

# *Spackman Family Histories*



*Stories about some of the ancestors of Rex and Mildred Spackman  
Compiled for Christmas, 2020*

# Pedigree Chart

Printed:€24 December 2020

This is pedigree chart no. \_\_\_\_\_.

Name no. 1 on this chart is the same as

name no. \_\_\_\_\_ on chart no. \_\_\_\_\_.

## 2 Rex Call Spackman (KW8V-NM2)

**Father**   
Birth date  
**18 September 1927**  
Birthplace  
**Lewiston, Cache, Utah, United States**  
Marriage date  
  
Marriage place  
  
Death date  
**16 September 2008**  
Death place  
**Lewiston, Cache, Utah, United States**

## 1 Dennis John Spackman (LNWX-H82)

**Name**   
Birth date  
  
Birthplace  
  
Marriage date  
  
Marriage place  
  
Death date  
  
Death place  
  
**Diane Louise Foley (LNWX-H84)**

### Spouse

Birth date  
  
Birthplace  
  
Death date  
  
Death place

## 3 Mildred Rindlisbacher (LNWX-HZS)

**Mother**   
Birth date  
  
Birthplace  
  
Death date  
  
Death place

## 4 Hazen Merlin Spackman (KWZT-94K)

**Father** of no. 2   
Birth date  
**30 June 1896**  
Birthplace  
**Lewiston, Cache, Utah, United States**  
Marriage date  
**3 January 1923**  
Marriage place  
**Salt Lake City, Salt Lake, Utah, United S**  
Death date  
**30 January 1975**  
Death place  
**Logan, Cache, Utah, United States**

## 5 Rosa May Call (KWZT-942)

**Mother** of no. 2   
Birth date  
**18 September 1894**  
Birthplace  
**Afton, Lincoln, Wyoming, United States**  
Death date  
**22 March 1982**  
Death place  
**Logan, Cache, Utah, United States**

## 6 Christian John Rindlisbacher (KWZ4-Q)

**Father** of no. 3   
Birth date  
**8 May 1896**  
Birthplace  
**Lund, Bannock, Idaho, United States**  
Marriage date  
**6 May 1925**  
Marriage place  
**Salt Lake City, Salt Lake, Utah, United S**  
Death date  
**19 September 1975**  
Death place  
**Cache, Utah, United States**

## 7 Elva Morgan (KWZ4-QMN)

**Mother** of no. 3   
Birth date  
**4 May 1904**  
Birthplace  
**Millcreek, Salt Lake, Utah, United States**  
Death date  
**14 November 1957**  
Death place  
**Amalga, Cache, Utah, United States**

## 8 Henry Spackman (KVP5-1Q3)

**Father** of no. 4  Cont. on chart no. \_\_\_\_\_  
Birth date **26 June 1850**  
Birthplace **Burbage, Willshire, England**  
Marriage date **29 June 1874**  
Marriage place **Salt Lake City, Salt Lake, Utah, Unite**  
Death date **16 April 1935**  
Death place **Lewiston, Cache, Utah, United States**

## 9 Sarah Ann Rawlings (KWCH-YGQ)

**Mother** of no. 4  Cont. on chart no. \_\_\_\_\_  
Birth date **3 March 1857**  
Birthplace **Burbage, Willshire, England**  
Death date **17 November 1937**  
Death place **Lewiston, Cache, Utah, United States**

## 10 Anson Vasco Call II (KWCW-X1Y)

**Father** of no. 5  Cont. on chart no. \_\_\_\_\_  
Birth date **23 May 1855**  
Birthplace **Willard, Box Elder, Utah Territory, United**  
Marriage date **1 October 1883**  
Marriage place **Salt Lake City, Salt Lake, Utah Territ**  
Death date **12 October 1944**  
Death place **Afton, Lincoln, Wyoming, United States**

## 11 Rosa Emily Stayner (KWZW-QQX)

**Mother** of no. 5  Cont. on chart no. \_\_\_\_\_  
Birth date **11 December 1856**  
Birthplace **Farmington, Davis, Utah Territory, United**  
Death date **12 June 1950**  
Death place **Lewiston, Cache, Utah, United States**

## 12 Christian D Rindlisbacher (KWC8-B9J)

**Father** of no. 6  Cont. on chart no. \_\_\_\_\_  
Birth date **21 July 1862**  
Birthplace **Eggiwil, Bern, Switzerland**  
Marriage date **22 April 1890**  
Marriage place **Cache, Utah, United States**  
Death date **4 January 1922**  
Death place **Logan, Cache, Utah, United States**

## 13 Anna Barfuss (KWC8-B9K)

**Mother** of no. 6  Cont. on chart no. \_\_\_\_\_  
Birth date **5 September 1873**  
Birthplace **Eggiwil, Bern, Switzerland**  
Death date **31 August 1969**  
Death place **Amalga, Cache, Utah, United States**

## 14 Ernest Leroy Morgan (KWCD-ZW7)

**Father** of no. 7  Cont. on chart no. \_\_\_\_\_  
Birth date **27 December 1877**  
Birthplace **Millcreek, Salt Lake, Utah, United States**  
Marriage date **25 October 1899**  
Marriage place **Salt Lake City, Salt Lake, Utah, Unite**  
Death date **7 December 1948**  
Death place **Nibley, Cache, Utah, United States**

## 15 Elizabeth Josephine Bawden (KWCD-ZWW)

**Mother** of no. 7  Cont. on chart no. \_\_\_\_\_  
Birth date **30 May 1876**  
Birthplace **Millcreek, Salt Lake, Utah, United States**  
Death date **14 May 1966**  
Death place **Providence, Cache, Utah, United States**

## Brief History of Hazen Merlin Spackman



Hazen was born and raised in Lewiston, Utah. He met Rosa May Call while she was teaching school in Lewiston. They married in Salt Lake City, Utah on January 3, 1923. Hazen and Rosa wanted him to serve a mission because of what he would learn and what it would mean to their family later. Rosa agreed to continue teaching and keep him on the mission. Hazen was called to the California Mission and spent most of his two years in the San Diego area. He served from February 27, 1923 to March 31, 1925. The last six months of Hazen's mission, Rosa was called to join him.

When they returned home to Lewiston they lived in his parents' old home. Hazen farmed, they worked in Church callings, and raised a family. Hazen served for 14 years as a Bishop. Eventually they retired and moved to Logan. Hazen was serving as a temple officiator when he and Rosa were called on a two-year mission to New England. They served in Nova Scotia where Hazen served as branch president. Truman Madsen was their mission president.

After two years Hazel and Rose returned to Logan when he returned to the temple as an officiator. Hazen also taught Gospel Doctrine in the Sunday School and he went the farm about three days each week. Family members came to stay while they attended the University.

Hazen died January 30, 1975. He was recovering from prostate surgery when he developed pneumonia which caused his death.

## ANNA BARFUSS RINDLISBACHER

To my dear children and to whom it may concern:

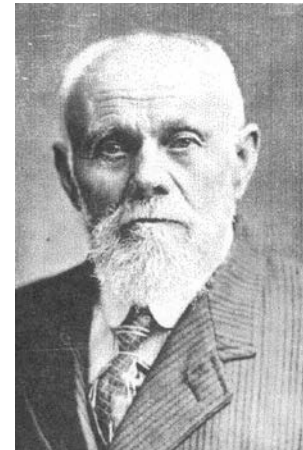
I, Anna Barfuss Rindlisbacher, have decided to write a short history of my life, in connection with an interpretation of a few of the most important things my husband, Christian Rindlisbacher, has written on the pages before, in the German language.



I, Anna Barfuss, was born in Eggiwil, Bern, Switzerland, on the 5th day of September 1873, daughter of Christian Barfuss and Maria Aeschbacher Barfuss, citizens of the same place. Like Nephi of old, I can say that I was born on goodly parents. Although very poor in this world's goods, they lived peaceful, honorable lives. My father was a carpenter by trade. Wages were low in those days and he had a hard time to support his family of seven children.

When I was nearly three years old, my parents heard the gospel preached, and joined the Church of Jesus Christ of Latter Day Saints. My sister, Elisabeth, and my brother, Gottfried, were also baptized soon after. My brother, Christian, the oldest one of the family, was at the time living with neighbors, who were prejudiced against the Mormon Church. Soon after my parents joined the Church, the spirit of going to Zion came upon them, but in their poverty there was no possible means by which to get the necessary funds. So they prayed and waited.

My father tried his best to do his duties in the Church. Although we needed the money for bread and clothes, he paid an honest tithing. He walked miles and miles on a Sunday to attend meetings, because the members of the church were so few and scattered. It usually took all day Sunday for father to go to meeting and back home again, so it became necessary for him to lay off



Christian Barfuss  
1838 - 1914



Christian Barfuss  
1862 - 1942

work on week days to visit the Saints of the Branch as a teacher. When my brother, Christian, was 20 years of age, he came to live at home. During that winter Christian Rindlisbacher, a member of our Branch, paid us a number of visits, he being of the same age as brother Christian, and a member of our church. The two young men took a liking

to each other and conversed freely about the future that lay before them. Christian Rindlisbacher was immigrating to Zion the next spring.



Christian Rindlisbacher

After this young man had been in Utah for some time my father wrote a letter to him, asking him to write to brother Christian and tell him about things in general in Utah, as well as telling him about the Gospel and the blessings derived from being obedient to its teachings. The letter was written, which had the desired effect upon my brother, with the result that he joined the church. Father's mother, who was getting old, was also baptized at the same time. Brother being very saving with his earnings, had laid aside one-half of his emigration money, the mission lending him the other half.

He immigrated to Utah in the spring of 1884. He settled in Park Valley, Box Elder County, Utah, where he worked for a man by the name of Hirschi, a native of Switzerland, for the sum of \$100.00 a year and board.

With his first year's earnings he paid back his debt to the mission and sent the remaining amount for me to come to Utah. On consulting with the Elders of the mission, they advised my parents to send both my younger sister, Rose, who was 6 years old and myself, (I was not quite 12 years old), together because we could both travel for half the amount it would have taken a year or two later. So we both came, in the care of two young people from the same branch of the church.

I have often wondered at the amount of faith my parents had, to send two small children on such a long journey, not knowing how soon they would get to see them again. Although my sister was very seasick while crossing the ocean, we came through all right; the returning missionaries were very kind to us. The

journey lasted three weeks, nine days on the ocean, where I celebrated the 12th anniversary of my birthday.

We came to Willard, where my sister Rose found a home with a good family, while I went to Park Valley, where my brother found a home for me with a good family, with whom I lived for two years. I came to Utah in the year of 1885.

The following year my brother had another \$100.00 earned and saved, so his employer loaned him another \$100.00 so that both father and mother with the two youngest boys, Fred and John, could all come together; which they did in the fall of 1886. My father did carpenter work for my brother's employer and paid back the \$100.00. Again brother Christian earned and sent for my sister, Elisabeth, and brother, Gottfried, the two remaining ones of the family. So we were all reunited and happy in the promised land.

I have always felt that it was through my father's faithfulness and unselfish devotion to the church, that these blessings came to us.

In the spring of 1889, brother Christian married Elisabeth Rindlisbacher in the Logan Temple. My father having been a tobacco user from early manhood, a habit which was hard for him to overcome; nevertheless he did overcome it before he went to the Temple. In the fall of 1889, father and mother and we seven children made preparations and went to Logan to do our temple work. We came a distance of one-hundred miles with a pony team and a wagon, in which we loaded hay for horses, our food and clothing and bedding to camp out, with nine of us to ride when traveling was on level ground or down-hill. But going up hill we had to get off and walk, all but mother and the baby. So we came to Logan in three days. We stayed with the Rindlisbacher family at Providence. They assisted us in getting prepared to go to the temple, where father and mother were sealed for time and all eternity, and we children were sealed to them.

Before we resumed our journey home, Christian Rindlisbacher, the young man who was instrumental in converting my brother Christian, came home from Bear Lake where he had been working. We met him then for the first time since he had left Switzerland. He must have taken a liking to me then, for from that

time we corresponded regularly until we were married in the Logan Temple the following spring.

I will now go back and interpret some of my husband's writing. Christian Rindlisbacher was born at Eggiwil, Ct. Bern, Switzerland, son of Christian Rindlisbacher of Lutzelfluh, Ct. Bern, and Magdalena Schenk. He received his schooling under the protestant faith. He also received religious training in the last two years of district school.

When seventeen years of age, Christian Jr. was taken severely ill with Dropsy. The doctor had given up all hope of his recovery, but one day his uncle, a member of the Mormon Church, visited the family. He bore testimony of the restored Gospel to them and administered to the sick boy. In three days he was up, and as the family was moving, he walked a considerable distance to his new home. He and his parents were converted to the Gospel and were baptized soon after. The Spirit of gathering to Zion soon came upon them, although they were very poor, Christian saved his earnings to pay for his emigration, through often they felt that they needed the money for bread. He, also, took the lead in his father's family and was the first one to come to Utah. Here he earned and saved his money to help the family, one by one, to come to Zion, until all were gathered here.



I was married to Christian Rindlisbacher on the 23rd of April 1890. We settled in Providence, Utah, where his parents also resided. We lived there for five years, where four of our children were born; Louisa, Lena, Daniel (who lived only 36 hours) and Nellie. Times being poor and no work, with the family growing, my husband decided to move out on a farm. So in the spring of 1895 we moved to Lund, Bannock Co., Idaho. The country was wild and unsettled, the first settlers moving in about the same time we did. We took up a homestead. There was plenty of work, with the land to be cleared of sagebrush. In the spring the grain came up so green and thick, but soon we could see little heads raised up on every knoll, the ground squirrels had taken possession of the field, which soon looked like a fire had gone over it. So it was one continual fight. Some years we would have frosts every month during the summer. Only once or

twice could we raise potatoes out of the seven years we lived there. Four more children were born to us while living there; John, Mary, (who died when 14 months old, with scarlet fever) LeRoy and Harry.

In 1896 brother Christian moved from Park Valley to Lund and lived neighbors to us. A ward organization was effected. At first we held meetings in a log school house. Later my husband became school trustee. He prevailed with the school board and they built us a brick school house, which the ward also used for a meeting house. My husband became president of the M.I.A.

Again my husband became dissatisfied and we moved to Union, Oregon in the winter of 1901-1902. My parents, brothers, and sisters, had moved from Park Valley to Lund in the spring of 1898. My mother died from dropsy six weeks later. In Oregon we again had a hard struggle to pay for our land and build a house. A new ward was organized at Union. My husband became superintendent of the Sunday School. There we helped build a new meeting house, and a Stake Tabernacle at LeGrande. Four more children were born to us there; Grace, Hyrum, Seymour, and Fred. My health began to fail, especially after Seymour was born. I felt that I needed a change and rest. So I took my three youngest children, Grace, Hyrum and Seymour and came back to Lund to visit with my father and my brothers and sisters, leaving my husband and six older children to take care of themselves, which they did remarkably well during the two months I was gone. I visited in Lund with my relatives, then came to Providence, leaving my children in the care of my husband's sister Mary, in the daytime I went to the Temple to do work for the dead, during which time the spirit of temple work took hold of me so strong that I decided to do all in my power to persuade my husband to move back to Cache Valley, where we could spend part of our time in redeeming our dead.

In the year of 1910 we sold our home and moved back to Cache Valley after living nine years in Oregon. Two winters before we left Oregon we were sorely tried with sickness and death. My husband received a call to go on a short term mission to a neighboring county. While he was away the children took down wit diphtheria, seven out of the nine. My husband was released from his mission and came home to help take care of the children. Two days after his

return Hyrum died and three days later Harry. Then my husband took down with the disease. Night after night we were afraid that he would not live until morning. As we were under quarantine we could not call for the Elders, so my oldest daughter and I anointed his head with oil and prayed over him, which seemed to relieve him. He lay helpless for three weeks after which time the quarantine was lifted and we called the Elders. Through the administration he was again spared. Later in the winter LeRoy took pneumonia. Eighteen months later our oldest daughter, Louise, died from blood poisoning. The three are buried side by side in the Union Cemetery.

Coming back to Cache Valley we bought a farm four miles south of Logan, then known as Millville precinct, which later was divided and is now known as Nibley precinct. Here again we had plenty of work re-building the old house, building a barn and other outbuildings. The change of climate agreed with me, my health improved considerably. We joined the Millville ward, where my husband was called to assist the Bishopric in making their yearly visits for two or three winters. He was called as ward teacher, also as a home missionary and later as aid to the high council. He was kept busy with religious duties, also took an active part in promoting public welfare. He, with two other men, worked hard to get the electric power line out through Nibley, helped promote the water system, and helped in the location and building of a new meeting house after the Millville ward was divided.

Two more children were born to us at Millville, Lila and Sylvan. Soon after we came back to Utah we started doing active Temple work, of which we did more or less every year. We also sent two children on missions: Nellie to the Southern States, and later John to the Western States. While the World War was in full swing, our son LeRoy enlisted in the U.S. Navy, where he served 22 months, returning home a month after John left on his mission. About that time my husband's health started to fail. He was affected with enlarged artery of the heart, which kept getting worse, until the 4th of January 1922 he passed away at the gates of the temple, after having spent his last day on earth doing work for the dead.

John was still in the mission field when his father passed away, having labored as a missionary for 26 months. He was called home to take the place of

his father, to take care of the animals and the farm, and to help provide for the four minor children left in the home. Four of the older children were married and had homes and children of their own. When my husband died we were left with two farms with heavy federal loans on each, which worked a great hardship on us to make the payments on these loans and pay the taxes. We decided to sell one of the farms and pay off some of the indebtedness on the other. We sold the farm in Nibley and John moved to Amalga to take care of the farm there in May of 1928. John had married four years before this time. I bought a small home for LeRoy in Millville and a small home for myself in Logan, so that I could spend part of my time doing temple work, unhindered, which work has given me a great deal of satisfaction and peace of mind. I have also done considerable work in keeping records and preparing names for temple work, which work I have also enjoyed.

In the fall of 1935 the indebtedness on the farm was all paid off and in the spring of 1936 we divided the property among the children and myself.

In the fall of 1936, Sylvan, my youngest child, received a call to go on a mission to Tonga. On the 12th day of February 1937 he left home to fill this mission. He was in the mission field 2 years and 10 months, returning home January 24th, 1940. He filled an honorable mission and gained a testimony of the truthfulness of the gospel. We were blessed most wonderfully with means to support him while he was in the mission field.

I want to bear my testimony to my children and grandchildren that I know that this is the true work of God, that Joseph Smith is a true Prophet of God, as well as all his successors are all true Prophets. The Gospel has been revealed through the Prophet Joseph Smith and is the Gospel of Jesus Christ, the Son of God, the only true religion on the face of the earth, by which all mankind might be saved if they would yield obedience to its laws and teachings.

I ask God to bless all of my children and my children's children that they may remain faithful to the cause of truth, that they may serve God and keep his commandments and spend their time and talents in promoting the work of God. Only through service and doing the will of God can we gain a testimony of its

truth. Your parents and grandparents have been faithful in the service of the Master. I would exhort you to follow their example and you will not go wrong.

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It is now more than ten years since I wrote the foregoing pages, so I will add a few more lines. I am nearly 80 years old now. I don't expect to live much longer. Many things have transpired in the last ten years. After Sylvan returned from his mission he was living with his brother, Seymour in Amalga. I had a desire to make a home for him, as we had been separated so long. I rented my home in Logan and moved to Amalga in the fall of 1941. Sylvan and I lived in the small home he had prepared that winter. On the 16th of March 1942, Sylvan left to join the Army of World War II. On the 15th of March that spring my oldest brother, Christian, died.

During the war, Lila and I lived together in the Amalga home. Then Lila got married. Her husband came to live with us. The place was too small for three of us, so I sold my home in Logan, bought Sylvan's home and built on two rooms and a bath. Sylvan remained in the service until the end of the war, during that time he got married. He never went overseas because of illness. After a little more than four years of married life, Lila's husband died. The next summer Lila went to work at Zion's National Park, where she met a fine man by the name of Bert Small, who was not a member of our church, but he was investigating. The next winter Lila and I went to St. George to live, because the weather in Cache Valley was hard on my health. That winter Mr. Small joined the church and on the second of April, he and Lila were married. A year later they went through the Temple where they received their endowments and were sealed for time and eternity. They are a happy couple.

On the 5th of August 1948, my daughter, Lena died. She was 56 years old. I have spent four winters now in St. George; the mild climate was more agreeable for my health. I have learned to love the people of St. George. They are very friendly. As I was spending the winters in St. George, I decided to turn my home in Amalga over to my son, Sylvan, but on coming back in the spring, I

had no place to live. so I asked my sons to build me a small cabin, which they did. So now I am comfortably housed near my oldest son, John, where I hope to be able to spend the rest of my days in peace and quiet.

I have not accomplished much I my life, except to bring a family of children into the world. They are all honorable citizens, and most of them with their children are active members in the Church of Jesus Christ of Latter Day Saints. My children have been a great comfort and blessing to me. I love them all dearly, as well as my grandchildren and great grandchildren. They are all very dear to me, and last but not least, my sons-in-law and daughters-in-law, also my grandsons-in-law and granddaughters-in-law have been very kind to me. I love and appreciate them all. May God bless you all for being kind to Mother.

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Now at 80 years of age, I have 41 grandchildren and 44 great grandchildren.

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It is several years since I wrote the last pages, so I will write a little more. I am now 86 years old. I have spent eleven winters in St. George. The last five winters I have done temple work in the St. George Temple, which I have enjoyed very much, to be engaged steady in the Lord's work brings joy and satisfaction more than anything else can in this world. It has kept me up in body and spirit. I hope to be able to continue this work until the end of my life if God will give me the strength to do so.

In May 1958, I went under a serious operation for cancer of the bowels, the operation was successful and I have enjoyed good health since.

Two of my grandsons, Larry Higgins and Sheldon Rindlisbacher have filled missions during the last two years in the United States. My daughter Lila, and her husband, W. Haskill Shurtliff are also filling a mission among the Indians in Arizona.

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This is December 28th, 1966; thirteen years have passed since I wrote the first part of this history. I am now 93 years old.

My son, LeRoy, died of a heart attack on the 2nd of January 1956. My daughter, Lila, was married to W. Haskill Shurtliff in the fall of 1957 and the following March they left on a mission to the Northern States, in March of 1959 they were transferred to the Southwest Indian Mission and were released in 1960.

It has given me happiness to have two of my grandsons serve as missionaries in Switzerland, the land of my birth. They were Harry Rindlisbacher and Jay Rindlisbacher. It was most interesting to hear of the visits to my home place, although the house no longer stands. It also gives me joy at the present time to have three great-grandsons serving in the mission field, and one recently returned home.

I had a hard time to find a place close to the temple to live in, I inquired about the temple cottages but was told that they were only rented to couples, not to single people.

About this time I met Samuel Dutson, although we had both been attending daily sessions at the temple for several years it was not until 1960 that we became acquainted. This acquaintance rapidly developed into love and the following year we were married in the St. George Temple by President Snow. At that time we were both 87 years old. President Snow told us that we were the oldest couple he had ever married. I had been a widow for 39 years. This marriage made it possible for us to live in a temple cottage and be close to the temple where we could attend regularly, which has been a great blessing to us during the past



Anna Barfuss and Samuel Dutson  
Married Jan. 4, 1961

six years.

One year after our marriage it became necessary for my husband to go to the hospital for surgery. His left leg was amputated above the knee because of a long standing injury which would not heal. One month after the operation he was back at the temple in a wheel-chair, which he has had to use ever since.

In June of 1962 I had a hard fall which caused a serious break in my hip. It was necessary to go to Salt Lake City for surgery. During the time it was mending I stayed with my daughter, Grace, and my husband stayed with his daughter, Ila Lytle, for about eight months. As soon as possible we returned to our temple cottage and to our temple work.

In May of 1963 my son, John, married Denise Parkinson Hatch. In November of this year I had a skin cancer removed from my left cheek by my grandson, Dr, Melvin R. Davis.

At the present time seven of my fourteen children are living. I have also had 43 grandchildren, 133 great grandchildren, and 10 great great-grandchildren.

This is the 19th winter spent doing temple work in St. George.

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Mother lived three years after the previous history was written and continued her work in the temple. She and Sam spent the summer months at her little home in Amalga. It was there that she died on August 31, 1969 after a brief illness, just five days before her 96th birthday. Her husband, Samuel Dutson, went to live with his daughter, Ila Lytle, in St. George. Here he continued his work in the temple until two months before his one hundredth birthday. He died on March 12, 1973.

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We feel that the following story told to us by mother, and copied at the time, will be of interest to the family. We had asked what she had for her trousseau.

"I was very young and inexperienced when your father wrote to me and my parents about marriage, knowing that he was a fine industrious young man my parents felt that it would be all right. However, we were poor and had no money to buy the things I would need to start a home. I went to work for a Jonathan Campbell family in Park Valley where we lived at that time, to earn some money for the bare necessities to start our married life together. The first two weeks were spent doing outside work, the next six weeks were helping the mother, to whom was born a new baby, there were other young children to tend, housework to do, including carrying wood for the cook stove, and water for all household uses from a well which was some distance from the house. This was hard, tiresome work.

For the two months work I received \$20.00. With this money I paid \$2.00 tithing and bought the following materials, enough cretonne for two quilts, one bat, (someone gave me enough wool for another bat); also two sheets, pillow cases and two pair of garments; some blue cashmere for a wedding dress and paid a lady 75 cents to make it for me. I bought some reddish colored material for another dress and calico for a house dress and aprons, also thread to sew all this material.

New shoes were needed so I found employment with a family and earned enough for the shoes, however, they were unable to pay me in time for the wedding and when we got to Logan your father bought new shoes for me. It embarrassed me to have him do this before our marriage. Later in the summer we received the money from Park Valley which I had earned for shoes. My father was a carpenter and built a sturdy chest for my trousseau."

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DESCRIPTION AND ARTIST'S CONCEPTION OF THE BARFUSS FAMILY  
HOME AT EGGIWILL, BERN,  
SWITZERLAND



My first memory of the home we lived in is that it was built on a steep hill side in the Alps. It was a very small building, the neighbors called it the cage. The lower part was built of rock, not in the ground, but just from the ground up; which was divided in two parts, one was used for a potato and vegetable cellar, the other was a goat stable. Above that was the living room and bedroom, built of hewn logs. Back of the living room was the kitchen, with a dirt floor, the stove was built of rock with just one hole on top to cook on, there was a big oven built of sandstone, the opening stood in the kitchen but the oven was in the living room, which served for heating for the house. We could sit on it or lay on it, there was an upper and lower plate, it stood against the wall and the door opened from the other side in the kitchen. The wood was put in the oven and fire set to it, when the oven was hot the ashes were cleaned out and the bread was put in one loaf at a time on a wooden board or shovel with a long handle, it was shoved into the oven, the door was closed and the bread left to bake.

The hill where the house was built was so steep that in front it was two and one-half stories high, but in back the roof almost came to the ground. In front of the house a path was built with steps to go down to the creek, there was a small creek with plenty of rocks and boulders in it, at night you could hear the rushing of water as it splashed against the rocks. There was a small level place near the creek where mother used to plant a small vegetable garden. We children used to go bathing in the creek. I was baptized in it. On the other side of the creek the land was at a higher level so the creek was way low in a hollow.

It was only a short distance to the top of the hill, where there was quite a large flat of level ground, about eight or ten families lived there. They had small farms. There was a forest of about four acres in the middle of it. There was another forest at one side of the open place.

St. George, Utah

18 Dec. 1953

Dear Lee, Ila and Boys:

I was glad to get your letter and hear the particulars about Karen's passing. Yes, I realize that you must feel lonely after the constant care and love you gave her, because of her affliction your thoughts were almost constantly with her, so it is that much harder to forget her, if it were not for the knowledge that she is a lot better off where she is now, that no harm can come to her any more, it would indeed be hard

to forget about <sup>(9)</sup>her. No doubt  
your putting her in that home  
has hastened her dismissal, but  
after all there was not much  
use clinging to her longer, for  
I was worried about you Ella  
dear, and no doubt every one else  
that felt concerned was worried  
about you too. I felt that it  
would either mean your life  
or her's, for I am sure the strain  
of her care was doing you great  
harm in your condition, you  
are needed here, Lee and the boys  
need you very much, you can  
do a lot of good otherwise too.  
What would Lee and the boys  
have done without you, with

(3)

Karen left on their hands. Eventually you would have had to put her in a home anyway, before or at the time the new baby arrived. So I am sure you did the right thing, though it was hard for you to do it. I hope that no one will blame you, not even God, for <sup>I feel that</sup> no doubt the urge you felt to put her there was the promptings of the spirit in answer to your prayers. So don't let your conscience trouble you any more, for it was all for the best. You did all you could

(14)  
for her, you tried everything possible  
to improve her health. but it seemed  
like there was no earthly help for  
her to become a normal child  
to enjoy life. She would no  
doubt have remained a helpless  
invalid as long as she lived,  
not able to be of any good to  
herself or any one else. So I  
cant see anything else but that  
it was all for the best that she  
could go. Trials come to all of us  
in life, though hard they may be to  
bear, yet they are for our good, they  
strengthen our faith and trust in God.  
May Gods blessings be with you, that  
you may have some enjoyment on this  
Christmas day. My love and blessing to  
you.  
Grandma



The original lean-to barn, octagonal silo, barn addition, Morgan home, and out-buildings still stand on the property.

Starting from scratch in 1903, Ernest Morgan with his new family, established a farm at [2800 South 800 West](#) in what is now Nibley, Utah. The farm began while the family lived out of a tent on the property, until the first room could be raised. Eventually the land was cleared, a home built, and the farm begun. When first establishing the farm, Ernest was not willing to go into debt for the construction of a barn, and began by building a lean-to that would eventually become the east side of his barn.

While operating the farm in 1909, and raising his young family, Ernest developed appendicitis, and was rushed to Salt Lake City for an operation. It was touch-and-go for quite some time, and appeared in all likelihood he would not survive. Under this trying circumstance Elizabeth gave birth to the couple's fourth daughter, my wife's grandmother, Zelda Josephine Morgan, on April 19th. Ernest recovered, and resumed his work on the farm.

Besides running a dairy, the Morgans raised beets, onions, potatoes, cabbages, hay and grain. The farm supplied all the little local grocery stores with onions, cabbage and potatoes for years. In time, Ernest became known throughout the Valley as an agricultural leader and a progressive farmer. In an interview at his childhood farm, Austin Morgan said of his father's standards, "they'd put it in the paper once in a while — 'The Morgan farm — You'll never see a weed!' If dad seen two or three weeds and that, why he'd make us go all over the potato patch and get them... We had to take two rows at a time, down the full length and back, to get maybe a handful of weeds." Ernest operated the first large potato cellar, was secretary of the Clear Creek Irrigation Company, was a past President of the Nibley Farm Bureau Federation, and served as a Cache County road supervisor in the south district.

Around 1919, or possibly earlier, as the farm became progressively more productive, an eight-sided wooden silo was completed on the northwest end of the lean-to barn. The silo was unusual because of its wooden construction using 2X4's stacked on their sides. It was built entirely from the inside and up with no sealant on the wood. It is speculated that juices from the fermenting corn stored inside leached into the lumber and seal the seams.

Between 1924-26, during a time of economic hardship, the owner of Anderson Lumber approached Ernest and offered to finance the finishing of the main bay of the barn. Isaac Smith was hired as the

builder. The barn has an English aspect to it with its simple rectangular shape and side drive doors. When it was first built, the barn was a small lean-to. The wall that now faces the inside of the barn is has a trough on opposite side. Instead of solid plank walls, this wall has slots that are designed for the cattle to slip their heads through. Each slot, or stanch, is made up of two boards: one that is anchored and the second that hinges on a bolt. This single, rough-cut board is the hinged upright that locks them into place. The handmade features of this barn make it one of the valley's most outstanding historical buildings. It was designed entirely with the requirements of manual labor in mind. A system for the removal of waste in the manger is basic — a window on the east provided the exit for hand shoveled manure.





Loose hay was brought into the barn from large sliding doors on the west side. Three doors allowed the first, second, and third crops of hay to be put inside as they were harvested. Hay grows quickly and needs to be harvested a few times a season. To harvest the hay a cutter would cut the tall, leafy blades and leave them lying in the field allowing the hay to cure. Then two men working with pitchforks would walk side by side and fold the hay into rows and then back again making piles. Finally a wagon would be driven between the rows and those same men would stab long pitchforks into the hay and toss it over their heads. The wagon would then pull up to the side of the barn and a pulley would slide out on a track and lower a hinged device with interlocking curved hooks (Jackson Fork), it is almost like salad tongs, and the fork would grasp the hay and pull it up out of the wagon.[1]

It would then slide the fork with the hay along a track that runs along the roof of the barn. A man inside would pull a small trip rope and the fork would open and dump the hay in a pile in the center of the barn. After having spread out this hay the cycle would continue until the hay reach almost two storied completely filling the large room. Most of the barn was devoted to storage for the hay with only a small coral for calves and the area that was once a lean to for the milking.

Ernest was always heard to say, “Nothing is nicer than a full barn and a full cellar with row upon row of bottled fruit, cured hams and bacon, honey and molasses, potatoes, carrots, apples, etc.”[2] When the hogs reached the right size, fires were stoked, water boiled, and after scalding, and skinning the pigs, the butchering would begin. The family would put up their own hams, bacon, and sausage. Though considered foul in today’s climate, the kids thrilled at the slaughtering season, not for the blood of the scene, but for the opportunity to “have the bladder to blow up into a balloon to kick about.”[3] They marveled too that “death had been transformed into food for the family.”[4]

Christmas on the farm was a special time for the Morgans. Ernest and Elizabeth would give each of the children a dollar, from which they were to purchase presents for all eleven members of the family. Chickens were picked, singed, plucked, and cleaned. Dressing was made, and apple and mincemeat pies lined the shelves. Large sleigh bells, heard in the distance, ushered the children off to bed in preparation for Santa’s arrival. At 5 a.m., the children would scramble through the dark house feeling for their stockings, which had previously been hung on chairs.

Ernest and Elizabeth made their way downstairs, and in great acts of astonishment, which filled each child with considerable joy, appeared beside themselves as to the previous night’s events which now brought presents to their home. The girls would often find fine dolls with china heads, wooden cribs, skates, new shoes, and best of all books.

Ernest and Elizabeth ensured there was always food on the table and in the pantry. Clothes and some of the finer things may have been lacking as the children grew, but food was never in want. Breakfast was always served on the large wooden kitchen table, covered with a white damask tablecloth. Plates of bacon, ham, sausage, headcheese, eggs, cereal, cracked wheat, and corn meal covered the table, mixed with biscuits, corn bread, fresh wheat bread, honey, syrup and molasses.

Ernest Morgan operated the farm until 1937 when son Elwood took over the operation. Elwood managed the farm until 1981 when Dee Gibbons purchased the property. He operated it until 2007 when it was purchased by the City of Nibley, designated as open space and given an historical

landmark status. The barn has been a prominent fixture in the history of Cache Valley, and appears in [RV guides](#), [books](#), and [photo-journals](#).

Today, Ernest Morgan's one hundred year old barn hosts the annual Cache Valley Live Nativity each December.



The former milking parlor is transformed into a Bethlehem stable, complete with sheep, braying donkeys, and a camel. A shepherd's hut and goats fill the adjacent pasture, while the soft glow of light leads visitors into a reverent corner of the barn where wise men, shepherds, Mary, and Joseph

gather around baby Jesus. With the live nativity integrated with the century-old history of the barn, "It almost feels like a holy place." [5]

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[1] Moving loose hay from a wagon required the use of a sling or Jackson fork (below) attached by cable or rope to the boom. A Jackson Fork's wooden frame has four metal tines. When the fork was closed the tines were pushed into the loose hay and the frame clamped down. Once secured, a harnessed horse was walked a set distance away, pulling the cable through a system of pulleys on the derrick frame. The derrick arm would be swung, and then by tripping the dump rope the fork released to dump the hay.



[2] Zelda Morgan Eliason. Personal History.

[3] Ibid.

[4] Ibid.

[5] The Herald Journal., 2014. 'Live Nativity At Nibley Farm Draws Visitors To 'Bethlehem''. Accessed December 16 2014. [http://news.hjnews.com/allaccess/live-nativity-at-nibley-farm-draws-visitors-to-bethlehem/article\\_0fc84840-643d-11e3-bb77-0019bb2963f4.html](http://news.hjnews.com/allaccess/live-nativity-at-nibley-farm-draws-visitors-to-bethlehem/article_0fc84840-643d-11e3-bb77-0019bb2963f4.html).

## Ann Bond

Ann was born 11 July 1820 in Milton Lilbourne, Wiltshire, England which is two or three miles southeast of Burbage. She was christened there on 16 July 1820. Her mother, Maria Bond, is the only parent mentioned in the christening record. Years later, Ann stated for church records that her father was Richard Hoskins, but nothing is known of him. Three years after Ann's birth, Maria had a son, William Bond, also christened with no father mentioned.



When Ann was nine years old, her mother married John Hibberd in Milton Lilbourne and Ann and her brother became part of the Hibberd family at that time. Apparently, Ann did not take her stepfather's name. She was using the name of Ann Bond at her marriage in 1845 and also stated it as her maiden name on the birth certificate of her son.

Ann bore nine children, one dying in infancy. Her oldest son was born in Pewsey, but all others were born in Burbage where the family resided for over twenty years prior to immigrating to America. In addition to her own children, she raised a niece and was known to have cared for grandchildren from time to time. At age fifty-five, Ann made the trip to America with her three daughters. Her husband and two sons were waiting for them in Utah where Ann and Henry made their home for the remainder of their lives.

Ann died 29 November 1900, just two weeks before her husband. Their final resting place in the Millville Cemetery is marked by matching headstones nestled beneath two large shade trees, perhaps planted in their honor.





### Mary Flint Call

Picture of Anson Call and his wife, Mary Flint Call.

Mary Flint was the daughter of Rufus Frederick Flint and Hannah Haus, born 27 March 1812 at Braintree, Orange County, Vermont.

When Mary was a young woman, her father moved westward and took up a homestead in Ohio. With himself and his two daughters Mary and Hannah, they started a new home. However, it soon became necessary for him to go away and leave the responsibility of the homestead to the two girls. They hired a man to come and help on the farm by the name of Anson Call. Mary fell in love with Anson and a courtship resulted.

On the third of October, 1833, they were married. Hannah continued to make her home with them, as the farm belonged to their father.

Anson came in contact with the message of the Gospel of Jesus Christ of Latter-Day Saints, but he was most

determined not to accept it. For two years he studied hard trying to prove that it was false, but instead he thoroughly converted himself and Mary and Hannah. They had to travel quite a distance to obtain baptism. Mary and Hannah received baptism at the same time.

Their father - upon returning and learning they had accepted Mormonism - was enraged and ordered them off his property and disinherited them.

Anson took the two women and together they headed westward to join the Saints. The main body of the church was at that time at Kirtland, Ohio. There Anson assisted in building the Temple and was in very close association with the Prophet. The Saints were later driven to Caldwell County, and from there to Nauvoo.

During this time since their marriage, several children had been born to them; namely,

Anson Vasco, born 9 July 1834 at Ohio; Vashti, 1836; Moroni, born 6 Feb 1838; twins Chester and Christopher, born 3 May 1841; and Hyrum, born 3 Dec 1845. At Nauvoo, Anson and Mary received their endowments and sealings, both performed on 22 Dec 1845. At this time, Mary was carried into the temple on a quilt, she had been an invalid since the birth of her twins in 1841. She was then only 30 years old. When she passed into the sealing room, the Prophet Joseph laid his hands upon her head and pronounced upon her a glorious blessing, promising her that her life would be spared and she would live to accomplish much good and live to an old age. This blessing was realized to the fullest degree.

About this same time, the Prophet also blessed Anson, who was affected with his speech. He always stuttered, especially when excited. The Prophet promised him that as long as he spent his efforts in the behalf of the Church, the Lord would loosen his tongue and he would be able to express himself. Later he also prophesied, telling Anson that he would go to the land of Zion to the Rocky Mountains and help to build Zion and he would find streams of water flowing from the mountains as crystal clear as the water he was holding in his glass before him (see History of the Church).

When the Saints were driven from Nauvoo, they moved still farther westward to the Missouri River. Anson and Mary were forced to remain until they could dispose of their belongings. This accomplished, they hastened to join the Saints at Winter Quarters. On the way, their baby Hyrum became sick and died. He was buried along the trail. They caught up and passed the Saints. In company with Anson and his family was Joseph Holbrook and his family. They crossed the Missouri River to the west side and there took refuge with some Indians who were camped there. They build log huts and stayed there for the winter.

Early in the spring, President Brigham Young sent word to them, that they were to come to Winter Quarters to see him. This they did. President Young told them he had a special assignment for them. Some of the Saints had left some bad debts back in Iowa, which was causing the Church no end of trouble. They were to take their families and go to Iowa and take care of those debts. They were greatly disappointed and heart sick, as they wanted to be with the first company to come to the Rocky Mountains. This was indeed a test of their faith. They accepted the assignment and retraced their journey back to Iowa. When they arrived, the men went to work on the railroad to earn money with which to pay the bad debts, and the women remained camped in their wagons. They did all they could by raising gardens, sewing and cleaning, etc. to help with the money and living. The assignment was completed and it had taken a year. They then returned to join the Saints.

They arrived in Utah a year later than the Brigham Company in 1848. They had been placed in charge of a large company of Saints immigrating at the same time. They chose Bountiful to make their home.

During 1849 - 50, Anson was Bishop of the North Canyon Ward. He was farmer, colonizer, builder. He was called by President Young to colonize. So leaving his

family in the capable hands of Mary, he opened up and started several towns: Call's Fort, Chesterfield, Bancroft, Idaho; Fillmore, Utah and others. Such men as Anson Call make history, but behind him was his faithful and good wife Mary. She was a beautiful woman, good wife, wonderful mother, a fine disciplinarian, fine cook, teacher; she was well educated and a fine business woman. She was given the credit for Anson's success. She was loved and admired by all with whom she associated and knew her, and her memory still lives and is respected by her friends and relatives. In 1851, Anson married Ann Mariah Bowen. She was young, full of happiness and energy. She was friendly and sociable. Because of Mary's poor health, Anson always took Mariah with him to colonize. Often she rode behind him on a horse. Always happy, never complaining, Mariah bore him six children.

During this time and the years following, Anson took other wives. There were six wives, and through it all Mary was always there with her help and understanding, encouragement to assist the others in the rearing of their families. The law was very severe at this time. Anson had built a lovely red brick home for Mary at 1201 North 200 West, Bountiful, Utah. It was large and had two stories. In front on the roof, Anson built a gable with a secret passage to it. In this tiny room, Mary placed quilts and provisions for Anson's comfort while in hiding. Many times the officers came to search the house for Anson, and Grandmother Mary would cheerfully and confidently invite them in to search, and soon her persuasive manner would convince them that Anson was not to be found. This was a common occurrence, but never were they able to find him. This house still stands.

Grandmother Mary always answered to the call of anyone in need. She not only raised her own family, but took children from the other families to raise and an Indian girl. Later, Anson listened to a story about Mariah and without any patience or consideration for her, he obtained a letter of divorcement from President Brigham Young. He forced her from her home and took her five children (one having died), from her and put them out to be raised among the other families. This nearly broke Mariah's heart and health. Grandmother Flint felt sympathetic and sorry for her. She felt she had been unjustly treated. She had her come and live in an old rock house that was in the backyard and there she provided for her, until something better could be done. A few years later, she met and married a good man and had two more children. This caused Anson no end of jealousy and unrest, because he really loved her. Due to this incident, Mariah's baby boy Anson Bowen grew up under Grandmother Mary's tender love and care. He was only a baby of three years old and Mary loved him as her own. The rest of the children were jealous of her love and devotion to him. When Mary's oldest son, Anson Vasco was returning from a mission in England, he took sick and died at Rock Springs, Wyoming. His wife Charlotte has passed away a year before. This left their seven children orphans. The family was broken up and the children put in the homes of the namesakes. Again, Grandmother Mary was called to take the responsibility of raising foster children. She was given the care of our own

father Anson Vasco, who was then 11 years old, and Mary, 9 years. Thus, our father and Anson Bowen were brought up like brothers.

On New Year's Day, it was an established custom for all the families to come to Grandmother's home for dinner. The children were fed first. After dinner, all were assembled into the big front room, where grandfather Anson held a meeting and gave council to all.

Grandmother Mary was a wonderful cook, and Bowen always said no one could make pear preserves like her. She was known for her "salt-risin' bread." Her family always got bread and milk for supper, and after the evening work was done it was always the custom for her to read the news and all other matters of importance to Grandfather.

Bowen was required to sit quietly on a stool or get tapped on the head with Grandfather's cane.

When the Pioneers first came to Utah, wheat flour was very scarce. They used mostly corn flour for both bread and cereal. Upon one occasion they had to eat such a lot of corn, that at breakfast, Grandfather look upon the table and seeing more corn bread and corn meal mush, hesitated for the blessing upon the food and said, "I refuse to thank the Lord for this old corn meal." Some time later the corn meal ran out and they were forced to eat parched corn. When they were able to again get corn for flour and cereal, Grandmother prepared some and as they surrounded the table she asked Grandfather, "Now do you feel like thanking the Lord for our food?" He did.

In spite of having one lung gone completely due to tuberculosis which she had contracted while young, she lived to the ripe old age of 90 years, in fulfillment of the blessing given her that day at the veil of the Temple by the Prophet. Upon her deathbed she kept calling for her baby. Anson Bowen was sent for and upon reaching her bedside, she happily greeted him and then passed on to her reward. This was on October 8, 1901 at Bountiful, Utah. Her memory still lives, and a D.U.P Camp in Bountiful bears her name, known as the Mary Flint Camp.

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Source: Great-granddaughters Alice Maud Call Burton and Lorna Call Schlote (daughters of Anson Vasco Call); Granddaughter Athelia Call Irvine (daughter of Anson Bowen Call); Willard Call and Justin Call (sons of Israel Call and grandsons of Anson).

Written by Lorna Call Schlote, great-granddaughter, a member of D.U.P. Golden Spike Camp

## A Sketch of The Life and History of John Scott



Jacob Scott, father of John Scott, was born in Londonderry, Ireland, August 14, 1772. Sarah Warnock, mother of John Scott, was born in Armagh, Ireland, on August 10, 1779. They were married June 6, 1804, in Armagh, Ireland, by the Reverend Thomas Cummings of the Presbyterian Church. To them were born eight children, four boys and four girls; Ann, Jane, Mary, John, Isaac Frank, Sarah, all of whom were born in Ireland; and Jacob and Robert Thomas who were born in Canada. John Scott was the oldest son. He was born in Armagh, Ireland, May 6, 1811.

The Jacob Scott family left Ireland, April 5, 1819 and came to Canada arriving in Quebec in May. There Jacob, John's father, after moving to Toronto and then to Markham County, taught school in Trafalger for eight years. He received \$100 bounty from the British government for teaching, besides the subscribed fee from the parents of his pupils. They owned 100 acres of land in Trafalger, Canada, given by the government to all British subjects who were actual settlers. They resided in Trafalger for 18 years. Jacob Scott built a large house there and named it Ebinezer Hall. It was a beautiful home.

It was in the year 1836 in this home, Ebinezer Hall, that John Scott and Elizabeth Meneary were married. Elizabeth Meneary was born in Dublin, Ireland, September 10, 1815, and was baptized in Canada. Their first born son, Isaac, was born on February 15, 1837 in Canada.

(The above was taken from Jacob Scott's History)

The Mormon Elders were called to preach the Gospel in that part of Canada, and Jacob Scott and his entire family were converted to the church and baptized. Jacob Scott was called to go on a mission for the church from Kirtland, Ohio, June 7, 1831, by the Prophet Joseph Smith. This information can be found in the Doctrine and Covenants, Section 52, verse 28.

Jacob Scott's entire family moved to Far West, Missouri, on Sept. 2, 1838. They passed through great tribulations and persecutions with the rest of the saints. During the year of 1839, John was called to go on a mission to Great Britain with one of the Apostles of the Church. The Scott family left Far West, Missouri, May 18, 1840, and located about five miles above Nauvoo, Illinois, near the Mississippi River.

Sarah Scott, John's mother, died on Monday, August 9, 184, and was buried in Nauvoo. Jacob Scott, John's brother, died August 1, 1842, while living in Nauvoo, and Jacob Scott, John's father, died January 2, 1845, and was buried in Nauvoo. Jacob lived a life of true devotion and holiness to God. Just before he died he bore a strong testimony of the truthfulness of the Gospel to his family.

While living in Nauvoo, John was ordained a Seventy and became President of the Tenth Quorum of Seventies. He accepted the Doctrine and Revelation on Celestial and Plural Marriage. He married Mary Pugh, daughter of Edward Pugh in 1844 and Sarah Ann Willis in 1846. She was born February 4, 1825.

He was chosen one of Prophet Joseph Smith's body guards, which position he held until the Prophet's martyrdom. He often related experiences he had with the Prophet. How he did love the Prophet. He would have gone through even death for him. John Scott is spoken of in "One Hundred Years of Mormonism", and "The Essentials in Church History" concerning his experiences and how he assisted Prophet Joseph Smith. When the Prophet was martyred, John went with others to get the bodies of the Prophet and Hyrum, and took them to Nauvoo, where he also helped with their burial.

After the Prophet's death, there was great confusion over who should be President of the Church. John Scott and his three wives, Elizabeth, Mary and Sarah Ann, all bore testimonies of the transfiguration of Brigham Young. They had no doubt in their minds that Brigham Young was in the right and the right man to be President of the Church.

(The following was taken from the History of Heber C. Kimball)

On February 18, 1845, the companies were being organized and made ready to start to the Rocky Mountains. In the exodus from Nauvoo, they secured about 400 wagons, all heavily loaded with not over half the number of teams necessary for a rapid journey. Most of the families were provided with provisions to do several months.

Colonel Steves Marham and about 100 pioneers were sent in advance of the main body to prepare the roads. Colonel John Scott, he held the office of Colonel in the 1st Regiment of the second cohort, of the Nauvoo Legion, and about 100 men acted as the police guards, armed with rifles. On the morning of March 1, they were notified to be ready to start at noon. They reached the Missouri River about the middle of June. Here they found the Pottawatomi and the Omaha Indians friendly. It was then the call came for 600 men to go to Mexico and fight. They were mustered out. The Mormon Battalion started out about the middle of July. The Saints going to the Rocky Mountains at that time had to abandon their journey for the present.

John Scott was very prominent as a military man in the early days of the church. The camp given to their winter settlers on the Missouri River was known as Florence. President Brigham Young requested John Scott to take this as a mission to remain one more year to assist in helping to see that the pioneers were properly equipped for traveling across the plains; all that were going to follow his company. He did this and he also went on a mission among the non-Mormons to gather and collect old clothing to help for the Saints for traveling. While at this work, he converted three people to the Gospel. This same year John received the following orders from President Brigham Young: These orders are framed and are in the museum in the Tabernacle Square, placed there by Sarah M. Scott Walker, daughter of John Scott.

February 19, 1847

Lieutenant Colonel John Scott:

You are hereby commanded to immediately put in perfect order the cannon equipment, carriages, and appendages, belonging there to that are under your command, where-of fail not, and make return of this order with our doing there-on.

Headquarters Winter Quarters, Brigham Young, Lieutenant Gen. of the Legion.

P.S. You are also authorized to call on any or all of the commanding officers to assist you in the repairs.

This information was received from Apostle Joseph F. Smith

John Scott and his family started west on the 30th of May 1848, in Heber C. Kimball's company. Mary Pugh Scott and Sarah Ann Willis Scott drove a mule team across the plains, taking turns driving. They had wonderful experiences on this journey. Elizabeth had five small children, Mary had one, and Sarah Ann had one.

John Scott's wagons were completely surrounded with Indians at one time. They were saved by a white man who was with the Indians. He knew John Scott and went to school with him in Canada. The Indians captured him and compelled him to live with them, so he had some influence with them.

Heber C. Kimball's company was organized by selecting Henry Herriman Captain of 100's and John Pack of 50's. There were 663 people, 226 wagons, 57 horses, 25 mules, 757 oxen, 234 cows, 150 loose cattle, 243 sheep, 5 ducks, 96 pigs, 299 chickens, 17 cats, 52 dogs, 3 hives of bees, 3 doves, and 1 squirrel. They arrived in the valley on September 24, 1848.

On arriving in the valley, John was transferred from the Tenth Quorum of Seventies to the Senior President of the Sixty-first Quorum of Seventies. They moved south of the city on 100 acres of land. There, through his influence and help a school house was built. They named it the Scott School. His wife, Mary, taught in this school house. As I remember, she was the first teacher.

(page 62, second edition of Church Chronology, by Andrew Jones.)

On Friday, April 6, 1855, John received a call to go on a mission to Great Britain. This would be the second mission he would fulfill in Great Britain. He obeyed the call and left his families to face the hardships of building up a new country and of enduring the famine. The Elders who labored with John Scott and came home with him were Elders Orson, Ezra T. Bensen, John M. Kay, William Miller and others.

During the summer of 1855, the grasshoppers did serious damage, destroying nearly everything growing in many parts of Utah. They had to withstand this and weigh and measure the flour according to the number of children in a family. This was done every week, and they had to gather roots and sago lily bulbs to help the with the living. Sarah Ann did fancy hand-sewing for people that were better off, such as shirt bosoms, collars, ect,; for a few pounds of flour per day. Everything they did was to keep their families from going hungry.

When President Brigham Young received word that Johnston's Army was on the road to Utah, he sent John Scott his release and told him to come home as quickly as possible.

Isaac and Ephraim, two of John's oldest sons, were called into the service. This took the family help, as Isaac and Ephraim were the main help and protection for the family until their father would return home from his mission. The Scott family moved to Provo with the Saints until the trouble was over.

John and his companions came in to San Francisco from England. They left for Salt Lake City by way of San Bernadino, and reached the city January 19, 1858. This can be found in Church History.

Finally, the President of the United States called off the threatened attack on the Mormons and President Young told the people to return to their homes. The soldiers were allowed to pass through the valley of Salt Lake and take up their quarters at Camp Floyd.

The people had become almost destitute of clothing, but a market was found at the soldiers' camp for their produce thereby circulating money and enabling the people to supply themselves with clothing, shoes, and other necessities for their comfort. After things settled down peacefully, people engaged in farming and other ways of making living for their families.

Happy to have the privilege, John Scott went to Southern Utah to protect the settlers from the Indians a number of times. He believed that kindness was the best way to handle the Indians. He also believed that if they were treated kindly and even fed, it would be better than fighting them. He was always kind to them and had many friends with them.

He married Angeline Keller, daughter of Alva Keller and Esther Yeates, daughter of George Yeates and Mary Chance, in 1860. She was born April 4, 1843.

In 1868 he moved his last family to Millville, Utah. Some of the are living in Logan at this writing.

I wish to add here that father had a large family, 35 children, and a family to be proud of. Elizabeth, his first wife was a wonderful woman, kind and gentle to the whole family, sharing her love and sacrificing for all, and the same could be written of Mary, Sarah Ann, Angeline and Esther. The children, brothers and sisters, were kind and loving with each other. They were united. This is as I remember our family, and I think correct.

In 1875, John Scott went back to Mill Creek to live because of Elizabeth's poor health. He then went back to Millville, to settle his business there, and while on this trip he caught a severe cold that developed into pneumonia. He died December 16, 1876. His funeral was in the Mill Creek ward. The speakers were: President John Taylor, George Q. Cannon, and Joseph F. Smith. All spoke of his noble character, of the good he had accomplished for the church, and the community where he lived. They told of his being a man a great faith, how people would send for miles for him to administer to the sick. He was loved by all who know him, always ready to help and give comfort and cheer to those in distress, and those in worse circumstances than himself, His life as a blessing to his family and friends. He was buried in the Salt Lake City Cemetery.

Jacob Scott had five brothers and four sisters. James came to Canada, and lived and died there. One brother came to the United States and was the father of General Winfield Scott. After the war in Mexico, General Winfield Scott sent his sword to his cousin, John Scott. The family has it at the present time.

Information by – Sarah M. Scott Walker, Daughter of John and Sarah Ann Scott, CH. 1972

# THE LIFE HISTORY OF JOSEPH HOLBROOK



Written by his own hand.

I, being desirous of leaving on record a few of the incidents of my life and also a genealogy of my forefathers according to the record that has fallen into my hands from their hands that my children may be somewhat acquainted of the origin of their forefathers and I have written it in the English language hoping it will prove a blessing to them and be held sacred in my family from generation to generation as I shall embrace it in my expression and the knowledge I may have gained in the course of my days and I pray the Lord to direct my pen, assist my memory, correct my judgment and inspire my heart to do the will of God and preserve this history according to my desires to do good. That God may be honored. His kingdom built up and His home glorified in the hereafter in the midst of the saints I therefore dedicate these lines to be written unto the Lord God of Hosts even forever and ever, Amen

## CHAPTER I

I was born in the Township of Florence, County of Oneida, State of New York, January 16, 1806. My father was a farmer by occupation. He held the deed of a piece of land known as being

a part and of Scibias Patent, containing one hundred fifty acres, three quarters, more or less, bearing date of September 30, 1807. It was thirty-three miles from Utica and sixteen miles north west of Rome towards Sackets Harbor. The county was new, very heavy timbered with beach, maple, birch, hemlock, spruce, some basswood. The winters were long and tedious. The snow often averaging from five to seven feet on the level so that few fences were to be seen and laying from the first of November to the middle of April.

The name of Holbrook in the U.S.A. first originated in three brothers who came over to the Plymouth Colony as pilgrims and settled in the Old Medway County of Norfolk, Mass. They were mostly farmers by occupation, hardy, robust and industrious in their habits, moral but not attached to any particular sect of religion. They spread out from their first place of destination in different parts of Mass. My great grandfather settled in Sturbridge, Worcester County. John Holbrook, Senior, and his wife Patience. He had a brother, Josiah Holbrook, who served in the French and Indian Wars, being out on a scouting party, he was separated from his companions, he came upon thirteen Hessians in the French service, commanded them to stack their arms immediately and surrender themselves prisoners as he had surrounded them. He then shouldered their arms which consisted of thirteen French Muskets and took them into camp. The English government offered him a Colonel Commission for his act of generalship, which he refused to accept. He afterwards removed to Manels, New York.

My grandfather, John Holbrook, bought out his Uncle Josiah Holbrook's farm on Quinaburg River and lived there the rest of his days, over sixty years.

My father in settling in Florence now called Annsville was much deprived of many of the so called comforts of life, it being entirely new, the people mostly poor, having obtained their land on credit; but my father lived agreeable with his wife. I, Joseph, being their first born, my mother not being quite eighteen years of age at the time.

I was naturally a robust boy as was my brother Chandler and Phoebe and things moved on in a harmonious and agreeable manner as my father had built the first frame barn 30 by 40 feet in that Country. He had been away from home the most of the winter getting out logs for lumber some eight or ten miles off on account of scarcity of saw mills to finish his barn in hopes of future happenings, long life and prosperity which enshrouds the mind with the hopes of future greatness. But in the month of February he came home in the evening, went away a mile or so for a cross cut saw, returned about nine o'clock being very cold which lasted about three hours when a raging fever set in. He continued to grow worse for three days when he died February 28, 1813, age 33 years 9 months. Thus in my youth I was left without a father who was always mild and generous with my little brother and sister. This unexpected death left my mother in a low state of feelings; but few know how to participate in except it be those who are called to the like circumstances. I had the fever after my father died. I lost my hearing for some three weeks in which they looked upon me dangerous.

My father was buried in the common burying ground about a mile from home. The Methodist Priest who preached my father's sermon died three weeks afterwards and was buried by his side at Mr. Hammonds request, the name of the preacher. I visited the grave yard in 1827 and found the two graves grown over with black berry bush. Peace to their ashes until resurrection morn.

My mother rented the farm the next season on shares to Alvin Smith Miller and lived in the house on the farm. There were about thirty-five or forty acres under cultivation.

In June after my father died my grandfather, John Holbrook, came to see my mother and assist her in settling the estate, my father not being in debt, left her with a span of horses, a dozen sheep, a few cows, a yoke of oxen, and some young stock, enough to make her comfortable so long as she took care of it.

My grandfather took me home with him to Massachusetts, when he returned a distance of 250 miles. I rode behind him on horse back. I being only seven years old the last of January, it made it quite hard for me. It was my father's dying request that I and Chandler should live with his father's folks so that we could be accommodated with schooling as the country was new and no established schools were kept.

Arrived in Massachusetts at grandfathers and found the family all well which consisted of my grandfather and mothers Uncle John Jr., Erasmus and Henry Babbitt Holbrook with Aunt Lucretia Holbrook and Charlotte, and a cousin Harriet Hibbard which was about 13 years of age with hired men and women, the most of the time. One year from the next fall, 1814, my uncle John Holbrook, Senior took a journey to the State of New York and visited the home of my mother and brought Chandler, my brother, Phoebe, my sister, home with him and we all lived at my grandfathers.

I with my brother and sister went to school from three to four months each year. I found myself far more backward in my studies as I had not enjoyed the advantages of school as those of my present mates. They would laugh at me and call me names and abuse me in various ways because I had to be in a class far smaller than myself saying I was not fit to play with them as I had been brought up in the woods, etc., which caused me much grief.

But I made up my mind if the Lord would spare my life as I had been taught by my father and mother and Uncle and Aunt to say my prayers and trust in God and I should always prosper, I would some day know as much as any of them although I was a whole head and shoulder above those of my class. I carried out my resolution so well that in a few weeks I was taken to a higher class nearer my size which caused me much anxiety as they were far in advance of me. I still watched every word and movement in the school and found I still gained on my class mates which much encouraged me that some day I would be their equals, if not their superiors. I had also learned their plays so that they would suffer me to play with them and it was not long before I would be sought to as prominent a part in school and their play as any of them. At a certain time in school the teacher proposed to the scholars to give the one at the head each night a small certificate with the school's name on it and the one that got the most in two weeks should be entitled to a larger certificate and one cent. There was a tie between me and one of my class mates. I thought the teacher rather favored my opponent. I said in my heart there would be no more ties between me and any of the class that winter and so it came to pass that I kept to the head and obtained all the large certificates and cents in the class the rest of the school and I had no trouble afterwards either for my studies or any of my plays. I studied to read and write, arithmetics geography a little history, and grammar.

My brother, Chandler, studied the same and became as much of a scholar as myself. My sister, Phoebe, was not so apt to learn. We had much hard labor to perform as we had to do the chores and go about two miles to school in the winter. As my grandfather's farm was large for that country, it being about 700 acres that he carried on while we lived at home with him which was from seven years to twenty-one years of age, besides some out farms. He had five barns 30 to 40 feet, besides sheds that we filled each year with hay and grain and often stacked out some tons of hay. My grandfather treated me well and so did my grandmother as also my Uncle John, but Uncle Erasmus was very tyrannical and oppressive in his requirements which caused us to mourn, but made liberty more sweet when it came.

When I was nineteen years of age my grandfather gave me \$7.50 and told me that I could go and see my mother, the place of my birth, a distance of 250 miles. I went on foot from home and traveled 125 miles to Schenectady and there took the canal to Rome, a distance of about 100 miles and from thence to Annsville, the residence of my mother, the place of my birth, the name of the town having been changed during my absence of twelve years.

I arrived at my mother's and found her at home, she having married a man by the name of Alvin Owens. They were still living in the same house of my father's. I knew her as soon as I saw her. I made some errand about the road but found no one knew me. I then said, "I suppose no one knows me here." They said they did not. I then told them if they remembered having a son by the name of Joseph. She said she did. I told her I suppose I was that son. She said it did not seem possible. I stayed with her about two weeks when she said she could remember some of my boyish ways. My mother had grown old very much in the time of my absence. Her lot had been a hard one as her present husband was not my father. He was rough in his manners, had spent what my father had left except the farm which he could not spend. He was inclined to trade a good deal and spend much of his time away from home, kept in debt, which kept them poor and penniless. I felt much for the fate of my mother. The farm had got out of repair, the fences poor, everything showed neglect from a poor farmer but what could I do as I had to return to my grandfather's in Massachusetts.

I went by the way of Madison County to the town of Lebanon to my Uncle Walter Allens, who married my Aunt Harriet Holbrook, who had emigrated some years before from Massachusetts. I made them a short visit of a few days when I left for home in the last of November on foot, it being muddy, snowy, frozen, etc., which made it bad walking but I performed it averaging about thirty-five miles a day.

My brother, Chandler, had got uneasy after my leaving, had managed to get a little money and had left to go and see his mother. He stayed with her one year. When he left and went to Uncle Allens and stayed about a year more and then returned to Massachusetts to my grandfather. He found Alvin Owens so abusive to my mother he could not well stand and see it. He had not seen his mother for eleven years, but she knew him. He was not so large as I was. He was naturally religious in his views.

From the time I was nineteen to twenty-one years, I was a man to labor and could do any work that was to be done on a farm. I kept close to my business and spent no time, was faithful and trusty in doing what was required of me. My Uncle Erasmus was married, lived in the same

house with my grandfather. He married a woman by the name of Betsy Smith. She had about \$1,000.00 for her setting out to keep house. My Uncle Erasmus kept schools winters in Brimfield, but boarded home and worked on the farm summers. He was engaged in some kind of office the most of the time. He was chosen first a corporal in the militia and through most of the grade of offices to a Brigadier-General, which Brigade consisted of thirteen regiments. He also was much in town business. He was also forward in the Temperance Cause as it denominated itself and afterwards he united with the Congregational Church, which made him the common ranks of people.

My grandfather was a moral man. He never indulged in any kind of vice, but brought me up to go to meeting every Sabbath. When I attended Sabbath School at first. Afterwards I became a teacher. I received many ideas about that which has proved a blessing to me. I can well remember it was a thought of mine in days of my childhood to think much of what I read of Angels visiting the earth and wishing I might live to see that day of which was told me I could not, but my grandfather was a believer in the fulfillment of prophecy in which he believed that the Jews would be restored to Jerusalem, but by what means he did not know. He was not a professor of religion of any kind but often prayed in his family, asked blessings at the meals of the family and did not allow of any profanity on his farm or in his house, being much more particular than most of persons and thus was until I was twenty-one years old.

## CHAPTER II

When I was twenty-one years old my grandfather gave me a note for \$100.00, drawing interest at 6% due when called for. As this place had been my home for fourteen years of the beginning of my growing into manhood, it brings many fond recollections to my mind to remember the different fields in which I had dug over and over again, the meadows I had mowed over, the pastures I had roamed over after the herds and flocks, the fences I had built, the stone walls I helped repair and the woods I had helped to clear of its down timber, the springs I had drank from, the brooks, the ponds and the rivers I had frequented were all fresh to my mind. The fishing grounds are all in mind for there was not a nook or corner of this large farm, seven hundred acres, but I knew - its fruit, apple, peach, pears, plump quince, currents, etc., as were the fish, with the game of the woods and the most of fowls found in the most of countries.

With my school mates who had been with me in my studies in my plays, in joys and griefs, I was almost to leave and go abroad among strangers to find new acquaintances. Where I knew not but I started from Sturbridge about sixty miles southwest to Boston to the west with all I possessed upon my back, which consisted of my few school books with a change of clothes, about forty pounds in weight. I traveled sixty miles in the forepart of March in mud and snow on foot until I came to the top of the mountains of Connecticut River, when I took the stage for Nassau Village, forty miles from home and being nearly out of money, I concluded to get work. I found another man by the name of Micheal Smith. He would hire me for half a month for \$3.50. As it was the best I could do I concluded to work. This was in March, 1827. It was in New York State, twelve

miles east of Albany. After I had worked up my half month, Mr. Smith offered me \$10 per month for seven months as he said he liked my work as well as he expected. He was a Dutch man and a good farmer. He had a farm of 220 acres. To lease land in this County and Albany County and to pay twenty bushels of wheat per year for each hundred acres, the lease was as durable as water runs, or I was grown.

In August 24, I went to Albany to see a Mr. Strancy executed for the murder of a Mr. Whipple of Albany. There was supposed to be one hundred thousand people who witnessed the execution. The day was pleasant and no accident occurred of notice. I bought some three lottery tickets to the amount of about \$20, but only drew six, which paid for my speculation.

The first of November, my time was out again. Mr. Smith paid me the money and said I could make his house my home as long as I pleased. The family were one of the most exemplary families I ever met with - honest and industrious. They consisted of two daughters and a son, a girl, and a boy, they had taken. As they were members of the Dutch Reformed Church and attended meetings at Nassau. This summer I read the history of Jesus Christ and the apostles through which was about as large as the Bible. I was much attached to the idea of being religious of some kind or other when I could find any that would be likely to make me understand that God was the same yesterday, today, and forever for I often went into the woods by myself and prayed and I found peace in so doing and it seemed to me that something would be brought about that would do me good how or what way I could not tell.

I left Mr. Smiths with the best of feelings, hoping I should be able to improve my life for the better and I set out on a journey to see my mother again by the way of the canal, Schenectady to Rome, thence on foot to the place of my mother. I found her well and also the children for my mother had many more children by her second husband. She lived a widow about two years after my father's death, when she married a single man about her age. He did not treat her as he should but left his home to satisfy a lustful desire.

After spending a few weeks with my mother I was selected to engage in a common school for the winter where my mother lived. I was examined by the committee of the township and obtained a certificate of qualifications and I entered upon my professional business of school keeping for three months at \$9.00 per month and board. I had a good school of forty students. They were mostly large and many of them backward - some of them, twenty-five years of age. They made good progress for the time. I gained great credit as a school teacher. I had some six applications for the next winter but it did not agree with me so I resolved to return to Massachusetts.

I was very steady in my habits which gave me a good influence with the sober part of the community. My mother often asked me if I never went in company with young people. I told her it was much more agreeable to go into older company where I could learn to improve myself rather than spend time other ways. She said I was a singular boy in that respect, but it was of lasting benefit to me

I started on foot to Utica thirty-three miles, February 11, 1828, purchased me a good suit of clothes for \$25, and then took the stage for Albany and from thence to Western 200 miles and arrived at my grandfathers in Sturbridge and found them all well and saw my brother Chandler

whom I had not seen for more than three years and found everything about as usual as nothing changed much on those old farms.

In a few weeks I hired to Mr. Cyrus Mirrick for \$12.00 per month for six months to work on a farm in his garden, etc. Mr. Mirrick had been a merchant peddler, Inn Keeper and many kinds of business wherein he had accumulated a good fortune. He being a widower and had no children but one adopted child and a maid to keep house was all there were in a large dwelling in the village of Sturbridge. He was a gentleman living on his money. I was enabled to give him so much satisfaction that he told my grandfather I was the best and trustiest hand he ever hired. When the time was up he paid me the money. I got the highest wages there was going at that time.

I then in company with my brother visited our mother again with the intention of settling our father's farm in Annsville, but when we arrived to our mothers we found her alone with her little children and she wished to move to Genesee County about 200 miles west where her father's folks lived and where father Owens had also gone because he was in debt the spring before. My brother and myself packed up the goods the best way we could and hired a team to take them to the canal about 14 miles at a place called New London, leaving the farm in care of Mr. Mackey to be sold to the best advantage.

After staying all night at the canal, I got the family aboard for Worchester and went with them seventy miles to Weedsfort when I left them and returned to Massachusetts and made my home with my grandfather and worked out in the neighborhood a few weeks.

In December 1828, I went to work in the Black Lead Mines about five miles from my grandfathers for 62 1/2 (evidently 16 1/2 cents) per day and board through the winter. In the spring I hired to the company for \$16.00 per month and kept the books of the company for 40 cents a month. In June I was blown up while charging a rock which so injured me that I was unable to return again. I then worked by the month and by the job until next spring when I hired to Mr. Hezekiah Allen for seven months for \$10.00 per month. Mr. Allen hired a girl to help his wife to spin, to make cheese and do house work in the month of June by the name of Nancy Lampson. In the course of the summer my acquaintance with her begat in me a notion of gathering my means which I had earned and laid up to the amount of about \$600 and go into the western world and buy me a farm and settle down.

In November, 1830, I took a journey again with my brother going with me to New York State, went to Florence, the place of our birth but found that Mr. Mackey had not sold the farm as yet so we left the farm as before with him given full power of an attorney to do with as seemed good by his giving us a bond to pay over to us or either of us the amount so realized for said farm.

We now started for Genesee County where our mother went two years before. This was the last time I saw the place of my birth. My brother and myself took the canal at New London for Rochester where we left and went on foot to Batavia thence up the Gonawana, a creek to China, a distance from Batavia twenty-five miles south to where our mother lived. We found them all well but yet poor. After spending two weeks in looking for a farm, I bought in Weathersfield about six miles of where my mother lived. The farm contained one hundred acres, about fifty under

fence and thirty of meadow and pasturage and etc, with a frame barn thirty by forty feet, a frame house 20 by 28 feet, some 50 apples trees, peach, plum, currents, etc., for which I was to give \$812.50 in cash with the Holland Purchase money, having four years to pay \$400 of it. I purchased of a man by the name of Seth Louis Esey.

My brother Chandler bought fifty acres of one John Goodspeed, about ten acres of improvements on it about one mile from mine as I had got to return to Massachusetts, he gave me orders to collect his money on my return and bring to him when I moved on to my farm. He took a school that winter and stayed in the country. I traveled all the way back on foot, averaging about thirty-five or forty miles a day, 400 miles in mud and snow to the place of my grandfather. I soon went to Western to visit Nancy Lampson and inform her of my intentions of going west as soon as I could get ready and to know whether she would accompany me thither which she cheerfully agreed to be ready as soon as I should require her.

I then took a journey to Providence, Rhode Island to visit my Aunt Phoebe Angell, the eldest of my mother's sisters. She had married James Angell in Florence before my father was married and moved to this place from York State where she had been for many years, brought up her family. I found them all well. My cousins whom I never had seen before were glad to see me. Some of them were married. Mary Ann, the eldest belonged to the free will Baptist Church. She took much pains to influence me to get religion. I told her when the right kind came along I should embrace it for I did not care for any other. I tried equally hard to have the whole family to move west the next season as they could do much better in a new country. I had a good visit, stayed about three days and returned home on foot as I came, a distance of forty-five miles.

As I am about to change my circumstances of life. My grandfather who has had the care of me for the most of the time since the age of seven was willing that I should go west and as he was getting old and infirm, he had for many years had to walk with a cane. He had served his country in the Revolutionary War for our independence and had gained a good reputation of character as well as that of property being worth about \$20,000. He had served as deputy sheriff twelve years, was a justice of the peace for many years. He said if he should send for me at any future time to come home again, he hoped I would not refuse as he might want to make me his heir of his home estate but that would depend upon circumstances as he had yet two sons living with him. He said I had been faithful and to go in peace saying, "May the Lord bless me."

In December 30, 1830, I was married at her father's house in the town of Western to Nancy Lampson, she being the youngest daughter of David Lampson and Sarah Bliss Lampson by the minister of the Congregational Church. She had three brothers that I never saw as they had all married and left the country.

I now prepared to move to the place I had purchased. I purchased a two horse wagon, a good yoke of oxen and one horse, loaded all our little effects in our wagon and started the 10th day of January 1831 with my wife Nancy and my sister, Phoebe, traveled about one hundred miles to within seven miles of Albany. We had good weather and thus far we now had to lay by two days on account of a tremendous snow storm which was Saturday and Sunday. On Monday I started and came to Albany, crossed on the ice, the river being ferried on Saturday; considered rather dangerous, went seven miles on the cherry valley turnpike and stayed for the night, the next day

and night and purchased a new sled. I let my wagon bed down on the sled, bound on my wagon wheels and took it all along with me. The weather was very cold, the snow filling the road almost every day and night by the wind or storms until it was near four feet deep, passed through Smith's valley and stopped at my Uncle Walt Allens for two days and arrived in Weathersfield, February 6, 1831, a distance of 400 miles with no bad luck or accidents happening worthy of notice, all in good health. My sister, Phoebe, now saw her mother for the first time since she was five years old, being over sixteen years. They both seemed strangers to each other. I found my brother well and paid him over his money I had collected. I moved into my house on my farm I had purchased in November last and began to prepare for my spring work, buying a good cow, a barrel of pork, plough, etc. I raised a good crop of corn, potatoes, oats, etc., and cut thirty acres of good English hay, fine white clover pasture for my teams, etc. In the fall I put up a frame shed to my barn sixteen feet by forty feet, a good corn house at one end. The next summer I weather-boarded my house and made other improvements, dug a well twenty-two feet deep, fenced in a garden with a board fence of about an acre of fruit, a log shed adjoining my other one and such other conveniences necessary. I labored hard, got in logs to the saw mill during the winter although the snow became very deep, it having snowed in the course of 24 to 48 days.

January 21, 1832, my wife had her first born child, a daughter I named Sarah Lucretia Holbrook after her two grandmothers.

The next season I continued to labor on my farm. In the course of the summer, many vague reports were circulated about a certain set of people who were called Mormonites. In the course of the season my Aunt Phoebe Angell and her family moved from Rhode Island to Genessee County about the first day of September, 1832. I heard there was to be a Mormon meeting in China, four miles distant. I said I would go and hear this strange sect but upon arriving and waiting some time at the place of the meeting the elder John B. Green sent word by his son Evan M. Green and Lorenzo D. Young that he should not be able to attend. Mr. Green had sent by the bearers two of the papers, the Evening and Morning Star, printed in Jackson County, containing the articles of the Church and also the prophecy of Enoch which they requested a Mr. Catline, a universal preacher to read to the congregation. They made a few remarks after they were read which gave me some little light as to Mormonism. I met the young men on the floor in the school house and asked them where I could get a Book of Mormon. They said they did not know. I then told them I would go fifty miles the next day to get one if they could direct me where. They said they could not tell me. I told them where I lived if they could direct any elders there at any future time they would be welcome as I wished to learn more about this new revelation to man.

About this moment my cousin Mary Ann Angell heard my anxiety to get a Book of Mormon, whispered to me and said she had one she would lend me in about two weeks as she had it promised for that times I said I would go home with her and see it. She said I could do so. I saw the Book of Mormon. I read the testimony of the witnesses. I looked at some of the gospel. I felt much rejoiced to think an angel had come from God and brought such good news. I thanked my cousin for the favor of seeing the Book, hoping she would not disappoint me in my having the privilege of reading it in two weeks. The two weeks passed away. I thought much of Mormonism. I believed all I had heard or seen. I felt much to rejoice for these words came often to my mind, "Blessed are ye for ye believe and have not seen."

The two weeks brought my cousin Mary Ann Angell with the Book of Mormon to my house with her father James Angell, and the Mormon Elder John Green. I spent two or three hours with them while my wife was getting dinner. This was on Friday. I commenced reading that evening but being brought up not to spend any time a week day to read, I thought I must work and as my cart was in the field where I left it the day before when I was digging potatoes I went to digging potatoes but soon found I could not content my mind at work. I returned to the house, took the Book of Mormon and read a few hours, but as this was an unusual thing for me to stop work to read in the day time, my wife became alarmed and thought I had better be at work than spending my time reading such deception which called my attention again to my potato digging. I had not dug long before I wished with all my heart I knew all there was in that Book. I went out into a by place near by where I knelt down to pray. I no sooner closed my eyes than it seemed as though the whole thistle plantation was in motion. I opened my eyes. I could see nothing the matter. I closed my eyes. The second time when it seemed as if there was a whistle wind among the thistle yet I felt no wind. I continued my prayer for the forgiveness of my sins and for the Lord to lead me right and show me the truth of Mormonism. When I arose I said I would go to the house and read the Book of Mormon, work or no work. This was on the after part of the day on Saturday. I read that day and night late and on Sunday I read again, my wife taking the child in the morning and going about three fourth of a mile to my brothers, saying she would not stay in the house and listen to such nonsense. I read and prayed a number of times that day, being all alone that day and marvelled much that the thistle should be so much troubled at my prayers and that my wife should be so disturbed she could not stay at home for she was always fond of having me to sit down and read of evenings and Sundays. I read the Book of Mormon through in two days and three nights and carried it home on a Monday morning to my cousin. She asked me what I thought of it. I told her I believed it was true and that God was at the bottom of the work. She said she felt glad for she believed also but had not said much about it. I told her I would now like to see some of the Mormon elders. She said she would send them along to my house if she had the opportunity. I thanked her and told her I was now ready to fulfill my promise to her of some few years before that I would have religion when the right kind came along and I believed the right kind had come.

About this time one of my neighbors brought me a subscription paper to sign for to pay a minister (a missionary from Massachusetts to Weathersfield) he said he would preach one year for \$300, so I signed \$1.00, which he said was liberal seeing I did not belong to any church. I told him I did not know I should ever hear him preach but some one else would and that would keep them out of greater mischief.

These things passed along for some days when Elder Green called and stayed all night with me and gave me much satisfaction concerning the coming forth of the Book of Mormon and of the Prophet Joseph Smith Jr. I became more and more established as to the truth every day of my life as things came to my mind. My connections became much alarmed about my being a Mormon and my grandfather, Abraham Morton on my mother's side and my Uncle Benjamin Morton called at my house one day and inquired as to my faith in Mormonism. I told them I believed it was true so far as anything I could see and I was glad of it. They then raised their objections which were I was bringing disgrace upon myself and family and upon my connections. They said there was not another young man in the country for the time had merited the public feeling that I had and they said if I wanted to be religious they thought I could be as well suited in the Baptist

or some other as to be led away after some vain delusion. I told them so far as disgracing myself was concerned I cared but little about it but for their sakes I might feel somewhat different. I told them I would say nothing about Mormonism for two or three weeks and try my feelings but if it was true I should know it and embrace it. They went away quite satisfied for they knew my promise was good to be carried out and lived to.

But to me it was a long three weeks for when I was in company and hearing delusions made of Mormonism, my conscience would smite me and say, you know that it is true, but I kept my word good for the three weeks until many said I had given it up and they thought I would never say any more about it, but at the expiration of the three weeks I was invited to the raising of a frame barn when one of my neighbors said, "I understand you have given up Mormonism." I told them I was under promise for a few weeks and that day I was free to speak my mind again and that Mormonism was true. My grandfather Morton and Uncle were in hearing. Their hopes were blasted. I further said that from that time forth I would speak the truth of Mormonism. I felt much relieved and blessed from that time forth.

Mr. Blarnhard, the missionary, I had signed the dollar for his preaching, was very concerned about me and my family. He told my wife in my absence, falsehoods about the coming forth of the Book of Mormon, of the Prophet, Joseph Smith Jr., etc., which kept her in much fear, also as she thought I was about to deceive her as well as myself, but still I believed Mormonism.

As there had been no meetings in this vicinity I had to catch what I could from the Bible as the Book of Mormon had been a key to the Bible to me and it was now a new book having the seals broken light, life and salvation on its pages.

In December one night, I dreamed I was in a certain city where the people were all engaged in their various business matters, when all of a sudden a voice was heard from the heavens saying, "Get you out of this city for behold I will destroy this people and flee ye unto the West." The people all heard the voice and knew it was from heaven. They halted and looked amazed for a moment and then pursued their course as before. Shortly the voice was heard the second time. The people were alarmed less than before and again the voice was heard speaking the same words with the same warning but the people paid no attention to it; so I stopped and marveled and said I am not going to stay here; so I started out of the city to the west.

I found about a dozen more had taken the same warning as myself and all met at the outside of the city. We went down a long hill when we came into a large valley running north and south and also a large river in the midst of the valley, running north. It was both wide and deep and there appeared no way to across the river. Some said, Let's go up the river, others said, Let's go down but I said we were commanded to go to the west. I am going right straight into the river. I had no sooner gone into the water than I found myself on the other side and it was said unto me, "You are now baptized." I thought those that were with me on the other side were with me but I did not see how they came.

Now there were three large roads presented before me. One led partly up the river bearing around a hill. One partly down the river, bearing around the same hill, while the other went straight forward up the hill but the hill looked hard to ascend while those that wound around to

the right and left appeared easy and would finally come to the same spot at the top of the hill. The travel in each one was about equal. Those that were with me said, "Let's take the right or left hand road, it will take us much easier to the top of the hill," but I said, "We are to go straight to the west. I am going to take the middle road up the hill." As the other roads were sandy or loamy I could see the foot steps of men and women and children who had traveled up these roads before me and as I began to travel on the straight forward road up the hill it did seem as though the hill became more level but after traveling on for a time there was a very bad place in the hill. There were roads that ran off at the foot of this bad hill to right and left and appeared to wind around the hill and come to the top. The same arguments were so made that were with me as before that it would be much easier for us to take these winding roads that led around the hill for what is the use of being so particular which road we travel if we only get to the top of the hill. I told them I should not turn away from the straight forward road although it did appear that nearly one half of the people did turn away from the straight forward and I did not see them at the top of the hill.

Thus I continued my journey for a long time finding often a bad hill in the straight forward road while the by roads at the foot of each hill took away much of the travel and as I came near the end of my journey, the obstacles to the road were much hideous to look at while the by roads looked much more pleasant, but I at length came to the top of the hill on a level plain. The road had become a small path. I turned around to see what had become of those who had left the straight forward roads when it was said to me, "Few there are that will be saved." I marvelled greatly and thanked the Lord that he preserved me to come to the top of the hill on a level with my brethren, while thousands who had set out on the same journey had turned away at the bottom of the hill in those by roads and are lost while the roads became as plain before me so that I saw that every road that turned away was wrong. They would fork and those forks would fork again until they in total darkness when there is no road and those travelers after wandering for thousands of years before they could again reach the bottom of the hill and have the privilege of coming up as before and those that turned away near the top of the hill or end of the journey it took much the longest.

I looked again to see if my wife was coming saying, "I think she will be along soon." (as she at this time did not fully believe Mormonism.) And I saw the city I had left given to the destruction of every kind by the judgements of God and the wickedness of the people and lo! when I awoke it was a dream.

About the last of December 1832, when going to milk I met two elders, Aaron C. Lyon and Leonard Rich from Warsaw about twelve miles distant. They informed me there would be a meeting on the 6th of January, 1833 at Elder Lyon's house and invited me to come down and bring my wife and those who would like to come with me.

### CHAPTER III

On Saturdays January 5, 1833, I took my ox team and cart with my wife, Nancy, my Aunt Phoebe Angell, Cousin Mary Ann Angell, and went to Warsaw to Elder Aaron C. Lyon to be there on Sunday. Brother Lyon gave us a cheerful welcome on our arrival that night. In the morning I told Brother Lyon and Rich I would like to be baptized if they thought I was worthy as I had brought my clothes for that purpose. So after breakfast I was baptized with my Aunt Phoebe Angell, by Leonard Rich. Mary Ann Angell having been baptized about a week before.

We were confirmed by Aaron C. Lyon. About 11 o'clock am. they had a meeting about the first I had ever been to. Different elders occupied the time during the day and evening. Windson C. Lyon then spoke in tongues which was the first I had ever heard. My wife became convinced that Mormonism was true. On Monday, January 7, she was also baptized by Leonard Rich, was confirmed by Aaron C. Lyon. I was also ordained a teacher in the Church of Christ under the hand of Aaron C. Lyon, high priest and was directed to teach the principles to all who wished to hear and received my license which I shall enclose in this journal.

I returned home on the same day, much rejoiced to think that my wife was with me in the faith of the gospel but I found that I got myself into business for I met with opposition on all hands and from every side and every quarter; but this kept me the more faithful. So I visited my brother, Chandler and his wife and told them there would be a meeting the next week at my house and invited them to go home with me to attend with my sister, also a meeting at my Aunt Phoebe Angell's in China. I continued to go from house to house and carry the Book of Mormon to them and try to get them to read it, etc. The result was that my brother, Chandler, and his wife, Eunice, my sister, Phoebe and Dwight Harding who was boarding with me, Father Owens and mothers, and many others in the vicinity were added to the church, in the course of a few months; Brothers Lyon and Rich and some other elders meeting with us often until the Church in this place numbered about 85 members. Many had the gift of tongues, interpreting with prophesyings by the gift of the Holy Ghost and the Church did meet together often to preach, exhort and speak to one another of the things of the kingdom which gave them much love for one another, strengthening of their faith, etc.

In March 18, 1833, I took a journey on foot to Kirtland, Ohio to see the Prophet Joseph Smith. I visited the Prophet's house and found him away from home. I also visited Sidney Rigdon and father Joseph Smith and some others of the elders and gained much strength, faith and hope, which I hoped hereafter might be to others in the course of a few days. Joseph the Prophet came home so that I got a chance to see him, when he told me much of the work of the last days in which I hope to ever prove of great value to me.

Mary Johnson, a sister of Luke and Lyman Johnson died at the Prophet Joseph Smith Jr.'s house, age about fifteen years, which caused much gloominess at the Prophet's house, yet I fully believed in the gospel of the Kingdom, which was being set up in the last days.

The Prophet said, "Go and prosper and be faithful and the Lord will bless you." I then took my leave of the brethren for home and found all well, traveled 400 miles.

April 12, 1833, I was ordained an elder in the Church of Jesus Christ under the hand of Reynolds Cahoon, a high priest from Kirtland in the town of Warsaw, State of New York. Continued to meet with the branch twice a week in which we had good meetings.

April 29, took my leave of my family for a mission in the world with Brother Truman O. Angell to the East, traveled 14 miles to Warsaw on the 30th. Traveled 26 miles, met with the brethren in the Church of Genessee, held a meeting and found there was a wrong spirit with some of the brethren. The presiding elder even forbidding us to believe in the vision of Joseph Smith and Sidney Rigdon; but as there was present in the branch, Lyman Johnson and Orson Pratt who would stay and correct the errors we left the next day, May 1 and traveled 15 miles, held a meeting in the evening. May 2 held a meeting in the same place by the request of the people. May 3, we traveled 30 miles, called a number of meetings but the people were unwilling to hear of Mormonism. Took dinner in the town of Manchester where the Book of Mormon was found. The gentlemen did not believe that Joseph Smith was the author of said book as he was well acquainted with him and did not know any harm of him until the Book of Mormon came forth but he believed the Smith Family were honest, industrious farmers.

May 4, traveled 11 miles and found where we could have a meeting on Sunday. May 5, held a meetings the people came more out of curiosity than to know about the requirements of heaven. May 6, traveled 31 miles, found much trouble to get to a place to stop for the night as we were without purse or scrip, were refused six times and at last were kept at a widow's house. May 7, traveled 20 miles, in the evening, held a meeting. May 8, traveled 16 miles and spoke from house to house and left the warning voice. May 9, came to my Uncle Walter Allen's and found him near his end and we stayed by the request of the friends the 10th, 11th, 12th, 13th, 14th. Held a meeting and spoke much to the people on various things of the Kingdom as Uncle died in two or three days. I stayed until he was buried. The doctor held a counsel and opened his body after he was dead and said his death was brought on by the fever and ague in the first instance. His funeral sermon was preached by a Baptist minister. My Aunt Harriet Allen was my father's sister. He left a good estate worth about ten thousand dollars.

May 15, I took leave of my Aunt and family in their deep mourning, for the loss of a dear husband and father, it being the last time I ever saw her and traveled 41 miles to Joel Holbrook, my great uncle, stayed all night and sold them a Book of Mormon. This is the last account I have of them. May 16, traveled 16 miles, spoke much to the people of the work of the last days. May 17, traveled 26 miles. May 18, traveled 20 miles. May 19, stayed at Mr. Wood's and had much opportunity bearing testimony to the truth of Mormonism, but they were afraid it might be true but cared but little about it. May 20, traveled 23 miles, passed through the city of Albany to Mr. Isaac Smith and stayed with him on the 21st and bore testimony to the truth of Mormonism. This place I had worked at 7 1/2 months six years before, the Mr. Michael Smith being dead since I had been absent. May 22, I traveled 38 miles. May 23, traveled 45 miles. May 24, traveled 8 miles to Mr. Chaney Solanders, my brothers-in-law and reasoned with them on Mormonism, of the last days; but without any hopes for their being any better for our teaching. May 25, traveled 5 miles and came to my Grandfather Holbrook's and stayed 26th, 27th, 28th and visited some of my old acquaintances. My Uncle Erasmus Holbrook made derision and mocked at the idea of Mormonism being true. The rest of the family gave no particular heed to anything I could offer them so I left them in the hands of a merciful God who shall judge the quick and the dead. This

is the last time I ever saw any of them although this is the place I lived and sprung into manhood and my word would have been good for anything but Mormonism. May 29, traveled 42 miles in Massachusetts, Connecticut and Rhode Island, and came to North Providence. May 30, conversed with the people, it being the first place we had met with where there was any attention paid to our words. May 31, held a meeting in the evening and visited from house to house and did what we could in this way.

June 1, 1833, went into the city of Providence and proclaimed the word to those who felt disposed to hear. June 2, baptized Franklin N. Munroe and Mary Ann Munroe, his wife, they being about twenty-five years old, held a meeting about five o'clock in the factory village. Had good attention paid by the large assemblage. June 3, 4, 5, held meetings and baptized James Patten who had been a Methodist preacher from England.

I had a dream that I was at work scoring a stick of timber that it was all sap rotten but the heart was good and if I could score and hew said stick and get rid of the rotten sap it would make a sound stick of timber; if not the rot would spoil it and I awoke and thought the stick was James Patten I was at work with.

June 6, 7, 8, 9, held meeting and ordained James Patten an elder. Franklin N. Munroe, a teacher and Brother Silbon came and another who had been baptized the year before by Samuel Smith and Orson Hyde and formed a branch of the Church of Latter-Day Saints.

June 10, took leave of our brethren in Providence. Took steam boat for New York City. Arrived the next morning. June 11, took steam boat for Albany, went a foot to Schenectady there we took the canal for Rochester from whence we took it on foot to Weathersfield. Arrived 17th day of June, being absent about seven weeks, traveled about 1200 miles, held fourteen meetings baptized three besides bearing testimony to hundreds in family, etc.

June 20, met with the brethren in the branch where I lived. Found all well but some had begun to relax their duties in which they began to be somewhat cold and indifferent. I was appointed to take the presidency of the branch. It now numbered about eighty members in good standing as Brothers Lyon and Rich had emigrated to Kirtland, Ohio. I continued to meet with the branch twice a week administering the sacrament every two weeks.

November 26, 1833, we had another daughter born in Weathersfield. Her name was Charlotte Holbrook after my aunt, my father's youngest sister.

In March, Orson Hyde and Orson Pratt from Kirtland visited the Branch and informed us that there was a revelation for the brethren to take a journey to the land of Zion. I put down my name. Chandler Holbrook and Otis Shumway making three in all and to be in Kirtland the first day of May for to go to the land of Zion with our brethren who should assemble there. I had not sold my farm although I had offered it for sale from the time I came into the church unto this time but I soon found a purchaser for which I received a span of mares, a good two horse wagon, a hundred fifty dollars in cash, harness, etc. It being about one third of its real value. I left about twenty-five tons of good English hay, a new fanning mill, all kinds of farming tools, which I could not sell

because I was a Mormon, but to obey the revelation I was fully resolved. April 6, I baptized Margaret Tanche, her husband did not belong to the Church.

April 14, 1834, I started with my family from Weathersfield in company with my brother, Chandler and his family and Solomon Angell and his family, which composed our little company for the land of Zion. We arrived in Kirtland in two weeks with our brethren. Brother Otis Shumway did not go with us to the land of Zion as he agreed to but Solomon Angell did, which made the three from the Branch and may the blessings of the Lord be fulfilled upon his head forever. After our arrival in Kirtland we put up our teams at father Joseph Smith's and went to Newberry about fifteen miles to our Uncle Noah and Joseph Morton's, my mother's brothers whom I had not seen for twenty years, although I was named for my Uncle Joseph. We had a good visit but they could not believe in Mormonism. We returned to Kirtland. I paid \$5 in cash to Reynolds Cahoon, one of the Building Committee for the Lord's House in Kirtland. I gave Solomon Angell \$7.50 in cash to help his family so that he could go to the land of Zion.

The 1st of May we left Kirtland for New Portage a distance of about fifty miles where the brethren were to meet with us for Missouri. At this place, May 6, 1834, the camp of Saints was organized for our journey by the Prophet, when every man gave unto the treasurer the amount of means he had for the journey except those who had families who were directed to provide for themselves in as much as they had means to do so. The Company was divided into companies of ten persons with a captain to each ten or fifty and hundred persons, according to the ancient order of Israel.

We were led by the Prophet and pitched our tents by the way as we traveled having the most perfect order in our camp. At the sound of the bugle, prayers were held morning and evening in every tent, while every one was to be engaged in preparing foods looking after the teams, etc. as they were organized and appointed their several duties by the prophet of the Lord who was our leader.

We had much good instructions given us on this journey which if I could have been prepared to keep a proper record I should have been much benefited thereby and as I have not a list of all the names before me I will only give some of those I best remember who formed a part of our company:

Brigham Young

Parley P. Pratt

Jedidiah M. Grant

Luke Johnson

William Smith

Jacob Gates & wife

Amasa Lyman

Sylvester Smith

Wilford Woodruff

John M. Chester & wife

Nathan Tanner

George Brooks

Zebedee Caltrine

Harry Brown

Herman T. Hide

James Ive

Levi Hancock

Martin Alred

Samuel Brown

John D. Parker

Orson Hyde

Joseph Young

Lyman Johnson

Hyrum Smith

Roger Orton

Isreal Barlow

Warren Parish & wife

Charles C. Rich

John Fosset

Almon M. Babbitt

Elizer Miller

Chandler Holbrook & wife

Joseph B. Nobles

William Smith

Nickels

Ezra Thayne

Solomon Humphrey

Leonard Rich

Solon Foster

Joseph Holbrook & Family

Heber C. Kimball

Orson Pratt

Lyman Wight

Zerubbel Snow

Frederic G. Williams

David Patten

George A. Smith

Jackson Smith

John Tanner

Alanson Ripley & wife

Solomon Angell

Elias F. Wells

John Carter

Alden Childs

Milton Holmes

Joseph Hancock

Martin Harris

James Foster

Jesse Harmon

We having horse teams we progressed on our journey at a rapid rate considering the bad roads in a new country, often forty miles a day. We generally lay by on the Sabbath and had meetings on the camp grounds which was very interesting and instructive to us.

I had the bad fortune for one of my horses to die near Jacksonville in Illinois but I bought another for \$55 so I proceeded on my journey with the camp when we came to the Salt River Church in Missouri about fifty miles west of Louisiana. We tarried some three or four days to rest and wash etc., when Brother Joseph counseled those who had families to get houses for them and for the men to go forward with the camp so I provided a house for my family as directed and was about to leave my family as was the rest of the brethren who had wives with them when Brother Joseph said if the sisters were willing to under go a siege with the camp they could go along with it; where upon they said they could and they liked Brother Joseph better than before for the privilege he gave them of continuing in the camp.

At this place, as at many others on the road, we had many of the brethren who united and went with us. We were often met by strangers who would question us as to where we were going and what our business was, etc. Then they would often threaten us if we went further etc., and said that we had a standard raised with death on one side or blood on the other until we were forced to raise a standard with peace on both sides which they could hardly believe, when they saw it for they were so prejudiced in their feeling they could not believe their better senses.

We continued our journey and the twenty three mile prairie. Below Richmond my other horse gave out and was unable to go further. Brother Nichols put his horse into my team and thus I was enabled to continue my journey.

The day we passed Richmond we camped between the forks of Fishing River, one fork which we crossed this evening about up to our axletrees of the wagons. We camped about a mile west of said fork near a meeting house where we were met by many of our enemies as we had been for some days past, who swore they would send us all to hell before morning and if any were left we should not be spared in the event to tell the story alive, and thus we were threatened on every side with mobs enough to make any man quail who had not the spirit of God upon him; but Brother Joseph the Prophet said stand still and see the salvation of God.

About sundown it began to rain like torrents with thunderings and lightning and dark enough to prevent anyone from being able to find their way while the hail flew in some degree upon the camp but about a mile to the north of our camping ground limbs were broken off of the trees. The ground was all covered with leaves and the herbage destroyed which made the country desolate and prevented any harm from befalling our camp that night. To our great surprise we found that the two forks of Fishing River had swollen so as to be utterly impossible to pass, being it was forty feet deep on each side of us, about one and a half miles. We were forced to continue on this ground the next day, there being a horse mill in about a mile of us which afforded us flour for comfort. The next day we moved north about four miles to Bro. Cooper's near a prairie. At this place we tarried some three or four days and were visited by a delegation from our enemies consisting of Judge Ryland Cole Veonse of Ray County and Niel Gallin, the sheriff of Clay Co. in which they wished an interview with our Prophet Joseph Smith at which resulted in their promising us protection in this State of Missouri as well as our brethren whom we had come to redeem who were driven from Jackson Co., the former season, whereupon the revelation given on Fishing River, Missouri June 22, 1834, showing the mind of God concerning the redemption of Zion etc.

About this time the cholera began to make its appearance in our camp and my wife was one of the first that was taken down with it but she recovered from it in a few days, being administered to by Brother Bugetts below Liberty when a number of our brethren were taken down with the cholera, which so frightened our enemies that they did not dare to come near us or have us come near them which relieved us from further danger from them. The next day the camp was broken up by the order of Joseph Smith Jr. the prophet of God, to meet again in one week at the house of Col. Lyman Wight.

We left the camp grounds June 26, 1834, and traveled about six miles west of Liberty, five miles and stopped near where Mr. Micheal Asher was building a grist mill and had a number of the brethren employed.

The next day my brother, Chandler, and myself went out to cut some house logs but we found ourselves too weak to chop and had to return to our wagon entirely tired out. A brother Cyrus Daniels being present said he lived about a mile from that place and he had rented a stable and a corn crib and we were welcome to use them if we liked.

In the morning my brother's wife, Eunice, was very sick with cholera. We therefore thought it best to get some place as soon as possible so we removed to the stable and corn crib although it was raining. By the middle of the forenoon, my brother's wife was cramping with most violent spasms for life but Brother Cyrus Daniels and Carlos Granger took her into the house and nursed her with the greatest attention so that in a few days she had escaped the hands of the destroyer, but some seventeen of our camp, I believe fell victims to the cholera.

I moved into a corn crib and my brother into the stable as the brethren who had been driven from Jackson County last fall had occupied all the houses in the country, it being new and few to be had. In ten weeks I had built me a house on a piece of congress land on Shoul Creek of eighty acres. My brother and I moved into it after a few weeks. I rented a farm near by of twenty acres improved for three years after which I rented my house on the 22nd of December 1834.

On the 23rd of December 1834, I took leave of my family and started in company with Amasa Lyman, Heman Hyde and Milton Holmes. We preached on our way where ever we could get a privilege, sometimes going for a day and night without food in the winter season across the prairie with the houses twenty-five miles apart which made it very severe upon me until we came to the Salt River Church where there was a conference held and on account of being lame it was counseled that Milton Holmes, my partner, should take William Ives and go to Tennessee and that I remain a few days with the Church and Martin Allred and go a short mission in part of Missouri and Illinois. We preached as we traveled and settled some difficulties in some branches and left brother Esquire Bozarth and crossed the river at Quincy, Ill. Preached a few times in the vicinity of the Mississippi River and returned by way of Louisiana to Salt River Church and from thence to Clay County and found my family all well but living on bread and water as there was not much chance for anything better to be had but bacon which took money to purchase it.

I was absent eight weeks, I continued to have meetings at my house from one to three a week, trying to settle difficulties in the Church, preaching etc.

April 28, 1835, I baptized John Evans, Emily Evans and Rhoda Gifford. In June 21st baptized Davies Gibbs.

In July, I received a letter from my brother-in-law, Dwight Harding, stating that he and Alvin Owen's family were on the way from Ohio and stopped on Charidon and were all sick and not able to take care of themselves. My brother, Chandler and I started immediately and found them all sick. We made every exertion in our power to remove them and had the consolation to find them in Clay County, a distance of one hundred miles where we could make them comfortable.

On the 1st of August 1835, I took another mission to the east in company with Ellis Barnes and Lyman Gibbs. After traveling about a hundred miles I became very sick so that I could not sit up much of the time. I stopped with a brother Nichol's for about four weeks who paid every attention to me that they could. I had an opportunity to send to my family. My wife and Elder Evans came with horse and wagon with a bed in it and took me home. I was very glad to see her after undergoing so much sickness. I was about six days going home, about one hundred miles. The evening before I arrived home my mother died of the quick consumption. My neighbors brought her to my house before her burial so that I could see her remains. She was buried in one corner of a ten acre lot on the same eighty that I first built my house upon two years before in Clay County on a rise of ground west of a small creek on the north end of said eighty, it being the only way I have of describing the spot, one mile north of Shoal Creek.

I was very weak and fainted often when removed from my bed. In the following winter I gained my health to be able to work again which my family much needed.

June 26, 1836, I married Darias Gibbs to Miss Lydia Evans at her father's house, Elder Evans, in Clay Co., Missouri.

About July 1st of this year there began to be a great excitement between citizens of Clay Co. and the Latter-Day Saints and it appeared that war was even at our doors, when some of the citizens of Clay County came forward as mediators and called a meeting of the citizens and some of the

leaders of our Church when it was agreed that the Latter-Day Saints, one half to leave the county in six months and the remainder as soon after as possible and not think of putting in another crop in that county or the people would not suffer them to remain longer and they, the citizens of Clay County would send a delegation into the north county of Caldwell with our leaders to induce the few settlers in said county to sell out their possessions to the Latter-Day Saints so that the Church should have the soil of that county to themselves. When a meeting of the citizens of Caldwell was called they agreed to sell out all they had to the Church whereupon Bishop Edward Partridge called for volunteers to haul out some of the Church property. When my brother and myself proposed to take our team and to go out to Shoul Creek near where Far West was afterwards laid out by the Church.

We camped on the creek for about one week exploring the county with Bishop Partridge and John Carrol surveyor for the purpose of making locations for the Church. Bishop Partridge counseled me and brother Chandler Holbrook, Benjamin Covey and Jacob Gates to buy Mr. Cusie's place of forty acres with ten acres of corn up on it for \$300. We all four went in and bought it. I turned out my wagon for \$50 and gave my note for the other \$25 in six months, which gave me the right of ten acres undivided, in the forty acres. The place I had rented was yet one year and a half before the time expired and as I had paid my rent for the whole time I could do nothing more than give up without receiving anything for it. We had to sell corn in Clay County for 12 1/2 cents per bushel or haul it sixty miles and all things in proportion which made a great sacrifice.

The brethren continued moving night and day all the fall and winter until they were almost all out of Clay County by spring. I was greatly blessed for in six months I had one hundred acres entered and my same old wagon back again and out of debt. This was on Plumb Creek, three miles west of Far West.

The whole country was soon settled by the Saints from Clay Co. and other emigrants from the east. By spring others emigrated from the east and everything seemed to flourish with the people that could make them happy.

My wife, Nancy, had a son born January 31, 1837 by about four o'clock in the afternoon and I named him Joseph Lamon Holbrook at my house on Plumb Creek.

I had built a house, assisted others in building so that I had plenty to do and the brethren paid me well for it. I built an office for Bishop Edward Partridge in Far West and finished it for him. I also built a dwelling house for him. I built two dwelling houses for Morgan Gardener and George Slade. I also built a school house in the district where I lived twenty two feet square besides farming considerably each year.

I married Brother John Newberry to Lucinda Williams of Clinton County, December 24, 1837.

I acted in the quorum of elders in their meetings with all other Church business that I was called to act in.

May 19, 1838, I was ordained into the first Quorum of Seventies under the hand of Levi Hancock at a General Conference of Seventies held at Far West.

About this time there was a military company formed in our neighborhood by electing Amasa Lyman captain and myself First Lieutenant of said company and was commissioned by the Governor Lilburn M. Boggs, etc.

I gave to the Church ten acres of land being in Clinton County for paying the Church debts, etc., being the 23rd day of July 1838.

On July 4, 1838, the cornerstone of the temple was laid, they having been hauled to the spot before hand and my team did help haul them. They were quarried from the ledge down west, were about seven feet long, four feet wide and two feet thick. The cornerstone was laid by the first presidency Joseph Smith Jr. and council and others. An address or oration was delivered by Sydney Rigdon with cheering from the audience. There was a liberty pole raised on the public square of white oak, some sixty feet in length, but the lightning struck it in almost three weeks so that it caused it to lean about one third way from the top and thus ended our liberties in Missouri.

At the August election in Davis County, the old citizens assembled and swore that no Latter-Day Saints should be allowed to vote at that election, whereupon they fell upon John Butler who was enabled to defend himself but others were bruised, stabbed, etc. and some reported that they had killed some two or three of the Mormons and would not give up their bodies to be buried etc., where upon I saddled my horse in Caldwell and went to Davis County to learn how things were going as I had lately taken up some claims in that county and bought some city lots that I have a home in that county as soon as I could build upon my claims, but upon arriving I found no one had been killed but much threatening on the part of the old citizens.

We visited Mr. Adam Black, a justice of the peace near by and obtained from him a written certificate that he would administer the law and justice to Mormons and other citizens and we returned to Caldwell County with Joseph Smith and the rest of the brethren, hoping that peace would be again restored but things took a different course for the old citizens continued their threats of driving the Mormons from the county of Davis and there from out of the State as the most of the old citizens had sold their improvements to our brethren and they could again get back their improvements they had sold free without any to hinder them as they had got their pay.

About October 1, 1838, the Western firm having heard that government was about to let out a job of work for making a road from Fort Leavenworth south through the Indian County they sent Esquire Bozarth and myself to look out said road and put in such bids as we might think proper. We proceeded to Fort Leavenworth on horseback and from there south through the Delaware Nation of Indians and stayed with them all night and found them well to live, having good log cabins with fields of corns etc. As we proceeded south across the Karo River we came to the Shawnee Indians and the river being the line between the said tribes; we found them much like their neighbors, enjoying civilization with their fields of grain, their horses, meat, stock, etc. Until we came to the end of the section on the south line of Jackson County and saw the surveyors for said government roads. We returned through Jackson County to Independence where said road was to be let out to the highest bidder. We found the map and charts in good

order and ready for our inspection. we put in a sealed bid of \$14,000 for the two north sections of over forty miles to grade, bridge, etc, There were about one hundred such sealed bids put in said road, many for double that of ours, while there were some for less which relieved us from further duties.

The thoughts of having traveled through the entire county of Jackson from the south to Independence, a distance of about twenty five miles on the dividing ridge of prairie between the two Blue rivers about six miles apart on a rolling divide twenty miles of which there was not an obstruction to prevent a blow. And timber on each side from two to three miles distance and that this was the land once of our brethren, the first inheritance of the Saints and that this was not in the hands of our enemies. We stopped and stayed all night with a Baptist who said he would not keep a Mormon in his house or on his plantation. He said many of the old chimneys were still standing where his house had been built and he seemed to be greatly pleased to think that the people of Davis County would drive the Saints as the people of Jackson had.

At Independence I saw the temple lot that had been dedicated and consecrated to the Lord of Hosts, by the prophet as the capitol of Zion in the last days and now the Saints are driven from Jackson County and the inheritance laid waste and no Mormons safe in this County. They knowing I, being an eastern man, they said little. Esquire Bozarth being a southern man passed very well. I said now the brethren are driven from Clay County and about to be driven from Caldwell and Davis and from the State. When shall we build this temple unto the most High God. I said that the Lord must truly work upon this land before this can be fulfilled, so Lord let it be.

As we tarried only about two hours in Independence, we crossed the Missouri River at the ferry for Clay County and felt that we were cut from some of our enemies. We stayed all night in Clay County. The next day went to Liberty where we heard that the mob was still raging against the Latter-Day Saints with double vigor. We hastened home as fast as we could. I got some cotton cloth and other articles to take home with me. I stayed all night in the woods by some logs that were on fire. In the night it commenced snowing, the 16th and 17th of October.

In the morning we met General Doniphan's troops of a one hundred men on their return home from Davis County where they had been from Clay County two weeks before saying they could do nothing with the mob.

The trees were all loaded down with snow. In the course of two or three days the snow all disappeared and we had good weather. I volunteered to go to the south line of the County of Caldwell next to Clay County to see what the mob in that quarter were about with Brother Amasa Lyman.

After staying about five days returned home without seeing anything of the mob. About this time word came that the mob had seized the public arms deposited in Richmond, Ray County and were taking them to Davis County to the mob. Ten men of us volunteered to go in search of them. After riding about sixteen miles we struck the Richmond road and found that they had passed. We continued on said road some three miles on the open prairie and found a broken wagon and down a ravine of high grass we found two large boxes containing United States rifles

with their other accouterments. In the course of an hour we found three men with their wagon on their way for these guns. We took the men and the stolen guns to Far West where they were found guilty of aiding and assisting the mob contrary to all law, after this I again went into the south part of the county with Brother Judith. Before we got far on our journey we heard the mob calling themselves militia were in that part of the county, but did not know their whereabouts. We continued on to near the county line and eight of the mob near by in hostile array. They stopped at a Brother Pinkham's took his son and two other young men as they said, prisoners, shot at and hit one of his cows, took his arms and told the old man he must leave before morning or they would kill him and his family. Upon hearing this and that they had disarmed all the other brethren in that section threatened with instant death if they did not leave that night for Farr West as they should come again the next day. Therefore I in company with Judith started for Farr West where we arrived about midnight.

We informed our brethren of the danger there was in that quarter. About sixty men volunteered to go down and see what the mob was about. As we got near Shoal Creek, one of our men was fired at in the main road, before day, by the name of O. Bennion and died in a few hours afterwards, the 25th of October 1838, in Missouri.

As we still wished it possible to learn their object of coming into Caldwell County in the form of a mob to disturb the quiet citizens and disarming them etc. The first we knew they commenced a brisk fire upon our whole body, shooting down many of our best brothers all around us and howling so that we had no other course to take but defend ourselves the best way we could which soon gave us the ground with the spoils of the camp. Among the dead and wounded was David W. Patten, one of the Twelve, shot through the chest and died about the same time, Gideon Carter left on the ground through mistake, Hendrix shot through the cord of the neck and was entirely helpless, Sealey, one of the young men they took prisoner at Brother Pinkham's the evening before, shot through the shoulder. One Hodges shot through the hip and one Elija Chase shot in the knee, with a number wounded. I was wounded in my left elbow with a sword after cutting through five thicknesses of cloth so fractured the bone that after the doctor had placed back the bone that it was very lame for some four months and so stiff that I couldn't feed myself with that hand.

The battle of Crooked River, Oct. 25, 1838. About day break the whole county was now in motion against the Saints and all were equally threatened with death without regard to sex, age, or any other belief except those that would abandon their religious faith and unite with the mob in persecuting the Saints.

The brethren had gathered into Farr West as much as they could for safety as the whole county was filled with the mob when they arrived in the sight of Far West, Oct. 29, 1838, 5000 Missouri militia ordered out by the governor Boggs. The next day they sent in a flag of truce south of the town when Col. Hinkle went out to meet them and a conference ensued, when Col. Hinkle agreed to deliver Joseph Smith Jr, with the heads of the Church into their hands by strategy. So that evening Joseph Smith Jr., the prophet, Sidney Rigdon, Lyman Wight, Hyrum Smith and others went out with a flag of truce to meet another from our enemies when Col. Hinkle commanding the militia of Caldwell County said to our enemy who were approaching in lines all around our flag of truce and Joseph Smith Jr. and those that were with him: "Gentlemen, I now

deliver you, Joseph Smith, the Mormon Prophet. He is now in your hands as your prisoner." At this moment all the line of our enemies began to ring with most hideous yells that the Saints ever heard. They could be heard for some miles around of their achieved and treacherous victory. It was with the greatest trouble that they could keep their enemies from shooting them down as wild beasts.

In their camps there was a court martial held in which they condemned the prisoners to be shot on the public square in Farr West. They still continued to take prisoners and threatened all who came in their way that they might torture them and force them to leave their religion.

November 1, 1838, the brethren laid down their arms where they were and all the town of Farr West put under guard. The troops some 5,000, all mounted on horseback, marched through the town in principal streets abusing the Saints when they could meet with them. About the 2nd day our enemies carried away Joseph Smith, his brother Hyrum, Sydney Rigdon, Lyman Wight, and others from Jackson County, under the guard of their numerous army which was one of the greatest trails. I had expected to see them pull away by main strength when their wives and children, fathers and friends clinging to them crying and taking, as many supposed, their last farewell look upon their prophet, fathers, their children, their wives, their husbands, all calculated to draw tears from the stoutest hearts but our enemies only continued to swear that we need not even suppose we ever should see them alive again or hear their voices in our midst for they should die.

All the brethren were then drawn up in the hollow square on the public square in Farr West for about this time General Clark arrived with some 6,000 Militia and still threatened the brethren with further violence making them sign away their rights in a deed of trust for the defraying of the expenses of the mob or army, of all they possessed in real or personal estate and leave the State the coming winter or spring and no further limit would be granted them. At the same time they called out some seventy five of our best men and took them to Richmond jail and putting them under guard so that no one was at liberty to go for wood or other things without a strong guard. They continued to take all kinds of property a common plunder -- taking prisoners whenever they could find any that they had any grudge against because they believed in the revelations of God.

The mob or militia burnt my house, stole a valuable horse from me, killed my fat hogs, drove off my stock. I had some 300 bushels of the best of corn in the crib taken out of the crib. They fed our oats in the sack, destroyed my hay, and left everything in a state of desolation from one end of the county to the other, abusing the sisters whenever they thought it best to suit their brutal and hellish desires.

November 4, 1838, a severe snow storm and very cold weather for some three weeks, which drove the troops from out of our county except some few companies who said they were left to see that the Mormons left the State and also to continue to take the brethren prisoners. Thus my freedom and life for three months was in constant danger as one old deserter by the name of Snodgrass came with eight soldiers at one time to the house where I had been stopping a few days and made diligent search for me in every house in the neighborhood from top to bottom and

swore they would take me to the battleground on Crooked River and there shoot me because I was unable to defend myself at that battle against my foes.

My wife had very poor health during the winter and fall by being exposed much to the inclement weather by having to remove from place to place as our house had been burned and we were yet left to seek a home whenever our friends could accommodate us and for my safety but as I cannot write a hundredth part of the suffering and destruction of this people who were in a flourishing condition but a few months before are now destitute. I could have commanded some \$2000 but now I had only one yoke of old oxen and two cows left.

As we found that there was no more peace or safety for the Saints in the State of Missouri and if the Church would make haste and move as fast as possible it would add much to the relief of our brethren who were now in jail as our enemies were determined to hold them as hostages until the Church left the State so that every exertion was made in the dead of winter to remove as fast as possible and for those whom they our enemies held the greatest spite to let their families go without them, so I left my family with only \$0.50 in cash for her comfort with three small children, Sarah Lucretia, Charlotte and Joseph Lamoni Holbrook.

My wife was confined just one week from my departure from home, had a daughter and she was named Nancy Jane Holbrook, born January 27, 1839.

On the 20th day of January, 1839, (I left home in the evening with Brother Nathan Tanner and Ethan Barrows.) We traveled that night so that the next day we were away from those that would seek to do us harm. Twenty three miles we traveled each day on foot alone by ourselves and on the twenty eighth day of January we crossed the Mississippi River at Hannibal and the next day came to Quincy, Ill. and found ourselves in a land of freedom once more by the help of God and his blessings. I stopped with Brother Heman Hyde who had come on that far and stopped because of the difficulties of the Saints in Missouri the fall before. The brethren were continually coming to Quincy from Missouri as I had come which made it a great burden on those few families of the saints in this vicinity and but little employment at this time of the year and as I was not able to work on account of my lame arm which was entirely stiff at the elbow joint so that I employed my time in the day time by being about the city to find work for the brethren who were continually coming from Missouri.

I lived on two meals a day so as not to increase more expense than possible. I stayed about a week when Jacob Gates came and said if I would go into the country with him and be his companion we would fare alike so we each put all the money into one purse which made about \$1.00. We then bought a yard of cotton cloth and made a bag of its got some bread and pork and filled our bag and started on Saturday to seek our fortune in the country east of Quincy on foot. When about six miles out we met Ethan Burrows, who left me at Quincy about one week before. He said he could not get work and that he was hungry as he had not half enough to eat since he left. We told him to come down to the creek near by as we had bread and pork. After eating he said he felt better. We then told him he had better go along with us and do the best we could; so from this place we went towards Fairfield as I had heard of a Methodist priest that wanted some rails made by the name of Thompson. We arrived there a little after dark. The old priest was on his circuit preaching but his son that had charge of his business with the family were there but

they said, it was Saturday night, that tomorrow was Sunday and they did know so well about the rails, etc. I saw very soon that the trouble was that we were Mormons and they did not like to employ us. I told them that I came out on purpose to make the rails and we could sleep by the fire and that we had bread with us to last til Monday and then we would go to work but it seemed rather hard for them to consent but at last they said we could stop. They kept a good look out to see that we did not steal anything that night. We ate our bread and pork. They seemed a little better satisfied with us, in the course of the day so that on Monday, Brother Barrows got some shoe making to do and Brother Gates and myself went into the timber to make rails. They said we might make 2000 for \$15. As my arm was still stiff and sore Brother Gates did the chopping and I went to splitting with one hand for a few days as my arm gained strength by use so that I could do my proportion pretty well. In nine days we had our 2000 done. They paid in money, \$7.50 each, which was enough to help us in this trying time and said we could have the privilege of a number of thousand more if we wanted but we wished to go to Quincy to hear from our families.

We went to Quincy but could not hear anything from them. Brother Gates continued to go to Missouri and find his but I did not see it safe for me so I returned to Mr. Thompson's and continued to make rails until I had made 7000. They disappointed me in my pay. Instead of money I had to take two silver watches, one for \$10 and one for \$22. About this time an old man, a Virginian came to me and said he had been noticing me for a number of days at work and he would let me have his farm to work for any number of years I would like with teams, tools, etc. I told him that my family was still in Missouri and I did not know when they would be liberated from their bondage. I further told him wherever the Church settled I expected to go. This was about the 23rd of March 1839.

I went to Quincy and stopped for the night at John P. Green's. About bed time my brother Chandler came in and said my family were with his family about six miles on the other side of the Mississippi River on the Fabius River. As the ferry boat was lost, the brethren were making a new one and as they would have to stay there for a number of days he thought he would come over and see if he could find me. He said that Brother Truman Angell's family was there and his wife was very sick in her wagon and knowing where Brother Truman Angell was at work I started that night and traveled about six miles wading creeks, etc. and found him after midnight.

Early in the morning we started for Quincy and from thence to our families across the Mississippi bottoms wading sloughs and through the whole distance and found some one hundred of the brethren waiting for the new ferry boat to be completed, which was done the next day.

I found my family in good condition. Their health although in the snow and mud, half a leg deep in the camp. I saw my little daughter Nancy Jane for the first time about two months old. She was carried by her mother and born in the midst of tribulation. Truly, my family had been greatly blessed in my absence an they were enabled to gather up some of the fragments of my destroyed property so that my wife, Nancy had got about \$50 in cash to bare her expenses out of the State of Missouri. They were in good spirits at seeing me in so good health from what I was when I left Far West. They had not heard anything from me during this time, neither dared I write to let them know as the brethren were in constant danger of being pursued if they knew where they

could be found so that I had to keep silent, but on the 21st day of March 1839, my family crossed the Mississippi River into Ill., and crossing the slough I lost my silver watch that I allowed \$10 for and never found it.

From Quincy we traveled north about fifty miles to Fountain Green, hired a house for \$2 per month with room. In the month of May went to Nauvoo, then called Commerce and saw Brother Joseph Smith, the Prophet of God, and his brother, Hyrum, the first time since they were taken from Far West to jail by the mob. Brother Joseph told me that if the mob had got me instead of taking me to prison they would kill me. He also wished to know where I lived. I told him about twenty five miles from this place. He asked me if I could get corn meal and flour and bring into this place so that the brethren could buy it from me as there was no one bringing in any for sale. I told him I could if I could get the money to begin with. He told me to look around, borrow the money if I could. I borrowed \$7.00 of Brother Covey for a few days and bought corn for \$0.25 per bushel shelled it, took it to the mill, and from thence to Nauvoo and let the brethren have it for \$0.50 per bushel. After taking two loads of meal I bought wheat at \$1.00 per bushel and had it floured and then took it some forty miles to Nauvoo and sold it for \$4.00 per hundred. This was in Hancock and I was the only one engaged in this business, which I followed about six weeks which kept up nearly night and day, as I got the most of going nights besides camping out on prairie I overheated myself in the latter part of July which brought on a burning fever which brought me low upon a bed of sickness a few days so I could not help myself any more than a child having to be lifted on a sheet from one bed to another. My family's health was also poor having the fever and ague much of the time. I built a small log house on a piece of vacant land in the fall and moved into it for the winter. I had to run in debt for all my living as my means were expended.

The next summer I so gained my health an to be able to work. My wife became very sick and was confined February 11, 1840 with a son. He was still born. We named him as we did not know what was for the best--David Holbrook. I was enabled to pay up all demands against me.

There was a small branch of the Church organized near by containing some two hundred members by appointing Joel H. Johnson President. I was selected as his first counselor and set apart by Brother Hyrum Smith to that office.

There was a small town laid off by the name of Kamus of some 250 lots containing one acre each where the brethren gathered into the branch very fast. This was in the summer of 1840.

In February I received orders from Nauvoo to raise a company of Mounted Lancers for the Nauvoo Legion. I went immediately at work, raised the said company. I was nominated at Nauvoo for the office of captain but some one wished to make a division in said company. I declined accepting of the office when another was elected in place; but in a short time I received orders from Nauvoo to raise a company of Mounted Rifle men and again nominated for a captain to which I was elected by unanimous vote. I received a commission from the Governor of the State which I enclose in my journal with many other licenses and commissions. This was in the year 1841.

August 31, 1841, we had a son, still born, named him Moroni.

The company met in Nauvoo a number of times for inspection and drills, all of which were performed with credit to said company.

In the course of said summer the times became very hard so that many of the brethren were much put to it for clothing etc., and there was among us some that were not exactly honest who brought in damnable doctrine so that with others I was brought in bondage to my enemies; but Charles Shumway, a schoolmate came forward together with Anson Call, Willard Wigham, and others and nobly released me from my difficulty to my great joy; when I thought it best to go to Galena for a short season so paid all my debts at much sacrifice, when I took my leave of the branch with two teams that I had hired and two brethren, John Telford and Ebenezer Page in the month of December with my wife and four small children. We traveled through the snow and mud some two hundred miles. I found a brother Wright, who exchanged a yoke of oxen with me for my horse team and gave me \$25 in the trade which helped me for the present.

I soon found a place on the Mississippi River in the timber about one mile north of Illinois line in Wisconsin territory to build me a cabin where I found employment in hauling wood to a smelting furnace for \$1.25 1/2 per cord. After laboring for the winter and spring I secured my pay in money on the State Bank of Illinois, which bank went broke in a few days after, and I could not get over \$.50 on a dollar in goods. I still continued to labor and was forced to take my pay in bank bills, Showny town Bank which soon failed. The Debuge Bank had also failed in Iowa so there was no currency to be depended upon so that business became dull. I was forced again to take a lot of wood by the cord at \$.62 1/2 per cord on the timber. I hauled about eighty cords to the river and could only get \$.50 a cord for it when placed upon the bank of the river. Thus it was a continued series of losses. In June I received a letter from Anson Call to come to Nauvoo so I purchased a small flat boat about six feet wide and twenty-two feet long. I left my oxen with Brother Wright and fifty cord of wood on the bank of the Mississippi River and took my family on board with all my effects with Brother Telford who had lived with me all the time since I left Kamus. We let the boat go with the current which took about 10 days to go 250 miles, laying by nights and cooking victuals on the bank of the river, catching cat fish etc. I arrived in Nauvoo July 6, 1842 and was glad to meet once more with the saints whom I loved for this was the only time I ever had undertaken to make a living away from the saints, which did not prove very prosperous to me; besides I did not feel myself at home or contented away from the church.

I immediately moved to Dwight Harding's house about two miles from the river with my family. My wife, Nancy, was taken sick on the 7th of July and grew worse until she died, being sick nine days, July 16, 1842, age 37 years 11 months and two days, disease, cholera morbus and inflammation on the lungs. She left four children, viz., Sarah Lucretia, Charlotte, Joseph Lamoni and Nancy Jane. Thus I had in an unexpected moment been deprived of one of the best of wives and the best of mothers. She had stood with me in six troubles through the Missouri troubles with death with fortitude, all the attendant evils with sickness and her faith had always been firm and unshaken in the cause of the Lord in these last days without a murmur or a reflection. She had firm hope in a glorious resurrection for which she had obeyed the gospel and lived and spent her life, for we had lived together in the most perfect understanding for almost twelve years. My wife was buried in the east part of the city of Nauvoo on the public burying ground on Block 5, Lot 5, grave 2. Nancy Jane on the same Block and lot grave. I put up two good stones at these graves. She had hoped to have lived to enjoy the society of the saints and hear the words of our

beloved Prophet in whom she had full faith but I am glad she lived so that she had a good burial with the thirteen saints where she may rest till the morn of the first resurrection is my prayer in the name of Jesus Christ, Amen.

#### CHAPTER IV

After my wife's death I was rebaptized in the Mississippi River by Brigham Young.

I continued in the house with my brother-in-law, Dwight Harding, when I purchased a small fraction of a lot near Nun Holland Street  $3 \frac{1}{3}$  rods on front,  $4 \frac{1}{2}$  rods back for \$50 of my brother, Chandler. When my wife's funeral expenses were paid I had \$15 in cash left besides my small flat boat which I sold for an old wagon worth \$30, which constituted my worldly substance at this time except my oxen and wood I had left.

I gave Brother Harding a part of the money to go out into the country to buy corn, which I gave him one half for his trouble. I and my family lived on corn bread with but little else. I got my sister, Phoebe Harding, to look after the children and do my cooking. I went out ten miles east of Nauvoo on the prairie cut grass and had it hauled for halves while I camped on the ground, dug me a well ten feet deep for water. My living consisted of  $1 \frac{1}{2}$  pints of molasses per week and cold corn bread brought to me twice a week. My health was good. I worked all day and much of the night when the moon shone so that I could cut grass.

I now began to gather materials to build on my little lot by selling my part of the hay delivered in Nauvoo at \$5 per ton. I continued in this way for seven weeks when I had paid for bricks for a house thirty feet by fifteen feet and also a mason to lay them up with lime, etc. I went to work and laid the foundation myself and soon had the body of the house up. About this time I became acquainted with Hannah Flint, sister to Brother Anson Call's wife about my age whom I afterwards married.

In October I took the steam boat and went up the Mississippi River to Wis. and found the man I sold fifty cords of wood for \$25 in goods. I found my oxen at Brother Wright's in good order. I then started for Nauvoo on foot, being over 225 miles, driving my oxen with me, tying them up nights after stopping to feed them and sleeping out of doors. I drove in about sixteen miles of Nauvoo. I came to E. Page's and as he was making shingles he said if I would stop and help him a few days he would let me have some shingles for my house. I did so.

On my return I found my children well. I then commenced my house in good earnest. I went to the river and helped take out a raft of lumber which was froze in and took lumber for my pay. I soon had my house covered in, floors laid, etc..

On the first day of January, 1843, I was married to Hannah Flint by Heber C. Kimball at the house of Anson Call in Nauvoo. She had spent most of the time in schoolmaking. We now

moved into my new house and in about a month my wife commenced a school in one of the rooms.

Hannah Flint was born July 18, 1806 in Stanton, Orange County, State of Vermont. She had three brothers and two sisters. Anson Call married her sister, Mary Flint October 3, 1833. Rufus Flint, her father was a native of the State of Connecticut, Windham township and his wife Hannah Hawes was a native of Massachusetts, Worcester county from whence they emigrated to the State of Vermont, afterwards to the State of Ohio in the year 1831 and settled in Geauga County, township of Madison, where Anson and his wife, Mary and Hannah Flint became acquainted with the Latter-Day Saints which were then living in Kirtland and united with said Church. Emigrated to the Missouri in the summer of 1838 with the family of Anson Call, purchased eighty acres of land in Ray County which I afterwards exchanged for forty acres on the Wigan's farm above Nauvoo; went with Brother Call's family to the three forks of Grand River in Davis County; had to leave there by the expulsion of the mob and came to Far West and from thence by the order of Governor Boggs left the State for Illinois; then employed myself for the most of the time in school, keeping about Warsaw when we were married.

The winter was very hard. The Mississippi River being frozen over on the 10th day of November and continued frozen so the brethren from Iowa came to the conference on the 6th day of April on the ice.

In the spring I went grafting fruit trees with Anson Call down in Pike County and saw the mound on the bluffs of the Mississippi near a little town by the name of Kinderhook where Mr. Wiley with others took some plates a week or so before. The facsimile I herewith enclose.

May 24, 1843, I left Nauvoo for the Black River pinery with Bishop George Miller for the purpose of helping to bring down lumber, etc. for the temple and Nauvoo house. We went as far as Praise La Cross on the Mississippi River by the steam boats then took it on foot for one hundred miles up the Black River, there being no regular trail. We could find we were lost some two days but at length found ourselves within forty miles of the mills at the Black River Falls. I immediately the next day started from the Black River with a raft with Henry W. Miller when at the Lake near the mouth of the river we met Brother Cunningham with his boat load of provisions which started from Nauvoo some six weeks before. We had a small keel boat with us that we had brought down for the purpose of taking back with us provisions which were much needed at the Mills so we took a part of Brother Cunningham's provisions from his boat and then both boats started up the river manned with about ten men to each boat. The river being high and the current strong we were forced to make our way by taking hold of the brush at the bow of each boat and running back to the stern and so continuing through the day. We went twenty five miles per day.

After arriving at the mills all hands were employed in rafting logs to the saw mills and rafting lumber, shingles, square timbers etc. for about six weeks, when we had a raft of 150,000 feet. The water privilege at the falls is as good as can be found in the western world. The country is much broken being somewhat mountainous with long tedious winters. There is some land what might be fertile in the valleys. The streams abound in fish.

Brother Cunningham was drowned this summer above the mills in rafting logs. He got into a whirl in the river and was seen no more.

I returned to Nauvoo with Bishop Miller on the raft and arrived at Nauvoo July 8, 1843. In August my family became sick with the measles. Nancy Jane died on the 7th day of September, 1843. She died of the measles and canker, age four years, seven months and ten days. She was an uncommon good child, pleasant in her temper. She was buried in the public burial beside her mother who had been buried fourteen months. Yet thus life is uncertain at any age and all subject to death is our common lot.

Cut hay out on the prairie about ten miles, bought a small farm with Brother Anson Call about four miles up the river from Nauvoo with a log house, containing eighteen acres, paid one hundred dollars. By the request of Brother Joseph Young, the president of the seventies, the seventies in the Kingdom of God used to meet once in two weeks at my school room. I furnished them wood etc. We had a common school with prayer meetings for the brethren to speak on principal, etc.

On the 7th of January 1844, I was received in the Quorum of High Priests and ordained under the hand of Elder Bent and Fulmer and on the 9th day of January, 1844, I united with the lodge of ancient York Masons in Nauvoo.

My health was rather poor so that I was not able to do but little work but I went and prepared grafts for the grafting for choice kinds of fruit. My health being still poor, Brother Anson Call took Truman Barlow but found him a slow hand at the business.

About the last of April, Brother Charles Shumway came to me and said if I would go on a mission I should have my health. I said if I was wanted I would try to go; so he told me to meet that night at Brother John L. Butter's in the north part of Nauvoo and I would learn more about it. I went and found many of the brethren present whom I knew. Brother James Enett then arose and said he did know but some of the brethren might be disappointed for he was going on a mission west, did not know how long he should be gone but he was going by the counsel of Brother Joseph and Hyrum Smith and he wanted to know if all present would be willing to go on his return if they were needed as he wished to take their names as it was to be kept a secret outside of this meeting as this was counsel and this was the beginning of Enetts leading off a company in the wilderness.

The council of Nauvoo having nominated Joseph Smith our prophet, for a candidate for president of the United States of America, and wishing to support in that office and being appointed to go to Kentucky and hold forth Brother Joseph Smith's views and policy of government I started on the 28th day of March, 1844 in company with John Couthouse, my partner, on this mission with about 50 other elders to various other states in the Union on board the steam boat, Ospring. I left St. Louis on the 30th on the Goddess of Liberty for the mouth of Cumberland River on the Ohio at a town by the name of Smithland, traveled through Livingstone, Caldwell and Frigg County and continued to preach Joseph Smith's views which the people generally liked well but did not know so well about "your" Mormon Prophet for president etc.. We continued to preach almost daily. On Friday July 12, at a little town on Cumberland River saw the paper called the Nashville

Banner that gave an account of the murder of Joseph and Hyrum Smith. Filled a few appointments and on the 22nd day of July started for Nauvoo as all the papers confirmed the murder of our Prophet and Patriarch. We took a steam boat on the Ohio River, arrived on Saturday in Nauvoo, the 27th of July in just one month's time of the murder of Joseph and Hyrum Smith and found the people in deep mourning for our Prophet and our Patriarch but found my family all well.

Present at our October conference when I was called to go where the Twelve sent me. Monday, October 21, went to Carthage in company with about one hundred fifty of the brethren to attend court, if in case we should be needed, stayed three days and nothing occurred. We returned home to Nauvoo, November 22, 1844.

The High Priests of the 9th Ward met at the house of Joseph L. Robinson pursuant to previous notice. The meeting was opened by singing and prayer by Bishop Jonathan H. Hale. Motioned that Johnathan H. Hale be the president of the High Priests of the 9th Ward and that Joseph Holbrook act as clerk. The meeting then took into consideration propriety of having the names of the High Priests in good standing recorded which were as follows, viz.

Johnathan H. Hale

Joseph L. Robinson

Jeremiah Hatch, sen.

Gardner Clark

Joseph Holbrook

Henry H. Wilson

George Pitkin

Ormus E. Bates

Simon Thayer

Lewis D. Wilson

Thomas Grover

Levi Stewart

Gideon Allen

William Milam

Joseph Meakem

Thomas Carnico

Archibald Patten

John Colemere, sen.

Martin H. Peck

William Player

Anthony Blackburn

John Kempton

Samuel Heath

Benjamin Aber

Ezra G. Benson

Joseph A. Kelting

John Walker

John Stiles

John E. Royce

Alva West

The Quorum continued to meet once in two weeks during the winter at the house of Joseph L. Robinson January 17, 1845. The High Priests voted that they forward to the clerk of the Ward our names our several ordinations and missions etc. and that the clerk of the general Quorum of High Priests to be recorded by the general recorder of the High Priests Quorum.

(There is included a report containing a brief history and genealogy of the above named men in the journal which is not included in this typed record.)

The foregoing being reported to the general clerk of High Priests in Nauvoo. Brother Foster apostatized taking the general record with him, therefore I have thought it best to insert it in my journal.

I was baptized in the Mississippi River for my dead friends August 8, 1844, as follows: Moses Holbrook my father, John Holbrook my grandfather, Lucretia Holbrook my grandmother, David Lampson my father-in-law, Sarah Lampson my mother-in-law.

Hannah Holbrook, my wife, was baptized for the following relatives at the same time and place, for: Rufus Flint her father, Hannah Flint her mothers, Silas Flint her grandfather, Ruth Hawes her grandmother. Bishop Johnathan H. Hale acting as clerk for the baptism for the dead.

Johnathan H. Hale, Colonel of the 3rd regiment, 2nd cohort Nauvoo Legion about the summer of 1844, appointed me as paymaster of said regiment to hold the office and rank as Captain but I did not receive my commission from the Governor as our troubles increased on every hand but some fines were collected by the collector of the 3rd regiment as assessed by the county martial as delinquents in duty while others were discharged upon reasonable excuse which I herewith insert also some of the Nauvoo Legion Scrip as paid for fines to me which was in my hands upon leaving Nauvoo and the Colonel said could keep it until he should call for it in a future day.

I also paid into the Nauvoo House about one share the amount of \$50, which I also enclosed for the purpose of showing that although poor I did what I could to help to build up the Kingdom out of my little mite I possessed. I paid \$20 on subscription to build a hall for the High Priests which afterwards was applied on the Nauvoo Temple by the vote of said quorum.

In February about the last week went to Missouri grafting in company with Anson Call, Charles Shumway, and others. Absent about five weeks and made \$75 each. I bought of Ramson Shepard his lot adjoining me, some 2 1/2 rods in front by 4 1/2 rods back at \$2 per rod which made me much more comfortable for a home. I had fenced my lot with picket fence all around, set out peach, apple and plum trees, etc., had a good well of water on said lot.

Was at the conference held on the 6th day of April, 1845. My wife, Hannah, continue keeping school the most of the time summer and winter which became much assistance to me. We found our own school room fire wood, etc. for \$1.50 per scholar per quarter. The brethren though poor generally paid well in something that they could get.

I continued to make hay on the prairie during the hay season which was ten miles from Nauvoo. While I was moving one afternoon in the month of August alone I had been much of the time meditating upon the principles of the doctrine of having more than one wife which I could not so well understand but still I believed that it was true because the revelation of God had so declared it by our Prophet Joseph Smith when all at once a sensation came over me that I could see worlds upon worlds and systems upon systems and endless eternity of them that no man could number for thousands of solar systems like unto the one that our world forms a part seemed to pass

before me in quick succession. I marveled at the power by which all those systems moved in so much harmony for these were systems upon systems moving in their orbit as harmonious as our earth with other planets move in their orbits around the grand center of our systems and as space was endless so were the creations of God endless in point of time or duration and all this brought about by the revelation I have awarded to my servants Joseph Smith and there is an endless exaltation to men if he will so receive it. Amen and Amen.

When I came to myself I was standing in my swathe with the hull of my scythe on the ground which I had been moving as though nothing had happened. From this time to the present time there has been no doubts with regard to those who embrace the fulness of the New and Everlasting Covenant which I pray I may enjoy with all my children from generation to generation.

I was appointed one of the standing police to help to keep peace in Nauvoo January 19, 1845, and continued to act in that office during our stay in that city free of charge.

About August 1845, I received a Patriarchal blessing under the hand of John Smith in Nauvoo. (Patriarchal blessing recorded in back of journal.)

In September, 1845, the mob commenced burning our brethren's houses in the south part of the county, forcing them to leave their homes and hasten to Nauvoo with their families for protection and the country was in array against the Mormons generally, until the Church agreed to leave for the Western World in the spring. Some of the brethren were killed by the mob violence and the whole State were determined we should enjoy no more peace. Some time in October 1845, settled my tithing in full to June 15, 1846.(Should this be 1845)

On the 5th day of November 1845, left Nauvoo in company with Alexander Stanley on board the steamboat, Western Bell, for St. Louis. There took passage on board the boat, Deligence, for Wellsville on the Ohio River, in the southeastern part of the state. From thence on foot about one hundred miles to Claridon to Esq. Robinson, my brother-in-law, who married Electa Flint. It being the first time they ever saw me. I left the next day Madison Lake County to the house of my brother-in-law, Fredrick Flint. As I had a power of attorney from my wife and Anson Call, his wife, to settle the estate of their father and receive their portion which was due about \$270. I received \$200 in cash, the remainder in goods, which forced me to be obliged to take the stage at Warsaw in Trumbull County for Wellsville and there took the steamboat for Cincinnati and there took passage for St. Louis. The upper Mississippi closed with ice I was again compelled to find some other passage. While leaving the steamboat at the wharf I had a man to take hold of my large trunk which weighed about two hundred pounds, besides I had hold of the trunk handle at the other end with my saddle bags on my other arm with a scythe and a snath in my hand when the plank leading to the shore slipped off of the boat and let us both into the river where the water was much over my head. I immediately walked for the shore bringing my trunk with all the rest of my baggage with me, when there was a general shout on the Levee at so singular an accident, being all wet and this in the first of January. I put my baggage on a wood wagon and crossed the Mississippi River for the Illinois side, went out two miles from the river and stopped at a tavern to dry myself and things. Then I bought a yoke of oxen, made a light sled and commenced my journey for Nauvoo, a distance of over two hundred miles by land. I traveled

twenty-five and thirty miles for days until the snow began to fall. About the third day and the streams were so swollen by the melting snow that it became extremely difficult to ford as some of them were swimming. At a place called Pleasant Valley I traded off my oxen for a six year old mare, even handed, put my trunk etc. on a wagon, then traveled to a little town by the name of Kinderhook. Then I put my mare on a wagon with another man and continued my journey forward for home. Arrived at Nauvoo on Friday, February 6, 1846, and found my family all well and that the brethren were already beginning to leave Nauvoo for the western world as our enemies gave them no peace night nor day and thus they were compelled to leave their comfortable homes for the wilderness in the dead of winter.

During my absence my oldest daughter Sarah Lucretia was married to Judson Tolman in January, 1846. He had gone west in a pioneer company to assist the brethren.

February 6, went in the temple at Nauvoo and received my washings and anointing in the house of the Lord, it being at the closing of giving endowments; there was a great crowd so that near five hundred passed through their ordinances in the last twenty-four hours, but I felt greatly blessed for the opportunity of receiving the little I did for it gave me keys of knowledge for me to improve upon until I could get more.

A wagon company which Brother Charles Shumway had been captain he having gone west with his family and I was appointed by the company to act as their agent and Brother Anson Call as my counselor. Went to work and paid some \$500 of the indebtedness of the company the best we could. In the meantime the brethren were continually crossing the river as fast as they could get ready in small companies.

I sold my house and lot for \$ 100 worth of stock to a man near Oquawk, Henderson County. April 13, 1846, Brother Call and myself sold our little farm of eighteen acres with a good log house under a good rail fence for twenty-five bushels of corn. It took one day with two yoke of oxen to haul the corn home and another half day to haul it to the store where we got ten cents per bushel, making \$2.50 the grand total amount for us both. The same farm was worth some \$300 a few months before and a little sacrifice of every kind of property so we had but little to move with. I also assisted Brother Shepherd and Brother Harding in selling their houses and lots and also my brother, Chandler, as he had gone west with the pioneers with the first company to assist in making roads, bridges, etc. for the brethren that should follow.

The city of Nauvoo now presented one scene of desolation broken down fences with covered wagons, every man making all the efforts in his power to leave his home and a great many of the saints were obliged to go without realizing one cent for their dwellings. Thus the hand of persecution had prevailed over the honest industry of our beloved and prosperous city. Here in Nauvoo laid buried many of our friends. Our Prophet Joseph Smith who was martyred in Carthage jail June 27, 1844, and also his brother Hyrum Smith our patriarch with their father, Joseph Smith Sen. and his sons, Don Carlos Smith, his brother Samuel H. Smith and scores of others with my wife Nancy Holbrook and our daughter Nancy Jane Holbrook with their memories sacred upon our minds we could but dedicate the place of their sepulchers to the God of Heaven, hoping that their remains might rest in peace unmolested until the morn of the first

resurrection where all the saints can rest and come forth to meet a full and complete redemption under the counsel of their prophet, priest and King.

## CHAPTER V

Having prepared everything according to the best possible chance we bid farewell to the once beautiful but now desolate and forsaken city, Nauvoo, Saturday May 16, 1846, in company with Anson Call, Ranson Shepherd, Dwight Harding, and my brother's wife, Eunice Holbrook and Sister Davies, and their families, and traveled four miles and camped on the Mississippi River above the city. My family now consisted of my wife, Hannah, my oldest daughter Sarah Lucretia, who is married to Judson Tolman, Charlotte Holbrook, my second daughter, Joseph Lamoni Holbrook and Catherine Barton, who was living with us at this time. I had two wagons with three yoke of oxen, some steers, a few cows and a small buggy. It was taken along for the purpose of trading for oxen.

Monday, 18, crossed the Mississippi River at Madison Ferry. We continued our journey on the trail of the saints. Tuesday, 29, camped on the Des Moines River at a little town by the name of Edenville. Sunday traded my buggy for a good yoke of cattle which much relieved my team, as we had to stay at this place awaiting for the chance of ferrying until June 2. This day Chandler, my brother came back from the pioneers and met his family, Eunice and also Judson Tolman, met his wife Sarah Lucretia that was with us. The road had been very muddy from Nauvoo to this place.

June 4, traveled to Cedar Creek to a sawmill. Friday the 5th, Brother Call's child, a son some six months old was found dead in the morning. His name was Hyrum. Stayed through the day, dug a grave and made a coffin and buried him on the bluff above the mill.

On the 6th day of June continued our journey. Had much bad road. The country new and but few or no inhabitants. Saturday, June 13, came to where the brethren had commenced to make a farm. Father Huntington presided at this called Pisdah. Catherine Barton that was journeying with us found her sister Mary Ann Candland at this place.

Friday June 19, passed an Indian village of the Pottawattimic Tribe, were continually passing the camps of the saints who were resting their teams or repairing their wagons etc., that had not time to do before they started from Nauvoo. We were often met by some of the pioneers who were on the return to meet their families which they often found in the most trying circumstances out of doors without food or shelter.

June 22, came to the camp on the Missouri Bluffs. Hunted out a good camping ground for our stock. It rained much of the time which made it muddy and bad traveling. June 26, started to the Missouri, stayed on the bottoms, met with Brother Brigham. He told us to come and join his company on our return from Missouri and also to help prepare a ferry boat for crossing the river

etc. June 28, came to the settlement. I bought a load of corn of 35 bushels at \$0.25 per bushel. Bought three small pigs for one dollar. Returned home, prepared our corn for the mill etc. Saturday July 4, Judson Tolman went to work on the boat. That evening Brother Call, Harding and myself went to the river to work when there came up a shower and the wind blew hard with the rain. I went home that night nine miles on foot through the wet.

Monday July 5, prepared to move to the river. Thursday July 7, early in the morning started for the Missouri River and crossed the most of our cattle by swimming the river and ferrying the wagons. Wednesday July 8, got our wagons out on the prairie four miles and joined Brother Brigham Young's company near the springs. Thursday, July 9, worked on the ferry. Moroni Call died with the inflammation of the bowels. Friday continued work on the ferry and buried Moroni Call on the prairie near the camp on a hill. Friday, July 10, 11, 12, continued working on the ferry. When our company were all over Colonel Cane made a speech from Washington. July 13, the United States required for 500 of our men to march into the Mexican War. The number was soon filled when they marched under the service of the United States leaving their families in the open prairie, some in tents, others in wagons, some were left beside a log in the woods without any covering or anything to subsist upon in an Indian country left to the mercies of the savage and the cravings of hungers after having been driven but a few months before from Nauvoo. Thus did the vengeance of our enemies follow us with this uncalled for service by our enemies for our destruction, continued in the camp. Brigham Young called for volunteers from his company who could leave for the west to start the next morning and Brother Heber C. Kimball called for volunteers from his company to follow us.

Tuesday, July 21, started for the west with our ten brethren. Brother Ranson Shepherd took sick about this time. July 22, traveled to Elk Horn River and found the river high. We found a raft three quarters miles down the river which had been made for the purpose of taking over wagons. We went to work and towed said raft up against the current that night - a hard job. Crossed fourteen wagons that night. Brother Brigham, Heber C. Kimball, and Willard Richards came to us this evening.

Thursday July 23, the company were organized by appointing John Mixwell, Newel Knight, and Joseph Holbrook as captains of fifties of the first company on their way over the mountains. I went back four miles on the prairie and built a bridge across a ravine. Brother Brigham Young, Heber C. Kimball and Willard Richards left for the Main Camp. They told us to go ahead and they thought they should be on our heels in a few days. If not they would send us word in due season.

Friday July 24, organized the company into tens, Anson Call captain 1st ten, Jerome Kempton 2nd ten, David Lewis 3rd ten, Solomon Hancock 4th ten, William Mathews 5th ten, Erastus Bingham 6th ten, and Dana 7th ten. Also made a return to the General recorder, Willard Richards of the following, consisting of 71 wagons, 230 persons, 268 oxen, 142 cows, 35 calves, 132 sheep, 34 young cattle, 22 horses, 2 mules, 3 pigs. Traveled ten miles and camped on the banks of the Platte River. Saturday July 25, traveled fifteen miles, camped on a slough water pool. Called the brethren together at noon. There was an uneasy spirit in the camp which was settled. Met with some teams from Brother George Miller's camp at Pawnee about three o'clock p.m.

Sunday July 26, traveled ten miles, and camped on a branch of the Platte River at about one o'clock and formed a circle. One of my oxen was taken sick. July 27, traveled twelve miles. The weather was very warm. My ox continued sick. A number of showers during the day and night. Tuesday July 28, traveled fifteen miles through a dry prairie, camped on the main Platte River cooler through the day. July 29, traveled twelve miles, camped on the Platte River. Thursday July 30, traveled eighteen miles. Had a meeting at noon. There was much difference manifested about the way we should travel, if the captains did not find good water, wood and grass that to at a proper distance each day they were much to blame, although we had no guide for us to look at. It was late at night before we could find water etc.. Brother Solomon Hancock had one of his children's arm broken above the elbow. A part of the camp did not come up to the camping ground until morning.

Friday July 31, held a meeting in the forenoon at the camp. There was much dissatisfaction. After much explanation the company became satisfied and agreed to be subject to those that were appointed to lead. Crossed a small branch called the Beaver. Brother George Miller came into camp this evening. He said he wished our camp to immediately move forwards join his camp at the Pawnee village. Saturday August 1, traveled three miles to the Loup Fork of the Platte River. I went to look out a ford to cross. Our camp met at Brother Miller's camp. In council resolved that Brother Miller visit Brother Brigham Young at his camp as soon as possible. Sunday August 2, David Lewis chosen sargeant of the guard. Newell Knight in company of John Kay with a letter to Brother Brigham Young. Monday August 3, I went in company of Brother George Miller and Mixwell to find a ford across the Loup Fork and a road for our journey. The brethren were engaged in setting tires during our travels. Today we visited the remains of the Pawnee village and found the most of it had been burned about two months before by a war party of the Sioux Indians.

Tuesday August 4, took up our march to cross the river, dug and prepared the banks at three streams, crossed late in the evening. Brother Heber C. Kimball's company came up with us late in the evening. August 5, were called in council at Brother Miller's camp. Resolved that the three companies form an encampment on the south side of the Loup Fork. In the evening some Indians were said to be seen. Therefore a double guard was ordered to be set out that night. Thursday August 6th, stayed in camp. The Indians made their appearance to some of the camp, In the evening they attacked two boys on mules, took their mules and guns from them. We sent out a posse after them but could not find them.

Friday August 7th, stayed in camp. Brother Newell Knight and John Kay returned from the main camp and brought a letter from the twelve containing a message that we should not go further went this season, also containing an organization proposal for the winter. August 8th, the whole camp came together agreeable to notice from the twelve and adopted the following an recommended in the letter by Brother Knight to the camp: George Miller to be president. Newell Knight, Joseph Holbrook, Anson Call, Erastus Bingham, John Mixwell, Thomas Gates, Charles Christman, Titus Billings, David Lewis, Hyrum Clark, Bartholomew, High Councilors. Brother Jacob Houtz act as clerk. In the evening at four o'clock the president and council met and organized took into consideration of the camp setting on the Missouri River for the winter.

Sunday August 9th, held a meeting in the camp, in the forenoon. There seemed to be a good spirit with the brethren as to their duty that lay before them. In the evening, held a council with the Indian Chief of the Puncas Tribe and smoked the pipe of peace. He gave us some history of his country. He said it was a good place to winter our stock and he invited us home with him. He said he knew that the Mormons had been driven by the people of the States, etc.

Monday August 10th, it was counseled that about twenty families remain at the Pawnee Mission and that Jacob Gates preside. August 11th, Brother Gates took his leave of the camp with those families that were to tarry with him. The council met for the purpose of inquiring into the circumstances of some property in the hands of Charles Shumway. He showed contempt to the council and a charge was preferred against him to be tried on the 13th inst. Wednesday 12th, crossed the Loup Fork for our journey to the Puncas Indian's country, the chief going with us. August 13th, camped on the Willow Fork. Held a council on the charge of Charles Shumway. The charges sustained after a sharp rebuke from the president, he made a confession and was restored to fellowship. Traveled four miles and camped for the night. August 14, traveled fourteen miles. The prairie became dry and somewhat sandy.

August 15th, traveled twelve miles. The day was hot and many of our cattle gave out and one died, camped on a small stream by the name of Beaver Creek. Sunday August 16th, traveled three miles and camped for the day. Held a meeting in the afternoon. Was quite unwell for a number of days from a bad cold. News came in the evening that the Indians were near which proved to be a false report. August 17th, traveled six miles, crossed the Beaver Creek, found a buffalo calf, which some of the brethren caught and took along with us. Came to a borrough of prairie dogs. August 18, traveled thirteen miles. Camped on the waters of Elk Horn River. On the 19th of August traveled nine miles. Crossed the Elk River in the evening and camped at old Indian encampment on the bank of the river. Today left my sick oxen on the prairie, he being so weak he could not walk. Josiah Call with another brother for lost cattle. This morning prairie was sandy. Thursday, the 20th, traveled fifteen miles. In the evening the brethren brought in an antelope which looked like a deer. We also saw a number of buffalos and the brethren shot at them and wounded some, one or two. On the 21st, traveled six miles, started late. Two o'clock the meat of two buffalo was brought into camp.

On the 22nd the buffalo were plenty like a herd of cattle; killed three buffalo cows. Traveled sixteen miles. August 23rd, traveled five miles to the running water river in sight of the Missouri River. Puncas Indians came into camp, manifested friendship. August 24th, remained in camp. The Indians met in council with us today. We gave some presents, corn, about eight bushels, some powder and lead, tobacco. We also made them a feast. They kept perfect order in their camp. The chiefs came forward at a respectful distance of some five rods and seated themselves, behind them afterwards the squaws and children. They remained in perfect silence during the afternoon. The chief and the braves came into our camp. We had some talk with them upon the privilege of wintering on their land. They said they wanted us to talk good to them and they would give us an answer and they wanted us to talk straight and not crooked. After many had spoken they gave us leave to look out a location, such a one as we should think best and we promised to put them some corn in the spring if they wanted, and do some blacksmithing for them as they should need, etc.

Tuesday August 25th, went in company with the council down the river twelve miles to look out a location on the Missouri. One of the Indians shot one of our oxen with an arrow so that he died. Wednesday August 26th, sat in council in the forenoon. The Indians gave us the privilege of all the land below the running water on the Missouri River. Resolved: that we go down the river five miles on a small creek cut out a road, etc. August 27th, went to our new camping place and commenced mowing grass for our hay. The Sioux Indians shot one of the Puncas Indians called the Black Chief. August 28, moved our camp to the north of White Creek on the Missouri River ten miles. August 29th, sat in council this day for the benefit of camp while the brethren were preparing for their labor. August 30th, held a meeting through the day. Much was said about obeying counsel, etc. August 31st, commenced haying. One of the old oxen died with the murrain. The Indian interpreter said they were sorry we did not stay up the river and the Sioux Indians would not have killed them. Tuesday, September 1, 1846, continued mowing. The weather being hot and dry, some of the brethren were cutting logs. On the 2nd, in the evening the Indians requested we should move our encampment to some other place and the council visited the chief for a talk.

September 3, went in company with the rest of the council to seek out a location. Traveled some twenty miles up the Running Water river and Missouri. September 4, this morning the brethren agreed to cross the Running Water for Winter Quarters. The day was cool for what it had been for some time. Many of the brethren were unwilling to help cut hay for the winter. September 5, went for the herd up the creek. A part could not be found, Brother Miller took a part of his company and left the rest in camp and sent out a few hands to hunt lost stock. On the 6th, remained in camp. Continued looking for the lost stock. In the evening some of the brethren became somewhat divided in relation to their new location. Monday September 7, the rest of the camp that could have teams and joined with Brother Miller's camp. There is still a division. Some are desirous of going down the Missouri River by themselves.

On the 8th, began to cut house logs and laid out a place for building on the Running Water River. About two miles from the mouth on the Missouri. The fort was formed by being laid off in two lines 106 feet apart with the gate at each end, the lots fronting the center sixteen feet each. our fort contained 110 lots which were all taken. On the 9th, some of the brethren who were not willing to follow council and were left at our old camping place came into camp but are still determined to go down the Missouri River.

September 10, Brother Houtz and Brother Shirtliff with two others started down the river to Council Bluffs to see the Twelve and obtain some goods from Mr. Sarrcu for to trade with the Puncas Indians. Friday September 11, continued to build our cabins. On the 12th, the brethren were busily engaged in building. The Chief of the Puncas died. In the evening went to the Missouri River fishing but caught few. Sunday September 13, the Indians buried their chief on the bluff just above the mouth of the Running Water River. A meeting was held in camp. Some of the Sioux Indians came into camp and smoked the pipe of peace. Monday September 14, continued to work at the house and put some hay on the roof. On the 15th moved into the house in the evening. 16th, it rained in the morning and the herd became scattered and six of our cattle were shot by some Indians. 17th, the council met and agreed that we divide our stock into three herds for their better being guarded etc. and settled some difficulties. On the 18th the first and second companies built a yard on the Running Water River back of our fort. Saturday September

19th, the camp were busily engaged at building. In the evening went three miles to the Missouri to catch fish. Caught one only. The wind blew hard from the north. 20th, held a meeting and administered the sacrament. In the afternoon a good spirit prevailed. Many of the brethren confessed their wrongs. 21st, 22nd, stacked our hay on the Missouri bottoms, about five miles from camp, some fifty tons. Twenty-three quarried rock and hauled for our chimneys.

Thursday and Friday, 24th & 25th, built our chimneys and put dirt on our house. 26th, got up wood and helped butcher an ox for Brother Newell Knight. Drove our herd up the Missouri River. The Indians killed one cow and wounded another. The council met tonight. Agreed that they meet twice a week. September 27, held a meeting in company with Brother Newell Knight. On the 28th, stacked hay. Judson Tolman caught 200 pounds of cat fish, twelve in number, one weighing forty lbs. six miles from camp in the Missouri River with a hook. Tuesday September 29th, cleaned fish etc. Continued cutting grass, Brother Houtz and Shirliff returned from the bluffs. The camp of the saints with some goods in safety and brought a cannon and some letters from the Twelve of instruction. On the 4th, held a meeting. Brother Call and Bartholomew occupied the time. Read some letters from the Twelve. October 5, hauled poles for the stock yard. On the 6th, went to the Missouri River bottoms, seven miles. Stayed in camp all night. On the 7th, gathered up the herd in the bottoms and drove to the fort. Oct. 8, it rained during the day and night. On the 9th, it continued to rain. On the 10th, herded cattle and it rained during the day. The council met in the evening. Sunday 11, Brother George Miller preached, some business transacted with relation to sending teams to the State of Missouri for grain and a few men to the west as far as Fort Laramie to look out a road for our spring emigration etc. Brother James Emmitt and myself to be two of them. October 12 & 13, prepared for our mission to the west. October 14, started on our journey for the west in company of James Emmitt and William Mathews with two mules and one horse with provisions for near five days, although we expected to be absent as many weeks but as bread stuff was scarce in camp we must hunt our living as we traveled along. Killed two coons on the prairie today, traveled twenty miles and camped on the Running Water River. I was thrown from mule twice today without any material injury, he being a wild Spanish mule. Thursday October 15, traveled twenty miles. The country very uneven, rushes in the bottom a plenty for stock. The wind in the north with some snow near night. In crossing a ravine Brother Mathews fell into a hole which wet him all over.

October 16, traveled fifteen miles mostly in the bottoms. Passed a number of prairie dogs. Towns which sometimes extended for a mile, saw eight deer and a herd of elk about thirty, too far away to be shot at. In the evening shot two ducks. Got thrown from the mule again without injury. Saturday October 17, traveled fifteen miles, passed a stream that emptied into the Running Water River on the south side and two large mounds on the north side on the bluffs. Saw a number of deer, about forty elk, and ten buffalo, but they were very shy.

Sunday October 18, traveled fifteen miles, fell in with an Indian trail which seemed to be fresh, signs of their lately having passed up the river. We kept our course and found but little timber. Saw a few deer. In the evening we came up with the Indians who were a war party of ten. Had been to the Pawnee tribe to steal horses and were on their return having been too sharply pursued by the Pawnees and proved unsuccessful. They took us some three miles to where two lodges of the Sioux Indians were camped. They told us they were from the Yonton band near the mountain. The Indians gave us some meat for our bread had run low. We camped with them for

the night, one of us standing guard by turns all night that they did not steal our horses. We found by directions of the Indians that were on the north fork of the Running Water River.

Monday October 19, traveled seven miles across the divide south. Killed a buffalo bull. Shot twelve balls into him before he was killed, then he fell into a small stream with his head down stream that he so dammed up the water as to cause the water to flow over his back the whole length. We were forced to skin our meat under water. We stayed the remainder of the day and night and dried all the beef we could get for our journey. October 20, traveled fourteen miles. Met with five Indians in the morning. They seemed quite cross. We pointed to our camp fires and told them they could get plenty of meat at that place. Saw a plenty elk and buffalo during the day. Came to the main branch of Running Water. Killed two turkeys at our camping place and continued to dry our meat during the night over the fire. Saw pine timber on the bluffs. On the 21st, traveled twenty miles up the river. Saw elk and buffalo and deer a plenty during the day. Cashed a sack of meat that was dried in the sand in case we should be robbed of our firearms we find it on our return home. Thursday October 22, traveled fifteen miles in the morning. Passed a large stream on the south side of the Running Water River. Found the bottoms much less during the day. The Islands were scarce in the river. October 23, traveled thirteen miles to the cottonwood road. Came to the river Birch on the south side of the bluffs. On the 24th, traveled eight miles. Found an elk we had shot at the evening before. The wolves had destroyed his carcass so we could not get any meat. Brother Mathews mare gave out which hindered us much. The country has become so desolate there is no grass to be found, the buffalo and elk having grazed upon in summer so that there were large roads across the river and up the bluffs like turnpike roads.

On the 25th, traveled twelve miles and left Brother Matthew's mare and put his baggage on our mules so that we had to take it a foot all the time. The country sandy, we had some grapes on the bottom today which answered for bread well as we were only allowing ourselves one spoonful of flour a piece a day. Put into our soup of dried buffalo meat. Saw on the opposite side of the river a mile off, a large herd of elk from 75 to 100. The river became much wider and more shallow at this place.

Monday October 26, traveled thirteen miles. Passed the forks of the river. We took up the north fork. The country had been so completely eat out that we were forced to cut down cottonwood trees where they can be found from one to two feet through and cut off limbs for our mules to subsist upon the bark. This evening shot a buffalo cow. She was fat which gave us a feast, the best we had had on our journey. October 27, traveled twelve miles. In the morning cached our beef except that we could take along with us. Saw thousands of buffaloes in every direction, cows, calves, bulls, and young stock of every description to many a man an ample fortune, but they were all wild as the deer upon your approach. For miles around you the timber is pine on the bluffs, ash and elm in the hollow and willow on the river.

Thursday October 29, traveled fifteen miles. Passed two small creeks at their mouth on the north side of the river which ran back into the prairie for some miles. The country became more broken. We found some rose buds which were a great advantage in our bread line. Found on the prairie petrified egg hard as stone. Upon breaking I found that the white of it was about one fourth of inch above the yolk which was lightish yellow color hard in perfect shape, a little

larger than a common hen's egg, a little more round in shape. Oct. 30th, we now come to the conclusion that prudence called for our return home as there was no feed to be found for our mules, traveled twenty miles. Saturday October 31, traveled sixteen miles. In the afternoon killed two black tailed deer and one wolf. Dried our venison in the evening over a fire.

Sunday November 1, started late this morning and came to where we caught our buffalo and found our beef in good order. Prepared our scaffold for drying meat when we saw five buffalo bulls in sight. Brother Emitt shot two bulls and I went and built fires close by them after ripping them open and taking out their innards. The wolves came within eight feet of me, carried off their large paunch in a body for rods without breaking. The whole country seemed to be full of wolves and buffaloes. We stayed in camp, butchered our bulls and prepared our meat for drying. November 3, we took into council to have Brother James Emitt and William Mathews to take the two mules and start for Fort Laramie and leave me to keep camp while they were gone. They started on their journey in two miles from camp they shot a three year old heifer and they returned in the evening with their beef to camp. November 4th, 5th, 6th, stayed in camp as one of our mules took violently sick and we had to abandon our journey to Fort Laramie and prepare for our homes.

November 7, we had prepared two drays made of ash poles and tied together with buffalo hide on which we put on 500 lbs. of dried meat and then made a harness of buffalo hide for our mules. We commenced on our journey home. Traveled five miles. Sunday November 8, traveled five miles. Came to where the Puncas Indians were in camp with some seventy or eighty lodges. They had a plenty of meat on hand here. Here we found Brother Stains who had been with the Indians on their hunts in good spirits. He was learning their language. It rained during the night. 9th, stayed in camp with the Indians during the day Brother Emitt obtained his horse which had been stolen some two months before. Brother Mathews obtained his saddle he left when we left the mare. The Indians have taken her to another part of camp some miles off. The Indians wished for Brother Miller to meet them at the mouth of Beaver Creek on the south side of Running Water.

Tuesday November 10, left the camp of the Indians. They had been very friendly to us and sent one of their young Indians with us to go to our camp. Traveled twelve miles. 11th, traveled twelve miles. The prairie handsome kept back from the breaks of the river. November 12, traveled twelve miles. Camped near the river on a small spring branch. The wind blew hard from the northwest during the day. In the evening it snowed a little, the second snow this season. Saw two buffalo bulls. Friday November 13, traveled ten miles, saw buffalo bulls. Today we have done without bread for three weeks and find that we can live on meat but our limbs are weak to what they would be with some bread. Nov. 14, traveled five miles. We tried to kill a buffalo today but failed. Sunday November 15, at day break I left the camp alone. Traveled ten miles to the river. After we returned we started on our journey. Saw a herd of buffalo close at hand when Brother Emitt and the Indians went to get a shot at them without success. It commenced snowing. We traveled ten miles. We were forced to stop on the open prairie for the night without wood or water. We pulled off our boots and wrung our sock and put on our wet socks again and put our boots under our heads to keep them from freezing so that we could get them on in the morning. It stormed hard during the night and it was hard for man and beast. 16th, traveled four miles to timber. Camped the remainder of the day. It is still snowing. 17th, the day blustering.

Concluded to let our mules rest as our meat was burdensome yet we well knew it would prove a blessing to our families if we got home with some meat.

November 18, the morning pleasant. Traveled eight miles. Our mule fell down in the creek and wet our meat. Stopped for the day and killed a pole cat or skunk. Cooked it for supper. 19th, traveled seven miles and killed a buffalo bull and brought the meat into camp and dried it in the evening. 20th, traveled seven miles. Camped to the north branch of the Running Water River. 21st, crossed the north branch about fifteen miles above its mouth. Traveled eight miles. The day rather squally with some snow. Came to the burnt prairie which made it hard hauling our drays.

Sunday November 22, traveled six miles. In the evening Brother Emmitt feasted us on Indian potatoes. They were of the size of a hickory nut. We partook of the sacrament and offered up praise and thanksgiving for our preservation thus far on our journey. 23rd, traveled ten miles. Camped on the spring branch and found rushes for our mules. 24th traveled twelve miles. Killed four skunks. We dressed them, the Indian taking them and throwing them on a brisk fire and singing off the hair or fur and the skin and meat looks somewhat like a young pig, but when it is cooked it tastes like a skunk but it is meat. We have had to do without salt. In the evening it snowed and the wind blew hard. 25th, traveled ten miles. The day cold. Passed Mr. Tryons, the Indian trader among the Puncas Indians. These traders commonly come among the Indians with their goods in the fall season so as to secure a winter location of a small log cabin with a store room for their goods. There is plenty of wood for fires and feed for their pack animals with two or three Frenchmen to keep camp with as many Indian squaws for the winter as wives. November 26th, traveled ten miles. 27th, traveled eight miles and came to the herd ground of our brethren and stayed all night. 28th, traveled eight miles and arrived at home and found the family all well, being absent about six weeks and four days without being in any house during that time. Traveled some over 400 miles in a country without a road or even a trail, with plenty of buffalo, elk, deer, and wolves with timber on the streams with sandy bars, etc.

Sunday, November 29th, attended meeting with the saints. Brother Miller and David Lewis just returned from the Bluffs. 30th attended council in the evening. Tuesday December 1, attended to work on dividing out meat that we brought home into divisions, each had 175 lbs., which will be great help in our poverty. Butchered the pack cow. In the evening met in council. Sunday, December 6, some more of the brethren returned from the Bluffs or Missouri where they had been for grain. 7th, the brethren agreed to divide the herd that they might more easily be kept from straying. December 8, the weather is cold. December 15, my team returned from the State of Missouri where it had been for grain. It has been absent two months and traveled 700 miles, there and back again. Left one of my oxen 150 miles back on the road and another ten miles. Wednesday, December 16, went in search of the last ox. Drove him five miles on his way home. 17th, we packed over our loading on the ice three quarters of a mile and in undertaking to cross our wagons with one yoke of oxen the oxen broke through the ice. We were forced to take them back. We then undertook to cross the wagons by hand. They broke in when the water was seven feet deep and running swift at that. We succeeded in getting out the box and hind wheels. We were forced to run a pole through the fore wheel and leave for the night, having been in the water some time up to our knees and chilled nearly through and some three miles to travel on foot to get to the fire.

Friday, December 18, succeeded in getting our wagons over on the ice and got my brother fore wheels out without any loss but one draught chain. Packed our grain up the Missouri River bluffs on our back three fourths of a mile. Dec. 19th, Brother Houtz, Mathews, and Dame crossed their teams over on the ice. My poor oxen gave out on its way to the herd although they were young oxen. Got home with another load of grain.

Sunday, December 20th, we divided our grain into three equal parts with my brother Chandler and Dwight Harding. I had 16 1/2 bushels of corn and meal with the loss of a yoke of oxen, \$14.00 in property which made my corn cost me \$5.00 per bushel besides my own team to haul it. We are now living on bread and water and that on short allowance one half or two thirds of the camp are not better. December 21st, butchered an ox for Brother Mathews for the head and liver. Four Sioux Indians came into camp. Council met this evening. A good spirit prevailed. Brother George Miller seemed to express some dissatisfaction with regard to the power and authority of the Quorum of the Twelve at Bluffs. Tuesday December 22, hauled wood for Brother Dalton. 23rd, and 24th, hauled a little wood. Was quite unwell with a bad cold and pain in my left breast.

Friday, December 25, Christmas. The weather pleasant, the ground bare. The wolves are a preying upon some of our best cattle killing them at night. The young people are enjoying their Christmas. December 26, the day pleasant. In the evening the wind shifted into the northwest and blew a perfect gale. The prairie being on fire some ten or twelve miles up the Missouri, it soon appeared in sight. It spread over the prairie as fast as a horse could run. The brethren undertook to back fire around the camp when the whole prairie in sight presented one sheet of blaze. It soon reached our camp. The stacks of hay took fire. Five were burned, one good wagon for Brother Bartholomew. The fire at the back of our houses towards the fire there were some 200 men and women engaged in bringing water from the river and a number more wagons injured. About 11 o'clock this evening succeeded in stopping the fire -- the loss some \$200 or \$300 besides burning up much valuable feed for thirty miles to the west and south and greatly endangering the whole camp and was the cause of a number of deaths afterwards from exposure. In our camp if it had not been for the cabins being built of green logs our fort must have been burnt and we some two hundred miles to the nearest settlement in the midst of winter without provisions or other necessary comforts of life. We cannot but think it was a narrow escape from almost utter destruction. Before I went west it was decided in council to have the prairie burnt off for half a mile around the fort in a still time which ever be done to prevent fires on these dry prairies coming upon you unawares. It was a providential escape.

Sunday, December 27, morning pleasant. The whole country looks black from last night's burning. One keg of powder and other articles missing. 28th, hauled wood for Brother Lewis. The council met in the evening at my house as usual and organized for the purpose of searching the camp for the powder and other articles supposed to be stolen at different times. 29th, the council commenced searching the camp at both ends at the same time and found the powder in Brother John Kat's house in Brother Smith's room. Brother Smith confessed he took the powder and asked to be forgiven. The council agreed to lay it before the people. 30th, the foregoing case came up today before the people and they voted to forgive Brother Smith for his theft. 31st, the weather very cold blustering. Our cattle suffering at the herd.

JANUARY 1847

Friday, January 1st, the beginning of a new year. Sister Knowles buried on the bluffs about two miles from our fort west. The past year has been a year of suffering to our church. Driven from our city of Nauvoo, traveling without friends across the wilderness of the country of Iowa to the Indian country of the Pottawatimus. There five hundred of our best men taken from us to go into the army of the United States against Mexico, leaving their families on the open prairie to suffer in a sickly country to think of our beloved brethren the Twelve laboring with all their might to keep the people from despondency and starvation, that their faith fail not. President Young and Heber C. Kimball across the Missouri river with their company to the Indian country south of that river to Omaha, their sending their companies forward into the great wilderness west, not knowing where we were to stop for winter quarter, to the Pawnee country our singular move from Pawnee to the Puncas country where we now are situated on the Running Water River, three miles above its mouth on the Missouri River. Together with all our brethren scattered over a country of five hundred miles in poverty with our friends, with many of the families of those men that had gone in the Battalion to Mexico on our hands to be looked after and provided for and still see the faith, patience and long suffering of the Church as peoples who cannot but marvel and say it is marvelous on our eyes and the doings of the Lord are past finding out. He proves people in the wilderness and provides for them in his mercies. Oh, God be praised forever. Amen.

Saturday, January 2nd, the mill for grinding corn by ox power commenced today, built by Brother Newel Knight. Went to herd about fifteen miles up the Running Water River. Jan. 3rd to 9th, cold and very freezing. The river at camp froze over the first time this season. 10th, the weather more mild. The wind in the south. Brother Newel Knight sick for six days. Jan. 11th, Brother Newel Knight dies this morning, half past six o'clock. His complaint cold and inflammation on the lungs, his age 46. He was one of the first that embraced the work of the last days and the last that remained of the branch of those that he led to Zion. He was a high priest and a high councilor in Clay county, Missouri, Caldwell and in Nauvoo and a faithful man. Was one of the captains of fifties over the first company over the mountains and a councilor in his camp. Buried this evening at our burying grounds on the bluffs. January 12, 13, 14, the people hauling wood across the river on the ice. 15th, more pleasant weather. 16th, the weather cold and blustering. This is my birthday. Twenty years since I was twenty-one years of age. I passed through a scene of trouble and gloom being driven many times with the saints passing through sickness and death. I am now forty-one years of age and if I should live twenty more years I shall be sixty-one years old which will enable me to do more for the Kingdom of God on the earth, which may God grant in the name of Jesus Christ, Amen.

Sunday, January 17, the day very cold the coldest this season. It may well be called the cold Sunday, The red cow died. Jan. 18th, 19th, the weather mild but cold. 20th, Judson Tolman drove two yoke of oxen from the herd. Jan. 21st, hauled wood from the Island. Jan. 22, hauled a load of hay from the Missouri bottoms. Brother Mace made a pair of shoes for Judson. Council met in the evening. 23rd, hauled wood. 24th, Sister Drake died this morning about two o'clock.

The council met today. January 25 and 26, hauled wood. 27th, took two yoke of oxen

back to the herd. The mulley cow died on Thursday 28th, and 29th, Brother Knowlen died. 30th, buried Brother Knowlen and took an inventory of his property in camp. 31st, the weather pleasant. Many of our brethren low in spirits, not knowing that they shall do the coming season. Many of our cattle are dying at our herds. Mrs. Dame died this evening.

February 1st, the wind blew hard, snowed some during day. 2nd, buried Mrs. Dame. February 3, and 4, some of the brethren went up the river hunting. Many of us killing wolves and eating them. Brother Miller returned from Winter Quarters and informed us that there was revelation for us to journey west. Feb. 5th, cut wood for Brother Houtz. 6th, this morning Brother Erastus Snow came into camp from Winter Quarters. 7th, today we had a meeting and valuable instruction was given with regard to our future movements. 8th, today we had meeting, teachings on various duties as saints when it was proposed to reorganize the camp. It was proposed that Brother Benson make the nomination of its officers. He nominated Titus Billings, president and Erastus Bingham and Joseph Holbrook councilors. Brother Hyrum Clark, captain of hundreds and David Lewis and Vincent Shurtliff, captain of fifties, John Butler, Chandler Holbrook, Anson Call, V. Myers, Bartholomew, Tuttle, Stanley, Boyce, Dalton, Goodell, captain of tens. Brother Goodell resigned and Brother Houtz was appointed in his stead. 9th, Brother Miller and Brother Benson and Snow and others started for the bluffs. Josiah Call came down from hunting and informed us that the Indians were now ready for our traders with their goods. We are making every exertion for our future movements.

Wednesday, February 10th, the day was spent mostly in counseling the best way in regard to our future movements and safety with the Indians etc.. 11th, the day was cold. 12th, Brother Shurtliff, Boyce Butler and some others went up to trade with the Indians about thirty miles. 13th, the weather pleasant. Some of our brethren came in from hunting but got no meat. They informed us that nine hundred of the Sioux Indians of the Yanrom and Yantomions bands were about sixty miles up the river. They had a fight with the Puncas Indians. Two of the Puncas and four of the Sioux fell in the fight. 14th, held meeting at Brother Billings. 15th, helped raise the mill stone and repair it etc. 16th, commenced setting tire on my wagons. 17th, Brother Stains came in with some of the brethren that went up to trade for the Indians were not prepared yet to trade. Brother Stains has stayed with the Indians five months. He says the Indians are friendly in their feelings. 18th, met in the evening for the purpose of arranging for sending to Missouri for grain. 19th to 26th, cold and snowy, Commenced grinding some corn but slow as our teams are weak. 27th, and 28th, the weather still mild.

Monday, March 1st, some of our wagons went up with teams to take goods to trade with the Indians. 2nd, having been appointed with Brother Shurtliff to trade with Indians, started for their camp. 3rd, came up with the Indians at the mouth of Little Platte thirty miles from our camp. 4th and 5th, stayed in camp with Indians. Made a feast for the chief and commenced trading with them. 6th, it being very cold business dull. 7th, 8th, the weather cold. Started down to our fort in the afternoon. Met Judson Tolman, Anson Call, and Chandler Holbrook a few miles below trading post. 9th, very cold. 10th, returned to the trading post. March 11, 12, 13, 14, and 15th, continued in camp with the Indians a trading with them. March 16th and 17th, started for home with some 350 buffalo robes, 30 beaver skins with deer skins, wolf, wild cat, etc. The French trader, Mr. Lyons had 900 robes with a like proportion of other peltry as he was an old trader, had much more goods and speak Indian fluently. 18th, arrived home in safety. 19th, repacked our

robes and prepared for our journey. March 20th, loaded our wagons. Took on Mr. Lyons peltry which for \$1.50 hundred, supposed to be over seventy hundred. 21 st, left our camp in company with rising of twenty wagons for the Missouri after grain. Traveled seven miles. Camped on a little creek. March 23rd, traveled eight miles. Camped on a small creek. 24th, traveled 10 miles. Our teams poor, but little feed which made it slow traveling. 25th, traveled twelve miles. Camped on a branch of the horn river. 26th, traveled fifteen miles. 27th, the morning pleasant. Stayed in camp in the morning. Traveled five miles and camped at old Omaha Village on the horn river. This village is now vacated. 28th, the day pleasant. Traveled eight miles. Camped on the Horn. Passed the Lathrop trail. Left camp in the fall. 29th, this afternoon met with David Lewis and other of the brethren from Winter Quarters with an epistle from the Twelve counseling our brethren at Puncas to remove to the Bluffs. Camped on the Horn. Traveled twelve miles. 30th, took on to my wagon of Mr. Lyons peltry. Ten or twelve wagons returned back to Puncas. Judson Tolman left me for home. Traveled twelve miles. 31st, traveled ten miles, came up with Brother Davis camp on the Horn. Brother Putman's family at this place for a few days.

Wednesday, April 1, 1847, traveled twelve miles, camped at Stormy Creek. Prairies on fire. Had to go back fire to preserve our teams and wagons. Met with Joseph Davis with two yoke of oxen going to help his father. My brother, Chandler's team gave out. April 2nd, came to Coon Branch about ten o'clock A.M. Traveled twelve miles and camped on bluffs. April 3, met with Brother Knowlen and Mixwell on their way to Puncas for their families. Traveled twelve miles. April 4th, traveled ten miles and it rained during the night. Brother Christman and Lasley came to our camp this evening from the Missouri River camp. 5th, traveled two miles in the morning came to the bottoms of an old stack. Sent Brother Lastley his mule which I had to go west last fall by Brother Bartholomew. We are now five miles from the camp of the brethren at Winter Quarters. Tuesday, April 6th, this morning Brother David Davis and his father came up with us. Chandler went into camp with his team. This morning Brother Bartholomew came back from winter Quarters about 9 o'clock A.M. He brought a very little provisions with him. It is scarce in camp. Traveled ten miles. Apr. 7th, Mr. Lyons left this morning for Belview to make arrangements for his peltry. Arrived in Belview in the afternoon. Discharged our peltry. It weighed 6000 pounds. Freight at \$1.50 per hundred weight \$90.00. Sold twenty-four of my own robes for \$2.50 each, \$60.00 amounting in cash.

April 8th, went in company with a couple of Frenchmen across the Missouri River to Mr. Sarpus. Received \$90.00 for hauling Mr. Lyons' peltry. On my return I found that the Indian agent Mr. Miller had seized and by force had taken all the robes and peltry, 250 robes, 30 beaver skins, deer skins, wolf and wild cat worth \$500 from our wagons belonging to different individuals which we had hauled down for to sell and take back to their families saying that we had no right to trade with the Indians besides he threatened taking all our teams from us that we had just hauled their peltry with and stripping us naked, besides making us prisoners and leaving our families in the wilderness to perish for bread, being backed up by some of the Frenchmen half breeds and Indians in an Indian territory. We gathered our teams and traveled five miles that evening and camped on the prairie that night, kept up a strong guard as they threatened to follow us and take our teams etc.

Friday April 9th, traveled ten miles to Winter Quarters. Saw many of the brethren with whom I had been formerly acquainted with. Met my cousin, Solomom Angell and family whom I had not

seen for thirteen years and stayed over night at his house. 10th, Stayed with Brother Angell at night. Got some corn ground I had bought at the mill. 11th, traveled ten miles. Visited the old fort at Council Bluffs. It had been destroyed by fire some years before. Found Brother Davis family at this place. 12th, traveled fifteen miles. Camped on the prairie at night. 13th, traveled fifteen miles to Coon hollow. Continued unwell. The weather cold, feed short and scarce. 15th, traveled fifteen miles, camped a little below the fort on Elk Horn. April 16th, traveled twelve miles, was able to drive my teams, for the first time, for a number of days. 17th, traveled twelve miles and camped at the Omaha Village on the Horn. Met with a number of brethren with their families from Puncas. The weather very cold. We heard that all the brethren had left Puncas and their houses burnt by the Indians. 18th, traveled thirteen miles. The morning cold with some snow. Camped on Cotton Wood Branch. 19th, traveled twenty miles, camped at the bad encampment. 20th, traveled six miles and met my family, all well, almost out of bread stuff of every description and so was the camp in general and we were hailed with joy because we had some corn meal for them. Judson Tolman, my son-in-law, that left me to return to family had helped move my family with his own. He buried his only child a daughter about two weeks old two or three days before at the burying ground on the Bluffs near Puncas where about twenty three of our brethren and sisters had been buried during our short stay in that place, yet in all our tribulation we felt joyful.

April 21, this morning the main camp from Puncas came up with us. We also met the remainder of the teams from the Bluffs. Traveled six miles and camped at the bad encampment. 22nd, traveled twelve miles and camped at the big cotton wood tree on the little Horn. 23rd, morning pleasant, weather mild. Camped at Cotton Wood Branch. 24th, traveled six miles, camped at Oak Springs. 25th, traveled ten miles, camped on the Horn. Passed the old Omaha Village. 26th, stayed in camp for washing to be done. Caught some fish with our net, dug some clams out of the sand in the river which helped to give a feast. Our cattle found some green grass. 27th, the day warm. In the evening threatened rain with wind, traveled ten miles. 28th, traveled eleven miles crossed the creek at its mouth at the Horn River. This day cool and windy. 29th, traveled fourteen miles in the afternoon. The wind blew hard and it rained. Crossed a muddy ford at night. The evening cold. 30th, the morning cool and wintry. Crossed rocky creek. Traveled six miles, camped on the Bluffs. Brother Shurtliff found his wagon where he left it when he went from hauling the peltry.

Saturday, May 1st, traveled ten miles, camped on Coon Hollow. Brother Jude Allen lost his last cow. 2nd, traveled twelve miles. May 3, traveled fifteen miles. About seven miles from main camp at winter Quarters. 4th, visited the old fort at Council Bluffs. Brother Isaac Morley visited us at our camp and some council. My team went into camp. 5th, stayed at the ferry on the Missouri river during the day. 6th, stayed at the ferry during the day. It rained some, the wind blew hard so that there was but little ferrying done. 7th, worked for Brother Higbee making fence for our ferrying. 8th, crossed the river about noon. Traveled six miles and camped among the Bluffs. 9th, traveled six miles and to camp near Brother Chester Loveland's, borrowed some meal for supper and breakfast as we were all out of eatables. 10th, moved about one mile north to a good spring on the Mosquite Creek where contemplate putting in a crop this season. Made a yard for our cattle and commenced clearing our ground. I had lost four cows at Puncas, all I had. Judson Tolman one, all he had so that I hired one of Brother Anson Call for the summer. 11th, received a letter from Brother Billings saying the Puncas High Council had to pay a debt

contracted with Daniel Spencer and Edward Hunter. Went to mill five miles, obtaining four bushels of meal. 12th, this morning frosty. Ice one half inch thick. Continued clearing our land, cutting house logs etc. 13th, went to mill and obtained some more meal for myself and others. May 14th, commenced ploughing the first this season. 15th, it rained, done some ploughing. 16th, today Brother Anson Call and myself went for Winter Quarters to answer Brother Billings requirements. Took two yoke of oxen, one cow, wagon to help settle the debt that had been contracted by George Miller and made the council obligated to pay it. The day cold and rainy. Brother Call crossed the river tonight. 17th, returned home a little after noon. Brother Call left his gold watch in pledge for security to the council debt. 18th, ploughed and harrowed our ground for planting. 19th, today we commenced planting our corn. 20th, this morning it rained, ploughed in the afternoon. 21st, ploughed through the day. 22nd, harrowed some of our ground. Planted corn, potatoes, beans, watermelons muskmelon etc. May 23rd, stocked a plough. 24th, in the morning it rained. In the afternoon it cleared away and we ploughed. 25th, made a fence with poles for our garden etc. Dragged some ground. Planted some more corn. 26th, commenced ploughing over the Mosquite Creek in a bend of the creek. We are camping in our wagons. May 27, 28, 29, 30, 31, continued ploughing, cutting brush and preparing the ground for planting.

Tuesday June 1st, planted corn and cut brush etc. 2nd, ploughed in the evening. 3rd, it rained hard in the morning. Commenced ploughing, broke the coulter to the plough. Judson went to the point for iron. 4th, Judson came back in the afternoon. Brought back a coulter and seed corn. 5th, ploughed prairie and found that our coulter worked well. 6th, Brother Shurtliff came from Winter Quarters and wanted Brother Call and myself to pay thirty dollars towards the debt to Edward Hunter and Daniel Spencer. 7th, Judson took a cow for \$10 and \$5 of Brother Call and \$15 of myself in cash which makes \$30, sum required by Brother Shurtliff to the main Camp. I ploughed. 8th, planted corn. Vasco Call worked for me. Judson Tolman came home from the Main Camp and paid Houtz and Shurtliff the cow and money and took up the bond (this money was paid by us but was not our debt).

June 9th, it rained hard this morning and the evening before which made the ground too wet to work. We laid up our log house, 28 feet by 14 feet. 10th, ploughed and planted corn one month to day since we arrived at this place. We have got ten acres into corn and some three acres more prepared. 11th, planted corn and ploughed my corn over the creek. Mrs. Holbrook went to the point with brother and sister Call. 13th, Mrs. Holbrook got home from the point. Sold a part of her hats, etc.. 14th, ploughed and hoed out one small piece of corn. 15th, planted beans, ploughed corn. 16th, planted beans for Samuel Marchem. Judson peeled bark for the roof of our house. 17th, in the morning hauled poles for our house. In the evening a very hard rain. 18th, put on our roof to the house with bark. 19th, split rails etc. 20th, moved into our house having lived in a wagon up to this time. 21st, commenced ploughing for buckwheat. 22nd, continued ploughing, hoed out my potatoes etc. 23rd, planted some white beans on the prairie sod. 24th, planted six quarts of squaw corn and finished up planting for the season and have put in fourteen acres into corn, beans and potatoes etc. 25th, ploughed and dragged.

June 26th, harrowed buckwheat ground. Judson Tolman ploughed corn for Harding. In the evening showers. 27th, went to meeting but there was none. 28th, sowed one bushel of buckwheat on three and one half acres. Judson stuck a harrow tooth in his foot. 29th, ploughed for Harding a half day, hoed beans in the afternoon. 30th, ploughed corn and hoed.

Thursday, July 1st, ploughed corn and hoed. 2nd and 3rd, ploughed corn and potatoes and laid by about four acres. 4th, somewhat showery. Brother Hyde held a conference near Indian Mill. 5th, prepared timber for chimney. 6th, built chimney. 7th, laid floor out of split punchon. 8th, commenced over creek in the afternoon, heavy showers with wind. 9th, made fence to our corn field over creek and set up our corn that the wind blew over. 10th, built a back to our chimney. Sunday 11th, went to meeting and preached in the branch at Brother Warthoms. 12th and 13th, ploughed and hoed corn. 14 and 15th, cut brush and cleaned our turnip patch. 16th, hauled fence poles and house logs etc. 17th, made our fence and laid up our logs. 18th, wrote a letter to my friends in Mass.

July 19th, started for Missouri. My son, Joseph Lamoni, Judson Tolman, Anson Call, Samuel Meachem, in company with me took two wagons and oxen. Traveled twenty miles and stayed on the prairie. 20th, traveled twenty-five miles and stayed on the prairie, one mile over the State line. 21st, traveled twenty miles, crossed the Nishabotana River at Olive's Ferry and passed through Linden the county seat at Atkinson County. Thursday July 22, traveled twenty miles, crossed Rock Creek in the morning, the Big Tarquin in the afternoon continued to meet many of the brethren with corn. 23rd, traveled twenty miles and camped on the prairie. 24th, traveled seventeen miles crossed the Notaway at Lackey's ferry, saw brother Harding at work heard of brother Loveland and others. Sunday, July 25 passed through Savanah and found the prairies eat out with but little food for our teams, traveled seventeen miles, came to St. Joseph and found brother Justin Morse about one mile out of town making shingles.

Monday July 26th, bought a grindstone, scythe and snathe, some corn meal a jug of molasses and went five miles east of St. Joseph on the prairie near one Judge Leonard. July 27th, commenced cutting grass on prairie and Brother Call went to the timber to cut some poles for a hay rack etc.. July 28th, in the afternoon bound oats for Judge Leonard. 29th, bound oats for Judge Leonard. He paid me 60 cents per day in pork, took two loads of hay to town. July 30th, continued cutting grass myself, Brother Call and Judson took two loads to town. Saturday July 31, took 1 1/2 tons of hay to Judge Leonard for three dollars in pork. We camped on the prairie did our own cooking which consisted in a little fried pork, potatoes, corn cake mush and molasses.

Sunday August 1, staid in camp on the prairie. August 2nd took two loads of hay to town. It rained some during the much of the night. Aug. 3rd, the day poor for hay weather. Aug. 4, went to town with 2 loads of hay etc. Aug. 5th, mowed for Mr. Maxwell and hauled two loads of hay to town. Aug. 6th, stacked 6 tons of hay on the prairie for the Edgar Houre in town. 7th, hauled hay for Mr. Maxwell. 8th, went to see Mr. Burnett twelve miles, he was gone from home. Aug. 9, took 2 loads of hay to town. 19th, took 2 loads of hay to town. I done the cutting of the grass brother Call and Judson done the hauling. 11th, took two more loads to town. Joseph Lamoni cut his foot with a scythe. 12th, took 2 more loads to town. 13th and 14th, took two loads to town. 15th, Staid in camp. 16th and 17th hauled two loads to town, bought one bush scythe for one dollar twelve cents. 18th, hauled 2 loads to town. Lamoni commenced work today, made fence around two stacks of hay on the prairie.

Thursday Aug. 19, Hauled 2 loads to town. Aug. 20, Took two loads to town. Received by the hand of Brother Tanner one horse, cow & calf for a note on John Bozarth at Far-West in Caldwell County which a part belongs to my brother Chandler Holbrook for some of our

property that was left in Missouri in 1839. Paid said Tanner \$2.00 in cash for his trouble. Aug. 21, hauled two loads to town. Sunday Aug. 22, staid in camp. Aug. 23rd, Hauled 3 loads to town, brother James Sloan hauling one. 24th & 25th, took three loads each day. Aug. 26th, in the morning it rained. Mowed some this day. Aug. 27 & 28 Hauled 3 loads each day. Sunday Aug. 29th, staid in camp most of day. Aug. 30th, traded the mare for one yoke of steers and yearling heifer and two dollars in cash. Took 3 loads to town. Aug. 31st, took 3 loads to town.

Wednesday September 1, hauled 3 loads. The heifer is so lame she cannot stand upon her feet. She seems to be foundered. Bought a tub of Judge Leonard with some pork paid \$6.00. Sept. 2, took 3 loads, let Mr. Yates have the heifer he to give what he can afford. Sept. 3, took three loads. Sept. 4th, it rained in the morning. We got potatoes and corn etc. Sunday Sept. 5th, made camp. Sept. 6th, took 3 loads to town. Sept. 7th, a very heavy rain in the morning so that we could not get our breakfast. Joseph Lamoni took the ague this morning. Sept. 8th, took 3 loads to town. Jackson Smith, who married Mary Owens, my half sister informed me that he had found Alvira Owens a sister to his wife and wished me to go and see her. Sept. 9th, took 3 loads and made preparation to start home. Went with Jackson Smith and saw Alvira Owens but she was unwilling to go home. I had not seen nor heard from her in nine years. She was my mother's youngest child.

Sept. 10th, loaded up my wagon with six sacks of salt and 25 bushel of wheat with other loading for home, upon settlement we found we had earned about \$200.00 in cash and store pay. Sept. 11th, commenced our journey home from St. Joseph in company of Anson Call, Ellis Eames, & Jackson Smith. Joseph Lamoni still continues to have the ague, traveled 16 miles and camped on the prairie. Sunday Sept. 12, traveled 13 miles and crossed the Notaway River in the evening. Sept. 13th, traveled 15 miles and camped at Squaw Creek.

Tuesday Sept. 14, in the morning bought a cow and calf and paid 11 1/2 dollars. Sept. 15th, in the morning bought a cow and paid \$9.50. Traveled fifteen miles and camped at high creek bridge. 16th, traveled 14 miles and camped at Nishnabottany. 17th, traveled 25 miles and camped at point of timber. 18th, traveled 25 miles and arrived home in the evening and found the family all well, being absent just two months. Sunday Sept 19 unloaded our wagon etc. Found our crops rather backward but good growth. Sept. 20, cut grass over the creek. Sept. 21 & 22 cut grass. Sept. 23, in the morning it rained. Saved our seed corn and cut some of our corn. Sept. 24th, continued cutting corn. 25th, Wrote a letter to my brother Chandlier in the Puncas camp. Sept. 26, staid at home. 27th, mowed grass and cut up corn. 28th, this morning a light frost in places, cut my last planting of corn three months from the time of planting, pulled beans. 29th, cut up corn and pulled beans. 30th, commenced cradleing our Buckwheat.

Friday October 1st, cradled Buckwheat. Some time before day took a violent cold. Oct. 2, hauled some hay. Passed a very sick night. Oct. 3rd, continued very sick. The weather very warm. 4th, Chandlier, my brother, came over from the Puncas camp, hunted for the steers through the day and did not find them until evening. Oct. 5th, settled with brother Chandlier for our Missouri debt against John Bozarth. He took the cow and calf and I kept the steers which I received of Brother Tanner from John Bozarth. I continued sick through this day. Oct. 6, Judson and Lamoni finished cutting up corn for this season. Oct. 7th & 8th & 9th finished thrashing Buckwheat. Oct. 10th, the weather pleasant, my health still poor. Oct. 11th, Judson worked on the grist mill dam

and I tried to winnow Buckwheat. 12th, I tried to assist in loading corn. Took to my bed before night. Passed a very sick night. 13th, took physic and found some relief. Helped raise a bridge across the Mosquito Creek to haul my hay and corn. 14th, more comfortable in the morning. Was worse before night, continued worse in the afternoon and night. 15th, Taken a puking and purging in which my life was almost despaired of. Judson went for Doctor Browning. The doctor came in the afternoon and told me he did not think I could live till night were it not for the power of the Priesthood. He nursed and anointed me with oil. In the evening the brethren administered to me after the order of the Temple of God,(in holy garments)in the last days. Oct. 16th, in the morning somewhat easier. The Doctor still staying with me through the day. He gave me a light vomit. He said he hoped by good care and nursing I might get well. My pulse stopped and I fainted a number of times, passed a distressful night. Sunday Oct. 17th, a little better and Doctor Browning came to see me again and said by the prayers of the brethren and good nursing I could yet live. Jackson Smith and Mary his wife, my half sister, came to see me and many of the brethren.

Oct. 18th, still grew better. Judson hauled hay. Oct. 19th, Judson hauled hay in the forenoon. The fire broke out on the west prairie and burnt up about 3 tons of hay, my being sick prevented it being hauled before. 20th, set up a little today. My health improving. Judson dug potatoes. 21st, Judson hauled corn. 22nd, Judson made rails. In the evening I had another poor spell. Judson finished digging potatoes and found that we had raised fifty bushels from one bushel of seed, a good supply of garden vegetables etc. 23rd, Judson hauled corn. 24th, had a chill and fever which lasted most of the day. 25th, some better. Judson made rails. 26th, rather worse today. Judson made fence. 27th, Judson cleaned buckwheat. 28th, I remained about the same. Judson continued to clean buckwheat. 29th, Judson finished cleaning buckwheat. We raised sixty bushels from one bushel of seed, also finished cleaning beans. We raised eight bushels. 30th, Judson pulled turnips, in the evening the fire came in from the east prairie. We succeeded in back firing against it but it came to our yard fence. 31st, still poor health. Kept poor not able to sit up but very little of my time. The wind continued very high from the south for a number of days which burnt the prairies and timber over and left no feed for our stock but forced us to feed them.

Monday November 1, 1847. Judson took ten bushels of turnips to Doctor Browning and invited him to visit me. Brother Candland came in the evening and informed me that the Twelve had arrived from Great Salt Lake to Winter Quarters at 4 o'clock P.M. Nov. 2nd, Brother Candland and Catherine went to Winter Quarters. Doctor Browning said I must be very careful in order to get better. Nov. 3rd, & 4th, was not able to sit up but little. Nov. 5th, I am troubled much with nervous headache every other day with some fever. Nov. 6, commenced raining in the morning and it rained through the day, Sunday Nov. 7th, the weather pleasant. Nov. 8th, it snowed a little. Judson hauled corn. Nov. 9th, hauled corn, my health improving slowly. Nov. 10th, Judson hauled hay though weather cold for the season. Nov. 11th, my health still improving put on my clothes for the first time for a number of weeks. Judson hauled corn. Nov. 12th, Judson hauled corn. Nov. 13th, Judson went to mill. Brother Anson call went to the main camp. Nov. 14th, went out of doors today. Judson came home from the mill in the evening, paid the money for grinding. Nov. 15th, Brother Anson Call started for Missouri to work. Judson hauled hay and corn. Nov. 16th, Walked to Brother Dwight Harding's house about forty rods. Judson hauled hay. 17th, it rained. My health much poorer. 18th, continued poorly. Judson hauled corn. 19th, & 20th, took physic. Judson hauled corn. 21st, Judson finished hauling corn for the season. 22nd,

Judson made a bedstead. My health still poor. 23rd, Judson hauled fencing timber. 24th, Judson worked on the hovel for our cattle. 25th, Judson made fence. 26th, put on my clothes and went out of doors. 27th, Judson made fence. 28th, still grew better. 29th, Judson worked on the yard fence. Catherine Barton came back from Winter Quarters. 30th, Judson hauled rails. I rode to Samuel Meachem's.

December 1, 1847. Judson made yard fence. Dec. 2nd, Judson finished the yard fence. 3rd, Judson made rails for Samuel Meachem. 4th, Judson worked for Meachem. Dec. 5th, Judson went to see Jackson Smith. I gain my health slow. 6th, Judson got his shoes, made rails for a corn crib. 7th, made a corn crib. It rained and froze. Dec. 8th, got up wood. 9th, in the morning it snowed about four inches deep. Dec. 10 & 11 Judson cut wood at the door. Dec. 12th, staid home. 13th, started to Missouri to get work for the winter, the weather cold. 16th, 17th & 18th the children husked 60 bushels of corn. This evening received a letter from Anson Call in Missouri. Father Loveland came home from the valley of the mountains. 19th, Staid at home. 20 & 21st, husked corn. 22nd, Catherine Barton left home and went to her brothers, John Barton. 23rd, husked corn. 24th some cold. Catherine returned back with brother John Barton, took some of her clothes and went back again. Dec. 25th, Christmas conference on this side of the river, one inch of snow. Dec. 26th, very cold. 27th, pleasant for the time of year. 28th, the day somewhat foggy. The snow mostly gone. 29th, still warm, braided whip lashes. Dec. 30 & 31, The last of the year 1847. Thus another year has passed with all its attending circumstances the year of the pioneers of Israel coming to and returning from the Great Salt Lake Basin, the future destination of the Latter-day Saints. I have prosperity and disappointments, health and sickness but life is still spared me.

January 1, 1848, the beginning of a new year, the weather pleasant. Jan. 2nd, I staid at home. 3rd, went to Winter Quarters. Jan. 4, 5, & 6th & 7th, staid in camp. My health still poor and visited my friends and started home. Jan. 8th, got home and caught some cold. 9th, staid at my house. 10th, loaded my wagon to go to Winter Quarters. 11th, the weather being cold staid at home. 12th, went to the camp at Winter Quarters, took wheat and salt and got my wagon tires set at brother Attles shop. 13th, staid in camp, sold my wheat and salt to brother Brigham Young. 14th, came home from camp and Josephus Hatch came with me for the purpose of seeing my place. 15th, staid at home. 16th, my birthday, 42 years old. 17th, and 18th, prepared to go to camp. 19th, started for camp at Winter Quarters with corn, buckwheat and paid brother Benjamin Covey for shoe making and brother Little for black-smithing. 20th, sold my place to Josephus Hatch for about twenty dollars in trade for a log cabin with two rooms yard fences 14 acres of broke land etc.. 21st, prepared my wagon. 22nd, finished my wagon for the journey west. 23rd, went to meeting at Mr. Brights. 24th, unloaded my small wagon and put a cover on it. 25th, made some ox bows. 26th, Judson Tolman started back again to his work in Missouri making rails, made some brooms etc.. 27th, Catherine Barton came home from the main camp with Mr. Snider and took her chest and other things that she had left to Winter Quarters. She had lived with us about one year and nine months from Nauvoo to this place. I got up wood. 28th, Dressed some deer skins. 29th, continued to dress deer skins. Sunday Jan. 30th, stormy night with rain and snow the day blustering. Jan. 31st, went to the camp at winter Quarters.

Tuesday February 1st, came home from camp. Feb. 2nd, shelled seed corn. 3rd, shelled seed corn, paid five and one half bushels of buckwheat to Doctor Browning. 4th, Sarah Tolman, my

daughter had a daughter born at half past nine o'clock in the evening. Present Mrs. Cyril Call, Mary Call, Mrs. Dustin and Phoebe Harding. Went for Doctor Browning at half past ten o'clock of the same evening. They named her daughter Nancy Jane Tolman, after her grandmother and aunt who died in Nauvoo. 5th, Sarah more comfortable. Settled with Doctor Browning for his several visits, paid one days work, ten bushels turnips, five and one half bushels buckwheat, one bushel of beans, one quart of whiskey. 6th, staid at home. 7th, shelled corn for the mill. 8th, went to mill. 9th, went to Winter Quarters and took 37 bushels of corn and three fourths bushels of beans for tithing. Feb. 10th, came home from camp. Received one letter from Ohio and one from York State. Feb. 11th, went twelve miles for the purpose of purchasing a plough. 12th, and 13th, Staid at home, cut wood etc.. 14th, Staid home, it rained in the morning. 15th, Butchered my fat ox, the hide 120 lbs., the rough tallow 100 lbs., the four quarters 950 lbs, making in all 1160 lbs, the largest ox I ever killed. 16th, cut up beef, tried up tallow etc. 17th, finished cutting up beef, salting it etc.. 18th, finished trying up our tallow. We had 170 lbs. after it was tried. 19th, we made soap for our journey. Sunday 20th, staid at home. 21st, brother Anson Call got home from St. Joseph where he went and made coal in Missouri. 22nd, went to mill with buckwheat. 23rd, cold for the season. 24th, Hung up my beef to dry. 25th, went to get my buckwheat ground. 26th, hewed timber for ox yokes. 27th, stayed at home. 28th, went to the camp at winter Quarters with tallow beef etc, 29th, peddled about the camp.

Wednesday March 1, It changed about, very cold and blustering the river blocked up with ice this night. Mar. 2nd, 3rd and 4th still cold. Sunday 5th crossed the river on the ice with my team and came home. Mar. 6th the weather more mild. 7th, Got up wood. 8th, Prepared for a trip to St. Joseph in Missouri. 9th, Started for Missouri with Joseph Lamoni to drive my team and Anson Call and his team traveled 25 miles. 10th, traveled 25 miles to where Judson Tolman was a making rails, found him well and a getting his job along well. Mar. 11, traveled 15 miles. Staid one mile of Linden. 12th, traveled 19 miles. 13th, traveled 20 miles. 14th, traveled 20 miles through round prairie. 15th, came to Savanah and sold my ox hide for six cents per lb. Came to where Chandler my brother was a making coal. 16th went into St. Joseph and sold one yoke of good oxen for \$35.00 with their yokes and chain, \$10.00 out of the store, \$25.00 in cash, took a job getting out staves. 17th, Got out staves for barrels. 18th, Got out staves, took one load to St. Joseph. 19th, Staid on the Missouri River bottoms. 20th, Got out staves etc. 21st, Went into St. Joseph with staves. 22nd, Went into St. Joseph, done a little trading bought a prairie plough. 23rd, Started home, came to Savanah 12 miles bought 20 bushels of wheat at 50 cents per bushel. Mar. 24th, traveled 15 miles and came to Alvin Owens, my step father, found them all well. Mar. 25th, staid at father Owens through the day and bought one heifer of brother Geremiah Willey for \$6.00 and her calf I also bought two other heifers with one calf for \$13.00. 26th, staid at father Owens. 27th, started for home, got my three heifers, traveled 10 miles through the town of Oregon. 28th, traveled 17 miles to where my brother Chandler had bought some heifers. 29th, came to Meek's Mill where brother Porter is grinding. 30th, Staid at the mill. 31st, Staid at the mill, got our grinding, got one bushel of rye.

Saturday April 1, 1848. Started for home. Apr. 2, came to where Judson Tolman was making rails. Apr. 3rd, helped Judson to work on his rails. 4th, helped Judson to finish his job of 10,000 rails. 5th, Judson Tolman settled with Mr. McKisick. Received payment three cows and \$29.60 in cash. Bought six sheep, two pigs and started for home. 6th, traveled 25 miles and got home. All well with our stock and found the family well and in good condition, about ready to start for

the valley of the Great Salt Lake. 7th, shelled corn etc. 8th, went to mill etc. 9th, stayed at home. 10th, made a coop for our pigs and hens, etc. 11th, bought a cow for \$13.00 that would do to work on the road. Brother Josephus Hatch and family had moved and were waiting for us to start on our journey so that they could move into our house. Apr. 12th, started on our journey with two wagons with four yoke of oxen and four yoke of cows, with provisions for 18 months, seed grain of various kinds. Brother Anson Call and his family with one heavy wagon and one light wagon in consequence of over exertion in getting ready on the first night I had a severe chill and fever. We had to wait at the ferry two or three days for our turn in crossing the Missouri River. Brother Brigham Young had previously told me that if I did not get out of the country this season it was quite doubtful whether I ever lived to go to the valley of the mountains. I still continued to have a chill every twenty four hours with a violent fever.

## CHAPTER VI

After we had crossed the river there being no empty houses to be obtained, brother Anson Call and I concluded to go out about two miles to the Puncas camp where my brother Chandler Holbrook lived as there were a plenty of empty houses at that place with a number of other families that had lived there for the past year. We found comfortable cabins for our families as we did not expect to move forward on our journey west for a number of weeks. I still continued to be afflicted every day with my chills and fever which kept me very low. On the second night as our cattle were on the public yard the Indians took down the fence and drove off seven head of cattle belonging to me. Judson Tolman went in pursuit and soon found that it was Indians by their moccasin tracks. He returned when my brother Chandler Holbrook and John Dalton armed themselves with Judson; they pursued them about ten miles when they came upon some of the Indians who had drove two of my best oxen into the mire, had butchered one and killed another. They also found where they had divided the cattle and took them in different directions so that they could not be so easily overtaken but they killed three of my best oxen and two cows. Two of the oxen having got away and came home the next day. We were counceled as a camp to remove to Winter Quarters to the main camp. I had not half team enough to draw one wagon as the largest yoke of oxen were killed and the near ox out of the next best yoke. We now remained in Winter Quarters having our cattle well guarded by night and day. About one week after this three Indians came into the herd in the day time and took one of brother Anson Call's oxen in sight of the guard and the guard of ten men on horseback pursued them for ten miles. The Indians had butchered the ox, crossed a small mysa stream called the Passoo where the guard could not follow them any farther, so they were forced to return without the ox. My five head were taken at the Puncas camp was the only one that had ever been taken for one year and brother Call's the only one that had been taken at Winter Quarters this spring among the thousands of head of cattle that was continually being herded every day.

I bought another yoke of oxen, turned out one cow, took some few hundred flour from my provisions, a little money but they were not near as large as those the Indians had killed. Along about June we made a move west over the Horn River where when the company of Brigham

Young came up, were organized into his company. Daniel Carns captain of fifty, Anson Call captain of the ten I belonged to. I continued to be afflicted with chills and fever and being unable to sit up much of my time. I employed Benjamin Tolman to drive one of my teams, a brother of Judson Tolman while Judson drove the other. Our team which now consisted of some unbroken steers and cows made it very difficult for eight or ten days to get along but as our load had been growing lighter by our living and trading our flour to for our oxen we managed to keep up with the camp.

One day on the Platte River Sister Elisha Groves broke her leg. The camp stopped a few minutes when Brother Brigham Young came up, he took and set her leg. In a short time we were again on the march. There were about 200 wagons in this company until we passed Fort Laramie when the company separated into fifties for the better convenience of traveling among the Black Hills on the Boise River. One of my twin cows died which I had worked on the lead from Winter Quarters. I was now forced to hire another cow from Benjamin Tolman to which she soon broke in it being our off cow that died. My health had so improved that I could walk a part of the time. At Independence Rock, Brother Hyrum Clawson lost some of his team so that I took on three hundred of his flour, some of the rest of the brethren took some more so they could continue on their way to the valley. On the Sweet Water River we killed some buffalo and dried the meat and carried with us. We also gathered some three bushels of Saleratus from the Saleratus Lakes which was about six inches thick. It answers well for making bread. We had a plenty of feed for our stock and our sheep was much trouble to us as they would not stay with other sheep in the night but would ramble off. One night they rambled off and we hunted all the next day and we could not find them so we had to start without them, but in a few days after brother George D. Grant found two of them. One of ours and one of brother Call's. The rest were never found. We took every caution to save our bread stuff as we were very short from being forced to sell it off to lighten our load and to buy oxen etc. In the forepart of our journey we had a plenty of milk and butter but the last of our journey we had to feed our pigs as they had grown so that it took more for them than it did when we started. Towards the last of the journey Sister Daniel Carns cut her knee with a common pen knife blade so that in a few days it so inflamed that she died in about two days travel of the valley. She was brought to the valley to be buried.

At the head of Echo Canyon we stopped for a few days and went about six miles to the south and picked service berries. I got about six bushels which we dried for our fruit. As we were in advance of the main company we staid on the Weber River until Brother Brigham's company came up. We came into the valley about the 20th day of September, 1848 and camped northwest of the old fort where we staid camp for a few days. I then obtained permission to go north about ten miles on the River Jordan to cut hay. I commenced cutting hay about the 1st day of October. Judson staid at the adobe yard to make adobes for a house, 18 inches long, 9 inches wide and four inches thick, west of the old fort.

I was unable to cut hay all the time as my health was not yet very good but I continued to cut and put in the cock about forty tons before snow came when we hauled it. We built a wickout, an Indian name for shantie, where we wintered our stock. Our cows gave more milk so that we made some butter which we could exchange for grain which helped us much. We also built a shantie in Salt Lake City upon our town lot in the ninth ward where Judson & wife lived. Hannah, my wife, kept school for my children and brother Call's on the River Jordan. We were

about four miles from the nearest house. At brother Session's settlement the Indians were somewhat troublesome a begging for bread and sometimes would threaten my family when I was not present so that I was forced to abandon our camp in the latter part of winter.

January 18, 1849, I commenced cutting wood in the Mill Creek Canyon for coal. The snow about six feet deep in the canyon. Judson and his brothers Cyrus & Benjamin and Jefferson Wright a helping us. We were glad to get some shorts for bread or even wheat bran and that not half enough to keep off hunger. We also cut some 250 saw logs and about 1000 poles, 100 cords of wood coal the first thousand from which we made 3000 bushels of coal, the first thousand bushels we hauled to Salt Lake City for 12 1/2 cents and 15 cents per bushel. The second thousand for 20 cent per bushel, the third for 25 cents. We had some thirty or forty acres of land in the big field south of the city which we fenced for we broke up and put in 6 acres of winter rye and wheat which proved a failure. We also put in 8 acres of spring wheat but the grasshoppers made great inroads upon it, at one time nearly destroying it but by continually watching it by day and watering by night we harvested 100 bushels which was about half a crop. We also broke and put in some ten acres of corn but it also was a poor crop. We also put in 7 acres of buckwheat then came a whirl wind after it was cut and set up which destroyed more than one half of the crop. We threshed about 35 bushels. We had some 70 bushels of turnips which were very good. We planted one peck of potatoes which I paid \$3.75 per peck or at the rate of \$15.00 per bushel. I planted them on my city lot in the 9th ward and raised 25 bushels which was the best crop I raised this season. I paid my tithing in the fall but I do not know how much.

The emigrants came in this summer from the states a going to California to get gold and it literally seemed that the Lord inspired them to load down their wagons with everything that the saints needed for tools, to wear as clothes, for food which they were ready to trade for something to assist them on their journey. The brethren were very patient through the spring awaiting for their harvest time for many subsisted on half and quarter rations but lived on roots and greens with a little salt. There were some old men that could hardly keep themselves from perishing while they went to water their grain as they had nothing to take to their fields to strengthen them. I broke up land in the spring of 1849 which took 6 and 7 yoke of oxen to pull the plough, it being the low willow land for one and one-fourth (one bushel and one peck) bushels of corn 15 per acre and I could not plough over three fourths of an acre per day. Still the brethren rejoiced in their hearts and praised the Lord God of Israel that they had been delivered from the hands of their enemies, who had sought their lives by night and by day until we were led by the hand of God to these mountain valleys with a good prospect of our being made comfortable under our own vine and fig tree.

In the fall month of October, I settled with Judson Tolman my son-in-law who had been with me from Nauvoo until now, his wife living in the family and we doing our work together as one man. He had a good new two horse wagon and harness, two good yoke of oxen, two cows and bread stuff enough for one year together with about two hundred dollars in cash which gave him a good start in the valley for a young man to begin with. As brother Brigham gave council for the brethren to look out good farms I went to Tooele valley before there was any settlement there but not suiting myself I went north into Davis County Session's Settlement where much of the land had been surveyed out and taken up by the brethren but I found a piece of 60 acres of second rate land and 66 acres of dry land which I took for a farm but there was a prospect for a short

allowance of water but still I thought I would try it as there was a good settlement begun sufficient to protect ourselves from the Indians in the winter. I got the logs into the saw mill in south Mill Creek canyon that I had cut the winter before which gave me employment for the most of the winter until the first of March 1850 when I moved my family from Great Salt Lake City ten miles north to Session's settlement where I had taken up my land the fall before.

In the spring, April 12, 1849 I was chosen first councilor to Bishop Seth Taft in the Ninth Ward of Great Salt Lake City and ordained under his hand to that office and continued to act in that office until I removed to my new farm, when I resigned my office. I also in the summer of 1849 was elected to the office of first Lieutenant in a company of mounted rifle men of the Nauvoo Legion, Captain Samuel Thompson commanding where I also served until I removed north to my farm. I had hired one, John Morris Jones, a Welch boy about 20 years of age for \$130.00 for a year. He could not talk English when he began to work. I also hired one, Joseph Perry, for \$100.00 for one year about 17 years of age. I put up some logs that brother Call had hauled for a cabin where I could stay for a few months. I broke 23 acres of land on brother Call's farm, he finding the seed I gave him one half for two years for rent. I also broke 20 acres on my own and sowed it to wheat. The crickets eat off ten acres of it twice but keeping well watered I got a middling crop. The emigrants came in this year very numerous insomuch that flour sold before harvest for fifty dollars per hundred pounds and a great demand at that price. At harvest time I became quite feeble and was unable to work. Brother John McIntosh came into my field and said that he was a cradler and would cut my wheat for one half bushel per acre if I would board him and find him a cradle which I gave him. He cut 40 acres for me. I had five acres of wheat in the big field south of Great Salt Lake City which yielded me 100 bushels, although I had not a rod fence made the first day of March nor a cabin for my family yet I raised eleven hundred bushels of wheat the first year.

I bought two or three wagons and harness and one two horse carriage with harness. I also bought 40 acres of meadow land of Anson Call. I also bought ten acres of good land of Seth Dustin, covered with rose bush and willows with wheat grass. I paid \$20.00 per acre and broke up the land and fenced it myself. There were a number of springs upon it which made it so damp as to need no irrigation. I traded a number of oxen for horses. I bought one large cooking stove and paid a yoke of oxen. There were good crops of grain raised this season.

December 31, 1850, I was sealed to Nancy Lampson, my first wife, who died in Nauvoo, by Brigham Young, my wife Hannah Flint acting as proxy. Also to Hannah Flint, my second wife and to Caroline Frances Angell, my cousin, at President Young's house in Great Salt Lake City. Caroline Frances Angell was born in the state of Rhode Island, Providence County, North Providence City, October 3, 1825. She was the daughter of James and Phoebe Angell.

David Varner Davis was married in Nauvoo, Illinois to Caroline Frances Angell, March 23, 1843. He left in Winter Quarters May 25, 1847. He left the church and has not provided for his family in any way since. They had three children.

January 16, 1851, Horace S. Eldridge served a notice on me of my being appointed the Judge of Davis County, and State of Deseret. President Brigham Young, Heber C. Kimball and others from Salt Lake City came and held a meeting in our Ward and appointed John Stoker Bishop and

ordained him to that office. Bishop Stoker made choice of Perigrine Sessions as his first councilor and Moses Daily as his second councilor and they were ordained to their office.

In February I went before the clerk of the Supreme Court for the State of Deseret and filed my bond agreeable to notice and secured my certificate under his hand and at the March term with my associate Daniel Caster and Druman Leonard, we organized the county into School Districts, precincts for holding elections, highway districts for roads, appointing water masters for irrigating purposes, etc., agreeable to the requirement of said court.

This season I put in wheat and other crops which did well. I raised 1300 bushels of wheat together with some potatoes. I had John McIntosh as one of my hired hands. Porter Squires, who worked some on my farm and some at the carpenter business. He helped to finish off my log house I had built the summer of 1850. I had also John Morris James, who had hired to me the year before. I took the school house in my district to build of adobes, 20 feet by 30 feet in June and to have it completed by the first day of January, 1852, finished for keeping school - for \$800.00 to be paid, one half in cash the other half in stock and grain which gave me a plenty business for the season. I had to haul my shingles from Provo south 60 miles, my lumber from Tooele valley. John Squires also worked some for me. He lived with brother Lorenzo Snow and took care of his family while he was gone on a mission to Europe. The brethren were greatly blessed in their labors for there were everything to make business lively and prosperous. Many emigrants came through here on their way to the gold mines which traded off their teams and many of their wagons at a low rate which enabled the brethren to furnish themselves with clothing at reduced prices with almost every variety of necessary needful thing for the saints to make use of. It also made money plenty as our grain was a ready market to which brought many merchants with their goods into this territory and thus in a few years in this desolated part of the mountains were we beginning to enjoy to some degree that which might have taken years had not the Lord provided for the poor saints by his providences in opening the gold mines in California and in inspiring the Gentile world with a lust for gold.

Many of our brethren left the valley to dig gold contrary to the councils of the servants of God for they were told if they would stay here and open farms they would be far more blest of God and prospered as what the Lord wanted to gather here for to build up his kingdom and not to go and hunt for gold and those that obeyed the councils of his servants and were diligent in keeping the commandments of God did prosper exceedingly. I paid my tithing for the year 1849 and 1850 and 1851, supposed to amount to \$950.00. I also paid into the perpetual emigration fund \$75.00. I also sent my team back each year to help in the emigration from off of the plains. Our settlements were increased at a rapid rate as our brethren were continually being gathered each year.

On the 6th day of July 1851 I went to North Willow Creek about 45 miles. John McIntosh drove my carriage. Hannah and Caroline went with me. There was but one cabin at that place viz, Samuel Meachem. We staid all night. The next morning I staked out 100 acres of land and returned that day home. John McIntosh also staked out 50 acres. I afterwards bought 75 acres of a brother Johnson for \$25.00. I afterwards bought the chane of Samuel Meachem of 100 acres more for \$ 100.00 so that when it was surveyed I had 225 acres of good land which lay in one body east of Salt Lake. I also received my commission from Governor Brigham Young as Chief

Justice of the Court of Davis County which I herewith file with my Journal. In the spring of 1852, after putting in my crop of 65 acres I took my teams and hired men, Porter Squires, John McIntosh, and John Morris Jones together with brother John Telford, Robert Telford, Charles H. Stodard, Peter Corney, and others who had taken jobs ditching. I built me a log cabin near one of the springs. I broke and put in about 20 acres of wheat. I also fenced over 220 acres which made a good farm. I furnished the flour and wheat to Samuel Meachem and brother Wells to make the first beginning at this settlement. I raised about 400 bushels of wheat at this place this year. I had to build yards to stack my wheat etc. I also raised at home this season about 1200 bushels of wheat besides potatoes, common garden vegetables, some oats, corn, barley - making 1600 bushels of wheat. There was a vote at conference to have all the property of assets in the Territory called the Extra Property. Tithing which amounted to ten percent of \$3467.50 making the tithing \$346.75 which I paid in full. My tithing produce for 1852 was \$300.00.

In the fall of 1852 the books for tithing was transferred into the hands of several Bishops throughout the valley. Bishop John Stoker wished me to act as his clerk in the settling of the tithing and keeping of the books which I did. It was attended with considerable trouble as many of the brethren were careless and not settled tithing for years in which they were far in the rear on settlement and some became somewhat troubled in their feelings, but the man that was punctual in settling and paying felt it a privilege to be on hand to meet all demands with joy as it helped to build up the Kingdom of God on the earth. I continued to carry on my farm as usual for 1853. I paid tithing to the amount of \$302.14. I hired John Ousterhout, a boy, Feb. 20, 1853 for one year for \$75.00 per year.

October 21, 1851, my wife Caroline Frances had a daughter born on Tuesday at 2 o'clock in the morning in Great Salt Lake City. November 2, I named my daughter Caroline Frances Angell Holbrook and blessed her with a father's blessing. I married my daughter, Charlotte to Anson V. Call at my house near the city Bountiful, Davis County, Utah Territory.

I had bought 20 acres of land of Lorenzo Snow for two hundred dollars, which I fenced and broke and put into wheat. I also hired Luther C. Burnham for one year at 12 1/2 dollars per month, commenced March 29, 1853. Jackson Smith emigrated to the valley in the fall of 1852. He came to see me in April 1853. I also hired James May for one year at \$12.00 per month. He commenced to work July 11, 1853. I also hired James Davis for ten months at \$15.00 per month. He commenced work Nov. 10, 1853. Luther C. Burnham Woskee, four months at \$14.00 per month. He then left for California with one of his Aunts who was from the states.

I sold 60 acres of my land at Willow Creek to Anson V. Call for \$200 00. I also sold 75 acres to John Welker and brothers for \$200.00. I also sold to Richard Davis about 30 acres for \$100.00. I had left about 34 acres of the choicest part of my farm which I gave to my son Joseph Lamoni Holbrook, worth \$1400.00. About the first of December 1853 I bought of Charles Hubbard the Bishop of Willow Creek 100 sheep for \$500.00 in cash and to take them as they come out of the flock. They had the itch or scab at the time. There was about 70 ewes among the number. January 2, 1854, I hired Thomas Harper for one year at \$13.50 per month. It is the case that the most of the hands coming from the country need to work one or more years to enable them to be a good hand as everything is more or less new to them.

Feb. 8, Wednesday morning at one o'clock 1854 my wife Caroline Frances had a son born in Great Salt Lake City and on the eighth day of his age I named him Joseph Hyrum Angell Holbrook and blessed him with a father's blessing according to the order of the Holy Priesthood that his life might be spared to help build up the Kingdom of God on the earth and also to help to avenge the blood of those worthy prophets and patriarchs whose name he bears and that the spirit of those prophets might rest upon him and continue with him from henceforth forever. Amen. I continued to carry on my farm as usual this year. I raised 1700 bushels of wheat with some other grain but as I had to depend principally on hired help it took much of my income to settle with them at the end of each year. James May continued to work for me. He had two younger brothers, their names were Thomas and Richard May.

Hannah Holbrook, my wife, commenced keeping school in the district school house Sept. 4, 1854. About the first of May, President Brigham Young, Heber C. Kimball and Jedediah M. Grant called a meeting at the school house in our district and decided that there be a city laid off in this place making the school house the northwest corner running east about three fourths of a mile, thence south about three fourths of a mile, thence west about three fourths of a mile, thence north about three fourths of a mile to the place of beginning that the street running north and south be six rods wide, east and west three rods wide and that there be four acres in each block and that there be a center block for public buildings and for the brethren to build their good houses in the city and for the families of the brethren to move into the city but let their poor cabins remain on their farms. They said if the brethren would do this they would be richer in five years than if they remained on their farms. I was acting as Bishop John Stoker's first councilor at this time and had been for a year or so in the place of Perigrine Sessions who had been sent on a mission to England. I was now appointed as City Recorder of the city lots to individuals for the time being. Many of the brethren took lots in the city and were preparing to build upon them. I also took two lots in Block 38, Lot 2 & 3, also Lot 4 in Block 33.

Sept. 20, 1854 I sold Jude Allen the 20 acres I had bought of Lorenzo Snow which I had fenced and broke for \$400.00 and took one city lot for Thomas Harper for \$50.00, one city lot for James Davis for \$50.00, one for James May for \$50.00, one for Henry D. Parrish for \$50.00, one for A.P. Stone for \$50.00 and two fractions of lots for \$45.00. I commenced digging a cellar stoning it, Hauled clay for some 20,000 adobes some over two miles and dug and stoned a well 55 feet deep - this season. My tithing for 1854 which I paid in full being principally in grain \$368.45.

My wife, Hannah Holbrook, commenced her second quarter of school Dec. 18, 1854 at \$30.00 per month and boarded herself at home. She had from 70 to 80 scholars, many of them were large scholars which made it pretty hard to get through with them as many of the scholars were backward. She is one of the most capable teachers and the most experienced in the country and keeps a good school.

October 1854 having previously obtained of the County Court a grant for the canyon on Barton Creek I commenced making a road in said canyon and also to build a saw mill in said canyon, I taking one half, Judson Tolman and Joseph Lamoni Holbrook the other half. Oct. 28, I went to the camp of emigration and took George Painter, who worked for me one year for \$13.50 per month and Jane Freeman and her little girl 5 or 6 years old. She also worked for me. Thomas Harper being married to Hannah Jones who had been to work for me for one year. Brother

Solomon Angell commenced in November to frame my saw mill and to do the work of building the mill at \$2.00 per day.

November 21, I hired John Flower for one year for \$15.00 per month. I found him a house to live in for his wife was some 30 years older than him. I also hired George Aflette to work for one year for \$15.00 per month. He commenced Dec. 25, 1854 to do his own washing and mending. I also bought two city lots of Brother Buys for \$100.00 and a good mare. I let Judson Tolman have one of the city lots and Joseph Lamoni Holbrook the other. I had a good supply of sheep which had cured of the scab, although the most of the sheep in the country was infested with it.

Nov. 1854 I agreed with David Sabins to make me a shingle machine to saw shingles and lath for \$225.00 without the saws. I also sent to the States by Mr. Bell & Co. for 2 circular saws 28 inches each, one mandrel and in the spring of 1855 the saw mill was completed ready to run by the first of April. The summer of 1855 was the year of the grasshoppers. Everything was literally covered with them by night and until ten o'clock in the forenoon. From that time on the air appeared like a snow storm even to somewhat obscuring the rays of the sun at times. They destroyed the most of the crops taking in one night the heads of oats, the blades of corn, beans and almost every green thing eating up the grass etc.

In 1854, we were directed to wall in the city Bountiful with a wall 12 feet high, six feet wide at the bottom and two feet at the top with a gradual slop on each side with suitable port holes and bastions for to be used against an enemy who might attack us and to defend us from the Indians. My tax for 1854 on city wall \$651.45. Tax for 1855 on city wall \$509.46. My full tax on city wall was \$1160.91. I was appointed one of the superintendents on the city wall with Bishop John Stoker and Chester Loveland, by the County Court for Davis County. The people generally paid up their first assessment in building their proportion of wall in 1854 and the balance in the summer of 1855. There was over three miles of this wall to be built around the city to make a good fort at an average of over \$30.00 per rod. This to be done in all the settlements throughout the Territory of Utah. Ours was built of powdered clay laid up in plank and then wet sufficiently to make a hard cement sufficient to dry and become hard to stand the weather with a ditch on the outside to prevent horse-men from approaching the wall.

April 27, 1855, I received notice of being one of the company to accompany the presidency on a tour through the territory south in the month of May. I therefore started and took my wife, Caroline F. Angell with me. We traveled south as far as Cedar City in Iron County, holding meetings at the most of the cities and settlements on our journey. Absent from home three weeks, a quick trip to hold meetings 2 and 3 times in a day of about 300 miles.

Hannah Holbrook continued keeping school for one year when she concluded it was best for her to remain at home as it was too hard for her to walk a mile every night and morning.

Phoebe Angell Young died at Great Salt Lake City, Nov. 15, 1854, age 68 years, 7 months, 17 days. Mother to my wife, Caroline Frances and my mother's sister. My stock with that of the ward was driven north to Bear River about 80 miles. I had this season about 45 head of meat cattle, some 8 horses which had to be taken to the range on account of the scarcity of feed in the summer, it being eat out by the grasshoppers. The winter being cold and the snow being deep

nearly one half of the stock perished on the range during the winter. I raised about 400 bushels of wheat for the summer of 1855 or the grasshopper year as it is often called. My tithing for this year \$145.00. The crop could not be considered over one fourth of a good crop. I cut about one and one half tons of hay which in feeding to my sheep it poisoned them so that one half were on the lift in three days, it being the infection left on the grass by the grasshoppers and some 35 of them died. I then took to feeding them on wheat straw again and they got better; but breadstuff was very scarce and but little in the country but just enough to feed the people and keep them from being in want with good care but some did not get as much as would make them comfortable.

President Brigham Young gave the brethren the privilege of consecrating all their property to the Church of Jesus Christ of Latter-day Saints at the April Conference which I deeded over to the Church at Farmington, Davis County, Utah Territory viz.

Lot two Block 9, containing 60 acres	\$1800.00
Block 10, containing 66 2/3 acres	2000.00
Lot one, Block 13, west end, containing 7 acres	350.00
Lot 2 Block H, containing 40 acres east end	800.00
3 city lots in city Bountiful, Lot 1 & 4 Block 38. Lot 3, Bk 32	<u>250.00</u>
Total amount of land and improvements thereon	\$5200.00
One half of a saw mill in Barton Creek Canyon	\$600.00
Six horses (\$100.00 each)	600.00
Ten oxen ( \$40.00 each)	400.00
Ten Cows (\$30.00 each)	300.00
Six two year olds (\$25.00 each)	150.00
Twelve yearlings and calves	125.00
190 sheep (\$5.00 each)	950.00
Ten hogs & pigs, poultry	75.00
Three wagons, one carriage and harness	250.00
Furniture, Farming Tools etc.	500.00

Amounts due on credit	<u>500.00</u>
Total Amount	\$9650.00

In the month of October 1856, Jedediah M. Grant held a two day meeting at our ward and required that every brother and sister go home, wash themselves all over and for them to continue to do it at least once a week whenever circumstances would possibly allow it and that each family have prayers at least twice a day, morning and evening and that there be a thorough reformation throughout the church and after truly repenting and confessing their sins they should all be rebaptized for their remission and that every brother and sister be careful that they sin no more for fear a more terrible scourge should await them as they could not commit iniquity with the same degree of allowance as they could before they renewed their covenants in the waters of baptism after we had all been baptized. We were chastised as to what we had been guilty of in our avert acts so that we might now begin anew to possess Eternal Life.

November 10, 1855, I, Joseph Holbrook had Lucy Jones sealed to me at Brigham Young's office in Great Salt Lake City. Lucy Jones was born June 11, 1834, daughter of William and Lucy Jones in Glenmorganshire, South Wales. She had been sealed to David Candland some two years before but had obtained a divorce and she had a daughter named Delphinia. She was born in Great Salt Lake City, July 10, 1854, and died August 10, 1855, age 13 months. She was buried in the grave yard at Great Salt Lake City.

I also married Joseph Lamoni Holbrook, my son, to Catherine Watterson at her father's house in North Canyon Ward July 24, 1855. He was eighteen years of age, Jan. 31, 1855. I gave him 34 acres of land at North Willow Creek in Weber County valued at \$400.00, one hundred bushels of wheat valued at \$200.00, two colts valued at \$200.00, one cow valued at \$40.00, one wagon valued at \$45.00, some farming tools etc., total \$885.00. I also gave my daughter Sarah one yoke of 3 year old steers worth \$40.00, one cow \$25.00 when she was married in Nauvoo. I also gave my daughter Charlotte one mare valued \$100.00 and one cow \$40.00. She having lived with me much longer than Sarah I gave her beds and bedding etc. for keeping house.

The Bishops of the several Wards in Great Salt Lake County and Davis County were called to help dig and prepare the cotton wood canal to Great Salt Lake City on their labor tithing. The brethren took tents and camped at their work and performed it with a good deal of zeal.

The year 1855 was a year of much discouragement to the saints by reason of the drought and grasshoppers but the faithfulness of the faithful never falters but grows stronger to the perfect day.

January 1, 1856, A new year at the Territorial Legislation held at Filmore City they appointed an especial election to be held in each county to choose delegates to meet in convention for the

purpose of forming a State Constitution and praying Congress for a admission into the Union, as a Sovereign State.

Caroline Frances Holbrook had another son born Sunday evening at 10 o'clock, February 10, 1856 near the city Bountiful, Davis County and on the 18th blessed my son and named him with a father's blessing and named him Brigham Angell Holbrook that he may live to help build up the Kingdom of God.

Having received a notice of my appointment to the convention on the third Monday in March, I met with the members elect from the different counties in the Territory and were sworn into office and organized preparatory to business by choosing Jedediah M. Grant President of said convention after its organization. The convention formed after setting for near two weeks a State Constitution which was signed by each member and sent to the people for their acceptance and approval so that it might be presented to the present Congress for their consideration. George A. Smith, John Taylor were appointed to present it to both houses of Congress. But Congress could find much fault with the people of "Deseret" why they should not be admitted into the Union as we believed in polygamy and that we were out laws and that the Mormons were not entitled to the same privileges of other people and that we aught to be exterminated from the face of the earth. Such like feelings was to a great extent felt and expressed by the most so-called loyal citizens of our country, both North and South.

In the winter of 1855 there was near me a lodge of Indians. In the night there came a very hard wind from the mountains, swept away their lodge and they had to flee to save their lives. I took them into my back room where they tarried for two weeks, furnished them fire and food. There were seven of them in number. One squaw died and was buried on my farm. The remainder left shortly after but the Indians continued to bring their dead to this place to be buried, five having already been buried there. They made a great mourning over their dead. Often they cut their ears and caused their blood to run all over their persons making them a frightful spectacle to look upon, also they will sit upon the graves and cry for hours and make the air rend with their howls and lamentation. They will take bread and place upon the graves for the benefit of the dead (as they suppose). They bury with their dead, if squaw, all her cooking utensils; if a man, his gun or bow and arrows with his powder horn and his hunting apparatus, is placed around his body and then the powder poured from his horn upon his body for his benefits in the world whither he has gone. Thus you can see that nothing is left to their relatives as often they kill their ponies or horses and bury with them.

The season of 1856 was a very dry season and bread stuff still continued scarce, somewhat like unto the last season, there not being one half of a good crop. My tithing this season has been considerable small viz for 1856 - \$170.00.

I continued to act as Probate Judge of Davis County having been again elected by the Legislative Assembly for the year 1856. In September 1856, there was stock called for opening a canal from Weber River to this place for irrigation when much stock was taken by the brethren. I put in \$750.00 towards giving it a start in digging the tunnel through the sand ridge.

Lucy Holbrook, my wife, had a daughter born Oct. 7, 1856 at 9 o'clock 35 minutes in the evening, and on the 15th I blessed my daughter with the blessing of the Priesthood and named her Lucy Ann Holbrook. She died of the smallpox November 20, 1856 at half past 2 o'clock in the morning, age six weeks and one day. The smallpox came into my family by its being inoculated for the kind of pox as the smallpox was in the neighborhood but the inoculation turned out to be the smallpox in an adulterated state which some took the natural way and it proved fatal. This was the case with Lucy Ann, my daughter. They made a hospital of my house and there were 24 cases of it at my house but my child the only death. There was one more death of a child about a mile from my house of the same disease but such was the caution used that it did not spread and become contagious.

In December 1856 I offered my resignation as Probate Judge of Davis County to John Stoker and John D. Parker, two members of the Legislature of the County Davis as my health was poor and had been for a considerable time. I had become a great deal fleshy and was unable to keep about and attend to business. I have served as Judge of the County for six years. I have never taken anything from the public treasure for services but have done all I could to promote the public good. The Court House at Farmington was built from the taxes of the county as the most of the officials served without pay. It is the first Court House built in this Territory. It cost \$6,000.00. Brother Henry Miller taking the job of building. It was nearly paid for in my time of service. The county was well agreed and there was no strife in the county during my term of office. The county received its first organization into School Districts, Precincts, Road Districts and at the commencement of my official concern and the county have been prospered and blessed and I hope that I have done justice to all parties where-in I have been engaged. I was one of the first that engaged in home manufacture for my own family and for my hired help. I have tried to produce from my farm that that would be needed and consumed in and about home. I have drew a number of premiums from the State Fair which I took an early opportunity to support as being a society that would bring into requisition all the available talents of our state as well as much from abroad which would enable the society to circulate useful information to our growing country for her welfare and her independence as a people. I think I can foresee enough already to encourage the present and hope of the future.

In a few days Joseph Lamoni Holbrook started on his mission. I put in one yoke of oxen, a saddle and bridle and some hundred weight of flour with meat etc. He went on the mail route for the States as far as Deer Creek on the Platte River, some 500 or 600 miles. He there with many others labored through the summer to build a fort at that place and to open farms to raise grain to keep up the mail stations which President Young had commenced to carry from Great Salt Lake City to the States but when the army that James Buchanan sent to destroy the Mormons they had to hasten home and abandon their fort with all their summer's work. On his return to the valley he immediately went out again to help guard the army from the states until the army went into Winter Quarters near Bridge Fort in the mountains, when he again returned home.

There was a company of Silver Grays formed in the south portion of Davis County, Utah Territory and mustered into service on the 8th day of August, 1857 of the Nauvoo Legion called the Mountain Sharps, Joseph Holbrook Captain and Anson Call Adj. This company of Mountain Sharps consisted of men over 45 years of age, stationed of company City of Bountiful, Davis County, for home guards.