

Cowdrey, a very intelligent and worthy gentleman, formerly an elder of a Presbyterian Church in New York State. He was the father of Marcellus Cowdrey, a most estimable teacher, for many years Superintendent of Schools at Sandusky. Sidney Rigdon, formerly a Baptist minister of Hamilton, O., had recently joined Joe Smith, and was a leading force in the Mormon Church. The history of Rigdon is somewhat interesting. From being a Regular Baptist, and no doubt honest in his convictions that immersion was the only baptism and the true way of following Christ, he had, in due time, in urging this tenet, carried it so far that he made it, with Alex. Campbell, an essential to salvation. He left the Baptists, therefore, and became a follower of Alex. Campbell; in other words, he became a Disciple, or Bible Christian. In this capacity he appeared in Geauga County, and carried several Baptist Churches almost bodily over to the Disciples' doctrines, among which were the Baptist Churches of Kirtland and Chardon. The next step in the line of baptism, he now having become an adherent of Joe Smith, was to baptize for the dead, that being one of the Mormon doctrines. It seemed to me and others that this was running baptism into the ground. Be this as it may, Mr. Rigdon was an able man, a powerful preacher and a ready controversialist. It was through his labors that large accessions were made to the Mormon Church. I do not think, however, that Mr. Rigdon ever

favored the idea of polygamy. In fact, so far as I know, this matter of polygamy made a division in the Mormon Church. Those who opposed it followed Rigdon, and those who favored it, Joe Smith. The doctrine was first broached in Kirtland by the revelation of Joe Smith, with reference to the daughter of one of the old inhabitants of Kirtland, who was sealed to Joe as his spiritual wife. It was not the prevalent doctrine, nor generally received as binding upon other persons than those who were called by a distinct revelation, the first of whom was Joe Smith himself. This tenet has gained strength from that time down to the present, when it is now made an essential belief of those in good standing in the Mormon Church.

Before Rigdon separated himself from Smith, the Church had established a bank, issued considerable amounts of paper money and purchased a number of farms in the immediate neighborhood of the temple, among which was my uncle David Holbrook's farm, of about two hundred acres, purchased at the rate of \$400 per acre. The Mormons paid my uncle about \$10,000 down, in merchandise, and took possession of the farm.

Many other members of the Congregational Church, besides uncle David, sold their farms to the Mormons. The result was a very general breaking up of Kirtland society. A committee was sent out by the Kirtland people, consisting of the Rev. John L. Tomlinson, my cousin George Smith, and myself, to prospect for a good site for