and northern Arizona.

John R. Talmage writes the following summary in his biography:

Travel was by horseback, with three pack animals in addition to the individual mounts, to serve a party of seven. Others in the party were Samuel Allen, Joseph Nelson, and Willard Groxall, students of Professor Talmage at BYU, and M. W. Pratt, Thomas Wilson, and B. E. Driggs, friends of the other three. Major objective of the expedition was to visit, and actually descend, the Grand Canyon of the Colorado.³⁹

June 15, 1887

After reaching the site, Talmage's expedition party reach begin their descent into the Grand Canyon.

³⁹ *Talmage Story*, chapter 8.

June 16, 1887

Talmage's party reach the bottom of the Grand Canyon.

July 25, 1887

John Taylor, President of the Church of Jesus Christ of Latter-day Saints, dies, and the Church's First Presidency is dissolved. The Council of the Twelve Apostles, with Wilford Woodruff as President, begins leading the Church. John R. Talmage notes in his biography, "The death of President Taylor put a temporary halt to James' plans" to return to school in the East.⁴⁰

September 21, 1887

James E. Talmage turns twenty-five years old.

September 28, 1887

Death of [Zella Lee Webb](#) in Provo, Utah.

⁴⁰ *Talmage Story*, chapter 8.

September 30, 1887

Funeral for [Zella Lee Webb](#) at the Provo Tabernacle; as requested before her death, James E. Talmage is the speaker.

1888

January 1, 1888 [\[\[Find journal entry for this date\]\]](#)

{I was not aware of Zella Lee Webb when I added this date to the Talmage Chronology over two years ago; I have not seen the text of the journal entry which John R. Talmage refers to and his book was my only source for including this event. Now of course it is obvious that the name of the person referred to here was Zella Lee Webb, whose name and any further details other than the vague reference he gives below.}

In an introspective and personal journal entry, Talmage hints that prior to leaving Utah for the East to attend Lehigh University, he had had some degree of a budding romance that he had put aside in lieu of his education. In his biography John R. Talmage records the following recollections:

Following the [January 1, 1888 journal entry], James gives no further indication of this trend in his thoughts in his journal entries . . . but there is other evidence that it had not passed from his mind, or even been relegated to a minor role. Friends of James E. Talmage in later years told of hearing him relate stories of deep preoccupation with seeking a wife and his worry that his austere way of life to this point had not well fitted him for this task. He made it a matter of prayer . . . and, according to the stories told by friends, finally placed the matter before the Lord in terms almost of a business proposition: “Lord, Thou knowest that I have very few acquaintances among the young women of Zion, and Thou has full knowledge of them all. Guide me to her who is meant to be my help-meet in life.” This paraphrase, from the recollection of friends who hear James tell the story in later years, may or may not be strictly accurate, but there is no doubt that some such thought filled James’ mind and entered into his prayers at this time.⁴¹

February 4, 1888

Talmage and J. Golden Kimball⁴² spend the day near the eastern shore of the Great Salt Lake in Kaysville collecting specimens and making field observations.

That evening Talmage proposes to Merry May Booth.

⁴¹ *Talmage Story*, chapter 9.

⁴² J. Golden Kimball was a former student of Talmage’s at Brigham Young Academy (*Talmage Story*, ch. 9).

“My Love toward her is no Idle Fascination”

By her son, John R. XE "Talmage, John Russell" Talmage XE "Talmage, John R." :

“Miss May Booth XE "Talmage, May Booth" ' was the tenth and youngest child of Richard Thornton and Elsie Edge Booth, who had embraced the Gospel in their native England XE "England" and crossed the plains by oxcart coming to Utah. [...] The Booths had settled in Alpine, Utah XE "Alpine, Utah" County. The tenth child of the family was born September 29, 1968 and christened Merry May Booth XE "Talmage, May Booth" . At least this is the name that was written on the Alpine Ward record sheet the day the baby was given a name, although there always remained some question as to whether the smiling “Merry” was fully intended or was at least partly an accident. [...] As she grew older, the young lady herself resolved the question by using only her middle name, except when legal or other requirements made use the full name a necessity. Within a few years of their marriage, James had his own special name for his life partner: *Maia* XE "Talmage, May Booth" , name of the Roman goddess of Spring, which became the most frequently used form of address he employed save when more formal usage might be required in public.”

[*Talmage Story*, ch. 9]

In his journal

Talmage writes the following:

[I] called at the residence of a former student at the Academy, the present teacher of the District School in this town, and above all a very dear friend. [...]

It was not without previous thought ^[note 12] that I arranged to stop Kaysville, for I had intended and desired to make the call alluded to. This intention and desire I believe influenced me more strongly than the “specimens” and “examinations of the lake shore” to make the present trip, for these pursuits could have been postponed to other and more favorable times. But I wished to see my friend—Miss May Booth—a noble woman devoid of the blemish of artificiality so widely affecting our girls; a sincere woman, and above all a woman who makes the living of her religion the supreme object of her existence. . . . Though our associations have never been other than those of teacher and student, I had (very recently) made the matter of my interest toward a subject of sincere prayer, and I felt that God approved my decision. This evening I asked . . . if she would be my wife. Her positive answer was given exactly in the way in which I had asked of the Lord as a sign of his approval. ... My love toward her is no idle fascination—it is a love founded on respect and esteem, and as such I feel it will live.⁴³

February 6, 1888

At the nominating convention of the People’s Party, Talmage is nominated and elected as a city councilman from Provo’s Third Ward.⁴⁴

⁴³ MSS 229.

⁴⁴ Talmage’s position as city councilman would be the only time in his life that he would venture directly into the political arena (*Talmage Story*, ch. 9).

In his journal Talmage writes that he “accepted [the position] only on the counsel of the [church] authorities, for I truly dislike political office.”⁴⁵

In his biography John R. Talmage writes the following:

The reason for the urging of Church officials [for Talmage to take the position] was that the issue of preserving or repealing the ordinance prohibiting the sale of liquor within city limits was under hot debate and the People’s Party wanted an able public speaker and dedicated champion for their cause. James was elected and he zealously fought for an anti-saloon ordinance in Provo, but it was a losing battle from the outset.⁴⁶

February 16, 1888

Talmage delivers a public lecture on “The Sun, Moon, & Stars” at the Provo Theater.⁴⁷

February 20, 1888

Talmage has a serious laboratory accident that injures his left eye and later takes the oath of office as a city councilman. In his biography John R. Talmage writes the following summary of the incident:

⁴⁵ MSS 229.

⁴⁶ *Talmage Story*, chapter 8.

⁴⁷ “The Sun, Moon, & Stars,” *Utah Enquirer* 12, no. 13.

[Talmage] was pouring molten slag from an assay crucible into a mould [sic] in the laboratory when some material inside the molten mass exploded, scattering the remainder and hurling some of it directly into the professor's left eye. The pain was frightful and it at first appeared that the eye had been permanently destroyed, for the molten matter had actually penetrated the eyeball. [...] But expert medical attention, frequent administration by the priesthood, and the motherly nursing of Sister Josiah Cluff into whose home James was induced to move temporarily after a grim attempt to care for himself in his bachelor's quarters, eventually brought full recovery with no permanent impairment to his vision. James took the oath of office as Councilman on the very evening of the accident, with his eyes tightly bandaged. For a time thereafter, all but the most pressing of appointments and duties were cancelled, but by early March he was seeing clearly and carrying out his full schedule of duties.⁴⁸

February 26, 1888

Talmage delivers a lecture on the subject of evolution, responding to the questions of Dr. York.⁴⁹

⁴⁸ *Talmage Story*, chapter 8.

⁴⁹ Cf. *Salt Lake Herald* (24 February 1888).

April 4, 1888

Talmage delivers a lecture in Provo. The following text is my transcription of a report of Talmage's lecture which appeared in the *Daily Enquirer*:

On Wednesday evening, the finest lecture ever given in the [Provo] Theatre was that by Professor Jas. E. Talmage, of the B. Y. Academy, on "The Infidel's Book." On account of the inclemency of the weather, but few were present. Those who were present, however, enjoyed a huge intellectual feast. The lecture was beautifully illustrated with nearly fifty stereopticon views and paintings, which helped to impress the facts upon the minds of the hearers as they were adduced by the lecturer. The lecture occupied an hour and forty-five minutes. The lecturer said:

There are few human records of antiquity in any way relating to the history and development of the earth in its early stages. Not more than two centuries ago, when a work entitled "A Theory of the Earth" appeared, its author referred to his labors as those of a pioneer and discoverer. And yet, doubtlessly, the various objects of creation bear in their own structure the record of their formation and growth, could we but read aright these finger-marks of the Great Maker.

The pages upon which the history of creation is written are of more enduring material than man-made paper or sheep skin parchment; those books are the rocks and stones of the earth; and the volumes have been bound in lasting lava, and time-defying basalt, the library shelves ore, the mountains and hills of our globe, and the canyon alcoves are teeming with ponderous tomes, their pages profusely pictured and painted to more fully explain the deep and mighty text. But we are told that the teachings of the rocks implant within the students' mind a disregard for the Creator's words, and that it makes of him an infidel. The claim made by a few that such study tends in any way to atheism, i.e. a. disbelief in a God, is scarcely worth a passing notice. Every sane mind would be led to a deeper reverence for the Mighty Maker of all, by a contemplation of Ilia wondrous works. Yet many have supposed that the light of modern discovery and research has effectually cast a shadow of inaccuracy and doubt upon the biblical account of creation, and they are led in their minds to a condition of disbelief or infidelity toward the Scriptures. The chief discrepancy noted between the teachings of the Bible and those of geology is in regard to the time consumed in the various processes. The skeptic says it is impossible that the events recorded in Genesis i could have been brought about in the space of six days. To this charge two potent answers may be offered. In the first place, we are not sure that by the term "day" in that connection, the space of twenty-four hours is intended. In that very chapter the word "day" is used with three or four distinct and different meanings. Indefinite periods of time may be implied by that term. But in the second place, let us not establish ourselves as the judges of the powers of Omnipotence. True, as far as the operation of natural forces now in action upon the earth is concerned, it would seem impossible that the achievements recorded in the opening chapter of the sacred volume could have been made in so short a time; but in accepting such

to be a fact, we assume the propriety of judging the past entirely and absolutely by the present- Let us call a comparison to our aid. In the days of the distal and hand spinning wheel, many weeks would be required to weave a few yards of cloth, but now the fabric can be finished in a few hours. A man unacquainted with any machinery but the hand loom, would never believe it possible that a single operator could fashion scores of yards per day; and if the Bible recorded such a fact, that man's confidence in the sacred pages would be materially shaken.

Science informs us that probably other worlds existed before the earth was formed.— "in the beginning, God created the heavens and the earth."

Science declares the primeval existence of all matter in a state of finely divided particles, dark and chaotic.— "And the earth was without form and void."

Science says that these particles would be attracted mutually, forming denser bodies capable of reflecting and diffusing light rays, and by their very motion producing light.— "And God said let there be light."

Science teaches us that by the gradual cooling of the earth, the gaseous matters surrounding it would enter into mechanical mixture and chemical combination forming air and water.— "And God said let there be a firmament."

On further cooling, volcanic disturbances, upheavals and convulsions would occur, raising the rocks above the universal ocean, as mountains and continents— "And God said let the dry land appear."

Science informs us that after this, the lower forms of vegetation would appear, such as algae, lichens, and fungi, followed by certain phanogamous plants, bearing flowers and fruits like the fern and rush and conifers of to-day.— “And God said: Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit."

Science declares that up to the Carboniferous Age of the earth's history (during which the plants referred to above flourished in rank luxuriance) the earth was surrounded by heavy fogs and impenetrable vapors; the interior heat of the earth was such as to form an equable temperature over all the earth, without distinction of zones, but that after that time, the air would be cleared, the rays of the sun would be felt upon the earth, the moon would be seen, and the seasons would be established. “And God said let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs and for seasons, and for days and years." The disbeliever in the Scriptures points to this fact with extreme satisfaction as totally disproving the words of Moses—that the grass, and herb and tree appeared before the sun and moon; but as already shown, plants which existed in that early day were of a kind to whose growth direct sunlight is not essential.

Science tells us that the animal life in the water and on land increased wonderfully after that time— “And God said let the waters bring forth abundantly."

Scientific investigation has revealed in the later Mesozoic time, tracks and other evidences of bird life— “And fowl that may fly above the earth."

Science declares that monstersaurians and sea reptiles appeared in great numbers—such as the Plesiosaurus, the Ichthyosaurus, the Pliosaurus, and many others— "And God created great whales."

Enormous land animals then appeared upon the scene, according to their remains found in the rocks:—there was the Megalosaurua, the Mosasaurua, the Hylaeosaurus, the Imanodon, and later the Megatherium—that monstrous beast whose average meal would be not less than eight or ten bushels, the Mammoth—whose ivory tusks weighed a quarter of a ton, and many others.—"And God made the beast of the earth after his kind."

Science shows that the advent of cattle, such as the oxen and deer, came later—"And cattle after their kind."

Science indicates that the cereals and trees, such as yield bright flowers, and edible fruits, are of very late advent.— "The Lord planted a garden ... and out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food."

Science says that the highest, greatest, and latest created form is man—"And God created man in his own image."

Finally—as far as scientific researches has gone, no fresh species of plants and animals have appeared since man—"And God ended the work which he had made."

In conclusion we quote as nearly as possible the words of the lecturer: "Can we now doubt the agreement between the two records of creation,—the Bible and the rocks? They are the works of the same Great Author, -who is also the Author of truth and cannot lie. Let the student refer the apparent discrepancies to his own inability to decipher correctly the words of those -wondrous volumes. The Mosaic account is a beautiful song of, admiration, a soul stirring hymn, a psalm of praise, with "Creation" as its theme. It is by no means a scientific record of events; and if such had been given, man would scarcely comprehend it, for he lacks comparison and. analogy to aid his powers. While the great leader of the Israelitish hosts was on Sinai's top, sanctified by tho thunders and lightnings encircling the high throne of Deity, by a holy touch he was quickened, and could, in a measure, comprehend; and nothing less than tho holy influence of inspiration would enable us to understand the mighty stages through which uprose the wondrous structure of the world.

"How and when did man appear? He was introduced to earth—created, not evolved, by his divine Parent as soon as his habitation was fitted to receive him,—man, the crowning piece of creation. He differs from the animals which preceded him in land and not alone in degree. The first records of man in the rocks are those of his works; his weapons, his ornaments, his buildings, his clothing, and even his work of art showing the exercise of divine reason within him. True, he is clothed now in an animal body to suit his surroundings, but the body is not the man. Let the earnest investigator take the lamp of inspired diligence and prayerful ardor in his hand, and attempt to solve the great problems of creation by the application of the laws of revealed truth and he will succeed. Then, too, will he learn how idle is it to declare that man is but a trifle above the ape, when the Almighty has declared him to be but a little below the angels.

The lecture was listened to with the I most wrapt attention, and a hearty applause was showered upon Prof. Talmage at its close. We sincerely hope, I and in doing so we utter the sentiments of many, that the lecture will be reposted at some time when the circumstances are more propitious, and the people are not so eager to squander their means in trash and frivolity.⁵⁰

May 21, 1888

The Manti Temple is publicly dedicated^[note 14] by Elder Lorenzo Snow.

⁵⁰ "The Infidel's Book," *Daily Enquirer* [Provo, UT] 12, no. 28 (6 April 1888).

May 27, 1888

Mary Booth's father dies. She and Talmage decide to postpone their wedding, originally planned for May 30, until June 14.

Early June, 1888

After the Provo's Third Ward's Alderman resigns, Talmage seeks and receives the office and resigns his position as Councilman.

June 14, 1888

James E. Talmage is sealed to Merry May Booth in the Manti Temple by President Daniel H. Wells.

John R. Talmage writes the following regarding the marriage:

[After the death of May Booth's father,] the date [of the sealing] was reset for June 14, and was made a quiet and simple observance due to the recent family bereavement. The young couple traveled to Manti where the Temple had been dedicated less than three weeks previously [...] and on the appointed day were married by President Daniel H. Wells. [...]

On their return to Provo, because of the recent bereavement, the couple declined a reception proposed to honor the but quickly set about establishing their first modest home.⁵¹

June 15, 1888

Provo's *Utah Enquirer* notes Talmage's wedding in a brief article. [ref?]

June, 1888

An announcement for Talmage's marriage appears in the *Deseret News*:

⁵¹ *Talmage Story*, chapter 9.

We have received a card on which is the following statement: “James E. Talmage and Merry May Booth, married at Manti, June 14th, 1888.” There it is in a nutshell, in the Professor’s terse and sensible style. Plenty of prosperity to the estimable couple. ^[note 15]

June 27, 1888

Talmage delivers an evolution-themed lecture titled “Nature and Nature’s God” in Springville. In his journal Talmage writes the following:

In the evening according to previous appointment, I went to Springville to lecture there under the auspices of the Improvement Associations, on the subject of “Nature and Nature’s God.” I have been requested by the Springville people, since before the time of the accident to my eye, that I should speak in that place on “Evolution” as a partial offset to the tendency of certain atheistical doctrine there through the teachings of a certain Dr. York. The subject was treated tonight according to my poor ability under the title first above named.⁵²

June 8, 1888

The Brethren establish a general Church Board of Education for the purpose of creating multiple schools throughout the Church’s stakes. Brigham Young Academy’s Karl G. Maeser is called to serve as the

⁵² MSS 229.

Church's general supervisor over education. President Woodruff sent the following letter to the Church's stake presidents:

Dear Brethren:

A meeting of the General Board of Education was held today, and the subject of the educational interests of the Latter-day Saints was taken into consideration and discussed at some length. It was decided that a Board of Education, consisting of not less than five and not to exceed eight in number, should be selected in each Stake to take charge of and promote the interests of education in the Stake. This communication is addressed to you to inform you of this action, and have you select energetic men who are friends of education, who understand the needs of the people and who have influence with the Saints, to carry out any suggestions in this direction that may be deemed proper. In the decision which was made by our Board it was made the duty of these Boards to take into consideration the formation of Church schools and the best method of accomplishing this, and after arriving at proper conclusions, to report them to the General Board. Communications of this character may be addressed to Elder George Reynolds, who is the secretary of the Board. It was felt by the Board that, to begin with, there should be one Stake Academy established in each Stake as soon as practicable.

We felt that the time has arrived when the proper education of our children should be taken in hand by us as a people. Religious training is practically excluded from our schools. The perusal of books that we value as divine records is forbidden. Our children, if left to the training they receive in these schools, will grow up entirely ignorant of those principles of salvation for which the Latter-day Saints have made so many sacrifices. To permit this condition of things to exist among us would be criminal. The desire is universally expressed by all thinking people in the Church that we should have schools where the Bible, the Book of Mormon and the Book of Doctrine and Covenants can be used as text-books; and where the principles of our religion may form a part of the teaching of the schools. To effect this it will be necessary that funds be collected. The Church will doubtless do its share; but it cannot carry the entire burden. The Saints must be appealed to. There are hundreds of liberal-minded people among us who will be willing to contribute to this worthy object when they find the subject is receiving proper attention, and that definite and permanent arrangements are being made to establish academies of this character.

The brethren whom you select to form this Board should be men of character and integrity among the people, who will be able to use an influence in the collection of funds, so that academies may be established, good facilities be employed and education be made so cheap that it will be within the reach of the humblest in the land. After you have made a proper selection for this Board, the names of the brethren composing it should be presented regularly at your Stake Conference as other authorities are, so that the people can vote for them.

Talmage was requested by church administrators to move from Provo and serve in the Salt Lake City school. Talmage demurs but responds that he will quickly obey an official call from the General Authorities.

In his journal Talmage writes:

Our Board of Trustees [at Brigham Young Academy] do not view this movement with full favor, thinking that the interests of the Academy will in some degree suffer, it being relegated to the position of a stake academy—one among many—while the central institution is to be established in Salt Lake City. The Trustees urge my remaining at [Brigham Young Academy] at least during the ensuing school year, and offer me the position of Principal.⁵³ The President of the Board directed me to prepare the Circular for the next academic year.⁵⁴

Late June-Early July, 1888

Talmage is informed by President Wilford Woodruff that the Brethren desire to soon call him to serve in Salt Lake City. In his journal Talmage writes:

⁵³ Talmage was offered the position as Karl G. Maeser had been called to Salt Lake City; but within a week, Maeser was advised by the General Authorities not to resign as Brigham Young Academy's principal. Reportedly Talmage refused to commit himself to the new position anyhow as he suspected the Church authorities would soon offer him a conflicting call (*Talmage Story*, ch. 9).

⁵⁴ MSS 229.

Nothing can yet be definitely decided upon. The circumstances under which the Church Authorities are at present placed are such that they cannot easily be reached. ^[note 17] [MSS 229, Journal]

July 3, 1888

Talmage is solicited by a member of the University of Deseret's Board of Regents to join their faculty, but Talmage demurs awaiting an official call from the Brethren.

July 16, 1888

Talmage receives a letter from President Wilford Woodruff instructing him to move to Salt Lake City as soon as possible and work towards the Church's educational program from there.

Later that evening Talmage travels to Salt Lake City and has a surprise meeting with members of the Quorum of the Twelve where he called to be Principal of Salt Lake Stake Academy.

Drawing off Talmage's journal, John R. Talmage gives the following summary:

[Talmage] traveled to Salt Lake that same evening and, by appointment, was met by President Angus M. Cannon of Salt Lake Stake, who conducted him “along circuitous routes” and finally into a room “in which I was surprised and overjoyed to meet several of the Apostles—President Woodruff, Apostles George Q. Cannon and Joseph F. Smith, and several others who had long been in exile and hiding.” After a warm exchange of greetings, the assembled authorities outlined to [Talmage] the plans for the Salt Lake Stake Academy and asked him to assume the position of principal of the institution. This was confirmed in writing over the signature of President Woodruff and was, of course, accepted by [Talmage].⁵⁵

July 17, 1888

Talmage has his first meeting with the Church Board of Education as the new principal of the Salt Lake Stake Academy.

Late July, 1888

Talmage resigns as the Alderman of Provo’s Third Ward. The *Utah Enquirer* printed the following editorial:

⁵⁵ *Talmage Story*, chapter 9.

The resignation of Alderman Talmage will be universally regretted. He was one of the few members of the present city council in whom the people have placed implicit trust. Besides, he was efficient as trustworthy.⁵⁶ [note 18]

August 2, 1888

The Talmages move to Salt Lake City, taking their possessions by train.

August, 1888

The Talmages move into a three room home known as “Vine Cottage” located at 32 Center Street in Salt Lake City.

September 3, 1888

The Salt Lake Stake Academy opens. Talmage notes in his journal that the first day’s attendance was “a most flattering 215, with several more applications under consideration.”⁵⁷

⁵⁶ *Utah Enquirer* (1888).

⁵⁷ MSS 229, Journal.

September 21, 1888

James E. Talmage turns twenty-six years old.

Fall, 1888

Due to a general lack of textbooks, Talmage is assigned to write a primer on science for the school's students.

Mid-November, 1888

Talmage sends the completed science primer, *The First Book of Nature*, to the printer. In his journal Talmage remarks that writing the book, which was accomplished in a matter of weeks, was “an obligation undertaken purely as a mission.”⁵⁸ [note 19]

⁵⁸ MSS 229, Journal.

1889

January 16, 1889

Talmage delivers a lecture in the Sixth Ward meeting house on “Effects of Stimulants and Narcotics.”⁵⁹

February, 1889

The Talmages move into a new rented residence, slightly larger than their initial Salt Lake home, located at 86 Center Street in Salt Lake City.

April 7, 1889

Wilford Woodruff, President of the Quorum of the Twelve Apostles, is sustained as the President of the Church of Jesus Christ of Latter-day Saints and the Church’s First Presidency is reorganized.⁶⁰

⁵⁹ “Drinks and Narcotics,” *Deseret Weekly* 38, no. 4 (19 January 1889): 97-101.

⁶⁰ From the death of President John Taylor in July 1887 to Woodruff’s sustaining in April 1889, the First Presidency had been dissolved and the Church had been led by the Quorum of the Twelve Apostles with Wilford Woodruff as President of the Quorum and therefore already the *de facto* leader of the Church.

April, 1889

The newly-organized First Presidency calls a meeting of the Church's school administrators and appoints an 'Examining Board' consisting of Karl G. Maeser, J. M. Tanner, ^[note 21] and Talmage. The purpose of the 'Examining Board' was ensuring the quality of the teachers in the Church's school by requiring that every teacher in a Church school have a certificate from the Board.

Early May, 1889

The Church bestows the honorary title "Doctor of Didactics" upon the three members of the Examining Board, complete with a certificate signed by President Wilford Woodruff and his secretary, George Reynolds, on behalf of the Church Board of Education. Talmage is given the unique title of "Doctor of Science and Didactics (D.S.D.)."⁶¹ The Deseret News prints the following:

⁶¹ Maeser and Tanner were given unique titles as well: Maeser, "Doctor of Letters and Didactics (D.L.D.);" and Tanner, "Doctor of Mathematics and Didactics (D.M.D.)."

It is the desire of the [Church's General Board of Education] that the titles associated with the degrees [Doctor of Didactics] be recognized and used in the schools and among the people.⁶²

May 15, 1889

The Salt Lake Stake Academy is officially renamed as the 'Latter-day Saints University.'^[note 23]

May 21, 1889

Talmage's first son, [Sterling Booth Talmage](#), is born.

September 21, 1889

Talmage's 27th birthday.

November 7, 1889

Talmage delivers a lecture titled "The Air We Breathe" at the Students' Society of the Latter-day Saints College.⁶³

⁶²*Deseret News* (8 May 1889).

⁶³ *Deseret Weekly* (16 November 1889).

1890

January 21, 1890

Talmage delivers a lecture regarding evolution at the University of Deseret. In his journal Talmage writes the following:

According to previous appointment, I tonight delivered a lecture on “The Theory of Evolution” at the University of Deseret under the auspices of the Delta Phi Society. The subject and the nature of the audience caused me to depart from my usual course in lectures,—I wrote and read the address, mainly that there may be no uncertainty to my expressions. While speaking extemporaneously, a person is liable by a slip to say the opposite of what he means. It is easy to omit a “not” or a “no” and cause a misunderstanding.⁶⁴

February 1890

The Talmages purchase a lot in Salt Lake City to build their own home. In his biography John R. Talmage recounts the circumstances as follows:

⁶⁴ MSS 229, Journal.

“The idea of building and owning a home had been a high-priority objective since the Talmages had been first married, and especially since they had moved to Salt Lake. It had had to be delayed for financial reasons.... [...] When Soren Iverson, father of LDS College student Heber C. Iverson, expressed a desire to have the Talmages as neighbors and offered a two-by-ten-rod tract of his land for \$1,300, the opportunity to buy substantially below the going market was quickly accepted. The location, 330 East Seventh South, in the Second Ward, was a little far from the center of the city in those days but “a pleasant and healthy neighborhood.” One of the great and lasting attractions proved to be the Iverson family, who were the best of neighbors in times of sickness or of health and who became staunch, lifelong friends.”⁶⁵

February 10, 1890

Salt Lake City municipal elections. In his journal Talmage writes the following:

⁶⁵ *Talmage Story*, chapter 10.

The Liberal Party have boasted of their intentions to steal the city; and in their confident hopes have failed even to try to cover up their infamy. Whatever charges the People's Party prefer against them they straightway admit and boast of their perfidy. Thus, in consequence of the irresponsibility of the Liberals and their open efforts to enrich themselves at public expense, the People's Party have spoken of them as "carpet-baggers"—and at once the Liberals adopted the carpet bag as their emblem and have even set it above the country's flag. ^[Journal, MSS 229]

February 11, 1890

In his journal Talmage writes the following comments regarding the previous day's elections:

The result of the election is known and the Liberals have succeed in stealing their way into power. This city, the central of the Saints, the seat of the First Presidency of the Church is now in the hands of the enemy. The Lord's will be done. He doubtless has His reasons for what is. Perhaps this will teach us humility, and liberality. As a people, we are not entirely free from bigotry or intolerance. If we are made better by the experience, then all is indeed well with us. ^[MSS 229, Journal]

March 3, 1890

Talmage draws a contract with a James W. Eardley for the construction of a six-room house to be completed on the purchased lot early in May.

March 8, 1890

Talmage gives a lecture titled "[The Theory of Evolution](#)" to the Utah County Teacher's Association in Provo, UT.

In his journal Talmage writes the following:

According to an appointment of long standing, I this day went to Provo and there delivered a lecture on the “Theory of Evolution” before the County Teacher’s Convention. The convention, after listening to the lecture, asked permission to publish it. Because of the importance of the subject and the ease with which misunderstandings arise as to a speaker’s intentions, I read the lecture from notes.

May 27, 1890

In his journal Talmage writes the following about the construction of the new house:

The day named in the contract [drawn on March 3] for completion of the construction [of the Talmages’ new house] is now three weeks gone, and the house is far from being finished. [MSS 229, Journal]

May 28, 1890

The Talmages are forced to move into their incomplete new home and have to essentially camp out after the rental agreement at their previous residency expires. In his biography John R. Talmage notes the following:

[Talmage Story, ch. 10] Unplanned delays [in the house's construction] were not all on the side of the builder, however. When Dr. Talmage contracted for the building of the new home, he expected to pay for it with money which he had loaned to a businessman friend "repayable on demand." When the demand was made, the borrower found his funds were temporarily tied up in real estate deals and it was not until February, 1891, that the loan was repaid and Professor Talmage was able to pass on to Brother Eardley, the builder, final payment for the house. The builder had been understanding of the situation.

Summer 1890

A typhoid epidemic strikes Utah and both Talmage and his wife May become severely ill, but they eventually recover. During the sickness they meet Dr. Charles F. Wilcox, who would remain their family doctor and become Talmage's lifelong friend.

September 21, 1890

James E. Talmage turns twenty-eight-years-old.

October 6, 1890

In General Conference, President Woodruff announces the Manifesto which began ushering the end of the Latter-day Saints practice of polygamy in the mainstream Church.

Talmage was present in the Tabernacle when President Woodruff announced the new policy. In his journal Talmage recorded the many reactions along with his own personal thoughts:

This manifesto has caused much comment among the Saints. Some regard this step as one of retrocession, others look wise and say, 'I told you so.' Since this document was issued I have prayed for light as to its true import; and I see in it nothing but good for the people. ^{[MSS 229, Journal] [Note 24]}

October 21, 1890

Talmage meets with President Wilford Woodruff for an interview.⁶⁶

⁶⁶ Wilford Woodruff, Journal (21 October 1890).

1891

1891 [date uncertain]

Talmage is posthumously sealed to [Zella Lee Webb](#) in the Logan Temple, with Webb's mother acting as proxy.

In his journal Talmage wrote, "Today my dear Zella became mine for eternity."

January 1891

Talmage's second textbook, Domestic Science, is published. The First Presidency had assigned Talmage to write the text after the completion of his much-simpler textbook, First Book of Nature, which Talmage had finished in the fall of 1888.

February 9, 1891

Talmage is finally able to pay James W. Eardley, the builder of their new home, the full amount owed. In his journal Talmage writes the following:

At present, I am out of debt for my home. Thank God for this! True, my house is not finished and furnished in all particulars, but it is a goodly home, and the Lord has given it. Of late I have been greatly reduced for lack of means; indeed, I have had to solicit loans to pay my fare on lecturing tours. Yet, I feel rich—wife, son and home, and a name in the Church of God. ^[MSS 229, Journal]

March 5, 1891

Talmage receives a letter from the Royal Microscopical Society of London informing him that he had been elected a Fellow of the Society.

In his biography John R. Talmage gives the following account:

[Talmage Story, ch. 10] To accept the proffered honor would entail more than the acquisition of an aura of prestige and the right to append the letters (F.R.M.S.) to one's name. A Fellow of the Microscopical Society would not only be expected to maintain an active correspondence and exchange of slides and specimens with other Fellows around the world and to receive and entertain such of them who might pass through Utah—normal “routine” tasks that would not be onerous—but also to attend at least some of the annual meetings of the Society in London. “I hardly felt that my circumstances and financial standing warranted my assuming so much,” Dr. Talmage confided. He took counsel, not only with his own heart and mind and earnest prayers, but also with the First Presidency of the Church. The Church authorities counseled Dr. Talmage to accept the proffered honor without delay. “This counsel I shall follow, trusting that all will be well,” [Talmage] wrote.

April 1891

The Board of Directors of the Salt Lake Literary and Scientific Society, in their effort to reinvigorate the Deseret Museum, votes to pay Talmage \$2,500 in exchange for his extensive collection of specimens (although Talmage had voluntarily lent his collection indefinitely to the Museum) as well as \$500 as payment for Talmage's volunteer work at the Museum during the previous year.

April-May, 1891

With the funds given by the Salt Lake Literary and Scientific Society and the encouragement of the First Presidency, who offer to appropriate Talmage an additional \$350 for the journey, Talmage decides to travel to England in order to attend the annual meeting of the Royal Microscopical Society. The Society's meeting was scheduled for June 17th in London.

May 1891

The Latter-day Saints University awards its first graduate degree, specifically to a young man named William Done⁶⁷.

May 10, 1891

U.S. President Benjamin Harrison visits Salt Lake City. Talmage attends the public event.

⁶⁷ William Done had been Talmage's assistant at the LDS College since it opened in the fall of 1888 (see Talmage Story, chapter 10). When Talmage was released as the university's president less than a year later, William Done was chosen to succeed him (see January 1892).

May 22, 1891

Talmage is set apart for his journey to England by Elder Abraham H. Cannon, of the Quorum of the Twelve, and Elder John Jaques, and receives a patriarchal blessing from Elders Cannon and Jaques as well.

John R. Talmage summarized the blessing as follows:

[Talmage] was given a rich blessing which remained graven in his mind: that he should find success in his relations with the learned men whom he would meet, and by the means of allaying prejudice toward the Latter-day Saint people; that he should also find success in securing genealogical records of departed relatives in his native land; and that he would be preserved from danger and evil and be brought safely home.⁶⁸

May 24, 1891

Talmage leaves Salt Lake City by train and begins his journey to England.

⁶⁸ John R. Talmage, *Talmage Story*, chapter 10.

May 30, 1891

Talmage sets sail from New York aboard the *Alaska*.

June 7, 1891

The *Alaska* arrives in Liverpool, England. This is the first time Talmage had returned to England since his family immigrated to America in 1876 when Talmage was thirteen-years-old.

June 17, 1891

Talmage attends the Annual Meeting of the Microscopical Society of London. To his surprise, Talmage is requested to address the assembly. John R. Talmage provides the following summary:

[Talmage] expected merely to be recognized as a new member, but found himself called upon to address the gathering. He did so, discussing “the scientific wealth yet unmined in the land of my home,” with special emphasis on the Great Salt Lake. Professor Talmage’s microscopic slides of the *artemis fertilis* (brine shrimp) and oolitic (spherical) sand were viewed with interest as were the live shrimp which had escaped the greedy gulping of the customs official. The horned lizards had their moment in the limelight, and later found a permanent home in the zoological gardens of Regent’s Park and the South Kensington Natural History Museum, a branch of the British Museum. In his room that night after the Society’s meeting was over, James reviewed in his mind the impressive event, and returned thanks to the Lord for the privilege he had been accorded in attending, “I regard the occurrences of this night as very significant,” [Talmage] wrote in his journal, “not because I have gained recognition in so august a society, but because a representative of the Latter-day Saint Church—one of the despised ‘Mormons’—has been so received.”⁶⁹

June 22, 1891

Talmage arrives in Hungerford, Berkshire, the town of his childhood. He sought lodging at the Bell Hotel, where Talmage’s father had worked when Talmage was a child, but the hotel was full. He lodges with the family of William Harris, who had been the Talmage’s neighbors before their immigration to Utah.

⁶⁹ *Talmage Story*, chapter 11.

Late June, 1891

Talmage joins the recently-released missionaries Reed Smoot and Samuel King in traveling through England.

July 1891

Talmage, Reed Smoot, and Samuel King travel to continental Europe and visit Belgium, the Netherlands, Germany, Switzerland, Italy, and France.

Early August, 1891

Talmage and his companions return to London and shortly thereafter board the *Alaska* in Liverpool to return to the United States.

August 16, 1891

The *Alaska* arrives at Sandy Hook.

August 22, 1891

Talmage arrives in Salt Lake City.

September 14, 1891

Talmage meets with the First Presidency and is appointed to write a work on theology, which apparently culminated years later as *The Articles of Faith*.^[note 27] In his journal Talmage writes the following:

It is the intention of the brethren to cause to be published a class work in Theology for use in the Church schools and religion classes generally. The need for such a work has long been felt among the teachers of the Latter-day Saints [...]

Several preliminaries have to be arranged before the work is begun; but the First Presidency have expressed to me their intention of appointing me to do the labor. I find myself very busy already, but I have never yet found it necessary to decline any labor appointed to me by the Holy Priesthood; and in the performance of duties so entailed, as my day, so has my strength ever been.⁷⁰

September 21, 1891

Talmage turns twenty-nine years old.

December 21, 1891

Paul Booth Talmage is born.

⁷⁰ JET Journal, 14 September 1891.

December 30, 1891

The Church Board of Education holds a meeting to discuss the founding of a true 'Church University' that is not merely an expansion of one of the stake academies and proposes that Talmage be released from his position at the Latter-day Saints' College in order to devote himself to preparing the new institution. It was proposed that the new university be called Young University.

1892

January, 1892

Talmage is released as president of the Latter-day Saints University and is succeeded by William Done, the college's first graduate. ^[Note 28]

The following is from "The Latter-Day Saints' College," *Deseret Weekly* 44, no. 4 (16 January 1892): 17:

At 12:30 today the exercises attendant upon the change in the of the Latter-day Saints' College began. There were present on the stand: President Geo. Q. Cannon, President Joseph F. Smith, Gen. Supt. K. G. Maeser, Captain Willard Young, Amos Howe, W. B. Dougall, Bishop Geo. H. Taylor, Henry W. Naisbitt Dr. Talmage, Prof. Done, the members of the faculty, students and visitors.

After singing by the choir and prayer by instructor W. H. Chamberlain, an address in behalf of the gentlemen students was delivered by Bro. Sterling Williams. He spoke of the feeling of love in the hearts of the students towards Dr. Talmage and their hope for the future success of the institution. Miss Zina Bennion followed in behalf of the lady students, expressing the sorrow of the students at the departure of Dr. Talmage, the noble character of his labor in the college, and their wishes for his future success. She extended in behalf of the students a cordial welcome to the incoming principal, Prof. Done.

Miss Katie Romney rendered an instrumental selection in an artistic manner after which Instructor Joseph Nelson delivered an address expressing the feelings of the teachers on the occasion of the change in the principalship, showing the high regard in which Dr. Talmage has been held, their regret at his severing his connection with the institution, and their prayer for the labors of his successor.

Dr. J. E. Talmage delivered a feeling address showing his willingness to give honor to God for the success of the past and his appreciation of the kindly feeling of teachers and students toward him. He invoked the blessings of God upon the new Principal, and all others connected with the institution, which will surely prosper in the future.

Lady Superintendent Cobb, in behalf of the teachers, presented to Dr. Talmage beautiful basket of flowers. [...]

Miss Jennie Smith, in behalf of the Normal Students, presented to Dr. Talmage and Prof. Done each a beautiful token. [...]

Bishop Geo. H. Taylor, of the board, expressed the sentiments of that body at the removal of Dr. Talmage. The esteem of the board for Dr. Talmage was expressed by the speaker, as also their pride in the school.

General Superintendent K. G. Maeser spoke of the labors of Dr. Talmage, and of the bond of sympathy existing between them. The work of the school will continue to a glorious consummation.

Captain Willard Young spoke of Dr. Talmage's removal as a promotion, and of Young University as a school toward which all the other institutions tend.

February 17, 1892

The University of Deseret is renamed the 'University of Utah' by the Territorial Legislature.

Spring 1892

Talmage is commissioned by the First Presidency to travel to southern Utah to examine a number of purported archaeological finds, including especially claimed rocks that contain ancient Indian writings. Upon finding the rocks, Talmage claims they are crude forgeries.

April 6, 1892

The capstone of the Salt Lake Temple is placed, which Talmage witnesses.

It is a day long to be remembered. With ceremonies deeply impressive, the capstone of that mighty edifice was laid. The act of laying the stone was performed by President Woodruff, through the agency of electricity—the stone being suspended above its place, a catch was released, and the topmost stone of the Temple fell into position [...] and when the shout ‘Hosanna!’ went forth, its reverberations were deafening.⁷¹

April 12, 1892

As a detour during his venture into southern Utah, Talmage arrives in Capital Reef National Park to investigate unusual mineral deposits. In his biography John R. Talmage provides the following summary of the discovery:

⁷¹ JET Journal, 6 April 1892.

Professor Talmage made a side-excursion from Loa, Wayne County, to the southeast into the area now designated as Capitol Reef National Park, to examine an unusual deposit of the mineral selenite which was reported to him by some of the local people. The selenite George, unlike the reported “Indian hieroglyphics,” proved anything but a disappointment. It was deeply impress to [Talmage] on first sight, and proved to be one of the outstanding selenite deposits in the world. [...] The magnificent deposit in a wash some 3½ miles above the Dirty Devil River [...] provided specimens which eventually found their way into museums and institutions of learning over much of the Western word. It provided a medium of exchange by which the Deseret Museum was able to secure a wide variety of outstanding specimens from many of the great museums of Europe and North America and made the name of the Utah institution known in scientific circles far and near. In the late Twentieth Century, the Utah selenite deposit is still cited in reference books as one of the outstanding discoveries of this mineral.⁷²

May 1892

George Q. Cannon recorded the following in his journal entry on May 11, 1892:

⁷² John R. Talmage, *The Talmage Story*, chapter 12.

Professor Talmage has just returned from a visit to the southeastern part of the Territory, where he had gone under the direction of the First Presidency, the brethren having received letters while I was in the East from a man by the name of Llewellyn Harris, who had represented the extraordinary discoveries which he had made of hieroglyphics and figures on rocks and also archeological ruins of cities. Brother Talmage had traveled considerable distance and over a very rough country to see the things reported by Brother Harris, and had brought back with him a small slab of rock which Harris declared contained a remarkable figure. The fact is, the man is evidently crazy, and when Brother Talmage failed to see what he said the face of the rocks contained, he declared that he saw them by the Spirit, and that Brother Talmage had not the Spirit. This slab that he brought contains no markings, only those produced by the erosion of the elements.⁷³

September 21, 1892

Talmage turns thirty-years-old.

November 1892

Talmage's article, "[My Study of Astrology](#)," is printed in the November 1892 issue of *The Contributor*.⁷⁴

⁷³ George Q. Cannon, Journal (11 May 1892). From www.TodayinMormonHistory.com. Accessed 10-8-2017.

⁷⁴ James E. Talmage, "My Study of Astrology," *Contributor* 14, no. 1 (November 1892): 33-36.

1893

January 1893

The second edition of Talmage's *Domestic Science* is published.

The literature of Utah has received a most valuable contribution in the appearance of the second and revised edition of Domestic Science by James E. Talmage, D. S. D., Ph. D., F. K. M. S. From the time of the first publication of this exceedingly well written little volume It was adopted as a text book in the Church schools, but its merits were so apparent that it soon became a favorite with teachers in all the schools. To make it still better adapted for general use, the revision was undertaken with the best of results. The general plan of the work is unchanged. It contains four parts, the first being devoted to air and ventilation, with chapters on heating and lighting; the second treats on water; the third on food and cookery; the fourth on cleansing agents, poisons and their antidotes. It is needless* to say that each subject is bandied in a masterly manner, like all that emanates from Dr. Talmage in speech or writing. Among the changes most noticeable in this second edition are the new and fine cuts that illustrate the pages throughout; also the addition at the end of each chapter of questions and proportions, reviewing the subject treated on; and, further, the elimination of all references to religious topics that might be taken objection to by teachers in schools where only secular instructions are given. In a letter to the publishers, Hon. Jacob B. Mann, Territorial Commissioner of schools. says of it:

I have compared the new with the old edition and am pleased to say that you have complied fully with your proposition and the requirements of the text book convention. The revised edition is a great improvement upon the former edition, not only in appearance but in substance, with additions greater than were expected, and all passages of a sectarian bearing have been eliminated. The book is therefore entitled to its position as one of the text books adopted by the Territorial text book convention, for use in the district schools of the Territory. Among the many excellencies of the little volume, it should be specially mentioned that it is strictly up to date, giving the results of the very latest experiments and investigations in the vast fields of science. We notice for instance on page 117 a description of the dial-face thermometer and on another page reference to the hollow-wick lamp. Another feature is the frequent recurrence to subjects of particular interest to local readers. On page 137 there is a table showing the composition of the various kinds of Utah coal. On page 176 a table shows the percentage of water in the plant products in this Territory, the results of numerous analyses by the author and others. On page 195 the Jordan water receives special notice. But close attention is also given to subjects of a general nature. Altogether the present edition of Domestic Science is a work suited for the schoolroom and for the home circle alike. The mechanical make-up of the little volume is as neat and handsome as the contents are interesting. It is published by George Q. Cannon & Sons Co., this city, and reflects great credit on that well-known literary establishment.⁷⁵

January 31, 1893

⁷⁵ "Domestic Science," *Deseret Weekly* (7 January 1893): 76, cols. 2-3.

The First Presidency again directs Talmage to produce a text on theology, as he had been requested by the First Presidency two years prior. ^[note 29]

February 20, 1893

Talmage receives a letter signed by Presidents Wilford Woodruff and Joseph F. Smith with written instructions that Talmage produce the text on theology:

It is our desire that a book suitable for the purposes named should be placed in the hands of our people as soon as possible. Knowing your experience in this direction, we should be pleased to have you prepare such a work. ^[note 30]

Early 1893

A decision is made for Talmage to again travel to Europe in order “to take selenite specimens to the major museums and personally to select suitable exchange items to be placed in the Deseret Museum.”⁷⁶

Spring 1893

Talmage accepts a limited assignment to teach at the University of Utah.

⁷⁶ John R. Talmage, *The Talmage Story*, chapter 12.

April 5, 1893

Talmage records the following in his journal:

It is planned by the General Authorities that the first dedicatory service will be held tomorrow morning, the second tomorrow afternoon, and repetition services will continue morning and afternoon of each day until all the Wards of Zion have had an opportunity to be admitted. Many people have been bold in expressing hopes of great and marvelous manifestations of divine power on the occasion, but the counsel of the leaders in the conference just closed, and on several other occasions, has been to seek only for the peace of God and individual acceptance before the Lord.

April 6, 1893

The Salt Lake Temple is dedicated by President Wilford Woodruff. Talmage is present at the first dedicatory session and assists in the ceremony by administering the Sacrament. ^[note 31] In his journal Talmage records the following:

The day of the Temple dedication. The first service to which the General Church Authorities, their families, Stake Presidencies, Ward Bishoprics, High Councils and a few others were admitted, commenced at 10 AM.

I was present assisting in the deacon's office; to do which in the Temple of the Lord, I consider a great honor. Previous to the beginning of the formal services, the people were conducted through the principal rooms of the great edifice. The Temple is a noble structure, grandly arranged and appointed. Cost has not been an obstacle in fitting up this house of God. No superfluous or showy decoration has been allowed, but everything is rich, beautiful and above all, appropriate.

During the entire service a fierce wind raged, approaching at times the fury of a hurricane. The dedicatory service was simple and impressive. Excellent music, most of the pieces being specifically composed for the occasion, was rendered.

President Wilford Woodruff, in addressing the saints, referred to recent divisions in opinion among the Apostles and the other leading Quorums of the Priesthood, mainly on political matters, and stated that the brethren had sought forgiveness by fasting and prayer and had been assured of the Lord's continued acceptance. The President prophesied that from this time to the time of the second coming of Christ, there shall not be a hour of serious and detrimental division amongst the First Presidency and Twelve, and that the Lord would sooner remove any of the brethren than to permit such.

There were no strange or bewildering manifestations of Supernatural agencies during the service; but the power of God was there and the entire assembly felt it. It was a holy place and occasion.

In the afternoon a second service was held. I remained in the Temple during the entire day. In the afternoon session, President Cannon offered the dedicatory prayer. The Presidency stated that the Lord had manifested to them His acceptance of this Temple at the hands of the people. The evening press contains accounts of the proceedings, including the full text of the dedicatory prayer.⁷⁷

April 1893

Talmage travels to Europe.

John R. Talmage provides the following context:

⁷⁷ JET Journal, 6 April 1893.

The European trip was highly successful in fulfilling its basic purpose of placing the Utah selenite in prominent museums and institutions, and obtaining from them valuable exchange specimens. The trip also had an important bearing the personal career of James E. Talmage. Presentations of the mineral, accompanied by photographs of the geode in its original state, were made to the Royal Society of Edinburgh, the South Kensington Natural History Museum (a branch of the British Museum), the museums of Cambridge and Oxford Universities, the Museum of Practical Geology in London, the international Museum Association, and the Institute of France, in Paris. In addition, a special presentation was of course made to the Royal Microscopical Society when James attended its annual meeting, and 150 small specimens were individually packed and presented, one to each of the Society's members, to their great delight. The reception accorded the spectacular mineral exhibits by these world-renowned institutions was impressive, and fully justified the considerable time and effort that had gone into their preparation and Dr. Talmage's 7,000-mile journey. At the meeting of the Royal Society of Edinburgh, the selenite specimens and photographs were prominently displayed on a table in the center of the meeting room. The chairman, Lord M'Laren, called on the visitor from Utah for an unscheduled address and the regular agenda was interrupted for a general discussion of the selenite discovery.⁷⁸

July 1893

Talmage returns from Europe.

⁷⁸ John R. Talmage, *The Talmage Story*, chapter 12.

July 31, 1893

Financial crisis is felt in Utah. In his journal Talmage writes the following:

I find that the painful stringency in the money market is felt here in Utah as elsewhere, though the proverbial careful and conservative course of our people prevent such frequent failures as are reported elsewhere in the world. I have never known a stronger current of financial difficulty than seems now to have swept over the land.⁷⁹

August 11, 1893

Due to the financial crisis, the Church Board of Education temporarily ceases financial support of the Church schools, and as a result approximately twenty stake academies are forced to close. In addition, 'Young University' – which Talmage had been released from the Latter-day Saints University to oversee and which had been planned to open in the fall of 1893 – was postponed indefinitely, despite the building and preparations being planned.

⁷⁹ MSS 229, Journal.

Late August, 1893

Talmage presents a plan to the Church Board of Education which aimed to utilize the facilities and resources of the postponed Young Academy without incurring substantial additional expenses. The Board adopts Talmage's plan.

In his biography John R. Talmage provides the following summary of Talmage's:

Portions of the building and equipment which had been prepared for the anticipated opening of [Young University] in Salt Lake would be placed at the disposal of the [Latter-day Saints University]. Professor Talmage would conduct classes in chemistry and natural philosophy, to be open without charge to all qualified students of the College, which would then be relieved of the need to conduct its own program. Two assistant teachers, for whom places had been established in the blueprint for [Young University] operation but who had never been hired, would be dispensed with, and Professor Talmage would undertake all of the work except for the help that could be provided by the draftsmen, clerk, and janitor who were already in the employment of the College.⁸⁰

Late August, 1893

Regarding the financial crisis, in his journal Talmage writes the following:

⁸⁰ John R. Talmage, *The Talmage Story*, chapter 12.

From every side arises the cry of hard times. have never witnessed a great stagnation in business enterprises than has manifested itself during the last month. Money is not to be had, confidence seems to have disappeared, and credit is denied to nearly all tradesmen. Public works are stopped and in this city alone thousands of men are out of employment.... Personally, I am keenly sensitive to the severity of the times; having absolutely no income but my monthly salary I feel any stoppage of the stream and for months I have been unable to draw a dollar in money. My journey to Europe reduced what little extra I had to almost nothing. Yet I rejoice that things are not worse and we feel that our family is particularly blessed. [...] We have suspended all expenditures out of the ordinary, and defer as long as possible all but absolutely necessary purchases. But our chief blessing in these times lies in being out of debt. It is a rule with us never to go into debt, and since our modest home was paid for, we have had none. [...] I feel that all will be well. I acknowledge the hand of God in present affairs and I look for great and good results. I am happy that the great Temple was completed before this financial crash. God willed it so. ^[MSS 229, Journal]

September 21, 1893

Talmage's 31st birthday.

October 06, 1893

Talmage receives a blessing from Patriarch William J. Smith.

October 29, 1893

Talmage holds the first session of a series of theology classes which would eventually be used to produce *The Articles of Faith*, published in April 1899.

November 1893

The First Presidency directs that Talmage's theology lectures be published in serial form in the *Juvenile Instructor*.

November 29, 1893

From the journal of President Wilford Woodruff:

"I [Wilford Woodruff] met with several of Twelve in the morning. We listened to the Reading of a lecture of Professor Talmage on doctrine. Was visit[ed] by M. W. Merrill."⁸¹

December 25, 1893

Christmas Day. Regarding his family's financial situation and the support of his wife May, in his journal Talmage writes the following:

⁸¹ Wilford Woodruff, Journal (29 November 1893).

A good wife is among the choicest jewels of man's life and though such ought to be prized at all times and under all circumstances, there are conditions that magnify her value. During the present tryingly stringest season in matters financial, many people have been loud in proclaiming their distress. As for ourselves, we have endured deprivation to as great an extent as most people are called to do except those who are suffering in abject poverty; for money has become to us almost an unknown quantity. All that I have receive in salary account for many months has been in Tithing Scrip; and yet I have heard no word of complaint, and indeed little else than expressions of thankfulness in this regard. Wife has often remarked that if none suffer more than we do through hard times, there will be nothing serious. Still she has nobly sustained me in a position of safety—what we cannot obtain with the means at our disposal, we do without; and today, as indeed ever since the payment for our little home was completed, we are have been, free of debt. But, by special kindness of the brethren in charge, I received a very few dollars in cash for the Christmas season; and today after enjoying a sumptuous feast, Maia, surprised me by saying that all had been provided without the expenditure of a dollar in cash. Then, by closer examination, I found that the little cash received had been used for charitable purposes only, providing something for some of those she had discovered to be actually in want. A wife who can so manage and work is a gift from God. [MSS 229, Journal]

1894

January 25, 1894—Thursday

President Wilford Woodruff's journal records,

“Exceding busy day. Had an interview with Professors [Joseph T.] Kingsbury⁸² & [William M.] Stewart called upon us & offered to give the Presidency of the State University to Professor Talmage & wished us to unite the Church University with the State University as there is not means or Students to sustain but one University. We met in the Temple & took up the subject of the uniting of the Church & State Universities. Did not decide.”⁸³

January 29, 1894—Monday

Talmage meets with President Wilford Woodruff along with Joseph T. Kingsbury and William M. Stewart. After considering the proposals and recommendation made by Professors Kingsbury and Stewart the previous Thursday, Woodruff informed the three academics of his and the Brethren's decisions. In his journal Wilford Woodruff recorded,

⁸² Joseph T. Kingsbury.

⁸³ Wilford Woodruff, Journal (25 January 1894). This is also referenced in chapter 13 of *Talmage Story* when John R. Talmage refers to Professors Kingsbury and Stewart recommending Talmage to President Woodruff to head the University of Utah.

“I met with Professors Kingsbury, Stewart & Talmage. I gave my consent to permit Professor Talmage to be President of the State University, & to suspend the Church University⁸⁴, believing that if we carry on our Church colleges, academies & schools, it will be all we can do for many years, while the [State] University will be occupied by our own sons & daughters.”⁸⁵

Talmage’s appointment relieved Professor Joseph T. Kingsbury who had been the University’s Acting-President since University President John R. Park⁸⁶ resigned in 1892 on account of ill health.⁸⁷

March 16, 1894

After the Legislature cuts the University of Utah’s allocated budget by half, Talmage writes the following in his journal:

⁸⁴ The ‘Church University’ had only just held its first term in the fall of 1893. As seen here, the Brethren decided to shut down the Church University during this last week of January, 1894. The closure of the school was not publicly announced until later that year when the First Presidency issued a notice in the August 25, 1894 issue of the *Deseret News*: “We recommend to the Latter-day Saints that they faithfully devote their influence and energy, such as might have been claimed by the university of the Church ... to the University of Utah.”

⁸⁵ Wilford Woodruff, Journal (29 January 1894).

⁸⁶ John R. Park (1833-1900) had an exceptionally long tenure as president of the University, first appointed as ‘Principal’ in 1869. During his long tenure Park was credited with reviving and significantly improving the university, as well as overseeing countless academic, community, and social developments. Park left his entire fortune to the university in his will.

⁸⁷ Kingsbury would succeed Talmage as the University’s president and also filled the position some years later in a non-consecutive term.

Personally, I have never had a desire for the presidency of the institution, and I am loath to step on deck just in time to marshal all hands as the vessel goes down. [...] Did I think that the actions of the last Legislature represented the voice and wishes of the people, I should despair of the University's life; but I am convinced that the people have its interests at heart. the University of Utah, under name of the University of Deseret, was founded by Latter-day Saints in the earliest days of the settlement of Utah, in the days of the people's direst poverty. I have faith that it will live. ^[Journal]

April 1, 1894

Talmage holds a theology lecture and announces it would be the final class in the series for the foreseeable future.

April 9, 1894

The Board of Regents unanimously elects Talmage as President of the University of Utah and confirms Talmage's nomination as the inaugural Chair Deseret Professorship of Geology.⁸⁸

⁸⁸ John R. Talmage notes, "The endowment of the Chair in geology was made by the Salt Lake Literary and Scientific Association, an LDS Church-affiliated group.... The endowment was I the sum of \$60,000, one-fourth of which was paid by turning over to the University \$15,000 worth of appropriate apparatus and material which had been acquired for use in the proposed Church university" (*Talmage Story*, ch. 13).

July 1894

The Deseret News printed this short biographical tribute to Talmage:

LOCAL EDUCATORS—DR. TALMAGE. Prominent among the educators of Utah, is Dr. James E. Talmage. Coming to the Territory in his boyhood, he entered the B. Y. Academy at Provo, and upon completing the course of study of that institution, he was called to be an instructor, which position he held for some time. Animated by a desire to be possessed of a well stored mind, he went east and pursued advanced courses of study both at the universities of Lehigh and Johns Hopkins, giving special attention to the sciences. Returning here he again became an instructor in his alma mater at Provo, from which institution he came to this city, having been called to the principalship of the Latter-day Saints' College. After four years of service in the college, he was chosen, professor of science in the Church University. Remaining in that institution for a period of one year he was next called to the presidency of the Utah University. Dr. Talmage has made several visits to Europe where he has studied closely the educational system of the Old World. He is now in London attending a course of lectures and the meeting of the Royal Microscopical Society, of which he is a member. Dr. Talmage is the only one in the West or, whom this distinction has been conferred. Through his instrumentality the Deseret Museum was made a member of the Museums association.⁸⁹

June 5, 1894

Talmage returns to Europe and arrives at Liverpool on June 5, 1894, aboard the steamer Arizona. In his biography John R. Talmage writes the following:

⁸⁹ *Deseret Weekly* 49:79-80.

The purpose of [the trip was] of placing selenite exhibits in major museums on the Continent of Europe, most notably the Museum für Natur-künde of Berlin University, which housed what were then generally recognized as the outstanding selenite specimens in the world. German museum officials were coldly reserved in the initial reception of Dr. Talmage when they learned the purpose of his visit, but the reserve was transformed into excited enthusiasm when they saw the minerals he had brought, which far outshone their own prized exhibits.⁹⁰

June 20, 1894

Talmage attends the annual meeting of the Royal Microscopical Society in London.

Prof. Talmage will also attend a meeting of the Royal Microscopical Society to be held in London, June 20.⁹¹

June 26, 1894

Talmage attends the meeting of the Museums Association representing the Deseret Museum.

⁹⁰ John R. Talmage, *Talmage Story*, chapter 12.

⁹¹ *Deseret Weekly* 49:62, col. 1.

Prof. James E. Talmage ... is on a visit in the interest of the Deseret Museum, of Utah. He will attend the meeting of the Museums Association, in which the Deseret Museum holds a membership and is entitled to a vote. The meeting this year will be held in Dublin, June 26.⁹²

August 3, 1894

Talmage's first daughter, [Zella Talmage](#), is born. In his journal Talmage writes that his infant girl was named after "[an angelic being I knew](#)."

August 1894

Talmage returns from Europe.

⁹² *Deseret Weekly* 49:62, col. 1.

Dr. Jas. E. Talmage has returned from Europe and was about among his friends Saturday, in excellent health and spirits. During his absence he has traveled extensively in England, Scotland and Ireland, and went over to Germany, going directly to Berlin.

The doctor attended the meeting of the Royal Microscopical Society in London, and the meeting of the Museums' association at Dublin. The Deseret Museum is a member of the association, whose representatives are highly elated over the showing made by Utah. The large quantity of specimens taken from here by Dr. Talmage was a topic of great interest. [...]

Dr. Talmage's stay in Europe was most pleasurable. In the British mission he found Elder A. H. Lund, president of the mission, and those who are aiding him in the ministry in that land in excellent spirits, and doing a great deal of good work. [...] Dr. Talmage made the trip direct from New York, finding all at home in a satisfactory situation. During the three visits he has made to Europe, in 1891, 1893 and 1894, he has had many opportunities of disseminating correct information regarding Utah and her people among influential persons, and has endeavored to avail himself of the privilege in this regard.⁹³

August 18, 1894

Talmage meets with the First Presidency about obtaining moral support and public awareness regarding the Church's investment in the University of Utah. The First Presidency drafts a letter, subsequently printed in the Deseret News, calling for Church

⁹³ *Deseret Weekly* 44:283-284.

members to support the University of Utah and instructing bishops to have the letter read in their wards.

September 21, 1894

Talmage's turns thirty-two years old.

October 1894

During the Semiannual General Conference, President George Q. Cannon delivers an address encouraging members of the Church to support the University of Utah.

October 8, 1894

Talmage meets with the University's Board of Regents for the first time since becoming President.

October 22, 1894

Miss Grace Mayhew dies in Salt Lake City; Talmage attended her funeral in Pleasant Grove and was one of the speakers.

Died at Salt Lake City, Oct. 22, 1894, of typhoid fever, Miss Grace Mayhew, aged 21 years, 6 months and 2 days. She was the daughter of Elijah and Sarah Mayhew, and at the time she was taken ill she was a student of the University of Utah. She was an estimable young lady, being possessed of many lovable qualities. In her demise Pleasant Grove loses one of its brightest gems, and our citizens mourn the departure of one of its loveliest daughters. The immediate household is plunged into deep sorrow.

The funeral of Miss Grace Mayhew, of Pleasant Grove, took place Thursday under the auspices of the bishopric of that place. The young lady was highly esteemed by all who knew her, and at the University, where she was a student for a brief time this year before being taken ill, she was regarded by the faculty as a student of unusual promise. In accordance with a custom now prevalent, that some member of the faculty should attend the funerals of students when they occur, Dr. Talmage was present at Miss Mayhew's funeral and was one of the speakers. The ceremonies were largely attended.⁹⁴

December 4, 1894

The quarterly conference of the Young Ladies' Mutual Improvement Associations is held in Salt Lake City. May Talmage spoke near the end of the meeting, summed up in the *Deseret Weekly*:

⁹⁴ *Deseret Weekly* 44:624, col. 2.

Mrs. May Talmage said the instructions given show we are in possession of the Spirit of God. True education is combining that of the heart and mind, which is accomplished by combining true religion with education. The important education for our young leaders is to prepare them to be wives and mothers. Speaking of the representatives who are going to the national council she said we should sustain them in this duty.⁹⁵

Early December, 1894

Talmage receives word that he has been elected as a Fellow of the Royal Society of Edinburgh. In his journal Talmage writes:

[The honor is] a recognition of Utah and the 'Mormon' Church, in which I see the hand of God plainly manifest. [...] May the prestige thus bestowed be used in the service of God. ^[MSS 229, Journal]

Mid-December, 1894

Talmage receives word that he has been elected as a Fellow of the Geological Society of London after having been proposed by the curator of the London Museum of Practical Geology.

Christmastime, 1894

The Talmage's decorate a Christmas tree for the first time.

⁹⁵ *Deseret Weekly* 44:880, col. 3.

1895

April 6, 1895—Saturday

Talmage delivers an address at the Church's Annual General Conference, held in the Salt Lake Tabernacle, which was published under the title ["The Tobacco Habit."](#)

April 27, 1895

Talmage's daughter [Zella](#) passes away after complications with pneumonia at age 8 months and 24 days. In his journal Talmage writes the following:

This day will be remembered as the occasion of one of the hardest experiences and one of the heaviest burdens ever sent to us. Our sweet daughter left us this morning early: she died at 3:15 a.m. As she rallied under the influence of administrations and stimulants last evening we were flushed with trustful hope that she would be spared to us; at 1 a.m. today, when I called her mother from bed to nourish the child the baby seemed greatly improved; she gradually weakened however, and when next the mother was aroused, at 3 a.m., the child was evidently nearing the end. Fifteen minutes later the darling little one laid her pretty head upon my shoulder and was gone. The burden is hard to bear: our grief is acute, yet we try to see as indeed we feel the Hand of God in this sorrow as in our joys. ^[Journal, MSS]

April 28, 1895

Burial of [Zella Talmage](#). in the Provo City Cemetery.

Summer 1895

Talmage leads a field expedition into the southern Utah deserts sponsored by the University of Utah and the Deseret Museum. In his biography John R. Talmage adds the following:

The expedition, which was in the field seven weeks, added significantly to the store of scientific knowledge of this sparsely-explored region, and brought quantities of valuable specimens to the growing University of Utah Museum and to the Deseret Museum. [...] President Talmage himself led the expedition, which on more than one occasion was reduced to a few swallows of water when out in remote high-cliff country where survival was literally a desperate race to reach one of the scarce and hard-to-find waterholes before the travelers' last drops of the life-sustaining fluid ran out. [...] The expedition achieved its purpose from a scientific point of view. There were no spectacular discoveries, but none had been expected. Aim of the undertaking had been to go into a little-known and -explored region and expand the meagre store of facts concerning its geography, geology, flora, and fauna which had been provided by the early explorers who had left some record of their findings. The long-range plan was to make this the first of a systematic series of expeditions that would cover the entire Southeastern Utah area and eventually the whole state. Unfortunately, various circumstances interfered with the immediate continuation of the planned program, and it was many years before it was resumed.⁹⁶

September 21, 1895

Talmage's 33rd birthday.

⁹⁶ *Talmage Story*, ch. 14.

1896

March 1896

The Church transfers the Deseret Museum Building, the full campus lot containing the Latter-day Saints University, and another small building to the University of Utah.

August 16, 1896

Talmage's daughter, [Elsie Talmage](#), is born. ^[note 35]

September 21, 1896

James E. Talmage turns thirty-four-years-old.

1897

1897, date uncertain

Talmage resigns as President of the University of Utah.⁹⁷

June 5, 1897

Sterling B. Talmage is baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints.

Summer 1897

Talmage takes a temporary leave from his teaching position and travels to Russia to attend the International Geological Congress. In his biography John R. Talmage recounts the following:

⁹⁷ Talmage was succeeded as the University's president by Joseph T. Kingsbury, who had served as Talmage's vice president. Kingsbury presided over the university for approximately two decades.

The trip to Russia in 1897 was a memorable one for James E. Talmage, and later for all the members of his family, who could never forget the all-too-rare evenings when “Father” told fascinating stories of the exotic sights and sounds, food and drink, customs and ceremonies in the land of the Czars.⁹⁸

Late August/Early September, 1897

Talmage attends the International Geological Congress in St. Petersburg, Russia, as a delegate representing the Royal Society of Edinburgh.

August 16, 1897

While in Russia, Talmage sent the following short letter to his one-year-old daughter Elsie:

⁹⁸ John R. Talmage, *The Talmage Story*, chapter 15.

For Elsie,
in Mamma's care.
Kychtym, Siberia, Russia-in-Asia.
August 16, 1897

Elsie, My Darling Daughter:

A father's fondest greeting to you on this the first recurrence of your natal day. Such I send to you from the plains of the far East, from the Steppes of Siberia. I write in the light of the early dawn, at an hour which to you on the opposite side of the earth is the same Sabbath hour at which one short year ago, you came to gladden our hearts, and to call forth our prayers of thankfulness; the hour at which your sweet mother reached the depths of the shadowy valley known as the Valley of Death, whither she had fearlessly gone to find you, my child. But the great Father, who is your parent as He is ours, guided and guarded her through the threatening darkness, and led her along the rough path of painful recovery, until she emerged from the pain and the travail, once more a sanctified mother, with you, my Darling, an added jewel to her crown.

May the one completed year of your life be the first of many, each bringing increasing wisdom and growing goodness in the service of our God. May the blessings pronounced upon you by the power of the eternal priesthood be realized in all your life and work. May you live to be a sisterly guide to your brothers' feet, and a comfort to the mother whom God has given to you and to me. And in the Lord's due time may, you be crowned and honored mother in the House of Israel. Peace, happiness and the love that knoweth naught but good, be yours, my darling and my pride.

Affectionately, Your Father.

I send you blossoms, leaves and ferns, gathered for you on the slopes of Songomak.

September 21, 1897

Talmage turns 35 years old.

1898

February 5, 1898

In his journal Talmage writes the following:

According to previous appointment I went by morning train to Logan. During the afternoon I delivered a lecture in the Temple, under the auspices of the Temple Association; subject “Scientific methods and Motives.”⁹⁹

Summer 1898

Talmage visits Europe and, under direction of the Church, engages in a lecture tour throughout Britain.

August 3, 1898

Talmage delivers a lecture in Belfast, England.

August 5, 1898

Talmage delivers a lecture in Wigan, near Liverpool, England.

⁹⁹ MSS 229, Journal.

August 6, 1898

Talmage leaves England aboard the Campania.

August 11, 1898

The Millennial Star prints an editorial praising Talmage's lecture tour:

Never in the history of the Church have such a high class array of well-known halls been thrown open for the use of the Latter-day Saints. In almost every case the best hall that money could furnish in every town has been secured. In Oldham [a suburb of Manchester] it is estimated that 700 people were reluctantly turned away from the doors [after the hall was filled to its capacity of nearly 1600]. It remained for the year 1898 to produce the phenomenal spectacle of men rising to their feet and cheering the mention of Brigham Young's name.¹⁰⁰

August 19, 1898

Talmage arrives in Salt Lake City.

August 29, 1898

Birth of Talmage's son [James Karl Talmage](#).

¹⁰⁰ *Millennial Star* (11 August 1898).

September 2, 1898

Wilford Woodruff, President of the Church of Jesus Christ of Latter-day Saints, dies.

September 13, 1898

Lorenzo Snow, President of the Quorum of the Twelve Apostles, is ordained President of the Church of Jesus Christ of Latter-day Saints.

September 21, 1898

Talmage turns 36 years old.

1899

January 5, 1899

A committee of members from the Council of the Twelve finish reading Talmage's manuscript of The Articles of Faith. Talmage writes the following in his journal:

Finished the reading of the manuscript on "Articles of Faith" to the Committee. Committee passed a unanimous vote of hearty, approval: and referred the question of publication to the First Presidency [...]

January 13, 1899

Talmage's journal:

Meeting with the First Presidency and the Committee on the lecture book; at which the latter referred certain points of doctrine and instructions as to the manner of publishing. As the book has been written by appointment previously made I knew not whether to consider my mission completed now that the Mss. has been approved, or to regard myself as under appointment until the book appears in print. I was surprised at a suggestion made by the committee a few days ago, and still more so at the approval of the suggestion by the First Presidency that the book be published by the Church. I was not aware that such an honor had ever been paid to one of our writers; and I hardly felt to urge the matter for I don't think the Church is rightly to be made responsible for the slips and errors which will inevitably appear in the book. The details of publication were not settled today.

One of the questions referred to the First Presidency by the Committee was as to the advisability of reprinting the lecture entitled “The Holy Ghost” which appeared in the “Juvenile Instructor” soon after its delivery in the theology class of the Church University. I remember that considerable discussion attended the reading of the lecture before the former committee prior to its delivery. The question hung upon the expediency and wisdom of expressing views as definite as those presented in the lecture regarding the personality of the Holy Ghost when marked ambiguity and differences of opinion appeared in the published writings of our Church authorities on the subject. The lecture was approved as it appeared in the “Instructor.” I have incorporated it in the prospective book in practically an unaltered form. President Snow took the article under advisement today. In conversation Pres. Geo. Q. Cannon supported the view of the distinct personality of the Holy Ghost and stated that he had actually heard the voice of the third member of the Godhead, actually talking to him. [...]

January 16, 1899

Talmage’s journal:

Meeting with the First Presidency on the lecture book matter. President Snow announced his unqualified approval of the lecture on the “Holy Ghost”; and directed its insertion. The preliminaries relating to publication were furthered.

January 17, 1899

Talmage records the following:

Final word from the First Presidency regarding the publication of the lectures. It has been decided that the Church publish the work. This action will give the book greater prestige, and will doubtless add to its usefulness among the people. I am sensitive of the confidence in the work thus shown by the authorities, and of the honor thus given to myself. The printing will be done at the "Deseret News" office the Church publishing establishment. I am notified that new type is to be purchased for the work, and I am asked to make the selection. An edition of 10,000 copies is ordered. As to the financial phase of the undertaking I note this:—In my first acceptance of the appointment to prepare a text-book for use in the theological organizations, I expressed a willingness to undertake the work, without hope of royalty or other pecuniary advantage from the sales, provided the book could be sold at cost. In a reply to this the First Presidency wrote me under date of February 20, 1893, as follows: We understand it is your intention not to make any charge for the preparation of this work so that it may be placed on the market at so low a price that it will be within the reach of all; with this suggestion we hastily concur.

In presenting recently the question of publication before the Committee, and the First Presidency, this offer of mine was commended as liberal and praiseworthy; although some opposition was referred to, the thought of some of the brethren being, that the waving of the royalty would either make so little difference in the price of the book as to be inappreciable, or, should the cost of publication permit a markedly low price to be charged, there would be a danger of some-what demoralizing effect on home publications in general. Pres. Geo. Q. Cannon was outspoken in the belief that no unusually low price should be set on the book. Nevertheless my offer was treated from the first as fully accepted. In an itemized estimate of the cost of publication, H. G. Whitney, Business Manager of the "News" establishment, writes me under yesterday's date that the new type needed will cost about \$200.00 and that the work with typesetting and paper will cost...\$1500 to \$1600 on an edition of 10,000," to which is to be added 25 cents per copy for cloth and binding. It is proposed to charge not less than \$1.00 per copy of the cloth-bound book. Evidently this allows considerable profit, which I am told will accrue to the Church. While the purpose of my offer to do the work without charge was to secure a selling price of the book at cost, I do not demur to this plan of a moderate profit being made for the Church. I have tried to do the work in the true spirit of making an offering to the Church, and I leave the matter to the authorities. If I can feel that the Lord has accepted my humble and imperfect offering I shall count myself as richly recompensed. But the work is not yet finished; the Mss. is to be prepared for the press, and the labor of carrying the book through will be considerable [...]

February 25, 1899

Talmage receives the first proofs of his book *The Articles of Faith*.

He records in his journal:

At last typographical work has begun on the “Articles of Faith” book. New type was ordered from the East, and the kind selected had to be made to order, then a delay was caused by the recent snow blockades on the railways: and the last lot of type arrived yesterday. The first form of the book was placed in my hands for proof reading tonight. The plan is to keep up the printing operation night and day if necessary so as to bring out the book by or before the time of April conference [...]

Early 1899

Talmage is elected as a member of the Victorian Institute, also known as the Philosophical Society of Britain.

March 10, 1899

Talmage records the following:

In this evenings issue of the “Deseret News” appeared the first public announcement of the prospective book on the “Articles of Faith.” This first mention is made by the President of the Church, in the manner following:—

EDITOR’S TABLE.

OFFICIAL ANNOUNCEMENT.

THE ARTICLES OF FAITH, BY DR. JAMES E. TALMAGE.

During the early part of April there will be issued by the Deseret News a new Church work entitled “The Articles of Faith,” the same being a series of lectures on the principal doctrines of the Church of Jesus Christ of Latter-day Saints, by Dr. James E. Talmage. The lectures were prepared by appointment of the First Presidency, and the book will be published by the Church. It is intended for use as a text book in the Church Schools, Sunday Schools, Improvement Associations, quorums of the Priesthood, and other Church organizations in which the study of Theology is pursued, and also for individual use among the members of the Church. The work has been approved by the First Presidency, and I heartily commend it to members of the Church.

LORENZO SNOW.

The work of printing is progressing at the rate of a form (16 pages) every day; and the assurance is still held that the work will be completed by the approaching April conference [...]

April 1, 1899

Talmage records the following in his journal:

Read proof of last form on the “Articles of Faith” book. The preface will be put to press under date of Monday next (The 3rd) and my work on the book is finished for the present. I read proof of the first form (16 pp.) Feb. 25: one form per day was promised: 32 forms have been completed in the 30 intervening days (Sundays excepted) [...] ¹⁰¹

April 4, 1899

From Talmage’s journal:

¹⁰¹ JET Journal (1 April 1899).

First copies of the book left the bindery. The earliest issues were taken to the office of the First Presidency. The matter of the lectures with appendix and index occupy 490; the book in its entirety 498 pages. The title page is as above [copy of title page is glued to the page above the journal entry] for that I am not responsible as it was prescribed by the First Presidency. President Snow disapproved of my preference of “Elder” as the title of the author, saying that the name as given above would be more assuming to non-members of the Church into whose hands the book may come. I have copyrighted the book in my own name, and will assign the right for the first edition to the Church in defense to my wish to have the work sold at the lowest possible price, the cloth-bound copy is offered at \$1.00; prices of other bindings \$1.50 to \$2.50. Actual cost of the cloth-bound copy as per statement of the “Deseret News” Manager is 45 cents [...]¹⁰²

May 21, 1899

Talmage delivers a lecture in the Salt Lake Tabernacle.

Summer 1899

At the urging of the Brethren, Talmage travels again to Europe to attend the meetings of his various scholarly societies. President Lorenzo Snow offers for the Church to pay \$300 towards Talmage’s trip, although Talmage declines. In his journal Talmage writes:

¹⁰² JET Journal (4 April 1899).

Knowing as I do how embarrassed the Authorities are in a financial sense, and realizing that it is the duty of every member of the Church to aid the authorities in ridding the Church of debt than increase the burden [...] I volunteered to go at my own expense. Heavy as is the burden of cost, it is not greater than that borne by the missionaries, who leave their occupations and lose all chance of securing income during their two or three years' absence. While I have no money to spare, I am thankful to be able to undertake the journey with little danger of running into debt thereby. ^[MSS 229, Journal]

Mid-August, 1899

Talmage returns home to Salt Lake City.

August 21, 1899

Talmage receives a blessing from Patriarch Jesse B. Martin. Talmage gives the following record in his journal:

In the evening Patriarch Jesse Martin who was visiting the folks, gave me a patriarchal blessing. It reads as follows:—

A Patriarchal Blessing, given by Jesse B. Martin, upon the head of James Edward Talmage, son of James J. and Susannah Talmage, born Sept. 21st, 1862, at Hungerford, Berks, England.

James Edward, in the name of Jesus Christ, I lay my hands upon thy head, and give thee a Patriarchal Blessing; for thou art a literal descendant of Ephraim, and entitled to all blessings pertaining to that tribe. And thou shall have all things given unto thee through thy holy anointings, that shall prepare thee for a fulness of glory in the Celestial Kingdom of God. For thou art one of the chosen of the Lord, to do a great work among the Saints of the Most High, as well as amongst the world. And the Lord shall bless thee with the discernment of spirits, and thou shalt not be deceived by wicked and designing persons. And the time is not far distant when thou shalt be called and set apart and ordained as one of the Apostles of Jesus Christ in this dispensation. And thou shalt do much good among the people in preparing them to go to the Center Stake of Zion; for the Holy Ghost shall rest down upon thee in all thy labors, and thou shalt speak forth words of truth with power and much assurance, and thousands will flock around thee to hear thy words; and thy influence among the people shall cause many to turn from their wayward ways and serve the Lord more perfectly. And thou shalt have the privilege of going with the Saints of God even to the Center Stake of Zion, and do much good in helping to build that beautiful Temple; for the Saints will listen to thy words and thy counsel as they would to an angel from the presence of God. Thou shalt enter into that Temple when it shall be prepared for the reception of Jesus Christ; and thou shalt see the Redeemer and know that He is the Son of God. And thou shalt travel from place to place with the Apostles of God and organize stakes in the land of Zion; for thou hast been chosen to do this great work, and thou shalt never be forsaken by thy Father in Heaven; for thou art of royal seed, and shalt accomplish a great and glorious work for the redemption of the human family. Thou shalt be a savior upon Mount Zion, because of the work thou shalt do for thy friends that have passed away behind the vail. And thou shalt be ready and

prepared to meet the Savior when He shall come upon the earth. And thou shalt enter into the great feast as one of the wise, and shall feast and drink wine with the Apostles of old, and with Jesus Christ here upon this earth. Let thy heart be comforted, and fear not the powers of darkness, for thou shalt have power over all evil spirits that come in thy way, and they shall have no power to tempt thee more than thou canst bear.

And I seal thee up against the power of the Devil, and he shall not lead thee from the Church of Jesus Christ. And I seal thee up unto Eternal Life, to come forth in the morning of the First Resurrection.

All these blessings I seal upon thy head in the name of Jesus Christ; Amen.

May 2, 1899 [\[find full journal entry along with surrounding entries\]](#)

Talmage has a long conversation with President Lorenzo Snow regarding his trip to Europe, a book on evolution, and other topics.

Presidents [Lorenzo] Snow and [Joseph F.] Smith were at the Office. Dr. James E. Talmage called and had a long talk with President Snow on the subjects of philosophy, religion and science. Brother Talmage expects to go to Europe again, and President Snow offered to assist him in the sum of \$300. Brother Talmage suggested the idea of his preparing the manuscript for a book on the subject of evolution, with the understanding that he was not to show the manuscript to any person until he had first submitted it to the Presidency. President Snow acquiesced in the suggestion.¹⁰³

September 21, 1899

Talmage's 37th birthday.

November 19, 1899

Talmage delivers a discourse in the Tabernacle.¹⁰⁴

¹⁰³ The First Presidency & Quorum of the Twelve, Minutes; portion is reproduced in Talmage's journal.

¹⁰⁴ *Millennial Star* 62, no. 2 (11 January 1900).

1900

February, 1900

Talmage is instructed by the First Presidency to prepare a revised edition of the Pearl of Great Price.

May 29, 1900

Talmage's daughter, [Lucile](#), is born in Salt Lake City, Utah.

October 14, 1900

Talmage receives a blessing from Patriarch John Smith. He records the following in his journal:

In the evening I called upon Patriarch John Smith by invitation, and accompanied him to the sacrament meeting in the 14th Ward; where President David Cannon of St. George and I occupied the stand during the meeting, addressing the people in the order named. After meeting, Patriarch Smith, Bishop George H. Taylor and I administered to the 13 year old son of the Bishop. The boy is suffering from an attack of typhoid fever. At the house of Bishop Taylor, Patriarch Smith conferred upon me a patriarchal blessing which I copy here.

A Blessing given by John Smith, Patriarch, upon the head of James Edward Talmage, son of James Joyce Talmage and Susannah Praeter Talmage, born in Hungerford, Berks, England, September 21st, 1862.

Brother James Edward Talmage, According to thy desire I place my hands upon thy head to pronounce and seal a blessing upon thee. And I ask God the Eternal Father for His Spirit to indite thy blessing, and to fill thee with the influence thereof, to give thee strength of memory that you may comprehend not only thy duty but the blessings promised unto the faithful. for thou art numbered among the sons of Zion who were chosen at their birth to labor in the ministry, to labor in the interest of the youth of Zion, and to assist in gathering Israel.

From early youth thou wert taught of thy parents the principles of truth and virtue, for which the Lord was well pleased, and gave thine Angel charge concerning thee, who has watched over thee thus far, preserved thee from the evils of the world, the power of the destroyer and those who fain would have led thee into by and forbidden paths.

From thy youth thou hast been true to thy trust, honest in thy belief, and firm in thine integrity, and for this the blessing of the Lord has attended thy labors, opened the eyes of thine understanding that thou hast seen things as they are; and as thy duty has been known to them thou hast cheerfully rendered obedience, for which thou shalt verily receive thy reward. And as thou hast been called to go or come by the Priesthood, thou hast been faithful; and in thy journeyings amongst strangers thou hast found friends; and thou hast without fear or favor proclaimed the words of life and salvation unto all who would listen; and thy word has on many occasions fell with power, and the influence thereof will remain and bring forth fruit in time to come.

Therefore I say unto thee be of good cheer for the Lord is pleased with thy integrity, and His favor shall go with thee. It is thy duty to preside in Council among the brethren; to guide and to guard the minds of the youth; to be one of the watchmen upon the towers of Zion. It is thy privilege when necessary to have the gift of discernment that you may detect error and also evil. It is thy province to defend the oppressed, to chide the guilty, and to pass sentence upon the wicked. Therefore remember to be cheerful in thy deportment.

Thou art of Ephraim which is the lineage of thy progenitors, many of whom look to thee for salvation, as thou art the legal heir to this privilege, holding the Priesthood. It is thy privilege to live to a good old age, and the will of the Lord that you should be an instrument in His hands in doing much good and become a mighty man in Israel. And I say unto thee, in thy reflections go back to early youth and thou shalt realize that the hand of the Lord has been over thee for good, that thy life has been preserved by an unseen power for a purpose. Thou shalt also realize that a decree of the Father has gone forth and that thy mission is barely begun.

Hold sacred thy covenants and no power shall stay thy progress; and thou shalt have joy in thy labors spiritual and temporal. Thou shalt have great faith in the ordinances of the Lord's House. Thou shalt lay hands upon the sick and they shall recover, for this is one of thy gifts which thou shalt receive through prayer and faith.

Thy children shall grow up around thee, bless thee in thy old age, and hold thy name in honorable remembrance. Therefore be comforted for all shall be well with thee here and hereafter. Thou shalt also secure unto thyself an inheritance among those who shall stand upon Mount Zion, saviors of men.

Therefore look forth to the future with pleasure.

This Blessing I seal upon thee in the name of Jesus Christ; and I seal thee up to eternal life to come forth in the morning of the First Resurrection, a savior in thy father's house.

Even so. Amen.¹⁰⁵

¹⁰⁵ JET Journal (14 October 1900).

1901

May 8, 1901—Wednesday

The publication date for *The Articles of Faith* grows closer. In his journal, Elder Anthon H. Lund records the following anecdote, along with cynical commentary, regarding the final decision over whether and how to give Talmage's ecclesiastical and secular titles as part of his name as author. Implying Talmage used manipulation in order to get "his way" (i.e., the inclusion of his implicitly-vain titles), Elder Lund writes:

I saw Prest. J[oseph] F. Smith on Bro. Talmage's book and Bro. Talmage got his way. He wanted his title added, but is very diplomatic about it. He suggested that he would rather have another title than "Dr." such as an Elder or High Priest. We added Elder of the Church of Jesus Christ of L. D. Saints. I think however his real wish, which was granted, was to get his titles added.¹⁰⁶

June 1901

The Talmages move to a new and larger house at 970 First Avenue in Salt Lake City.

¹⁰⁶ Anthon H. Lund, Diary (8 April 1901).

Summer 1901

Talmage purchases a home for his parents in Provo.

September 19, 1901--Thursday

At eleven o'clock before noon, Talmage attended a meeting held in memorium for U.S. President William McKinley who had just passed away. Talmage gave the invocation, Elder Orson F. Whitney delivered the oration, and Elder Anthon H. Lund gave the benediction.¹⁰⁷

October 1901

Talmage is named to the General Board of the Deseret Sunday School Union.

October 10, 1901

Lorenzo Snow, President of the Church of Jesus Christ of Latter-day Saints, dies.

¹⁰⁷ Anthon H. Lund, Diary (19 Septemebr 1901).

October 17, 1901

Joseph F. Smith, President of the Quorum of the Twelve Apostles, is ordained as President of the Church of Jesus Christ of Latter-day Saints.

1902

October 24, 1902

Birth of [Helen May Talmage](#) in Salt Lake City, Utah.

1903

September 1903

Talmage consults with the First Presidency about resigning from his teaching position at the University of Utah but is requested by the Brethren to retain the position for a period. Talmage leaves them a formal letter of resignation to accept and publish when they judge appropriate.

November 8, 1903

At the Salt Lake Tabernacle Talmage gives an address to the Sunday School Union on the subject of “God’s Nature.”

1904

April 16, 1904

George H. Brimhall is appointed president of Brigham Young University.

September 18, 1904

Talmage records the following:

Forenoon committee meeting and afternoon consultation regarding University Sunday School. Decided to conduct the work this year as lecture courses, of which there will be one on the Book of Mormon by Brother John M. Mills, and one on the subject "Jesus The Christ" by myself [...]

1905

January 18, 1905

Talmage testifies at the Reed Smoot hearings in Washington, D.C.

Talmage recorded the following in his journal:

I was then called and was under direct examination during the forenoon and for about half of the afternoon sitting. Cross-examination was then begun, and I was under fire until adjournment. The attorney for the protestants—Mr. Tayler of Ohio is said to have been extremely keen and persistent with witnesses in the earlier stages of the so-called investigation. My judgment of his characteristics as an examining counsel may be briefly expressed—‘tricky, and practically unprincipled in his methods rather than strong.’ I had to demand repeatedly that he frame his questions so as to make them definite and unambiguous before I would attempt to answer. Well, the testimony is of record and the purpose and intent of both counsel and witness can be judged therefrom. The chief element in my testimony is doctrinal explanation. Among the books already introduced in evidence in the case is ‘The Articles of Faith,’ and I have had to make plain (seemingly a questionable compliment to the author that such is necessary) some of the statements then made. [...] The testimony as to doctrinal matters is I believe in strict accord with the conclusions reached in the deliberations of our committee at home and in conference with the First Presidency. ^[Journal]

January 19, 1905—Thursday

Talmage continues testifying at the Reed Smoot hearings in Washington, D.C.

January 20, 1905—Friday

From Talmage’s journal:

Senator Smoot himself took his place in the witness chair...It is the general feeling that Bro. Smoot did his case much good by his own testimony. His greatest uncertainty was manifest in connection with questions on the doctrinal and theology of the church. This we all regret, because in view of the testimony long ago made part of the record in this case, that the First Presidency and Twelve are to the people “prophets, seers, and revelators” any statement from one of these officials on doctrinal points would appear to the Committee in the nature of an authoritative exposition, so that any variation expressed by a layman would be of little worth to them, except to show conflict of opinion and confusion in evidence. An early adjournment was taken this afternoon owing to Bro. Smoot’s indisposition.

January 21, 1905

From Talmage’s journal:

Senator Smoot occupied the witness stand during the forenoon. No afternoon session was held. This respite afforded me the first opportunity I have had to make some visits to places of interest. Most of the afternoon was spent at the Smithsonian Institution and National Museum. ^[Journal]

January 26, 1905

From Talmage’s journal:

Certain members of the Committee (Burrows who is the Chairman, and Dubois) have tried persistently to obtain from witnesses a description of the temple or endowment ceremonies. One J. H. Wallis ... and a few other apostates from the Church have professed to give details as to these sacred ceremonies, but have presented their evidence in so garbled and false a form as to disprove itself. Particular attention has been given to alleged ‘oaths’ and prescribed penalties for divulging the same. Reed Smoot has been virtually lost sight of in the case, it is the Church that is assailed. The opinion of the attorneys for Smoot is that their ‘case’ is in good condition. I am not so confident as to the outcome.¹⁰⁸

May 15, 1905—Monday

Anthon H. Land makes the following comment in his journal for some reason:

Had a talk with Dr. [Joseph T.] Kingsbury about Bro. Talmage who is only teaching 6 hours a week.¹⁰⁹

August 9, 1905

Talmage receives a note from the First Presidency (dated July 18, 1905) requesting that he “print and publish a book [...] on the subject, Jesus the Christ.”

¹⁰⁸ JET Journal (26 January 1905).

¹⁰⁹ Anthon H. Lund, Diary (15 May 1905).

1906

June 2, 1906

Death of Talmage's mother, Susanna Preater Talmage, in Provo, Utah.

June 10, 1906

Burial of Susanna Preater Talmage at the Provo City Cemetery.

1907

June 29, 1907

Talmage oversees the completion of the installation of a seismograph at the University of Utah.

July 1907

Talmage resigns as the Chair of the Geology Department at the University of Utah.

1908

April 6, 1908

Talmage's younger sister, Susa Amelia Talmage, dies at Provo, Utah.

October 31, 1908

Talmage's father, [James Joyce Talmage](#), dies.

November 1, 1908

[James Joyce Talmage](#) is buried at Provo City Cemetery.

1909

1909 (date uncertain)

Talmage becomes head of the Utah Historical Society.

June 24, 1909

Tamage's son Sterling B. Talmage receives his initiation and endowment.

September 27, 1909

In his journal Talmage writes the following:

Special committee meeting at the President's office, to consider a proposed article by the First Presidency on "The Origin of Man."¹¹⁰

September 30, 1909

In his journal Talmage writes the following:

¹¹⁰ JET Journal (27 September 1909).

Committee meeting for further consideration of the article on “The Origin of Man.” Meeting was held at my office.¹¹¹

November 1909

Talmage’s book *The Great Apostasy* is released. The following is Talmage’s preface for the first edition, dated November 1, 1909:

¹¹¹ JET Journal (30 September 1909).

The Church of Jesus Christ of Latter-day Saints proclaims the restoration of the Gospel and the re-establishment of the Church as of old, in this, the Dispensation of the Fulness of Times. Such restoration and re-establishment, with the modern bestowal of the Holy Priesthood, would be unnecessary and indeed impossible had the Church of Christ continued among men with unbroken succession of Priesthood and power, since the "meridian of time."

The restored Church affirms that a general apostasy developed during and after the apostolic period, and that the primitive Church lost its power, authority, and graces as a divine institution, and degenerated into an earthly organization only. The significance and importance of the great apostasy, as a condition precedent to the re-establishment of the Church in modern times, is obvious. If the alleged apostasy of the primitive Church was not a reality, the Church of Jesus Christ of Latter-day Saints is not the divine institution its name proclaims.

The evidence of the decline and final extinction of the primitive Church among men is found in scriptural record and in secular history. In the following pages the author has undertaken to present a summary of the most important of these evidences. In so doing he has drawn liberally from many sources of information, with due acknowledgment of all citations. This little work has been written in the hope that it may prove of service to our missionary elders in the field, to classes and quorum organizations engaged in the study of theological subjects at home, and to earnest investigators of the teachings and claims of the restored Church of Jesus Christ.¹¹²

¹¹² *The Great Apostasy* (1909), preface.

1910

February 1910

The second edition of *The Great Apostasy* is released, four months after the first edition. For the new printing Talmage appended the following to the book's preface:

The first edition of “The Great Apostasy” was issued by the Deseret News, Salt Lake City, in November, 1909, and comprised ten thousand copies. The author has learned, with a pleasure that is perhaps pardonable, of the favorable reception accorded the little work by the missionary elders of the Church, and by the people among whom these devoted servants are called to labor. The present issue of twenty thousand copies constitutes the second edition, and is published primarily for use in the missionary field. The text of the second edition is practically identical with that of the first.¹¹³

¹¹³ *The Great Apostasy*, 2nd ed., Preface.

1911

February 01, 1911

Talmage's son [John Russell Talmage](#) is born.

October 9, 1911

Talmage attends the Pratt Family Reunion, held at the Granite Stake Tabernacle, and offers some remarks praising Orson Pratt:

It was not my privilege to have personal acquaintance with Orson Pratt. He was born over half a century before my birth, and he died while I was yet a boy in my teens and but a few years after I came to this continent. I never had the privilege of conversing with him, and saw him only from a distance. And yet I feel that I know him. [...] At first but a reader of his works I came to be an admirer of his mind, of his personality, of himself. From a critical analysis of what he said, by spoken speech or written word, I have found he was thoroughly imbued with the scientific spirit,—the spirit of search and research, the spirit of investigation and test, the spirit of trial and proof. He knew no dogma nor dictum; he considered proposition, analysis, demonstration. [...]

December 7, 1911

Talmage is called as an Apostle and appointed to the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints. He gives the following account in his journal entry:

Shortly after 4 o'clock this afternoon, I learned of a call for me which must mark a great change in my work. This is no less than a call to the Holy Apostleship. Action was taken at this day's council meeting of the First Presidency and Twelve, whereby Apostle Chas. W. Penrose was sustained as Second Counselor in the First Presidency to succeed the late President John Henry Smith. I believe that all Israel will feel as I do—that this call is from the Lord. The Presidency, thus completed, will have my fervent support and prayerful service. The selection creates a present vacancy in the Council or Quorum of the Twelve and to this exalted and special office I am called. The announcement of my having been chosen came as a wholly un-heralded action. I was with President Joseph F. Smith until a late hour yesterday, but by no word, act or intimation was such action suggested to my mind. I know not that the President had then considered it, were such an office offered me as a position in secular life I might be tendered, I feel that I would shrink from the responsibility and hesitate even if I did not actually decline, but I hold myself ready to respond to any call made upon me by and in the Priesthood.

Apostle Anthony W. Ivins, called upon me about 4 p.m. on a matter of business and there told me with evidences of affection and emotion of the action taken by the Council. He testified to me that the call was from the Lord. Even at this time the announcement had been printed in the Deseret News, and within a few minutes I had many calls by phone from brethren who assured me of their support. May the Lord grant me His, and enable me to be a true witness of Him.

Within half an hour after the news had reached me, Maia, my wife, came to my office and assured me of her loving support. She had learned of the call while she was attending a meeting of the General Board of the Young Ladies Mutual Improvement Association. I feel that I need the help of my wife and family. I have looked upon myself as a lay member in the Church though I know that a patriarch Jesse Martin of Provo gave me to understand that, and I would be called and ordained one of the Twelve Apostles.

December 8, 1911

Talmage is ordained to the Quorum of the Twelve Apostles. In his journal he records the following:

At 11:30 this forenoon I was ordained an Apostle of the Lord Jesus Christ, and was set apart as one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. The ordinance was performed in the President's office, by President Joseph F. Smith, assisted by his counselors, Presidents Anthon H. Lund and Chas. W. Penrose, and by President Francis M. Lyman, and Elders Hyrum M. Smith, Geo. F. Richards and Jos. F. Smith Jr., of the Council of the Twelve.

I pray for strength to honor this divine calling. The brethren testify to me that the call is from the Lord. To it I respond with prayerful trust. ^[Journals, MSS]

Talmage was given an official report of his which he reproduces in his journal as well. The following is the transcript of the ordination, with Joseph F. Smith, as President of the Church, officiating:

“Dear Brother James E. Talmage, as your fellow servants and as Apostles of the Lord Jesus Christ, in authority of the holy priesthood, which is after the order of the Son of God, we lay our hands upon your head, and ordain you an Apostle in the Church of Jesus Christ of Latter-day Saints, and also set you apart to be one of the Quorum of the Twelve Apostles, and confer upon you all the keys, rights, privileges, blessings, ministries and authority, pertaining to this high and holy calling, to the end that you may be, as you have been heretofore, but more abundantly, a living witness to the divinity of the lord Jesus Christ—a special witness of Him unto all the world, knowing and understanding as though you had seen by the sight of your eyes, and heard by the hearing of your ear, that the Lord God Almighty, our Heavenly Father, sent forth His Son unto the world, to become the Savior and redeemer of mankind; and that He did come, that he did live and die and rise again, and ascend on high, and that He does now sit enthroned with power and dominion on the right hand of the Father, and He has chosen His own brethren from time to time to be his fellow-laborers in the world, to administer to the children of men for their own salvation & exaltation, and they and all mankind through them might be brought to a knowledge of the Father and the Son.

“Now our dear brother in the Lord, we bless you and ordain you, conferring upon you the holy Apostleship, with all that pertains to this high and holy calling; and we pray God to bestow upon you the spirit of this calling abundantly and continue unto you the spirit of humility and meekness even more abundantly than you have ever experienced it heretofore, that you may be most exemplary and most efficient in the performance of your duties, and be an honor to the cause of God.

“Father, bless this thy servant and accept of him and fill him with the light of truth, the gift of the Holy ghost, and the testimony of Christ, that he may labor diligently for the salvation of souls, and that his labors may be acceptable in thy sight.

“We seal upon you Brother Talmage, all these things, by authority of the Holy Priesthood vested in us; and this we do in the name of our Lord and Master Jesus Christ, even so, Amen.” [Journals, MSS]

December 19, 1911

In his journal Talmage writes the following:

Attended regular weekly meeting of the Deseret Sunday School Union. Then, in evening I delivered an address in the Eleventh ward, under Improvement Assn. auspices on “The Origin of Man.”¹¹⁴

¹¹⁴ JET Journal (19 December 1911)

1912

January 20, 1912

In his journal Talmage writes the following:

“On January 20, 1912, I was a visitor at the home of Bishop and Sister Hyer¹¹⁵, in Lewiston, Utah; and when mention was made of the unusual incident [of my baptism], I requested Sister Hyer to relate in detail the circumstance as she remembered it,¹¹⁶ for I had often wondered whether the distance of time had in any way distorted my view and rendered my remembrance inaccurate. I was struck by the strict agreement, even as to minute detail, between her recital and my recollection.”¹¹⁷

According to [“History of Ellen Gilbert Hyer,”](#) written by her son, Ira Hyer (n.d.):

¹¹⁵ For the Hyers, see my transcription of [“Biographies of Ellen Gilbert Hyer and Elizabeth Helen Telford Hyer,”](#) n.d. [CHL MS 18760].

¹¹⁶ For Talmage’s account of the events as he remembered them, see my transcription of [James E. Talmage, “An Unusual Accompaniment to a Baptism,”](#) (23 April 1922).

¹¹⁷ JET Journal.

On June 15, 1873, Ellen Gilbert and James E. Talmage, Jr., were both baptized and confirmed members of the church by James E. Talmage, Sr. Others baptized at this time were his sister Alice Talmage and Ellen's brother Jesse and sister Eliza Gilbert. Other members of the party were James E. Talmage, Sr., and Ellen's brother Elijah and sister Jane Gilbert. At this time a remarkable manifestation occurred.

The baptisms were performed in a mill race that paralleled the Kennet River, an important tributary of the Thames. This spot was about fifty yards from a bridge that spanned the river. The baptisms were performed at night because of the extreme prejudice that existed to the conversions made in the district. James E. Talmage, Sr., and Ellen's brother Elijah Gilbert transversed the Kennet bridge and surrounding neighborhood and found no one. In the interest of caution they again went over the neighborhood and again found no one. James E. Talmage, Jr., was to be baptized first. As his father stood in the water and took the boy's hand, he being on the bank with the others, the group was veritably horror stricken by a combined shriek, yell, scream and howl. The noise was so awful it can't be described. It seemed a combination of every fiendish ejaculation of which they could conceive. It had the sharpness and volume of a thunderclap, followed by an angry roar which died away into a hopeless groan. It came from a point fifty yards away near the end of the bridge which was built of white stone with low walls. The entire party was struck with terror and trembling. [...] After the baptism, a search was made and no one was found on or under the bridge.

Neighborly gossip was quite the order of the time and surely if that blood-curdling shriek had been heard by others than the party it would have been the subject of talk for many a day. Well might the demons have howled, because into that water stepped a boy who later became an apostle of the Lord and a girl worthy of a position of a mother—a holy one into whose keeping were placed fourteen children whom she guided to live the Lord's will. As a mother she was both the morning and evening star in the lives of her children.

February 1912

An [article by Talmage titled “The Coming of Man”](#) is published in the *Young Woman’s Journal*.

August 27, 1912—Tuesday

Talmage speaks on the resurrection of the dead in the Salt Lake Temple.¹¹⁸

September 1, 1912

In his journal Talmage writes the following:

¹¹⁸ Anthon H. Lund, Diary (27 August 1912).

Brief reports were made by the officers of the Y.M. and Y.L.M.I.A. and the rest of the evening was devoted to a lecture by myself on the subject of “Mormonism and Science.”¹¹⁹

November 13, 1912

Talmage’s son Sterling is sealed for eternity with Nellie Mabel Allen.

November 16, 1912

James E. Talmage ordains David Earl Shawcroft a High Priest.

¹¹⁹ JET Journal (1 September 1912).

1913

July 17, 1913—Thursday

The following is the report of the regular meeting of the First Presidency and the Council of the Twelve Apostles held this morning in the Temple at 10:30[:]

[...] Bro[ther] Talmage reported a visit made by him to the Dream Mine near Spanish Fork [Utah]. He found conditions most lamentable. The shaft has been sunk between 1100 and 1200 feet at a cost of over \$100,000. He went clear to the bottom and examined the work being done. It was suggested that he express his findings to Bishop [John H.] Koyle, which he did in the presence of thirty workmen, telling them that if he were making a professional report he would advise those engaging his services not to put a penny into the mine, that from a geological standpoint there was no more promise of finding ore in that mine than there could be in a clay bank. Bro[ther] Talmage said he got the Bishop to tell his story as to how he came to open up the mine. He said that eighteen years ago he had a dream, and in his dream he found himself on that hillside, when it was made plain to him that there was a body of ore in that ground. He dreamed it a second time, also a third time, and then he said he was carried in the spirit into the mountain, and went on to describe the different stratas of material that he would strike before striking the ore, and the Bishop thinks now he is very near ore. Thirty workmen were engaged working for capital stock, and applications are being made from all parts of the State for stock at \$1.50 share, and they were selling, he was told, about 300 shares a week, and about 60,000 shares in the treasury unsold. In order to show the absurd way in which the mine is being worked Bro[ther] Talmage said that at the bottom of the shaft only two men can work at a time, and it took eight to eighteen men to wait on them, that is, to receive and send to the top of the mine when the two men dig, and to pump water. He showed them that by going to the hillside and tunnelling in, they could easily have accomplished at an expenditure of \$10,000 what had cost them over \$100,000. But the Bishop explained that the shaft was sunk exactly where it had been shown him in his dream. The Bishop also remarked that it was made plain to him that they

would have to work for a long period, and that only the faithful and those who remained true to the mine, would reap the benefits.

President Smith now drew attention of the Council to what is called the Majestic Gold Mine near Brigham City [Utah], and suggested that Bro[ther] Talmage and Bro[ther] Fred J. Pack make it their business to examine that property, as he had reason to believe it was another such thing as the Dream Mine. [...]¹²⁰

¹²⁰ TodayinMormonHistory.com, with some additional bracketed expansions. Accessed 10-7-17.

1914

January 8, 1914

Talmage attends a council meeting of the First Presidency and Quorum of the Twelve where, Talmage writes, “an unusual outpouring of the Spirit of God was manifest.”¹²¹

January 12, 1914

Talmage has various appointments; he declines to be reelected president of the Intermountain Lehigh Club because, he writes, he was “thinking it proper that others should share in the honors.”¹²²

January 14, 1914

Talmage attends a council meeting which, he writes, has the “painful duty” of excommunicating Joseph A. Silver.¹²³

¹²¹ JET Journal (8 January 1914).

¹²² JET Journal (12 January 1914).

¹²³ JET Journal (14 January 1914).

January 20, 1914

Talmage oversees the excommunication of Nathan G. Clark.

January 27, 1914

A decision is made to publish Talmage's booklet "Philosophy of Mormonism" and to republish "The Story of Mormonism."

January 29, 1914

Talmage oversees the excommunication of Reuben G. Miller, a former stake president.

February 4, 1914

Talmage attends the birthday celebration of President Charles W. Penrose at the Bishop's Building. ^[Note 38]

February 22, 1914

Talmage attends meetings in Woodruff, Idaho; ordains and sets apart new bishopric in the ward; and notes in his journal that, “several of our Lamanite brethren from Washakie were present.”¹²⁴

March 3, 1914

Talmage attends a meeting in the Assembly Hall where Helen Keller and her teacher, Anne Sullivan, speak. Regarding Helen Keller, Talmage writes in his journal:

I feel there is no exaggeration in this statement that Helen Keller is in many respects one of the most interesting personalities upon this planet. ... Among the great lessons to be learned from [Helen Keller] [...] is this: That the mind can be lifted even from the depths of darkness, but an external saving power is requisite. To Helen Keller her teacher stands as a savior much as the Savior of all men stands to the race.¹²⁵

March 14, 1914

Talmage visits St. George and visits his former fellow Brigham Young Academy teacher Edward H. Snow. In his journal Talmage writes:

¹²⁴ JET Journal (22 February 1914).

¹²⁵ JET Journal (3 March 1914).

I am becoming thoroughly convinced that I am really older than I used to be.¹²⁶

March 20, 1914

Talmage leaves with Elder J. Golden Kimball to attend a conference of the Deseret Stake.

March 30, 1914

Talmage oversees the excommunication of John W. Woolley. In his journal Talmage writes that Woolley was “instrumental in bringing about the unauthorized and sinful pretenses for plural marriage in the cases of other brethren who have been of late visited with ... excommunication.”¹²⁷

April 4, 1914

The 84th Annual General Conference of the Church of Jesus Christ of Latter-day Saints begins in Salt Lake City.

¹²⁶ JET Journal (14 March 1914).

¹²⁷ JET Journal (30 March 1914).

April 14, 1914

[Lucile Talmage](#) and [Wilford Crandall Carlisle](#) are sealed in the Logan Temple.

April 22-23, 1914

After multiple meetings, A. W. Lundstrom¹²⁸ is considered by Talmage and others as repentant and worthy of rebaptism.

[Lundstrom's published apology, presumably printed in the *Deseret News*, is pasted in Talmage's journal alongside the entry for this date; see MSS 229, Box 5, Folder 1, Journal 17.]

May 17, 1914

In his journal Talmage criticizes a "Pastor Russell" for taking Mormon doctrines and teachings of Joseph Smith and pretending that they are his own.

¹²⁸August Wilhelm Lundstrom (1868-1951).

June 5, 1914

Talmage attends the BYU graduation in Provo and writes in his journal:

The true spirit of our Church Schools appears to be manifest in the institution.

¹²⁹

August 5, 1914

In his journal Talmage remarks about the outbreak of World War I:

It appears [...] that the day predicted by the Prophet Joseph Smith has come in which war is to be poured out upon all nations. [MSS 229, Box 5, Folder 1, Journal 17]

August 25, 1914

In his journal Talmage remarks that the “Wizard of the Wasatch” carnival is opening, which he voices disapproval of.

¹²⁹ JET Journal (5 June 1914).

September 6, 1914

Talmage attends a lecture by Professor Albert T. Clay¹³⁰, a Yale Assyriologist, who, according to Talmage, argued that biblical figures such as Abraham, Isaac, and Jacob were historic personages.



September 14, 1914

Talmage begins writing his book *Jesus the Christ* from a room in the Salt Lake Temple. In his journal Talmage writes the following:

¹³⁰ Albert Tobias Clay (1866-1925) was a professor of Assyriology and Babylonian Literature at Yale University and served as founding curator of the Yale Babylonian Collection. For a summary of Dr. Albert T. Clay, see [James A. Montgomery, "In Memoriam Albert T. Clay," *Journal of the American Oriental Society* 45 \(1925\): 289-300 \[JSTOR\]](#).

During the school periods 1904-1905, and 1905-1906, I delivered a series of lectures entitled, "Jesus the Christ", under the auspices of the University Sunday School. The sessions were held during Sunday forenoons in Barratt Hall. I received written appointment from the First Presidency to embody the lectures in a book to be published for the use of the Church in general. Work on this appointment has been suspended from time to time owing to other duties being imposed upon me. Lately, however, I have been asked to prepare the matter for the book with as little delay as possible. Experiences demonstrated that neither in my comfortable office nor in the convenient study room at home can I be free from visits and telephone calls, in consequence of this condition, and in view of the importance of the work, I have been directed to occupy a room in the Temple where I will be free from interruption. I began the work in the Temple today and hope that I shall be able to devote necessary time thereto.¹³¹

September 30, 1914

Talmage writes in his journal that he has been devoting every possible hour to his book-in-progress (*Jesus the Christ*), noting that he is "oft-times working in the Temple until a late hour at night."¹³²

¹³¹ JET Journal (14 September 1914).

¹³² JET Journal (30 September 1914).

October 13, 1914

Talmage sets apart a number of missionaries, including his son, Paul Booth Talmage.

November 9, 1914

Talmage reads chapters from the manuscript of *Jesus the Christ* to the First Presidency and Quorum of the Twelve.

November 13, 1914

Talmage delivers a brief address at the Founder's Day exercises at the Latter-day Saints College.

November 15, 1914

Talmage has dinner with Jesse Knight, whom Talmage says denied that he received his wealth by supernatural means, contrary to the beliefs of promoters of the "Dream Mine."

November 26, 1914

Talmage remarks in his journal that World War I marks fulfillment of prophecies depicting the conditions of the Last Day.¹³³

December 19, 1914

Talmage spends time working on *Jesus the Christ*.

December 25, 1914

Talmage spends Christmas with family and then spends a few hours at his office working on *Jesus the Christ*.

¹³³ JET Journal (16 November 1914)

1915

January 1, 1915

Talmage spends day writing *Jesus the Christ*.

February 6, 1915

Talmage engages in committee work appointed by the First Presidency; spends a few hours writing *Jesus the Christ*.

January 12, 1915

Talmage devotes the day to working on *Jesus the Christ*.

April 15, 1915

Talmage attends a Council meeting of the First Presidency and Council of the Twelve. Afterward he meets with the First Presidency who propose a publication to counter popular anti-Mormon attacks.

April 19, 1915—Monday

Talmage finishes writing the manuscript of *Jesus the Christ*. In his journal Talmage writes the following:

Finished the actual writing on the book “Jesus the Christ”, to which I have devoted every spare hour since settling down to the work of composition on September 14th last. Had it not been that I was privileged to do this work in the Temple it would be at present far from completion. I have felt the inspiration of the place and have appreciated the privacy and quietness incident thereto. I hope to proceed with the work of revision without delay.¹³⁴

April 29, 1915

Talmage attends the meeting of the First Presidency and Quorum of the Twelve and reads aloud the first four chapters of *Jesus of Christ* to the Brethren. He attends the funeral of Margaret Romney and officiates in dedicating the grave in the Salt Lake Cemetery.

¹³⁴ JET Journal (19 April 1915).

May 4, 1915

Talmage attends the meeting of the First Presidency and Quorum of the Twelve and read three chapters of *Jesus the Christ* to the Brethren. He writes the following in his journal:

At each of the meetings thus far held for this purpose all members of the First Presidency and all the Twelve who were not absent from the City on appointed duties, were present. We have now read nine of the forty-three chapters.¹³⁵

May 6, 1915

Talmage attends an 8:15 A.M. committee meeting. At 9:30 A.M. he meets with the Brethren and reads aloud two more chapters of *Jesus the Christ*. Afterward Talmage attends the regular council meeting of the First Presidency and Quorum of the Twelve.

May 7, 1915

Talmage reads four more chapters of *Jesus the Christ* to the Brethren.

¹³⁵ JET Journal (4 May 1915).

May 10, 1915

Talmage's [address on "The Son of Man" at the April 1915 Annual General Conference](#) of the Church causes some debate among the Brethren, which delays the publication of the Conference Reports. In his journal Talmage writes the following:

The publication [of the 85th Annual Conference Reports] has been delayed owing to a consultation regarding my own brief address. ... It will be observed that part of the paragraph relating to the significance of the title “The Son of Man” is omitted from the official publication,—the part being that which most distinctly interprets the title as having reference to Christ’s being the Son of the only supremely glorified Man known to Him during His mortal existence—namely the Eternal Father. By way of explanation it should be said that this conception of the title “The Son of Man” has been incorporated in my forthcoming book “Jesus the Christ”, and that it was submitted to and approved by President Joseph F. Smith. Further, the President of the Church heartily approves the doctrine as set forth in the conference address, and personally desired its publication in full. President Charles W. Penrose, however, is of the opinion that the wide spread publication of this doctrine would cause difficulty to the elders in the field, who he thinks would be confronted with the charge that we as a people worship a Man. Under the circumstances it was deemed advisable to omit a few sentences from the official report.¹³⁶

May 11, 1915

Talmage attends the meeting of the First Presidency and Quorum of the Twelve and reads aloud three more chapters of *Jesus the Christ*.

¹³⁶ JET Journal (10 May 1915).

May 12, 1915

Talmage attends a committee meeting appointed by the Twelve, and later continues work editing the manuscript of *Jesus the Christ* in the Salt Lake Temple until late into the night. ^[note 39]

May 13, 1915

Talmage attends a meeting with the Counselors of the First Presidency and the Council of the Twelve and reads three more chapters of *Jesus the Christ* to the Brethren, reaching chapter 21. President Joseph F. Smith was excused as he left the day previous to travel to Hawaii.

May 18, 1915

Talmage reads three more chapters of *Jesus the Christ* to the Brethren.

May 27, 1915

Talmage attends the Council meeting of the First Presidency and Council of the Twelve and reads two more chapters of *Jesus the*

Christ to the Brethren. He spends the afternoon administering to the sick.

June 1, 1915

The first copy of *Jesus the Christ* is delivered to the printer. Talmage attends a “sitting” with the First Presidency and the Apostles who are in town and reads two aloud more chapters of *Jesus the Christ*. In his journal Talmage writes:

Contract provides that the book shall be ready for delivery by the first of September.¹³⁷

June 3, 1915

Talmage spends two-and-a-half hours reading from *Jesus the Christ* to the Brethren.

June 8, 1915

Talmage reads two chapters of *Jesus the Christ* to the Brethren.

¹³⁷ JET Journal (1 June 1915).

June 14, 1915

Talmage's 27th wedding anniversary. In his journal Talmage writes the following:

Twenty-seven years since wife and I started out together, and we are still traveling side by side.¹³⁸

June 15, 1915

Talmage reads two more chapters of *Jesus the Christ* to the Brethren.

June 17, 1915

Talmage reads one chapter of *Jesus the Christ* to the Brethren, followed by the regular council meeting of the First Presidency and Council of the Twelve. At the meeting President Joseph F. Smith is welcomed back from his trip to Hawaii.

¹³⁸ JET Journal (14 June 1915).

June 18, 1915

Talmage attends a morning service at the Salt Lake Temple with the First Presidency and Quorum of the Twelve. In his journal Talmage writes the following regarding the service:

President Joseph F. Smith was present and delivered a splendid address of explanation and instruction concerning Temple ordinances. Immediately after the meeting President Joseph F. Smith, President Anthon H. Lund, and I met as a committee appointed before President Smith's departure on his recent tour, to consider the section I Chapter 11, of the book "Jesus the Christ", relating to the "Son of Man". The section was passed in the form in which it had been written.¹³⁹

June 24, 1915

Talmage reads the final installments of *Jesus the Christ* to the Brethren, followed by the regular council meeting of the First Presidency and Council of the Twelve.

In his journal Talmage writes the following:

¹³⁹ JET Journal (18 June 1915).

This was the eighteenth sitting of the Council to hear the reading of the manuscript. Printing is now in progress on the book.¹⁴⁰

July 4, 1915

Fast Sunday. Talmage spends part of the day revising chapters of *Jesus the Christ*; he departs for California to attend the conference of the American Association of Museums.

July 9, 1915

Regarding attending the conference of the American Association of Museums, Talmage writes the following:

¹⁴⁰ JET Journal (24 June 1915).

In the afternoon the Association members were the guests of Mrs. Adolph D. Spreckles in a cruise around the bay on her private yacht Lurline. It was a very enjoyable entertainment. [...] We were then returned to the Studio where about midnight the real proceedings of the night began. The members of the Association were guests together with noted musicians, player-folk, and literary celebrities. ... Most of the guests were in full evening dress, or undress, according to sex. While drink flowed freely there was no evidence of excessive indulgence. I confess I am too unsophisticated to enjoy the spectacle of half naked women smoking cigarettes, and otherwise disgracing themselves. It was about half past one in the morning when I was called upon for a speech. The Association members who attended went back to the hotel in a body arriving some time after three o'clock in the morning.¹⁴¹

July 10, 1915

Talmage spends the day reading proofs for *Jesus the Christ* and telegraphs corrections to Salt Lake City.

July 11, 1915

Talmage leaves California and works on proofs for *Jesus the Christ* on the train.

¹⁴¹ JET Journal (9 July 1915).

July 12, 1915

Talmage arrives home in Salt Lake City at around 9:00 PM and then spends around two hours working on proofs for *Jesus the Christ* at his office before finally going home.

July 13, 1905

Talmage attends consultations with Church authorities and spends time reading proofs of *Jesus the Christ*.

July 14, 1915

Talmage has more consultations with Church authorities and again spends time reading proofs of *Jesus the Christ*.

July 15, 1915

Talmage attends the council meeting of the First Presidency and Quorum of the Twelve. The First Presidency appoints Talmage to represent the LDS Church at the World's Congress of Religious Philosophies and to give an address to the Congress on July 29. After

learning of the appointment, Talmage writes the following in his journal:

At the time of the Columbian Exposition in 1893 the World's Congress of Religions was held, Elder Brigham H. Roberts presented himself as a representative of our Church and was promptly refused recognition. Though Brahminism, Confucianism, Shintoism and other oriental religions, as well as the so-called Christian sects, each and all could have a hearing the Church of Jesus Christ of Latter-day Saints was refused recognition. It is interesting to note that the World's Religious Philosophies extends a very cordial invitation to the Church to be represented on their program. [MSS 229, Box 5, Folder 2, Journal 18]

July 19-21, 1915

Talmage attends the Congress of Religious Philosophies in San Francisco, California.

August 3, 1915

Talmage returns to Salt Lake City.

August 7, 1915

In his journal Talmage writes the following:

Practically every spare moment of my time since my return from San Francisco, has been given up to the revision of copy and reading of proofs for the book “Jesus the Christ” the printing of which is now well advanced.¹⁴²

August 12, 1915

Talmage attends the council meeting of the First Presidency and Quorum of the Twelve Apostles. In his journal Talmage writes the following:

Since returning from the coast I have devoted every spare hour to the work of revising copy and reading proofs in connection with the book Jesus the Christ.

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August 14, 1915

The First Presidency issues the following endorsement of *Jesus the Christ* in the *Deseret Evening News*:

¹⁴² JET Journal (7 August 1915).

¹⁴³ JET Journal (12 August 1915).

We desire that the work, 'Jesus the Christ,' be read and studied by the Latter-day Saints, in their families, and in the organizations that are devoted wholly or in part to theological study. We commend it especially for use in our Church schools, as also for the advanced theological classes in Sunday schools and priesthood quorums, for the instruction of our missionaries, and for general reading.¹⁴⁴

September 3, 1915

Talmage returns the final proofs of *Jesus the Christ* to the printers.

September 7, 1915

The First Presidency renews an appointment that Talmage write “a work dealing with the Restoration of the Gospel, the book to be in the nature of a companion volume to ‘The Great Apostasy’.”¹⁴⁵

Talmage attends the weekly meeting of the General Board of the Sunday School Union for the first time in several months.

In his journal Talmage writes the following:

¹⁴⁴ *Deseret Evening News* (14 August 1915).

¹⁴⁵ JET Journal (7 September 1915).

During the pressing labor in connection with bringing out the new book, I have been excused from attendance at meetings of auxiliary boards for many months passed.¹⁴⁶

September 9, 1915

Talmage attends the council meeting with the First Presidency and Quorum of the Twelve. He presents the First Presidency with the first three copies of *Jesus the Christ*.

October 3, 1915

Talmage attends a meeting with the First Presidency and Horace G. Whitney, the business manager of the *Deseret News*, where it was concluded that a second edition of *Jesus the Christ* would soon be needed. In his journal Talmage writes the following:

¹⁴⁶ JET Journal (7 September 1915).

This day marks the end of the first month since the book was placed on sale and according to Brother Whitney's written report over half the edition has already been sold. As the book is to be used in the Advanced Theology classes in the Sunday Schools beginning January next, and as it has also been adopted in the quorum classes of the Melchizedek priesthood, it appears that a second edition must be issued before the beginning of the coming year. The decision was reached today that plans for the second edition be proceeded with immediately. [MSS 229, Box 5, Folder 3, Journal 19]

October 14, 1915

Talmage attends the council meeting with the First Presidency and Quorum of the Twelve. During the meeting a decision was made to officially name the church-owned farm in New York adjacent to the Hill Cumorah as the "Joseph Farm."

October 16, 1915

The *Deseret News* reports that 2,500 copies of *Jesus the Christ* have already been sold. (Only 5,000 copies of the first edition were printed.)¹⁴⁷

¹⁴⁷ "Dr. Talmage's Book Has Heavy Sale," *Deseret Evening News* (16 October 1915).

October 26, 1915

Talmage attends committee meetings with President Lyman. He then attends a consultation with the First Presidency where the First Presidency makes a definitive decision to publish a 2nd edition of *Jesus the Christ*. Talmage writes a letter to Joseph F. Smith legally giving the rights of *Jesus the Christ* to the LDS Church ^[MSS SC 7718]. ^{[Note}

^{40]} Talmage writes in his journal:

Definite action was taken by the First Presidency, authorizing the Deseret News to proceed with the preparation of a second edition of the book "Jesus the Christ", the issue not to exceed 10,000 copies. Owing to lack of capacity in the Deseret News plant it is probable that both printing and binding will be done in New York. ^[MSS 229, Box 5, Folder 3, Journal 19]

November 10, 1915

Talmage attends meetings with the First Presidency. He then leaves for the East to oversee the printing of the second edition of *Jesus the Christ*.

November 11, 1915

While on the train traveling East, Talmage spends time visiting with traveling missionaries and deciding what minor changes to make in the second edition of *Jesus the Christ*.

November 14, 1915

Talmage arrives in New York City.

November 15, 1915

Talmage meets with publisher James Pott and his assistant, Albert Disney, of James Pott & Company, and they give Talmage the first batch of proofs for the 2nd edition of *Jesus the Christ*.

November 16, 1915

Talmage again meets with James Pott and returns the previously received batch of proofs in exchange for a second batch.

November 17, 1915

Talmage continues to return and look over proofs. In his journal Talmage writes the following complaint about the publishers not being prepared for his arrival:

I find that the compositors are not ready for me; and that instead of sending me revised and corrected proofs they are sending me the “raw” or first proofs. Both Mr. Disney of Pott and Company and Mr. Hoagland admit that they should have set the date at which they could promise to have proofs ready about a week later.¹⁴⁸

November 18, 1915

While continuing work on proofs, Talmage is visited by Walter P. Monson¹⁴⁹, President of the Eastern States Mission.

In his journal Talmage writes the following:

¹⁴⁸ JET Journal (17 November 1915).

¹⁴⁹ [Elder Walter Peter Monson \(1875-1935\)](#) served as President of the Eastern States Mission from October 1913 to June 1919.

I desired to have my presence in New York but little known until the work of proof reading is completed.¹⁵⁰

November 19, 1915

Talmage continues work on proofs.

November 20, 1915

Talmage continues work on proofs.

November 21, 1915

After working on proofs for a few hours, Talmage attends LDS Sunday School and Sacrament services. During the Sunday School meeting Talmage addresses the local members, “the lesson for which dealt with the external evidences of the genuineness of the Book of Mormon.”¹⁵¹

November 22, 1915

Talmage continues work on proofs.

¹⁵⁰ JET Journal (18 November 1915).

¹⁵¹ JET Journal (21 November 1915).

November 23, 1915

Talmage continues work on proofs. Electrotyping begins.

November 25, 1915

Talmage works on proofs until 2:00 AM (of the 26th).

November 26, 1915

Talmage continues work on proofs and delivers them to the compositor. He spends most of the day visiting with his son, Paul, who he then dropped off at the train station. That night Talmage went back to working on proofs.

November 28, 1915

Talmage spends the day working on proofs.

November 29, 1915

Talmage spends the day on proofs and receives a new batch. In his journal Talmage notes that he continued working on the proofs until “long after midnight.”¹⁵²

November 30, 1915

Talmage resumes work on proofs and finished shortly before noon. He returns the final pages to the compositor and says goodbye to the publisher and his assistant.

In his journal Talmage writes the following:

Completed the reading shortly before noon. Visited the compositors and returned the last hundred pages including the index. Then took my leave and called at the office of James Pott and Company to bid goodbye to Mr. Disney and others with whom I have been associated during my work here.¹⁵³

December 3, 1915

In his journal Talmage writes the following:

¹⁵² JET Journal (29 November 1915).

¹⁵³ JET Journal (30 November 1915).

As a result of inquiry by phone I learn that the India paper imprint of “Jesus The Christ” will be ready for shipment about the 16th, and the plain paper imprint will be ready about a week later.¹⁵⁴

December 10, 1915

Talmage meets with the “officers” of the Deseret News regarding the new edition of *Jesus the Christ*. He attends a meeting with the counselors of the First Presidency and then attends a consultation with President Francis M. Lyman.

December 15, 1915

The *Deseret News* reports that all 5,000 copies of the first edition of *Jesus the Christ* have been sold.¹⁵⁵

December 20, 1915

The first copies of the 2nd edition of *Jesus the Christ* go on sale at *Deseret News* book stores.¹⁵⁶ In his journal Talmage writes the following:

¹⁵⁴ JET Journal (3 December 1915).

¹⁵⁵ *Deseret Evening News* (15 December 1915).

¹⁵⁶ *Deseret Evening News* (20 December 1915).

A small consignment of the India paper issue of the second edition, “Jesus the Christ”, was received by the Deseret News Book Store today.¹⁵⁷

December 22, 1915

Talmage prepares for another trip to the East. He receives the outlines of the Priesthood class manual on *Jesus the Christ*, planned for 1916. He spends some time reading and correcting the sheets. In his journal Talmage writes the following:

I confess to a feeling of sorrow in having to be away from home and family during the holiday season; but, I go where and when duty calls. Little John R. voiced his protest; saying somewhat pitifully that he couldn't see why his father does not stay at home like other boys' papas do.¹⁵⁸

December 23, 1915

Talmage spends time reading and correcting sheets and manuals. In his journal Talmage writes the following:

¹⁵⁷ JET Journal (20 December 1915).

¹⁵⁸ MSS 229, Box 5, Folder 3, Journal 19.

I have devoted practically all of yesterday afternoon and this day to reading and correcting the sheets; and have written a lengthy letter to the committee suggesting important changes, mostly in the nature of eliminations and general condensation. As a matter of fact I fail to see, and have so set forth in my letter, why it is necessary to publish any outline other than an assignment of topics for the several lessons, with a short series of comprehensive questions on each. The proposed outlines, as prepared by the committee, are extensive, almost elaborate indeed, and they comprise a reprint of most of the footnote references to scripture as such appear in the book.¹⁵⁹

¹⁵⁹ MSS 229, Box 5, Folder 3, Journal 19.

1916

January 1, 1916

Talmage is a delegate at the international Second Pan American Scientific Congress in Washington, D.C. Talmage chats with Alexander Graham Bell and others.

January 2, 1916

Talmage attends church at Calvary Baptist Church, spends the day with Senator Reed Smoot, and finally speaks at a service for Church members at Senator Smoot's home.

January 3, 1916

Talmage reviews proofs of "The Philosophical Basis of 'Mormonism'" and of another sermon, which Talmage says are expected to be printed at the Independence, Missouri printing-house.

January 7, 1916

After waiting in a long line, Talmage briefly shook hands with U.S. President Woodrow Wilson and the First Lady.

January 8, 1916

The Pan American Scientific Congress ends.

January 11, 1916

Talmage visits James Pott & Company, the publishers of the 2nd edition of *Jesus the Christ* and calls their attention to several errors in the 2nd edition.

January 12, 1916

Talmage meets James E. Homans, the author of the books *The Case Against Mormonism* and *The Real Mormonism*. Publisher Sturgis & Walton Company expresses their desire to Talmage to list and sell *Jesus the Christ*.

January 13, 1916

In his journal Talmage remarks that mission presidents of the Northern and Southern States missions have suggested that all the missions of North America be placed under the jurisdiction of a member of the Quorum of the Twelve.¹⁶⁰

January 18, 1916

Talmage visits the Joseph Smith Memorial Farm at South Royalton, Vermont.

January 22, 1916

In his journal Talmage writes comments about Church missionaries and praises the tracting methods of missionaries in Chicago.¹⁶¹

January 23, 1916

Talmage receives news that John A. Widtsoe has been elected to succeed Joseph T. Kingsbury as president of the University of Utah.

¹⁶⁰ MSS 229, Box 5, Folder 4. Journal 20.

¹⁶¹ MSS 229, Box 5, Folder 4. Journal 20.

January 24, 1916

Talmage arrives home in Salt Lake City from trip East.

January 30, 1916

Talmage attends the funeral of Alexander McMaster.

February 5, 1916

Talmage further prepares for the publication of the 3rd edition of *Jesus the Christ*.

February 6, 1916

Talmage speaks at a church meeting on Jesus the Christ, noting in his journal that his remarks were about “not the book but the subject of the book”.¹⁶²

¹⁶² MSS 229, Box 5, Folder 4. Journal 20.

February 13, 1916

Talmage further prepares for the publication of the 3rd edition of *Jesus the Christ*.

February 20, 1916

Talmage attended temple services. Presidents Joseph F. Smith and Charles W. Nibley leave for the Hawaiian Islands to lay the cornerstone for the new Hawaii temple.

February 24, 1916

Talmage leaves for New York with the intent to supervise the alterations to the 3rd edition of *Jesus the Christ*.

February 28, 1916

Talmage arrives in New York and meets with the publisher.

March 1, 1916

Talmage reviews proofs for 3rd edition of *Jesus the Christ*.

March 4, 1916

Talmage meets and visits with his missionary son Paul Booth Talmage.

March 5, 1916

Talmage attends Church services and gives an address on the subject of Jesus the Christ.

March 8, 1916

In his journal Talmage comments on the National Reform Association's protest against Senator Reed Smoot.¹⁶³

March 9, 1916

Talmage returns the proof sheets of the 3rd edition of *Jesus the Christ* to publisher.

¹⁶³ MSS 229, Box 5, Folder 4. Journal 20.

March 12, 1916

Talmage attends church services, officiates in blessings, and corresponds with Reed Smoot.

March 13, 1916

Talmage has lunch with James Homans, author of *The Real Mormonism*, and receives the latest plates for the 3rd edition of *Jesus the Christ*.

March 16, 1916

Talmage attends a play of “Henry VIII.”

March 27, 1916

Talmage receives word that Elder David O. McKay, fellow member of the Council of the Twelve, had been in a car accident.

March 29, 1916

Talmage goes to the Ruby Theatre to watch *Woman's Law*, which he writes in his journal was a “photo drama” of “a treatment of mother love instinct. It was well worth seeing”.¹⁶⁴ Talmage also finds a valuable lost package in the bathroom which he returns to the theater manager.

March 30, 1916

Talmage visits the Carnegie Museum to see dinosaur fossils.

April 2, 1916

Talmage arrives home in Salt Lake City.

April 6-10, 1916

The 86th Annual General Conference of the Church of Jesus Christ of Latter-day Saints.

¹⁶⁴ MSS 229, Box 5, Folder 4. Journal 20.

April 10, 1916

In his journal Talmage writes the following:

The miracle of motion pictures appeals to me even more strongly than in the early days of its manifestation.¹⁶⁵

April 21, 1916

Talmage addresses the graduating senior class of the University of Utah.

May 1, 1916

Talmage arrives in Washington, D.C.

May 3, 1916

Talmage meets with Reed Smoot.

¹⁶⁵ MSS 229, Box 5, Folder 4. Journal 20.

May 6, 1916

Talmage is given a copy of the third edition of *Jesus the Christ* and remarks in his journal, “The press work appears to be somewhat better than that of the second edition.”¹⁶⁶

May 20, 1916

Talmage arrives in Greenville, South Carolina, and meets with Charles A. Callis, President of the Southern States mission.

May 24, 1916

Talmage meets with Mayor J. G. Woodward and the editors of several local newspapers.

May 27, 1916

Along with President Charles A. Callis, Talmage travels through Florida. In his journal Talmage remarks that “humid atmosphere and high temperature prevail” in the state.¹⁶⁷

¹⁶⁶ MSS 229, Box 5, Folder 4. Journal 20.

¹⁶⁷ MSS 229, Box 5, Folder 4. Journal 20.

May 28, 1916

Talmage converses with P. Q. Cason, a local Baptist minister. He attends a conference with local Church members and, he writes in his journal, has a “very enjoyable” country lunch.¹⁶⁸

May 30, 1916

Talmage departs from the Southern mission, writing in his journal that he does so “with regret.”¹⁶⁹

June 8, 1916

Talmage sends the copyright registration of the third edition of *Jesus the Christ* to President Joseph F. Smith and notes, “As you will observe, the book has been copyrighted in your name as Trustee in Trust.”¹⁷⁰

¹⁶⁸ MSS 229, Box 5, Folder 4. Journal 20.

¹⁶⁹ MSS 229, Box 5, Folder 4. Journal 20.

¹⁷⁰ [James E. Talmage to Joseph F. Smith \(8 June 1916\)](#).

1917

January 1, 1917

In his journal Talmage comments on World War I, turmoil in Mexico, and the election of Simon Bamberger as governor of Utah.

January 18, 1917

Stephen L. Richards is chosen to fill the vacancy in the Twelve caused by the death of Francis M. Lyman the year previous and is ordained an Apostle.

February 2, 1917

Talmage leaves to attend the Boise Stake conference.

February 9, 1917

Talmage leaves to attend the Emery, Utah Stake conference.

February 23, 1917

Talmage leaves to attend the Bingham, Idaho Stake conference.

March 10, 1917

Talmage leaves to attend the North Sanpete Stake conference in Spring City, Utah.

March 16, 1917

Talmage leaves to attend the Fremont Stake conference in Rexburg, Idaho.

March 25, 1917

Talmage addresses students at Brigham Young University.

April 6, 1917

The 87th Annual General Conference of the Church of Jesus Christ of Latter-day Saints.

April 8, 1917

Talmage delivers his conference address which focuses on distinguishing between the 'Kingdom of God' and the 'Kingdom of Heaven.'

May 7, 1917

Talmage arrives in Chicago with the intent to begin contacting publishers and printers about the Church's new missionary propaganda plans.

May 12, 1917

Talmage meets with a publisher and writes in his journal that the results were very encouraging. In his journal Talmage writes the following:

Our plan is to print small pamphlets, each to be bound inside a folding pictorial cover of good quality on the plan of the folding picture cards.¹⁷¹

May 20, 1917

Talmage speaks with William C. Mills¹⁷², an archaeologist researching Ohio's Indian mounds, and in his journal Talmage comments on the similarities between Mills' conclusions and the Book of Mormon.

May 22, 1917

Talmage attends a meeting of the American Association of Museums but left early, remarking in his journal that "the gathering resolved itself into a smoker, and I don't like smokers."¹⁷³

June 1, 1917

Talmage attends commencement exercises at Brigham Young University.

¹⁷¹ MSS 229, Box 5, Folder 6. Journal 22.

¹⁷² William Corless Mills (1860-1928).

¹⁷³ MSS 229, Box 5, Folder 6. Journal 22.

June 5, 1917

In his journal Talmage comments on the conscription of soldiers and on his sons, Paul and Sterling Talmage.

June 21, 1917

Talmage administers to the afflicted, including to one girl whom Talmage writes in his journal is in the “possession [of] evil powers”.¹⁷⁴

June 23, 1917

Talmage leaves to attend the Carbon Stake conference in Price, Utah.

June 28, 1917

Talmage’s son, Paul Talmage, enlists in the Utah National Guard.

July 21, 1917

Talmage leaves to attend the Hyrum Stake conference.

¹⁷⁴ MSS 229, Box 5, Folder 6. Journal 22.

July 27, 1917

Talmage officiates the sealing of his son, [Paul Booth Talmage](#), to [Edna Marie Turner](#), at the Salt Lake Temple.

July 28, 1917

Talmage leaves to attend the Wasatch Stake conference in Heber City, Utah.

August 17, 1917

Talmage leaves to attend the Bannock Stake conference in Grace, Idaho.

August 23, 1917

In his journal Talmage comments on rumors regarding excommunicated Apostle John W. Taylor and allegations that Taylor had been restored to membership in the Church. Talmage also records the details of an interview with Taylor's brother, Moses W. Taylor.

August 26, 1917

Talmage leaves to attend the Nebo Stake conference in Spanish Fork, Utah.

September 1, 1917

Talmage leaves to attend the Box Elder Stake conference in Brigham City, Utah.

September 9, 1917

Talmage leaves to attend the North Weber Stake conference in Ogden, Utah.

September 12, 1917 - *double check date*

Talmage officiates the marriage of his daughter, Elsie Talmage, to [Harold Claudius Brandley](#).

September 21, 1917

Talmage's birthday. He leaves with Elder J. Golden Kimball to attend the Sevier Stake conference in Salina, Utah.

October 5, 1917

The 88th Semi-annual General Conference of the Church of Jesus Christ of Latter-day Saints.

October 9, 1917

In his journal Talmage comments on a woman who claims to have been visited by her deceased family in a dream.

October 20, 1917

Talmage leaves to attend the Tooele Stake conference in Grantsville, Utah.

October 26, 1917

Talmage leaves to attend the Cassia Stake conference in Twin Falls, Idaho.

November 2, 1917

Talmage leaves with Elder Stephen L. Richards to attend the Curlew Stake conference in Snowville, Utah.

November 8, 1917

Talmage leaves for New York City.

November 11, 1917

After not being able to find the Latter-day Saints in Buffalo, New York, Talmage attends church services at St. Paul's Episcopal Church. He also visits Niagara Falls, writing in his journal that "I felt that I was worshipping at God's own shrine".¹⁷⁵

¹⁷⁵ MSS 229, Box 5, Folder 6. Journal 22.

November 29, 1917

Talmage visits Nauvoo and Carthage, Illinois.

December 6, 1917

Talmage investigates a fire at the Logan Temple.

December 13, 1917

Talmage leaves to attend the St. George Stake conference.

December 21, 1917

Talmage leaves to attend the Deseret Stake conference in Oasis, Utah.

1918

January 2, 1918

Talmage receives the first copy of the 10th edition of *The Articles of Faith*.

January 23, 1918

Elder Hyrum M. Smith dies.

January 27, 1918

Talmage attends the funeral for Elder Hyrum M. Smith.

February 10, 1918

Talmage leaves to attend the North David Stake conference in Kaysville, Utah.

February 15, 1918

Talmage leaves to attend the Shelley Stake conference.

March 16, 1918

Talmage leaves for Arizona to investigate several mines that some church members had financially invested in.

April 5, 1918

The 88th Annual General Conference of the Church of Jesus Christ of Latter-day Saints.

April 14, 1918

By invitation Talmage speaks at the First Methodist-Episcopal Church along with the pastor, Dr. James H. N. Williams.

April 21, 1918

Talmage leaves to attend the Weber Stake conference in Ogden, Utah.

May 3, 1918

Talmage leaves to attend the South Sanpete Stake conference in Manti, Utah.

May 7, 1918

Talmage sets apart several new missionaries.

May 20, 1918

Talmage attends meetings for the American Association of Museums in New York.

June 3, 1918

Talmage leaves to attend church conferences in West Virginia.

November 19, 1918

Joseph F. Smith, President of the Church of Jesus Christ of Latter-day Saints, dies.

November 23, 1918

Heber J. Grant, President of the Quorum of the Twelve Apostles, is set apart as President of the Church of Jesus Christ of Latter-day Saints.

1919

July 20, 1919

Many years later, Talmage had others sign an affidavit confirming his account of the ominous occurrence that accompanied his and Sister Hyer's baptisms while still children in England :

On July 20, 1919, I was again in the home of Sister Hyer and made a similar request [to recount the events of Talmage's baptism]; but Sister Hyer wisely suggested that as her brother Elijah was present he should be the one to tell the story. This he did, and his account agreed with our remembrance in all details. [MSS 229, Box 6, Folder 1, Journal 23]

1920

August 11, 1920

Talmage visits Hill Cumorah and Sacred Grove in New York. In his journal Talmage writes the following:

President McCune and I went early to the Grove. Later we were conveyed by auto to the Hill Cumorah by Brother Bean. We climbed the hill and traversed it back and fore and examined it with interest and care. It is the largest of the many glacial drumlins of the locality, and is the most prominent of all the elevations in the neighborhood. Aside from the fact that the plates of the Book of Mormon were taken from the hill, I was greatly interested in looking from its summit over the surrounding region and in contemplating the tremendous battle-scenes of the past, whereby first the Jaredites and later the Nephites were exterminated as nations. I believe the Book of Mormon account without reservation or modification. I believe, also, and express it as my personal conviction, that many ancient records, possibly those from which Mormon made his abridgement, are still concealed in that hill. I believe also that they will be brought forth in the Lord's due time, and that until that time no man will succeed in finding them.¹⁷⁶

August 18, 1920

Talmage arrives home in Salt Lake City around noon. He joins the Book of Mormon Committee which was already in session.

August 20, 1920

Talmage attends a meeting with the Counselors in the First Presidency and then with the Book of Mormon Committee.

¹⁷⁶ MSS 229, Box 6, Folder 1, Journal 23.

August 21, 1920

Talmage devotes time to checking references for the new edition of the Book of Mormon.

August 29, 1920

Talmage works in his office and then on the new edition of the Book of Mormon.

August 30, 1920

Talmage attends to Book of Mormon Committee work.

August 31, 1920

Talmage attends to Book of Mormon Committee work.

September 2, 1920

Talmage attends the council meeting of the First Presidency and the Council of the Twelve.

In his journal Talmage writes in his journal that following this meeting:

Two other members of the Book of Mormon committee and I had a long conference with the First Presidency, and the recommendations of the committee relative to the electrotyping of the Book of Mormon text, as arranged and checked by the committee, as also the prospective publication of a good sized edition, were endorsed by the First Presidency.¹⁷⁷

September 6, 1920

Labor Day. Since offices were closed, Talmage spends the day revising the printer's copy of the new edition of the Book of Mormon.

September 10, 1920

Talmage works on the new edition of the Book of Mormon.

September 11, 1920

Talmage continues work on the new edition of the Book of Mormon.

¹⁷⁷ MSS 229, Box 6, Folder 1, Journal 23.

September 12, 1920

Talmage notes in his journal that he finished “a particular part of the Book of Mormon study.” Afterward he attended his prayer circle in the Temple, noting in his journal, “the meetings of which had been suspended since June 27th owing to the extensive operations and general work of renovation going on in the Temple”.¹⁷⁸

September 13, 1920

Talmage continues work on the new edition of the Book of Mormon and finishes several portions.

In his journal Talmage writes the following:

¹⁷⁸ MSS 229, Box 6, Folder 1, Journal 23.

This day has been usually full of work, for the demands of which I had to enlist the aid of several assistants. We finished the checking up of all the punctuation and other marks made in the particular copy of the Book of Mormon which is to be followed by the electrotypers. All the footnote references have been checked up, and the copy of the text, excepting of course the forepart preceding the opening of the book proper, and the index, which is still under course of preparation, is practically completed. The rather unusual pressure under which we have worked during the last few days is due to the fact that it appears to the authorities advisable that I leave tomorrow to place the copy in the hands of the electrotypers at Hammond, Ind., and to give them final instructions as to the precise styles of the composition. [MSS 229, Box 6, Folder 1, Journal 23]

September 15, 1920

Talmage continues work on the Book of Mormon.

September 16, 1920

Talmage continues work on the Book of Mormon. He arrives in Chicago and makes arrangement for Sunday activities over the phone.

September 18, 1920

Talmage continued work on the Book of Mormon, noting in his journal that the work was primarily on the footnotes “according to a system of abbreviation which appears to me to be the best to adopt” [MSS 229, Box 6, Folder 1, Journal 23].

September 20, 1920

Talmage continues work on the Book of Mormon and directs certain changes to the printer. He approves contracts with W. B. Conkey for the electrotyping of the manuscript and returns to Chicago by night train.

September 23, 1920

Talmage returns to Hammond and reaches an agreement with the printer regarding the typography of the printed book. Talmage signs the contract that had been approved on September 20th and returns to Chicago.

September 27, 1920

Talmage travels to Hammond with President Winslow Farr Smith and finds the printing of the new edition of the Book of Mormon underway. He also discusses with the printer the possibility of printing a more-expensive edition with better paper and binding.

October 1, 1920

Talmage attends a session of the Book of Mormon Committee, followed by a meeting with the First Presidency regarding the new printings of the Book of Mormon.

October 2, 1920

Talmage proofreads the recently-arrived copies of the newly-printed edition of the Book of Mormon.

October 3, 1920

Talmage attends a fast meeting in the Temple and spends the remainder of the day proofreading.

October 4, 1920

Talmage engages in office work and consultations related to the new printings of the Book of Mormon.

October 9, 1920

Talmage proofreads between General Conference sessions.

October 16, 1920

Talmage spends the day proofreading.

October 17, 1920

Talmage spends the afternoon proofreading.

October 22, 1920

Talmage attends the Book of Mormon Committee meeting and then takes care of Deseret Book Company business. He signs the contract with W. B. Conkey Company discussed on September 27th regarding a superior, more-expensive printing of the Book of Mormon to be

published alongside the regular printing of the new edition. In his journal Talmage notes the following:

In this action, as in others of the kind, I acted under authority given by the First Presidency. [MSS 229, Box 6, Folder 1, Journal 23].

October 30, 1920

Talmage engages in Book of Mormon work.

October 31, 1920

Talmage engages in Book of Mormon work.

November 3, 1920

Talmage attends the meeting of the Book of Mormon Committee and engages in other Book of Mormon work.

November 7, 1920

Talmage engages in Book of Mormon work.

November 11, 1920

Talmage attends the council meeting of the First Presidency and the Quorum of the Twelve. He spends the remainder of the day attending to Book of Mormon work.

November 13, 1920

Talmage prepares to travel to Hammond, Indiana, to oversee the final printing of the new edition of the Book of Mormon and leaves for Chicago. Regarding the index of the new edition of the Book of Mormon, Talmage writes the following in his journal:

Yesterday and today have been devoted to preparations for my departure, as I am appointed to go to Hammond, Ind., to expedite the bringing out of the Book of Mormon by being on the ground to attend to proof sheets as soon as they are ready, thus obviating the loss of time required for sending and returning the proofs. Our one hindrance lies in the fact that the index is incomplete. Very early steps were taken to provide for the preparation of an index to the Book of Mormon, but the one who eagerly accepted the work has delayed from time to time, and now we find ourselves literally in a state of emergency. The committee has called Son Sterling into the work, and he has assumed the responsibility of revising and editing the index. I shall await its arrival with considerable anxiety. [MSS 229, Box 6, Folder 1, Journal 23]

November 16, 1920

Talmage travels to Hammond, spends the day reading proofs, and returns to Chicago.

November 18, 1920

Talmage travels again to Hammond, spends the day reading proofs, and returns to Chicago.

November 21, 1920

Talmage spends the day proofreading.

November 23, 1920

Talmage spends most of the day proofreading. He travels to Hammond and returns to Chicago.

November 24, 1920

Talmage spends the entire day proofreading.

November 24, 1920

Talmage receives a large amount of proofs by mail, which Talmage spends the remainder of the day reading.

November 26, 1920

Talmage receives the first portion of the index by mail. He travels to Hammond and delivers the last of the proofs to the printer. The printing of the book begins.

November 27, 1920

Talmage spends most of the day checking and revising the index. He receives the second portion of the index by mail.

November 28, 1920

Talmage spends the day working on the index.

December 1, 1920

Talmage works on the index as more portions arrive by mail. He travels to Hammond to deliver the first portion of the index to the printers. In his journal Talmage writes the following:

The work done on the index by Son Sterling, and by my secretary, Miss Helga Pedersen, as also by the several others who are assisting, is most commendable. Of course, I have had to edit very extensively, and have added many items; but I feel that the index will be about what we want: ^[MSS 229, Box 6, Folder 1, Journal 23]

December 4, 1920

Talmage continues work on the index. In his journal Talmage notes that President Winslow Farr Smith assists the work with the help of some local elders, “checking up the pages and paragraphs in the proofs with the printed book. Thus we are taking all possible precautions to avoid error” ^[MSS 229, Box 6, Folder 1, Journal 23].

December 5, 1920

Talmage continues work on the index with the help of President Winslow Farr Smith.

December 6, 1920

In his journal Talmage writes the following:

Was engaged in compiling the chapter headings, with some expansion, to form a “Synopsis of Chapters”, for which we find there will be room in the pages between the text and the index. [MSS 229, Box 6, Folder 1, Journal 23]

December 8, 1920

Talmage travels to Hammond to make edits.

December 9, 1920

Talmage travels to Hammond, spends the day reading proofs, and returns to Chicago.

December 10, 1920

Talmage notes in his journal, “This is the first day of even partial leisure I have enjoyed since arriving at Chicago” [MSS 229, Box 6, Folder 1, Journal 23].

He receives a surprise visit from President Heber J. Grant who advises Talmage to remain in Chicago until the new edition is finished and ready for distribution.

December 12, 1920

Talmage revises plate proofs of the Book of Mormon chapter synopses.

December 13, 1920

In his journal Talmage writes the following:

This is the first day of entire freedom from pressing duties relating to the proof work since I arrived four weeks ago. [MSS 229, Box 6, Folder 1, Journal 23]

December 15, 1920

Talmage travels to Hammond to check on the book's printing and is pleased to see that the better-quality edition (or "library edition") is underway.

December 18, 1920

Seventeen copies of the Book of Mormon are delivered to Talmage at the hotel by a worker from the printing company. In his journal Talmage writes the following:

I am well pleased with the appearance and good workmanship in each of the four styles, which comprise plain cloth, half keratol binding, full flexible keratol, and full flexible leather. Among those delivered were four of the Presentation Edition made at my personal instance. Thus I have the pleasing prospect of taking a few copies home with me to place in the hands of the First Presidency on or before Christmas Day. [MSS 229, Box 6, Folder 1, Journal 23]

December 23, 1920

Talmage attends the council meeting of the First Presidency and Quorum of the Twelve Apostles and presents the First Presidency and the Twelve with copies of the new edition of the Book of Mormon.

December 24, 1920

Talmage meets with the Book of Mormon Committee, primarily to discuss the finances of the printing.

December 28, 1920

Talmage attends to office work. The new editions of the Book of Mormon are put on sale at Deseret Book.

December 29, 1920

Talmage attends a meeting with the Book of Mormon Committee.

1921

January 7, 1921

Shipments of the new edition of the Book of Mormon arrive.

January 8, 1921

Talmage leaves to attend the Carbon Stake conference in Price, Utah.

January 10, 1921

By his own request Talmage is removed from his position as a member of the Board of Directors of the Utah State National Bank.

January 14, 1921

The Book of Mormon Committee meets to discuss Book of Mormon geography and makes appointments for proponents of different Book of Mormon lands to make their case. ^[note 41] In his journal Talmage writes the following:

Many varied and conflicting views concerning the location of Book of Mormon lands have been advocated amongst our people; and not a few maps have been put out. With all precautions taken to make plain the fact that these maps have been intended as suggestive presentations only, we find some people accepting one map and others another as authoritative. The matter was brought before the council through the receipt of a communication from Elder Joel Ricks of Logan, who several years ago published a map, of which over 6000 have been disposed of. Brother Ricks and several other good brethren have voiced a sort of complaint that they have had no opportunity to present their views, with the fullness they desire, before the Church authorities. The entire matter was referred to the Book of Mormon committee; and today appointments were made for the beginning of the series of hearings. [MSS 229, Box 6, Folder 2, Journal 24]

January 15, 1921

In his journal Talmage comments on the “prospective temple to be erected at Mesa, Arizona” [MSS 229, Box 6, Folder 2, Journal 24]

January 17, 1921

Copies of the “Missionary Edition” of the new Book of Mormon arrive. In his journal Talmage writes that these editions meet his “expectations in all respects.” [MSS 229, Box 6, Folder 2, Journal 24]

January 21-24, 1921

With other members of the Book of Mormon Committee Talmage hears arguments for the ancient locations of Book of Mormon lands.

February 10, 1921

In his journal Talmage writes the following:

Our baby boy, John Russell, is 10 years old today. May the Lord ever bless him.

[MSS 229, Box 6, Folder 2, Journal 24]

February 4, 1921

Talmage leaves to attend the Boise Stake conference.

February 10, 1921

Talmage attends the council meeting with the First Presidency and the Quorum of the Twelve, followed by a meeting of the Book of Mormon Committee. Talmage then conferred with Presidents Lund and Penrose and Tintic Stake President E. Frank Burch. In his journal Talmage writes the following:

The subject under consideration being the evil conditions prevailing in the West Tintic branch. [MSS 229, Box 6, Folder 2, Journal 24]

February 12, 1921

Talmage leaves to attend the Juab Stake conference in Nephi, Utah.

February 20, 1921

Talmage travels with President Rudger Clawson to Eureka, Utah. He meets with the Tintic Stake Presidency and then attends Stake High Council tribunal. In his journal Talmage writes the following:

Complaints of wicked and dangerous teachings and practises [sic] had been made against Moses S. Gudmundson, J. Elvan Houtz and others; and the Council of the Presidency and Twelve had directed that President Clawson and I be present at the trial. The case of J. Elvan Houtz was called first. His trial was followed by that of David Whyte. The testimony adduced proved conclusively that these men and other residents of the West Tintic branch had been so far misled as to disregard the sanctity of the marriage obligation, as administered in the Temples, and had adopted a system of “wife-sacrifice”, whereby men were required to give up their wives to other men, and this under a diabolical misinterpretation of Scripture as to the law of sacrifice requiring one to give up all he has, even wife and children. At the evening session, which lasted until a late hour, Gerald Lowry, who had refused to answer certain questions put to him in the afternoon meeting, and who defiantly showed his disregard of the authority of the High Council, was by formal action and unanimous vote disfellowshipped from the Church of Jesus Christ of Latter-day Saints. ^{[MSS 229, Box 6,}

Folder 2, Journal 24]

February 21, 1921

Talmage meets against with the Tintic Stake High Council tribunal and attends the disciplinary hearing of Moses S. Gudmundson. At an afternoon meeting, Talmage observes the excommunication of Gudmundson and other branch members, as well as the disfellowship of several other members. Talmage also observes the Tintic Stake High Council dissolve the West Tintic branch.

In his journal Talmage writes the following:

When, more than a year ago, reports reached the First Presidency, to the effect that the people in West Tintic had undertaken to establish the “United Order”, they to have all things in common and to abolish all private ownership, I was appointed to investigate the matter. As a result of my first visit to the Tintic Stake with this as one of my appointed duties, I reported the facts as I found them, which were briefly these: That Moses Gudmundson, who was the leader and dominating figure in the movement, denied all intention of going ahead of the Church, specifically in the matter of attempting to start a colony according to the United Order plan; that I did not believe his protestations, but on the other hand was convinced that the people of West Tintic, then organized into an independent branch in the Tintic Stake, were being led by an evil influence. Many other investigations have followed; and we have found to our sorrow that what we saw as the inevitable development of evil unless the people placed themselves in strict harmony with the order and government of the Church, had become a reality, namely, erotic ideas and practises [sic] concerning the marital state and the sexual relation. The best I can say of the people is that they have become fanatical through the power of evil. They have made sacrifice their hobby. The eating of meat, the taking of animal life even to provide food, and many other practises [sic] common with other people have been forbidden there; while long fasts and particularly the sacrificing of comforts and wholesome desires have been held up as ideals. Now they have reached the abominable status of men sacrificing their wives to other men; and by this means they have put themselves subject to the punishment provided for by the law of the land. The present state is one of abominable immorality. ... I believe that the judgment of the High Council in these cases is just; and that others than those already tried are involved. [MSS 229, Box 6, Folder 2, Journal 24]

February 25, 1921

Talmage leaves to attend the Pocatello Stake conference.

March 2, 1921

Talmage is present at the death of Apostle Anthon H. Lund. Later in the day he attends consultations with the First Presidency and Quorum of the Twelve and then a meeting of the Deseret Book Company. In the evening Talmage and Elder Marvin J. Ballard go the hospital to administer to the sick. In his journal Talmage writes the following:

About 9:50 a.m. I called at the home of President Lund, where I found that President Charles W. Penrose had already arrived. ... He [Lund] recognized me as I approached his bed, and spoke a few words at intervals after my arrival. One of his sons, kneeling by the bedside, remarked "Father is very tired". The dying man understood the latter part of the expression, and did not recognize that it was applied to him, but in a really pathetic manner he responded feebly "So am I". Soon thereafter he fell asleep. His passing was so gentle than his son, Dr. Ray Lund, applied the stethoscope to number the last few beats of the wearied heart, and announced when it had throbbed feebly for the last time.

[MSS 229, Box 6, Folder 2, Journal 24]

March 4, 1921

In his journal Talmage comments on the inauguration of President Warren G. Harding. [MSS 229, Box 6, Folder 2, Journal 24]

March 6, 1921

Talmage attends the funeral for Anthon H. Lund.

March 10, 1921

The First Presidency is reorganized and Rudger Clawson is sustained as President of the Quorum of the Twelve Apostles.

March 11, 1921

Talmage meets with the Book of Mormon Committee, who recommend creating a new edition of the Doctrine and Covenants. In the afternoon Talmage meets with a member of the Tintic Stake Presidency. In his journal Talmage writes the following:

For many years this book [the D&C] has been printed from old plates, which are now badly worn; and not a few errors appear even in the text of the several revelations, all through typographical inaccuracy; and these have been corrected in the text of the revelations printed in the six-volume History of the Church; so that discrepancies exist between the two texts. The footnotes and references require revision, and in places amplification; and the need of an adequate index has been long and keenly felt. The committee reported to the First Presidency verbally during the forenoon and by presentation of a written recommendation in the afternoon, advising that the Doctrine and Covenants be revised, and so far as typography and workmanship is concerned, be brought up to the relatively high standard of the new issue of the Book of Mormon. [MSS 229, Box 6, Folder 2, Journal 24]

March 13, 1921

Talmage travels to Eureka, Utah, to observe further Stake High Council hearings of members of the former West Tintic branch.

March 13, 1921

Jesse Knight dies. The West Tintic hearings resume and Talmage observes the excommunications and disfellowships of several branch members, which Talmage writes in his journal “have been to me most sorrowful.” [MSS 229, Box 6, Folder 2, Journal 24]

March 15, 1921

Talmage leaves Eureka for Springville. In Springville Talmage visits and speaks at length with the former wife of Tintic’s excommunicated Moses Gudmundson. Talmage seems to conclude that she was under the influence of an evil spirit and so administered to her. Talmage arrives in Springville to learn of complaints that local women have been holding secretive spiritual meetings requesting revelations, speaking in tongues, etc. without priesthood leadership or authorization.

In his journal Talmage writes the following:

I then went to ... meet her daughter, Mrs. Erma Gudmundson, who appears to have been a victim of many painful conditions arising from the immoral state of affairs at West Tintic. She is the wife of Moses S. Gudmundson, who was excommunicated at the earlier trial. I found her to be virtually a physical wreck. She has been harassed by occasional visits and more frequent messages from her husband.... In her impressionable state, such messages as these threaten her sanity and even her life. She was really in the grip of an evil power; and I have seldom experienced a meeting with such a potent adversary as the evil spirit by which she was possessed. She seemed to crave my aid, and yet she persistently refused to look me in the face, saying that my face and my eyes were so bright as to terrify her. I was not conscious of any unusual condition of this sort, but she turned her head and shaded her eyes whenever for the moment I caught her gaze. I proceeded to administer to her, and rebuked the evil power, conscious all the while of a real struggle and conflict. Immediately after the administration she turned her eyes upon me and smiled, and was not disturbed by my gaze, but kept her eyes directed toward me. When I left her she was holding her baby and was in a state of comparative peace. I confess, however, that because of her weakened condition and of her state of nervous disturbance, I have not full faith that she will not suffer a relapse. [MSS 229, Box 6, Folder 2, Journal 24]

Upon my arrival at Springville this morning I was met by one of the Bishops, who requested that I meet the four Bishops of Springville together with certain relatives of the parties who have recently been dealt with in the Tintic Stake, and to this I assented. I was taken to the home of Bishop Bringhurst of the Springville 2nd Ward, where I found assembled the other Bishops and several women who were related to the unfortunate brethren and sisters with whom we have had to deal.... They informed me of conditions that have long existed in Springville, this consisting essentially in the holding of meetings by women, and participated in by a few men, at which meetings messages were asked for. They told of alleged inspiration and revelation coming through women, and particularly of the frequency with which the gift of tongues was indulged in; and averred that by these means directions were sought as to individual and other affairs. ... In all these alleged proceedings, many of which were conducted with semi-secrecy, the dominant thought seems to have been that individual inspiration, direction through speaking in tongues, and particularly dreams, were superior to all counsel or direction through the ordinary Church channels. It seems to me that the evil one is particularly busy in thus trying to undermine the faith of the people, that is of the few who are willing to be thus led, and in planting the germs of spiritual disease, generally in a soil of excessive piety. ^[MSS 229, Box 6, Folder 2, Journal 24]

March 17, 1921

John A. Widtsoe is ordained and set apart as an Apostle of Jesus Christ.

March 18, 1921

Talmage begins the work of revising the Doctrine & Covenants.

March 19, 1921

Talmage leaves to attend the North Sanpete Stake conference in Spring City, Utah.

March 26, 1921

Talmage leaves to attend the Sevier Stake conference in Richfield, Utah.

April 3, 1921

The 91st Annual General Conference of the Church of Jesus Christ of Latter-day Saints.

April 16, 1921

Talmage returns to Tintic to observe further hearings of those charged with apostasy in the now-dissolved West Tintic branch.

April 23, 1921

Talmage leaves to attend the Logan Stake conference.

May 28, 1921

Talmage leaves to attend the Bingham Stake conference in Idaho Falls, Idaho.

June 18, 1921

Talmage leaves to attend the Union Stake conference in La Grand, Oregon.

June 25, 1921

Talmage attends the South Davis Stake conference in Centerville, Utah.

July 6-7, 1921

Talmage attends to revision work on the Doctrine and Covenants.

July 20, 1921

Talmage meets with the Doctrine and Covenants Committee and attends the funeral for Helen Cannon Walker.

July 24, 1921

Talmage leaves to attend the Hyrum Stake conference in Wellsville, Utah.

August 3, 1921

Talmage attends funeral for Joseph F. Lindsay.

August 14, 1921

Talmage leaves to attend the Preston, Idaho Stake conference.

August 19, 1921

A decision is made for the Church to widely distribute the Book of Mormon to public libraries.

August 24, 1921

Talmage devotes the day to reading parts of the Doctrine and Covenants and Pearl of Great Price to be sent to printers.

September 2, 1921

Talmage reads proofs and decides to work from home instead of his office.

September 22, 1921

Talmage continues most of the month of September working on the proofs.

September 25, 1921

Talmage is requested by the First Presidency to attend the Carbon Stake conference in Price, Utah.

September 26, 1921

Talmage returns to work on the proofs.

September 29, 1921

Talmage attends the birthday party for his wife Maia.

October 2, 1921

Talmage continues work on proofs.

October 6, 1921

The Semi-Annual General Conference of the Church of Jesus Christ of Latter-day Saints.

October 12, 1921

Talmage finishes reading the Doctrine and Covenants proofs

1922

March 12, 1922

While in Pittsburgh, Talmage by invitation delivered a lecture titled “Origin and Destiny of Man” to a larger-than-expected, quiet, and seemingly attentive audience. Talmage records the experience in his journal:

While we were in Pittsburgh, President McCune informed me of an invitation extended by the "Free Thought Forum" of this city to address the body at 4:30 today. A meeting was held in the room we had occupied during the earlier part of the day. According to report there were over 300 present. I spoke on the "Origin and Destiny of Man", giving attention to the distinction between the body only and the man, and dealing with the subjects of ante-mortal existence, life beyond the grave, and the resurrection. I was listened to with every outward mark of close attention during the 50 minutes allotted to me. Then, according to the order, discussion was invited. The scene that followed is memorable and saddening. Sometimes several people were on their feet at once asking recognition of the chairman. None of them discussed the subject I had treated; but as I had quoted from the Bible, each directed his remarks to a denunciation of Holy Scriptures and some of them were blatant in proclaiming their atheism. There were three or four women who took part in the discussion, and these were even more extreme than the men. Such an exhibition of godlessness I have seldom seen and the effect was not lost upon our missionaries and other members of the church who remained. throughout the session. ^[Journal, MSS]

1923

1923 [dates uncertain]

Talmage spends time revising the soon-to-be 12th edition of *The Articles of Faith*, twenty-four years after the first edition hit shelves in 1899.

August 14, 1923

Birth of Talmage's grandson, James Karl Kimball Jr., in Spokane, Washington.

October 6, 1923

Talmage delivers [his address at the Church's 94th Semi-Annual General Conference](#), which focuses on the creation of the world and its purpose.

1924

March 13, 1924

The Deseret News prints an announcement by the First Presidency endorsing the new and revised 12th edition of The Articles of Faith as it was ready to become publicly available.

April 25, 1924

The Deseret News announces that a 13th edition of The Articles of Faith would be forthcoming due to the 12th edition selling out so rapidly.

1925

July 15, 1925 — Wednesday

Talmage's granddaughter [Joan Patricia Carlisle](#) is born in Berkeley, California.¹⁷⁹

¹⁷⁹ “Joan Patrice Carlisle, 15 Jul 1925,” in “California Birth Index, 1905-1995,” database, *FamilySearch* (<https://familysearch.org/ark:/61903/1:1:V25T-W8B> : 13 December 2014).

1926

April 2, 1926

Helen May Booth and [Roland Chauncey Parry](#) are sealed in the Salt Lake Temple.

November 10, 1926

Death of William George Talmage in Spanish Fork, Utah.

1927

1928

September 30, 1928

[James Talmage Parry](#) is born in Salt Lake City, Utah.

1929

October 3, 1929

In his journal Talmage records the following:

I attended a meeting of the Council of the Twelve, beginning at 9:00 o'clock, and then the regular weekly meeting of the First Presidency and the Twelve beginning at 10 o'clock. The members of the First Council of the Seventy sat with us for special inquiry into the probable effect of a recent address delivered in the Tabernacle by Elder B. H. Roberts.¹⁸⁰

I attended a meeting of the Council of the Twelve, beginning at 9:00 o'clock, and then the regular weekly meeting of the First Presidency and the Twelve beginning at 10 o'clock. The members of the First Council of the Seventy sat with us for special inquiry into the probable effect of a recent address delivered in the Tabernacle by Elder B. H. Roberts.¹⁸¹

¹⁸⁰ JET Journal (3 October 1929).

¹⁸¹ JET Journal (3 October 1929).

1930

October 4, 1930

Talmage delivers his address, titled “Idolatry and Adultery,” at the 101st Semi-Annual General Conference of the Church.

1931

January 2, 1931

Talmage attends a meeting of the Quorum of the Twelve to consider Elder B. H. Roberts's "protest" regarding Elder Joseph Fielding Smith's recent speech which asserted that there was no death of plants or animals before the Fall of Adam. Talmage recorded the following journal entry:

Attended a 9:30 a.m. meeting of the Council of the Twelve, held in President Rudger Clawson's office. The purpose of this gathering was to consider a protest made by Elder Brigham H. Roberts, senior president of the First Council of the Seventy, against a discourse delivered by Elder Joseph Fielding Smith of the Council of the Twelve at a genealogical conference held in April last. The main point at issue is the affirmation by Elder Smith that prior to the Fall there was no death of either plants or animals upon the earth. At today's meeting Elder Roberts responded to an invitation and made an oral and extemporaneous address, supporting his protest. It should be said that what is herein called a "protest" was simply a letter addressed to the First Presidency, later referred by them to the Twelve, asking whether the utterances of Elder Smith were to be considered as expressions of personal opinion or as authoritative statements sustained by the First Presidency and Twelve. By common consent and agreement Brother Roberts is to present his views in writing.¹⁸²

January 7, 1931

Talmage attends a meeting of the Quorum of the Twelve where Elder B. H. Roberts read a "lengthy" paper "on the subject of the Antiquity of man." Talmage records the following:

¹⁸² JET Journal, 2 January 1931 [BYU MSS 229, Box 7, Folder 3, Journal 29].

Attended a meeting of the Council of the Twelve, beginning at 9:30 a.m. Elder B. H. Roberts read a carefully prepared and lengthy paper on the subject of the Antiquity of man, summarizing much geological evidence, and arguing for the existence of pre-Adamites. The paper, covering fifty typewritten pages, was taken under advisement by the Council.

¹⁸³

January 14, 1931

At the request of President Heber J. Grant, Talmage meets with President Grant to give his opinion on the current debate:

Had a somewhat extended conference with Presidents Heber J. Grant and Anthony W. Ivins on the question of the Antiquity of Man, these brethren having invited me to give my opinion on certain points.¹⁸⁴

January 21, 1931

Talmage attends a meeting of the Quorum of the Twelve where Elder Joseph Fielding Smith read another lengthy paper as a rebuttal toward Elder Roberts's argument.

¹⁸³ JET Journal, 7 January 1931 [BYU MSS 229, Box 7, Folder 3, Journal 29].

¹⁸⁴ JET Journal, 14 January 1931 [BYU MSS 229, Box 7, Folder 3, Journal 29].

Sat with the Council of the Twelve, which convened at 1:30 p.m., and listened with interest and profit to a lengthy paper read by Elder Joseph Fielding Smith, in reply to the paper presented by Elder B. H. Roberts, regarding the Antiquity of Man, and, as Elder Smith affirmed, the utter absence of death in any form upon the earth before the time of Adam's fall. Like the paper of Elder Roberts, this was taken under advisement.¹⁸⁵

January 29, 1931—Thursday

Talmage's son-in-law, [Wilford Crandall Carlisle](#), dies at Berkeley, California, at the age of 32.¹⁸⁶

April 7, 1931—Tuesday

In his journal Talmage records the following entry:

¹⁸⁵ JET Journal, 21 January 1931 [BYU MSS 229, Box 7, Folder 3, Journal 29].

¹⁸⁶ "Wilford Carlisle, 29 Jan 1931," in "California Death Index, 1905-1939," database with images, FamilySearch (<https://familysearch.org/ark:/61903/1:1:QKSM-RY9R> : 5 June 2015); [Wilford Crandall Carlisle, Find A Grave Memorial](#).

Attended a called meeting of the General Authorities of the Church, all present, beginning at 9 a.m. and lasting until nearly 1 p.m. The principal subject was the consideration of a subject brought to the front by Elder B. H. Roberts, who addressed a letter to the First Presidency asking whether certain utterances by Elder Joseph Fielding Smith, made at a meeting under Genealogical Society auspices last October, were to be accepted as an expression of personal opinion or as an authoritative pronouncement. Involved in this question is that of the beginning of life upon the earth, and as to whether there was death either of animal or plant before the fall of Adam, on which proposition Elder Smith was very pronounced in denial and Elder Roberts equally forceful in the affirmative. As to whether pre-Adamite races existed upon the earth there has been much discussion among some of our people of late. The decision reached by the First Presidency, and announced to this morning's assembly, was in answer to a specific question that obviously the doctrine of the existence of human beings upon the earth prior to the fall of Adam was not a doctrine of the Church; and, further, that the conception embodied in the belief of many to the effect that there were no such Pre-Adamite races, and that there were no death upon the earth prior to Adam's fall is likewise declared to be no doctrine of the Church. I think the decision of the First Presidency is a wise one on the premises. This is one of the many things upon which we cannot speak with assurance and dogmatic assertions on either side are likely to do harm rather than good.¹⁸⁷

August 9, 1931

¹⁸⁷ JET Journal, 7 April 1931. [BYU MSS 229, Box 7, Folder 3, Journal 29]

Talmage delivers the address [“The Earth and Man”](#) in the Tabernacle. Under a later journal entry dated November 21, 1931, Talmage referred back to the discourse:

In speaking at the Tabernacle on August 9 last I had not forgotten that in the pronouncement of the First Presidency mentioned under date of April 7 last it was advised and really required that the General Authorities of the Church refrain from discussing in public, that is preaching, the debatable subject of the existence of human kind upon the earth prior to the beginning of Adamic history as recorded in scripture; but, I had been present at a consultation in the course of which the First Presidency had commented somewhat favorably upon the suggestion that sometime, somewhere, something should be said by one or more of us to make plain that the Church does not refuse to recognize the discoveries and demonstrations of science, especially in relation to the subject at issue. President Anthony W. Ivins, of the First Presidency, presided at the Tabernacle meeting, and three members of the Council of the Twelve were present—Elders George F. Richards, Joseph Fielding Smith and Richard R. Lyman. Of course, Elder Smith, and in fact all of us, recognize that my address was in some important respects opposed to his published remarks, but the other brethren named, including President Ivins, expressed their tentative approval of what I had said.¹⁸⁸

¹⁸⁸ JET Journal, 21 November 1931.

1932

1933

July 27, 1933

James Edward Talmage dies in Salt Lake City, Utah.

July 30, 1933

Funeral services held for Elder James E. Talmage.

April 6, 1944

Merry May “Maia” Talmage passes away. ”

Items of Interest

Deseret Weekly 51, no. 6 (27 July 1895): 171, cols. 1-2

MAN'S A&CKSTOK8 DISCUSSED.

Borne excitement has been caused by the declaration (if Rev. Dr. Zahm, professor of physical sciences in the university of Notre Dame, that theie is nothing in the Rumen Catholic dogma which precludei the view tbat man is •descended from the ape or some other animal. The discussion précipitât, o by this proposition is likely to be fol lowed with much Interest by many wh • bope to see religion and bæ-œa'leo science reconciled on tbi subject, an<l alto by those who have already con cluded tbat ne reconciliation Is pus •Ible.

The view advanced by Prof. Zahm IK by DO mean« new. Years «go. Pater Hyacinthe, we believe, declared before a large audleuee in London that the theory of man'« descent from an animal was les« degrading than the commonly accepted view of bis rlilng Into prominence from a lum» of clay, and pr bably some grnuao woulu be found on which tbe diffiou - ties Involved In both might be barmen tod.

Notwithstanding tblc, it Is safe to any tbat when the subject «ball have been thoroughly investigated without prejudice and with the sole desire to fiud the truth, it will be evident tbat the evolution theory, a« commoul» un denlooü, i« IntuQcieui to account for the existence of man on earth. That many statements in the Bible, ano notably those relating tu the creation, have been misunderstood aid errors perpetrated through wrong translation» aoa fanciful comment« is Indisputable, bat when all tbtse sbnll have been C"i- reoted, the tact ramai s, , acó rdng to (be Bible, tbat the bumau family baa a divina origin. A compromise denying tbls trutb is Impossiole.

Science will yet have to admit, tba aa 1er' a« known, everythl g thxl existe la tba result ol some intelligence wurh Ing according to certaio law« Not tbat these laws themselves aca the creating force, bu the rule« in accordance wltb wblcb tbat power operates. In viewing modern musical Instrument, th« piano lorinttaoce.it Is evident tnat a woi.< utrtul «volution bas taken place 'mm the ancier.t lute with Us few strings and simple construction. Bnt It I fOUSjfy evident tbat every inte- medi ate stauae marea the fhouubta an<l idta of the intaoll «BO* to which this devel opinent i» «*•>«•• In «béseme way, ..o but living species, and ají, that exist», U the handiwork of Divine Intelligence. When «clenoe if irepared- to reoognlie tbi« /act, It will ie in perfect «coord with relit;! >n, and urtber advancement In knowledge will be possible.

Deseret Weekly 51: 135, cols. 1-2

EDUCATORS AMI EVOLUTION. For several days past Denver bee be«n the center of Interest to educator* throughout the United States. The National E luoaional association, one of the gre»t institutions of the coun try, ba* been in testion, and ablf and experienced teachers from all sec- tiona have read (apers an.i exureeneu tbeir views on topics of Importance to those engaged in educational work in •all He department*. The general trend of dlecuMion has revealed u conviction tbat our methods of dealing with the growing generation in public and pri vate «obróle, superior i bough they be ID many respects, yet leave ro m for improvements absolutely demanded in

order to obtain the true result? And the papers read at the convention were one by Professor Huxley, of the University of California, on «evolution. The professor asserted, among other things, that "there is no doubt that man, both in body and spirit, came by process of evolution from some lower form of animal," from which statement he proceeded to draw a number of conclusions. It is important that this misstatement of fact should be contradicted, because of all men those in whose hands the education of the young is bid ought to guard themselves against giving theories for false surmise for proof. There is doubt about the evolution of man from a lower species, and quite serious doubt too. And more, the clearer light the subject receives from reasoning founded on research, the more difficult it becomes to remove this well justified skepticism. Whatever merit the evolution theory may have, one thing is certain, it has not been demonstrated; by the very nature of it, it is impossible to establish it beyond a doubt, since its premises go back to a time not within the scope of man's actual research. The principle itself may be traced to Aristotle, who notwithstanding his «only material», favored it. Early Christian philosophers discussed it from the beginning. In later years the question has been reconsidered, and it is probable that it is widely accepted among a great class of people, in due measure to a prevalent modern tendency to deviate from the old rationalism to any intrinsic merit of the theory. The great Darwin himself, who at first saw in what he terms «natural selection» a great means of maintaining the equilibrium between generation and subsistence and the most potent factor of evolution, was later led to modify his views on this point, and neither he nor the late Professor Huxley, nor anyone who really understands the principle involved, can be quoted as authority for the statement that evolution is a demonstrated fact. As long as this must be admitted, its claim to consideration should not be given in preference to those of other theories of the origin of man equally well, or better, supported by argument, not to mention authority.

Deseret Weekly 51: 168, cols. 1-2

DESIGN IN NATURE.

Herbert Spencer's criticism of Darwin's theory of natural selection is interestingly discussed by a writer in a recent number of the Independent. It has been supposed by many that his theory would account for the variety of species without ascribing the creative process to a Supreme intelligence. Mr. Spencer points out the impossibility of obtaining advantageous variations in a highly organized being by chance, for it is a necessity in the case of animals like the cat, which are fitted for leaping. The difficult question for those who deny any purposive element at the bottom of organic evolution is, how to account for that complicated coordination of result involved in the development of any decidedly advantageous anatomical variation? For example, the anatomical variation by which an animal acquires a regular movement over a smooth ground is transformed into one adapted to the work of leaping over rough surfaces is not confined to changes in a single organ, but involves a general change in almost every part of the system. The ability to leap like a kangaroo, or even like a cat, involves a striking development not only in the length and strength of the bones of the hind limb, but in the

articulations of the joint«, and la the development of the musclée. À charge must take place not only In one bone and one set of muscles, but in all the boue» of the hinder extremities. Not only must the long bones and their co-ordinate muscles by which the limbs are suddenly lengthened for a leap be properly modified, but the bone« of the toe« which sustain the reaction of the leap and their co-ordinate muscles must be correspondingly modified. Otherwise there will be no fulcrum for the increased exertion to act upon. Thus, without omitting the changes which will be required in the "pelvis as well as in the nerve« and blood vessel», there are, constituting bone«, muscles, tendons and ligament«, at least fifty different parts in each hind leg which have to be enlarged. Moreover, they have to be enlarged in unlike degree». The mulciple tendons of the outer toe«, for example, need not be added to so much substance of the medial toes." The chances that all these changes shall occur together spontaneously are as one in favor, to many millions against. Their actual concurrence brings most clearly to view a unity at work shaping the development of animals as well as the lives of men. But the argument does not close even here. An animal adapted in the hinder portion« of his body for leaping high in the air must also be adapted for protection against the violence of the descent which is involved in every such ascent. The forelimbs must be changed as much as the hind ones are, but in a radically different manner. To learn the different character of these changes, one has but to "contrast the markedly bent hind limb« of a ostrich with its almost straight forelimb«, or contrast the «Hence of the upland spring on to the table with the» thud which the forepaws make as it jumps on the table." To make the changes in the limbs advantageous there must be a simultaneous change in the forelimbs. When the number of these changes is taken into account the probabilities against their arising fortuitously and in a progressive adjustment to the first, run up into the billions; so that it is outside any rational recognition. If the impossibility of nature being in its infinitude of forms, the result of chance is admitted, the only rational conclusion conceivable is that it is the work of an Intelligence, encompassing the end from the beginning, and this modern philosophy, after previous hesitation and bewilderment, is rapidly demonstrating. Believers were once considered antiquated in their views; soon skeptics will be found only in the rear ranks in the general march of progress.

Deseret Weekly 51: 202, cols. 2-3

unassailable by such evidence. (JESUSMN; APE UR SIUBUÏ 1811.' theory that man is the degenerate descendant of an anthropoid ape, is now supplanted or rather carried further by the important discovery of Prof. Cope of the University of Pennsylvania, namely, that in his original and primitive state man was "a paleozoic lemur, pointing at both ends like a pitar." O Cope it is conceived as the parent of this weighty dogma that the product now called human passed through various and processes of development, having been at various periods a lemur, a creature with hoof" and then a monkey. But the main point is that he was originally a fish, and a paleozoic one at that, having neither brain, skull nor red blood. If one may be permitted to make a choice of urogenitals out of the assortment offered,

the majority will probably prefer to trace back to the clear-shapely and be done with it rather than to stop at the grinning monkey.

Neither of these ancestors could I be expected to have a progeny distinguished for mental acquirement», and if mankind as a species is not all that reformers would wish it to be, the scientists will be charitable enough in view of these explanations to make excuse for it« unpromising beginning. Meanwhile the further the inquiry the riper and flesh fanciers extend their dream« and follow the imagination the more palatable becomes the Genesis!« as Hilvery explained. As far from it« truth, it is infinitely more agreeable to contemplate than anything the wise philosophers of the day can hatch.