

# INEZ & JENNIE

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*the first single proselyting sister missionaries*

*A presentation given by Jennie Mangum Brown*

*at the Knight Family Reunion — June 2018*

# EARLY FEMALE MISSIONARY WORK

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Prior to 1898, lady missionary calls had been “voluntary and more or less desultory.” - Orson F. Whitney



## OTHER 1ST SINGLE SISTER MISSIONARIES

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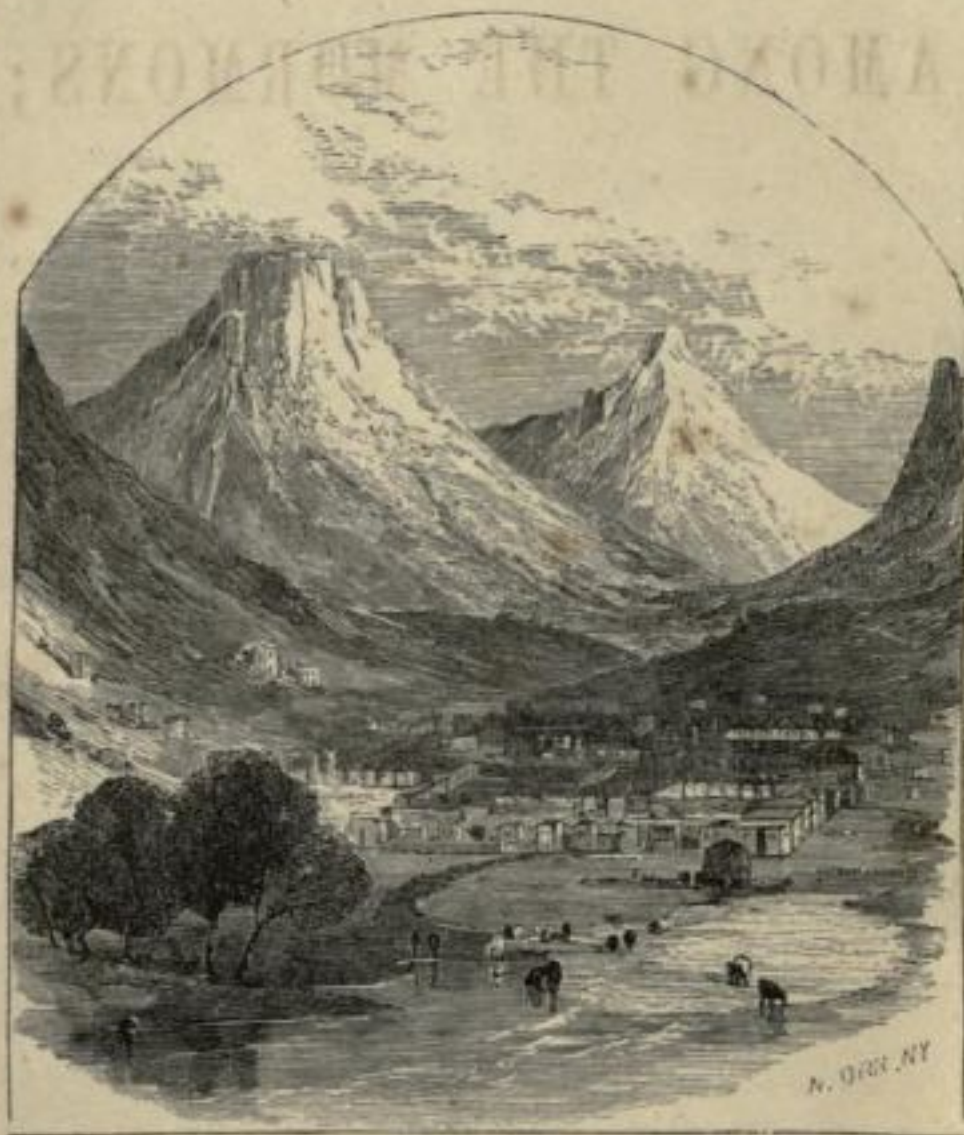
- 1851: Christine Bentsen Anderson (**a young, never married woman**) was called to assist the Elders in Denmark
- 1872: Eliza R. Snow was sent to Palestine (with 7 other church members) to “observe closely what openings now exist...for the introduction of the gospel”
- 1873: Mildred Randall given mission assignment **separate from her husband** (unaccompanied), to teach school and keep the mission house in Sandwich Islands
- 1879: woman going to Great Britain accompanied by her missionary son Joseph
- 1886: Lydia Young served a mission in the Northwestern States **as a widow**
- 1887/1888: Rhoda & Francis Young, **a mother and daughter** serving together in genealogical missions
- 1889: Mary Swain, **a divorced woman** served in a genealogical mission
- 1892: Alice Reynolds & Viola Belle Pratt, **single sisters** set apart as missionaries while going to school on East coast
- 1896: Bertha Jorgensen, **a single sister**, sent to do missionary labors while in Chicago on a visit to her brother
- “does not carry the same status or intention as did the calls that came to Latter-day Saint women in 1898” — but shows that the Church is getting closer to it.



## ELIZABETH MCCUNE

*an important forerunner to  
the Church policy change  
regarding female missionaries*





THE GREAT SALT LAKE CITY.

✓  
FEMALE LIFE  
AMONG THE MORMONS;

A NARRATIVE  
OF MANY YEARS' PERSONAL EXPERIENCE.

BY THE WIFE OF A MORMON ELDER,  
RECENTLY FROM UTAH.

[Hand, Mrs Maria]

NEW YORK:  
J. C. DERBY, 119 NASSAU STREET.

CINCINNATI: H. W. DERBY. BUFFALO: WANZER, M'KIM & CO.  
CHICAGO: D. B. COOKE & CO. DETROIT: KERR, MORLEY & CO.  
ST. LOUIS: EDWARDS & BUSHNELL.

1855.

THE OLD WIFE JEALOUS OF THE NEW.

*“the notorious Jarman”  
had various  
“performances”  
throughout  
Dover and Nottingham in  
1896 and 1897*

OLD WIFE WASHING THE NEW WIFE'S FEET.

**U.S.A.**  
UNCLE SAM'S ABSCESS,  
OR  
**HELL UPON EARTH**  
FOR  
**U.S.**  
UNCLE SAM.  
BY  
*William*  
**W. JARMAN, ESQ., K.G.L., T.C.K.,**  
*Knight of the Grand Legion of North America,*  
WHO SUFFERED TWELVE YEARS IN  
**THE MORMON HELL ON EARTH,**  
AS ONE OF THE  
“VIRGINS WITHOUT GUILF,”  
AND  
A PRIEST AFTER THE ORDER OF MELCHIZEDEK:  
WHERE  
**POLYGAMY, INCEST, AND MURDER**  
ARE TAUGHT AND PRACTISED AS RELIGION UNDER THE  
“ALL SEEING EYE,”  
AND THE SIGN  
“**HOLINESS UNTO THE LORD.**”

*Copyright secured in both Hemispheres.*

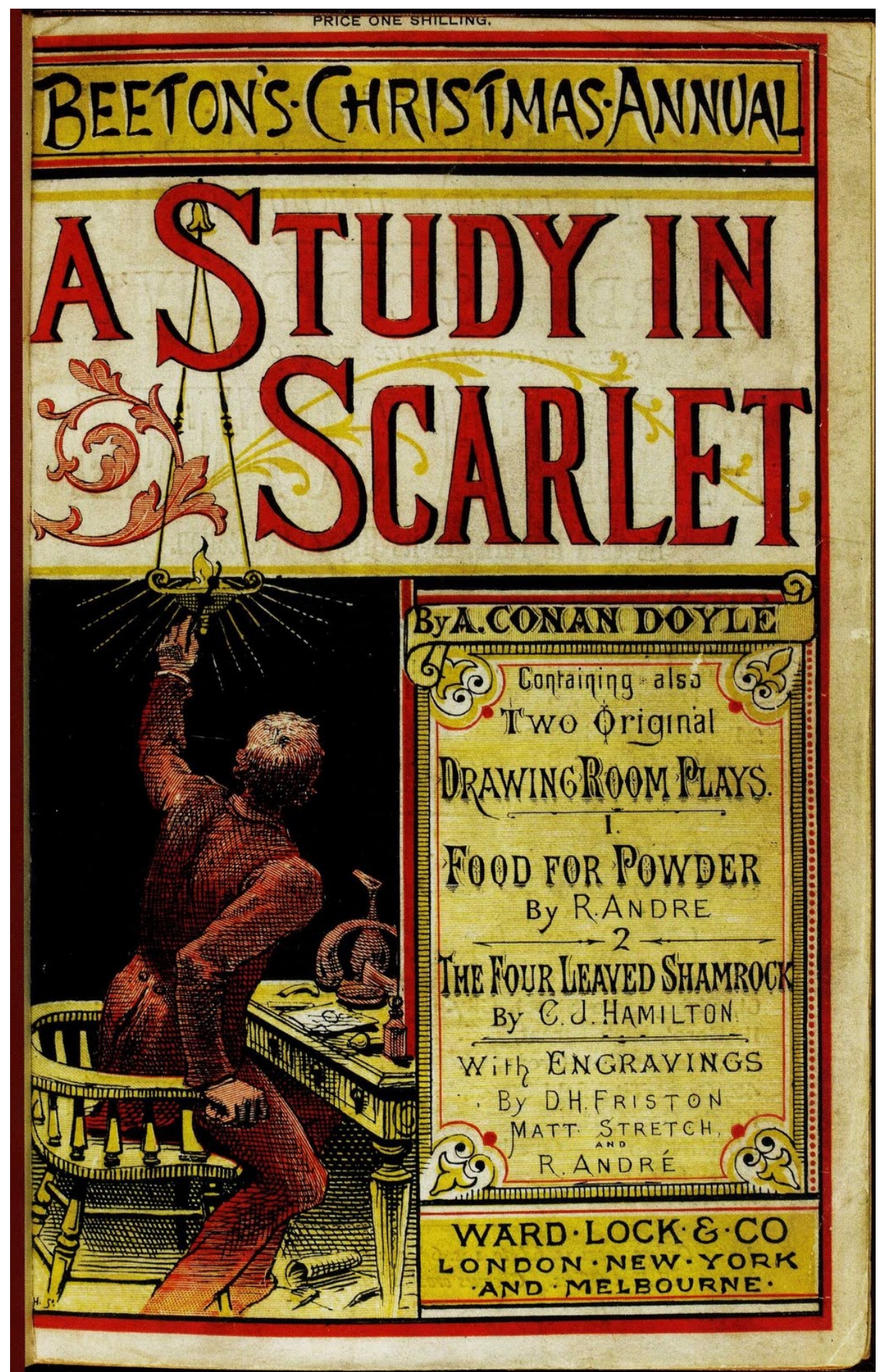
EXETER: ENGLAND, 1884.

PRINTED AT H. LEDUC'S STEAM PRINTING WORKS, EXETER, ENGLAND.

- Tell lurid, sensational stories of women's condition (practically enslavement) in Utah
- “Women detained behind a wall”
- women kidnapped, lynched, murdered
- women being tied to a tree and whipped
- women committing suicide or disappearing
- polygamy horror stories



*Arthur Conan Doyle's 1887  
detective novel that features  
Mormons as "steeped in  
kidnapping, murder, and  
enslavement"*





# MUCH-MARRIED SAINTS AND SOME SINNERS

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*Sketches from Life among Mormons  
and Gentiles in Utah*

BY  
GRACE TALBOT



THE GRAFTON PRESS  
NEW YORK

“Mormon women...are helpless in a loathsome slavery, the prey of jealousy, of a haunting sense of degradation.”

Many blamed Mormon Elders for mistreating women and enticing young girls to join their cult.



“Our husbands are proud of their wives and daughters; they do not consider that they were created solely to wash dishes and tend babies; but they give them every opportunity to attend meetings and lectures and to take up everything which will educate and develop them. Our religion teaches us that the wife stands shoulder to shoulder with the husband.”

*-Elizabeth McCune*

*October 1897*

*Semiannual London Conference*

“[There have been] instances in which our sisters gained attention in England, where the Elders could scarcely gain a hearing. ... if a number of bright and intelligent women were called on missions to England, the results would be excellent.”

*-President Joseph McMurrin  
European Mission Presidency*



## APRIL 6, 1898 – 68TH ANNUAL CONFERENCE

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“It has been decided to call some of our wise and prudent women into the missionary field.”

“...the women were as intelligent, as presentable and as ladylike in their sphere as the gentlemen were in their sphere.”

“It is not their province to officiate in the ordinances of the Gospel. But they can bear testimony; they can teach; they can distribute tracts, and they can do a great many things that would assist in the propagation of the Gospel of the Lord Jesus Christ.”

-George Q. Cannon

“I desire to touch upon the idea presented by President Cannon, that occasionally wise and prudent women would be permitted to go forth.”

-John Taylor

“Changing their influence from the then-accepted Victorian gender norms, women went from teaching children in schools, doing charitable work ... to a more parallel approach with the elders of the time.

“According to the Presidency’s instructions, women missionaries were to be folded into existing mission structures, work alongside men, and do the same work as elders...”

“The vision outlined for the new Mormon missionary force was gender-integrated: men and women, working together, more equally yoked than ever before in terms of responsibilities if not in numbers.”

*-Matthew McBride*

*Church History Symposium, March 2016*



# INTERESTING TIDBIT

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At this same April 1898 General Conference, the general missionary report was enumerated as:

- 1000 Elders serving in the United States
- 500 Elders in Europe
- 200 Elders “on the islands of the Pacific”



# INTERESTING TIDBIT

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The first woman officially called/certified (complete with certificate) was Harriet Maria Horsepool Nye, wife of President Nye of the California mission.

She was set apart in San Francisco by Apostle Brigham Young.

# SORTING OUT THE SISTERHOOD

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*Sister Missionaries in England :*

**SISTER AMANDA INEZ KNIGHT**

**SISTER LUCY JANE (JENNIE) BRIMHALL**

*—> they are just friends, but Jennie is engaged to Inez's brother Will who is also serving in Great Britain*

*Married Names:*

**INEZ KNIGHT ALLEN**

**JENNIE BRIMHALL KNIGHT**

*—> now they are actual sisters-in-law*

*(and the real kicker is that Inez has a little sister named Jennie Knight—but she's not involved in any of this missionary business at all)*

# JENNIE BRIMHALL

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- named Lucy Jane Brimhall, but was always called Jennie
- born December 13, 1875 in Spanish Fork
- daughter of Professor George H. Brimhall, “the gifted and popular teacher in the Brigham Young Academy”
- graduated from the Academy in 1895, then went on to teach in Bluff City for one year and then teaching at the Academy in Provo (one of the younger grades)



# INEZ KNIGHT

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- named Amanda Inez Knight, but always called Inez
- born September 8, 1876 in Payson at the Knight ranch
- daughter of Jesse and Amanda Knight
- studied at the Academy, did genealogical work in Saint George



# HOW DID THEY END UP THE FIRST TWO SISTER MISSIONARIES?

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*According to Jennie:*

“I had accepted an invitation to accompany Inez on a trip of two or three months to Europe; one day while at home making preparations for our journey, Bishop Keeler called and asked me if I would accept a call to go on a mission. I told him that I would. Later, I received word to be present at Brother Jesse Knight’s home and there be set apart as a missionary to Great Britain.

“We met according to appointment, and found the bishop of our ward, and the presidency of our stake, Presidents Partridge, John, and Smoot. A letter was read from the first presidency of the Church authorizing the brethren to set us apart as missionaries. We were then set apart, President David John being mouth in my own case. I was also given a certificate, and am thus numbered among the full-fledged missionaries of the Church of Jesus Christ of Latter-day Saints.”



EDWARD PARTRIDGE,  
PRESIDENT.  
DAVID JOHN,  
REED SMOOT,  
COUNSELORS.

OFFICE OF

## Presidency Utah Stake of Zion.

Provo City, Utah, March 29 1898

Pres. Wilford Woodruff and Counsel.  
Salt Lake, Utah.

Dear Brethren;

Sisters Inez Knight and  
Jennie Brimhall, daughters of  
Jesse Knight and Geo. H. Brim-  
hall, respectively, will start for  
England next Saturday in com-  
pany with some others. The object  
of their going is to visit, to gather  
genealogy, and to study.

These young sisters <sup>are</sup> about twenty  
one years of age, are graduates of  
the B.Y. Academy, (the latter a teacher  
B.Y.A.) and both are women of  
much faith, and are quite well  
versed in the principles of the  
Gospel.

We feel to suggest that they  
be called upon a mission to  
and be set apart for that

[Mar 29 1898]

EDWARD PARTRIDGE,  
PRESIDENT.  
DAVID JOHN,  
REED SMOOT,  
COUNSELORS.

OFFICE OF

## Presidency Utah Stake of Zion.

Provo City, Utah, \_\_\_\_\_ 189\_\_

purpose. We have consulted with  
their parents, and their parents are  
willing and would be pleased to  
have them so called.

They feel willing to place  
themselves under missionary reg-  
ulations wherever they labor, and  
are also willing to stay abroad as  
long as the authorities deem it  
wisdom for them to stay.

If they are called and it  
is necessary to fill out the regular  
missionary blanks, one will be  
made and sent to you.

Please telegraph your decision  
as the time is short.

Respectfully your brethren,  
Edward Partridge

Pres. Utah Stake  
Joseph R. Keeler,  
Bishop



“

...I received word to be present at Brother Jesse Knight's home and there be set apart as a missionary to Great Britain. ... We were set apart, ... I was then given a certificate, and am thus numbered among the full-fledged missionaries of the Church.”

*-Jennie Brimhall*

# TIMELINE

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- March 11: 1st Presidency decides to call women
- March 29: Jennie's Bishop writes the 1st Presidency
- April 1: They are set apart & receive their certificates
- April 2: They leave for England
- April 6: General Conference announcement is made
- April 20: they arrive in England

# THEIR MISSION

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- was not their idea. They were just planning on travel. This was a surprise and was in fact “a calling.”
- were given a certificate. The formalization and certification of single sister missionaries was at the heart of the new Church policy on women serving missions.
- included no formal training, no mission rules or handbook. Most importantly, there was no precedent for single proselyting sisters like them.
- 3 other sister missionaries (like them) were set apart later that year, going to the States or Great Britain.



The girls will write us as soon as they arrive at their field of labor. The readers of the Journal will be able to keep pace with this new and important feature of missionary life.

Meanwhile, we will all unite in remembering in our prayers these two, modest, prudent, and intelligent young women missionaries that God will protect them and give them access to the honest in heart.”

*Susa Young Gates*

*The Young Woman's Journal Vol 09*

*June 1898*





# JOURNEY TO EUROPE

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- Departed on April 2
- Inez describes “crying from Provo to Springville”
- 1 week journey by train, stopping in Denver, Chicago, Buffalo, Philadelphia
- 2 week journey by boat to England

“As I am unable to describe the mono-tony of a sea voyage I will say no more about the longest 12 days of my life.”

# ARRIVING IN ENGLAND

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Arrived with 14 other Elders and 8 other sisters. The other sisters, however, were just visiting from Salt Lake City, though it sounds like they occasionally spoke.



# ARRIVING IN ENGLAND

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# ARRIVING IN ENGLAND

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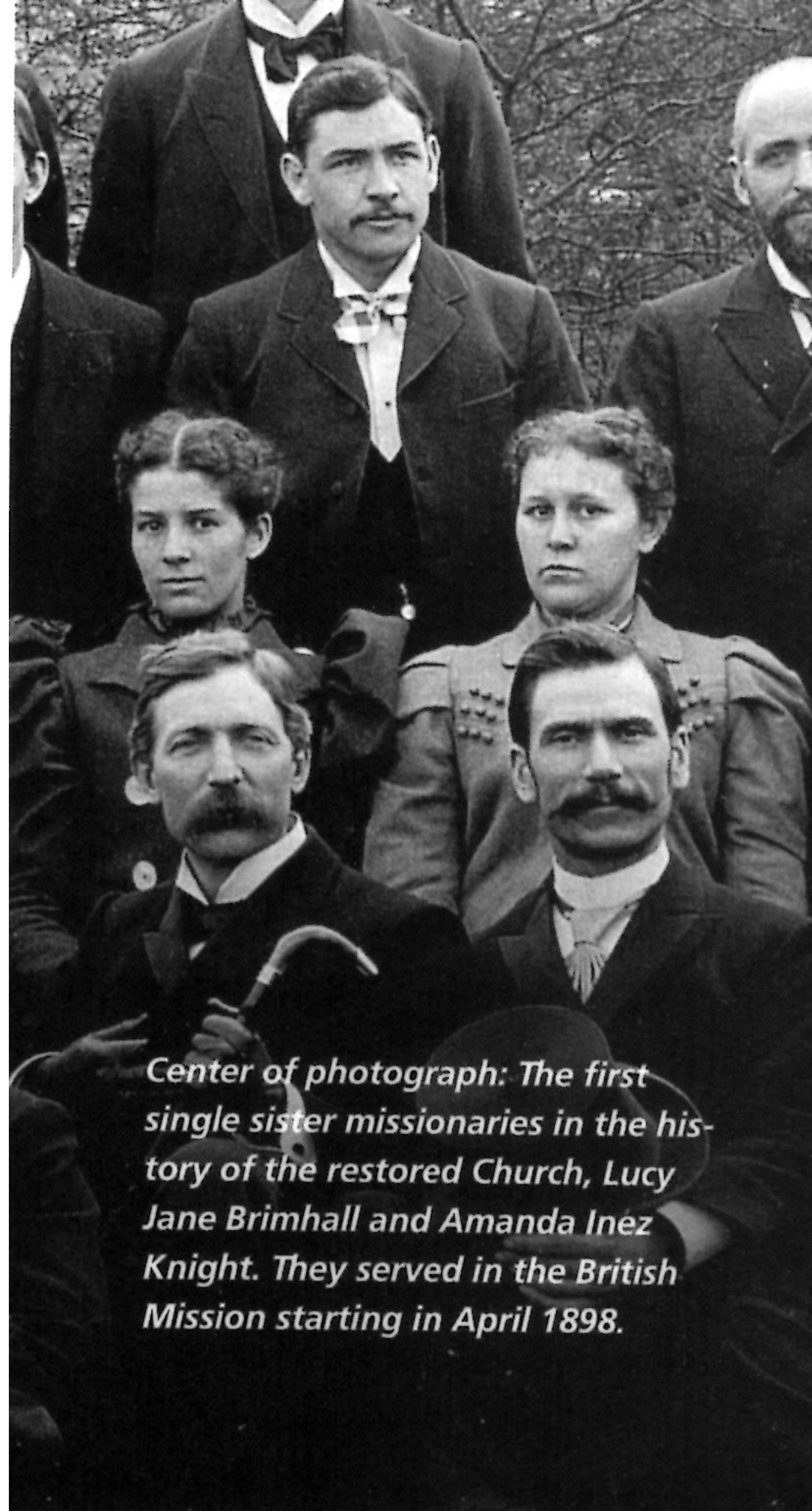
“Some of the Elders openly questioned whether or not the Sisters’ callings were equal to their own, but ‘the presidency of the mission made it very clear that the same authority which called the men on their missions also called the women.’”

(Kunz 37)









*Center of photograph: The first single sister missionaries in the history of the restored Church, Lucy Jane Brimhall and Amanda Inez Knight. They served in the British Mission starting in April 1898.*

# WHAT'S THE WORK LIKE?

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- Street Meetings / Singing
- Visits (more often with ladies)
- Church meetings
- Mission conferences
- Tracting
- “The distribution of tracts was the most common proselytizing method for both men and women in the missions of Europe and United States. ‘Lady missionaries,’ like their male counterparts, would each take one side of the street and go from door to door with the invitation, ‘Would you like a gospel tract?’ Thus began many a missionary adventure.”

# EXCERPTS FROM INEZ

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“In the evening we [with the elders] went on the street for meetings. Oldham is a large manufacturing city and on the Sat. night the streets were thronged with people. ...

“On a busy corner we formed a circle, sang a hymn, one offered a prayer, then we sang again. A large crowd stopped to listen.

“The special meetings to be held next day were announced, and I recall a sickly feeling when Bro. McMurrin announced that ‘real live Mormon women’ would speak next day,”



# MISSIONARY WORK: WHAT'S THE SAME

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- **FEAR OF PUBLIC SPEAKING**
- **LONELINESS**
- **BEING POLITE IN A FOREIGN PLACE**

# MISSIONARY WORK: WHAT'S DIFFERENT

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- LACK OF SCHEDULE OR RULES
- TRAVEL & TOURISM
- ROMANCE
- NAVIGATING “LADY MISSIONARY EXPERIMENT”

“Until now we have met new missionaries every day. All are kind to us, and make much comment on our being first lady missionaries.”

*-Sister Inez Knight*

*Late October 1898*



# INEZ AS A HUMAN

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- **HATES PUBLIC SPEAKING**
- **“ISN'T ONE TO ASK FOR FAVORS”**
- **CLUMSY**
- **OWNS A KODAK CAMERA**

“

...with the help of the Lord I spoke 20 min at the close. One stranger said “God bless your good mission.”

*-Inez Knight*  
*Mission Journal*

## JENNIE LEAVING AFTER 8 MONTHS

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“...her relatives and friends in Utah...feared a return of her former trouble (pneumonia) if she remained in Great Britain during the winter...Deeply interested in her work, and believing herself sufficiently acclimated to do so with safety, she greatly desired to remain longer in the mission field. She yielded, however, to the wishes of her father, and the advice of the Church authorities, and came home.”



“We attended Priesthood Meeting at which I was the only girl. I felt more conspicuous by the elders beginning their remarks by “My brethren and sister.”

*-Inez, Nov 1898*

# NEW MISSION COMPANION: ELIZA CHIPMAN

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*British Mission 1899*

# NEW MISSION COMPANION: ELIZA CHIPMAN

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- Set apart in September 1898
- Only other sister to be called to Great Britain in 1898
- Doesn't appear in Inez's Journal until December, after Jennie & Will leave (assumed to be sent as a replacement)
- These two sisters were sent on permanent assignment to Bristol, where they began tracting



**EXPERIENCES TRACTING AND  
DEFENDING MORMON WOMEN  
JANUARY 1899**

“

Went tracting and for the first time in my life, I was not refused one tract or spoken unkindly to.

But when I go with second tracts they will then know I am a Mormon & I do not expect all kind treatment.

*-Inez, Jan 1899*

# **VIOLENCE AND MOB ATTACKS**

## **JANUARY 1899**

# MISSIONARY WORK BY THE NUMBERS

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*(Timeframe unclear. Perhaps specific only to Bristol, December-April?)*

Tracts Distributed: 89

Houses Visited in Tracting: 85

Houses Visited by Invitation: 21

Open Air Meetings: 14

In Door Meetings: 30



# LENGTH OF SERVICE

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➤ 31 January 1899

“I like my work very much & I feel as if I don’t care how long I am required to labor as an ambassador for Christ, but I do not always feel the same.”

➤ 5 March 1899

“Bro Lyman spoke well to us. He talked about when we would like to go home, but Sister C & I are both willing to remain until the Lord calls us home.”

➤ 18 April 1899(after 1 year out):

“Monday night I had it hinted to me that I might be released soon and Sister Chipman felt disappointed because she did not care to go home so soon neither did she want to stay without me.”

➤ 19 April 1899:

“Ray advised me to say I was ready to go home whenever released.”

# LENGTH OF SERVICE

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- Inez would go on to stay another year — until May 1900. This puts her total service at almost 26 months. She served in more areas: London, Ashford, Kent, and North London. Sadly, her journal ends April 30 1899, so we don't have record of her second year of service.
- Eliza Chipman would go on to serve in Scotland with sister Josephine Booth until October 1900. Inez & Josephine were her only two companions.

# ANOTHER COMPANION: JEAN CLARA HOLBROOK

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*Photograph circa 1900*

*Sister Holbrook and Alice Sargent both listed in  
Millennial Star as laboring with Inez in North  
London starting in 1900*

# THINGS I WISH I KNEW

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- More about their living situations
- 2nd half of Inez's journey
- More about Jennie, Eliza, and Clara Jean



# POST MISSION LIFE FOR INEZ

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- Served as the Dean of Women at BYU from 1900-1902.
- Married Robert Eugene Allen on June 11 1902 and together they had 5 sons
- **Church Service:**
  - President of the Utah Stake Relief Society from 1918-1924
  - initiated the Community Welfare Department in Provo
- **Political Service:**
  - During WWI, served as county chairman of the Women's Council of Defense
  - Women's Liberty Loan Committee
  - Vice Chairman of the Utah County Red Cross
  - member of the State Welfare Commission
  - Utah Delegate to National Democratic Convention in 1928
  - National Women's Democratic Committee in 1928



# POST MISSION LIFE FOR JENNIE

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- married J. Will Knight on Jan 18, 1899 (just a month or so after returning home!)
- Went to Canada and pioneered and founded Raymond, Alberta and had two sons
- **Church Service:**
  - YLMIA Taylor Stake President for 5 years (Canada)
  - YLMIA Utah Stake President for 8 years
  - Matron of BYU (Dean of Women) for 3 years
  - General Relief Society Board
  - 1st Counselor in General Relief Society Presidency from 1921-1928
- **Political Service:**
  - 2nd vice president of the Women's Council of Defense from Utah
  - Delegate to the US Council of Defense
  - Attended International Council of Women
  - Vice-Chairman of Utah County Red Cross





*“So effective was her testimony that after twenty years an unbeliever who listened to her speak wrote, saying he could never forget her sincere, guileless expression and was led further to investigate and receive the blessings of membership.”*

*-Relief Society Magazine,  
about Sister Jennie Brimhall*

# JENNIE'S POEM TO INEZ

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Toast

There may be little in a name  
But very much behind it  
Agnes, Inez each the same  
And purity defines it.  
Knight a champion lover true  
A gallant bold defender  
A wearer of the “white and blue,”  
With heart both brave and tender.

Brimhall





Thou hast a great labor to perform and God will bless thee and strengthen thee to perform these labors. ...thou shalt be a leader and thou shalt be enabled to teach and instruct the daughters of Zion in his ways and thou shalt be very successful in teaching the youth.

...Thou shalt fill up the measure of thy creation and thy name shall live in the memory of the saints for good & for thy kindness many shall bless thee in thine old age...

...Thy calling is a great one.

*-Inez's Patriarchal Blessings*  
*as recorded in her mission journal*

“

As this book I consider of value to  
no one but my own self.”

*-Inez Knight Journal*

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