

EXCERPTS TAKEN FROM THE BIOGRAPHY OF SAMUEL RENDALL GIFFORD

Which was dictated by himself and written by
Hannah Jane Gifford Tuttle, a Granddaughter.

My father, Alpheus Gifford, (on hearing of Joseph Smith, the Prophet who had lain the foundations of a new church, and who was everywhere spoken evil of) was prompted by the Spirit to go to Palmyra where the Church was organized. Here he learned the truth and was baptised. This was in 1830 or very early in 1831. I was told by my uncle that it was in 1831 but President Young told me afterwards that it was in 1830. He (father) was ordained a Priest and returned home in company with Enos Curtis who accompanied him to Palmyra and also received the Gospel. Father brought home with him five books of Mormon and was full of joy and Thanksgiving. He preached the Gospel until the Church was moved from New York to Ohio when he and several others went to Wirtland to again visit the Prophet. That was in 1831. Father was there ordained an elder. He returned again to Pennsylvania in connection with his brethren, for that was their home. Mother also received the Gospel.

Early in the spring of 1833 Elias Higbee, Isaac Higbee, and John S. Higbee chartered a steamboat in which they went with their substance and took my father and family with them down the Ohio River and up the Mississippi River to St. Louis Mo. From here they traveled by team to Independence where we arrived early in the spring of that year. We settled first on the Big Blue River, later in what was known as Batson Settlement which was presided over by Peter Dustin. And later in another part where we lived in an old log house without a floor until the 12th of November of the same year, 1833. Then we were driven by a ruthless mob and were obliged to leave the country. Myself, my brothers Ichabod, William and Henry and my sister Rhoda had been baptised by Solomon Hancock in the spring or early summer of that year.

On the 14th inst. we crossed the river into Clay Co. We went about two miles from the river where a branch of the church was organized with John Lowry as president. We remained there after being threatened by mobs stirred up by men from Jackson County. In 1844 Joseph Smith with some hundred and fifty men came up from the east in what is known as the Zion's Camp. Failing to agree with the people of Jackson County to have the Saints restored to their homes in Jackson County. As the people of Jackson County and Clay Co. together had threatened the utter destruction of the Saints if they did not leave Clay County, a treaty was entered into by which the Saints were permitted to remove to a portion of Ray County and called Caldwell County, where a city was laid off and named Far West. Here I was enrolled in the first company, I believe, of militia that was ever organized by the Latter Day Saints and here I first saw the Prophet Joseph Smith. And I saw the chief corner stone placed in it's place, of the temple that will some day be built in Far West. But the people of Missouri were not satisfied to let the Saints have a resting place and remain in peace in that state. Mobs were constantly disturbing the Saints. Men, women and children were massacred. The chief apostle, David Patten, was slain and finally by the exterminating order by Governor Lilburn W. Boggs, an army of two or three thousand was sent to Far West.

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After a time my father and others moved some twenty miles up the river near the town of Lima and settled where some were in Adams County and some in Hancock County across the line. And here a branch of the church was organized, presided over by Isaac Morley. We remained here in peace for a short time.

Again I was enrolled in a military company belonging to the Nauvoo Legion. Solomon Hancock was our mayor (major?), Steven Markham was our colonel. I attended every general training in the city of Nauvoo which was 30 miles above the Morley Settlement.

I attended the first conference that was held in the city of Nauvoo, presided over by the Prophet Joseph Smith. After the conference was over my father and I met with a lot of the brothers in the house of Joseph Smith. The Prophet talked to us for some time upon our persecutions and drivings from our homes and property and said he was going to the city of Washington to lay our grievances before the President of the United States. This was in October 1839.

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I cannot add anything to the History of the Church for it is plainly written by many. But I left Nauvoo and traveled in the first camp.

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I worked a month in St. Joseph in a wagon shop. Took a trip to St. Louis and back on a steamboat. Returned to Pisgah in the fall of 1847 where I remained manufacturing chairs and so forth until the spring of 1850. Then I crossed the Plains witnessing an awful calamity caused by Cholera. Both Saints and sinners were left on the Plains by the hundreds. Arrived in Salt Lake Valley about the 11th of Sept. Was called to Sampete where I arrived in Nov.

In the spring of 1851 was again enrolled in a military company belonging to the Nauvoo Legion. I was first elected third Corporal and gradually promoted until the Walker War broke out when I held the office of Orderly Sergeant. These duties I performed during the war. Then I was gradually promoted until I held the position of first Lieutenant. Symons Taylor who was the Captain soon died. I was then elected and received a Captain's Commission. Afterwards I was elected Major but soon removed to Southern Utah and did not obtain a commission.

I had served six years in the city council in Manti City. I acted for some time as councillor and spokesman to Gad Yale who presided over the mass Quorum of Seventies. On May 16, 1857 was ordained one of the presidents of the forty-eighth Quorum of Seventies by President Joseph Young. I acted as teacher for many years in Manti, had charge of the first teachers ward. I belonged to the Manti Thespian Society for many years. At the time of the Reformation for more than one month I attended from one to three meetings a day. I was a teacher in the first Sunday School that was organized in Manti.

In November 1862 I visited Southern Utah to which place I removed in November 1863. I settled in Shonesburg where I continued my labors as a ward teacher of the Rockville Ward and also as Superintendent of the Sabbath School. I manufactured a great many chairs did some farming, raising fruit and so forth. Again I acted as Orderly Sergeant in the Militia. In 1866 was again called to serve in the Indian War known as the Navajo or Piede war. Afterwards I again received a First Lieutenant Commission which office I held until bearing arms was forbidden by a wicked governor.

On the 6th of April 1870 my wife died and was buried near my two sons who had previously died.

I was appointed by President Jacob Gates to reside over the seventies of the Rockville Ward then consisting of four settlements, namely Rockville, Grafton, Shonesburg and Springdale. At the time of the localizing the quorums of seventies I was set apart under the direction of President Gates as one of the presidents of the ninth quorums of seventies with headquarters at Tequerville. I traveled with Brother Dodge and Savage from settlement to settlement to complete the organization of the quorums and to stir up the seventies by way of their duties and to prepare them for missionary labor. I performed some home missionary labor in the St. George Stake of Zion. When the United Order was organized I took great interest in laboring for the benefit of the community until the Order was dissolved. Soon after President Brigham H. Roberts counseled the old men of the Seventies to go into the High Priests Quorum. I obeyed the council and was ordained by Daniel Duncan McArthur. I have attended many conferences in St. George attended conference in Salt Lake City at the time of the dedication of the temple on the 6th of April, 1893. I had previously attended the laying of the corner stone of that great temple on the 6th of April 1853, just 40 years previous to the time of it's dedication. I attended a number of general conferences in Salt Lake previous to this time. I had the privilege of attending one celebration of the 24th of July, twenty miles up Big Cottonwood Canyon with President Young's party. I assisted what I was able to in building the St. George Temple, the Manti Temple and also the Great Salt Lake Temple. I have spent a great deal of time and means, considering what little means I possessed, in gathering records, laboring for the benefit of the living and the redemption of the dead.

On the 6th day of Sept. 1902 I was ordained a Patriarch by Apostle Mathias F. Cowley. I have blessed up to date (Mar. 5, 1904) three hundred and one persons including all of my posterity that are still living excepting two little babies. I have been afflicted in many ways. My second wife who had been sealed to me in the Endowment House in Salt Lake City on the 2nd. of Jan 1871 died 20 June 1902. On the 26th or 27th of April 1881 I was seized with a terrible pain in my right eye which continued to grow

orse until I was nearly blind. On the first day of May I met Robert Picton at Rockville and started on the Home mission to travel around the Stakes. I suffered immensely with my head and eyes, could scarcely see anybody or anything but filled my mission. I did not miss one meeting and spoke to the people on the principles of fitting the Sacrament of the Lord's Supper, for that was the mission given to us. I returned home on the 3rd of June. When I returned home I was in great misery but after using two or three bottles of Ray Ways Ready Relief I got so I could do a little work. But I continued to suffer with my head and eyes, my right eye going entirely blind and my left eye blind by spells until eight years ago this month when I became entirely blind to see no more in this life. I have come near to the brink of the grave a number of times but through fulfillment of promises of the Servants of God I have been able to do a considerable work in the temple and am still anxious to labor in the temple. I have a great work before me which I would like to perform before I pass away, but oh how long shall I have to wait for help? I have labored from one day to eight weeks at a time as time would permit since the temple was opened for endowments. It has now been six months since I have been to the temple and I cannot go without assistance and my pleadings are in vain. I am now eighty-two years and about four months and would like to complete my work for the dead.

As Saviors on Mt. Zion we must redeem our dead.
 They died without the Gospel, we labor in their stead.
 And when we pass beyond the veil how our friends will meet us there,
 As Saviors upon Mt. Zion, a crown we then shall wear.

Then come, ah come, dear children, no more the work delay.
 It is a glorious labor, a labor that will pay.
 Oh let me no more plead in vain, your duties now fulfill.
 Then come, oh come, dear children, you know the Master's will.

The following was composed by Samuel Kendall Gifford and sung in the Gifford Reunion Nov. 11, 1940 by Crawford Sisters.

Once with joy along the Virgin River
 I did freely roam
 Singing praises to our God and giver
 Of my fair Dixie home.
 Climbing up and down the lofty mountains
 Wonders to descry.
 Bathing freely in snow fed fountains
 Happy and free was I.

- Chorus -

But alas, those days are over
 Shall I roam no more.
 Scales of darkness now my eyes do cover
 I am both blind and sore.

2. Oh I freely labored in the temple
 To redeem my dead.
 There's where the faithful Saints assembled
 There by the Priesthood led.
 There the spirits of the dead come bending
 O'er the liquid grave
 There the Holy Spirit is attending
 Anxious all souls to save.

- Chorus -

Oh my Father shall I ever
 To Thy house repair
 Or shall I feel that Thou wilt ever
 Answer my humble prayer.

3- Dearest Savior I will be resigned
 To Thy Holy will
 Truly knowing that it is designed
 Thy purpose to fulfill.
 I will pray unto my God in Heaven
 In Thy Holy name
 Asking that my sins may be forgiven
 That I may blessings claim.

- Chorus -

Oh forgive my foolish weeping.
 Let me shed one tear.
 Let me feel that I am in Thy keeping
 For to me Thou art dear.

4-

Bless the precious souls that Thou
 hast given
 Trusted to my care,
 Let them all prepare to meet in Heaven
 And of thy blessings share;
 And while upon the earth they wander
 Let them trust in Thee.
 Let all upon Thy goodness ponder
 And from all sin be free.

-Chorus-

Let them bow within Thy Temple
 Let Thy Spirit flow

In Explanation.

This Journal was rescued from a heap of rubbish that was to be burned so I feel that we are very fortunate to have it. I also feel it a great privilege to be the first to copy it from the original writing. It's like turning back the pages of the past and meeting my own great-grandfather. In the beginning of the Journal the writing is clear and legible but towards the last it was quite hard to read so the last part must have been written when his eye-sight was failing him. I have kept it in his own words but where the sentences run together I have broken them up a little. Many words he spelled as they were pronounced such as spiret, discription, steemboat, prisoner, staid for stayed, wheal for wheel and sence for sense but the rest are as written. He was a self educated man so I think he did better than average. Where words are missing from the Journal is where the corners of the pages are worn off.

I was quite disappointed that such a fascinating Journal should break off so completely before it was finished so I wrote to different ones who remembered him to see if they could add more to the word picture of this wonderful man. I received a short biography of Samuel Kendall Gifford which was dictated by him to Hannah Jane Gifford Tuttle, a granddaughter. In order to avoid too much repetition I took excerpts from it that I thought would add to the Journal. I also received information from an aunt, Fannie C. Gifford and my mother, Annie C. Isom. My mother also drew a picture of the Gifford Chair which I am enclosing herewith.

Annie I. Matheson

P. S. I was one of the tiny babies of the great-grandchildren who was fortunate enough to receive a Patriarchal and Father's Blessing under the hands of this wonderful man.

JOURNAL

JOURNAL BOOK

by

SAMUEL KENDALL GIFFORD

Commencing September 3rd. 1864

Containing a Short Genealogy of his forefathers for three generations back
and also

A SHORT HISTORY OF HIS FATHER

And an abridgement of a Journal as taken from old books.

My great grandfather, Peleg Gifford was born in the township and county of Barnstable, Mass. His wife's name was Abigail Tabor. The names of their sons were Abraham, Daniel, Noah, Peleg, Levi and Christopher. The names of their daughters were Abigail, Mariah and Mary.

My Grandfather Noah, the third son of Peleg was born at the birthplace of his father in the year 1757. His wife Mary, was the daughter of Judah and Mary Bowerman. She was born in Falmouth, Barnstable Co., Mass. The following are the names of their sons and daughters: Judah born 178—, Maribah born 1787, Levi born August 15, 1789, Tamar born 1791, Alpheus born August 28, 1793, Ichabod Bowerman born 1796, Armella born 1798.

My father, the 4th son of Noah, (although he had no learning save just enough to read the Bible which he did not neglect) became convinced that there was a God in Heaven and at the age of eighteen he commenced preaching what he supposed to be the Gospel of Salvation, not for money but for the salvation of souls. He continued to preach in the Reform Methdest Church. April 27, 1817 he married Anna, daughter of Aro— and Lucy Nash. She was born in the Township of Butternuts, Ostego County, N. Y. Feb. 17, 1800. My father spent the most of his days in preaching until the spring of 1830 when he heard of a set of people called Mormons who were everywhere spoken evil against and he, being a believer in the scriptures, and also being convinced by the power of God that there was something worth looking after, went and hunted them up; and found them to be the people of God organized under the name of Church of Jesus Christ of Latter Day Saints. He was baptised, ordained a Priest and returned home with five Book of Mormons which he distributed amongst his friends. He was then living in Tioga County, Pennsylvania. Soon after that he went to Kirtland where the Saints have planted a Stake of Zion. His brother Levi accompanied him, also Elial Strong, Elezar Miller and Abraham Brown who were all baptised there. He was then ordained an Elder. They returned home rejoicing in the Gospel. He then commenced preaching for the salvation of _____ believing _____ the truth. He baptised many in Tioga and Bradford Counties and in the regions round about. The figts of the Gospel were made manifest amongst the Saints in that place, Signs followed those that believed. The sick were healed; devils were cast out, some prophesied; some spoke with new tongues and some interpreted (which was the first of the two later gifts made manifest in the Church). In fact the gifts were enjoyed to a great extent. Father baptised Heber Chase Kimball who is now Councilor to President Brigham Young.

My father started for Jackson County sometime in June 1831. Mother had the promise of seeing her children all safe in Zion, the names of which were as follows: Mary, born April 23, 1818 in the Township of Butternut, Ostego Co. New York: Ichabod Bowerman, born Sept. 14, 1819 in the Township of Covington, Tioga County, Pennsylvania: Samuel Kendall born Nov. 11, 1821 in the Township of Milow, Yates County, New York. William Pitts, born August 14, 1823 in the Township of Sullivan, Tioga County, Pennsylvania. Henry Dill, born April 28, 1825 in the Township of Reading, Wayne County, New York. Rhoda born April 28, 1827 in the Township of No. Nine, Canandaugua County, New York. Rachel, born Feb. 21, 1829 in the Township of Hector, Stuben County, New York. Her birth was previous to the coming forth of the Book of Mormon. Father said he would call her Rachel, for before she could say Father and Mother there was going to

be a great work take place. Which prophesy was fulfilled in the coming forth of the Book of Mormon. For she could not say Father and Mother plain till after we were in Jackson County, Missouri.

3 We traveled one hundred miles by land, stopped at Olean Point, where a boat was built in which my Father, his brother Judah, Isaac Flumapel and Abraham Brown with their families floated down the Alagana River. At many places we pried our boat over gravel and sandbars till we got to Old Franklin where we stayed about two weeks. Father made baskets all the way down the river to procure something to eat and wear. Here his brother Judah stopped, apostazied, and joined the Methodist. The river having raised till it was very high, we lashed our boat to a larger raft by which means we went to Pittsburg where we stayed about two weeks. There we found William Harris and wife and her mother, wife of Peter Dustin, who was then presiding over the Branch at the Batson Settlement in Jackson County, Mo. I will mention that just before we started on our journey I had the mumps and while at Warren we all took the measels and before we got to Pittsburgh we all got the whooping cough which made our journey quite unpleasant. Abraham Brown's child died of the whooping cough at Brother Harris's.

We continued our journey to Maryette, Ohio where we stayed some time. Father made baskets and my oldest brother and I picked up gravel for the cider makers. We went from there to Guyandot where A. Brown stopped. We continued down the Ohio River till we came to Cincinnatti where we met Elijah Newman, who had been informed by Frother Leonard (Lyman) that an Elder by the name of Alpheus Gifford would come on such a boat. Brother Newman followed the boat five miles down the river till we landed. Brother Leonard had passed us while we were at Old Franklin. Bro. Leonard left five dollars at Cincinnatti for Father. May the Lord bless him for so doing and reward him an hundred-fold. There was a large branch of the Church in Cincinnatti. Brother Newman followed our boat five miles to where we landed. Our boat was towed back up the river to Brother Newmans place, five miles up the river. The place (town) was called Columbia. We stayed with Brother Newman through the winter, and was assisted by Bro's. Elias and John Higbee with whom we journeyed to Independance, Mo., where we landed in the spring of 1833. We soon moved a short distance and stopped on the banks of a small stream called the Roundgrove, which emptied into the Big Blue. The Big Blue emptied into the Missouri River. While there, my brothers L.B., W.P. and H. D., my sister Rhoda and myself were baptised by Soloman Hancock. I think it was in April. Mary, my oldest sister, was baptised while we were at Cincinnatti, Ohio. We had now seen the fulfillment of the promise made to mother that she would see her children all safe in Zion. Here my brother Moses was born on the banks of the Round Grove May 16, 1833 in a small one sided cabin built by the side of a large oak log that formed the back of the cabin.

The spirit of persecution soon became the order of the times amongst those who were not of us, for they that were not for us were against us. Abut mid-summer, Father moved to the Batson Settlement where Peter Dustin presided. The spirit of persecution continued to prevail until sometime in November when they determined to drive the Saints or put them to death. Some of the Saints were shot down, some were beaten with clubs, guns etc. and some were tarred and feathered. In fact we must leave or die. A mob gathered around the printing office in Independance and I was told that one man got up on top of the house and prayed that if he was not right his hand might wither. But as the Lord did not see fit to hear the prayers of the wicked, they tore down the building and then destruction by fire spread throughout the land until many of the Saints had to leave on foot. Only think, children, barefooted, crossing the burnt prairies with bleeding feet in the cold month of November.

The Saints were driven enmass across the Missouri River into Clay County.

We camped on the banks of the Missouri River on the night of the 13th. of November, 1833. There I beheld a strange and beautiful scene. To all appearance, brilliant stars or balls of fire falling like rain upon the earth and upon the water.

On the 19th. we crossed the river into Clay County where we had a short rest from persecution, but not for long for those Demons in human form led by Gillis, Owens, and others were not content with what they had done but soon made their way into Clay County. They canvased the country to see how much of the spirit of persecution they could arouse amongst the old settlers, for their whole aim was to destroy the Saints. They went to Liberty, the chief town of the county, to make arrangements to carry out their plans. On their return they passed a cow yard just as it was getting dark where myself and a lot of others, boys and girls, were unseen by them. They were telling what they were going to do to the Mormons. I made a rather curious expression for a boy that had been raised to believe as I did. To wish harm to anyone and especially that the cruel hand of death should be laid upon them was unthinkable. But never-the-less, I said, " I hope they will get drowned before they get across the river". The first news we heard in the morning was that the ferry boat, while in the middle of the river, sprung a leak and some of them were drowned. The notorious Owens, one of their main leaders, stripped himself of his boots and clothes and landed safe on the Jackson side of the river some miles below the landing. He, however, was naked and far from home and had to pass through a large bottom of nettles that were densely thick. Imagine a naked man in a thick patch of nettles! Very good pay for his mobbing expedition. While a big bellied young man by the name of Campbell was not so lucky (or rather was more lucky than Owens. He took hold of a horses tail and hung on till very near the shore. Then fearing the sorses heels, he let go all holds, thinking he could safely make the shore. But the treacherous current beat him back into the middle of the stream and the next day he was found some eight miles below, lodged in a mess of floodwood with his eyes picked out by the ravens. And thus ended his mobcratic career. While Owens was humiliated to hide himself behind a log and when the Belle of the country passed by, he received her petticoat to hide his nakedness till he could get to some house where he could get something more to put on. So you can see that a portion of my strange wish was fulfilled. A woman was also drowned with her little son. Those that remained alive did not feel much like mobbing for some time, so we had a little time to labor unmolested.

In the spring of 1835, I was taken sick very suddenly with a burning fever, and I got so low that mother came to my bed one day and asked me if I thought I was going to die. I said, "No, I am not." There was a great deal said in those days about returning to Jackson County. Some thought it would take place in a few days or at least a few months. And some thought it could not be over three or five years at the longest. And, of course, although I was young, I was quite anxious to return to where I supposed was my home. So one day in the midst of my sickness, at about mid-day, I saw that muddy stream (Missouri) nearly emptied of it's water, with a small stream running over a gravelly bottom and the Saints were on the move for Jackson County. Some had crossed and some were in the stream. I stood at the edge of the stream ready to cross and the thought came to me that we had forgotten the little wheel. The wheel appeared to be the kind that the eastern women spin flax on. I said with a loud and firm voice, "We have forgot the little wheel and must go back after it." Mother came to my bed and asked me what I meant about the little wheel. I told her what I had seen. I did not understand the meaning of what I had seen, nor for what purpose I had had the vision. But it came to me sometime after "that the little wheel of the Gospel would have to roll for sometime until the Saints were prepared to return. And then the Saints would go and take the wheel with them to Jackson County, Mo."

Sometime in the year 1835, a large body of Missourians got together and formed three resolutions as follows:

- 1st. The Mormons must leave the County forthwith.
- 2nd. The Mormons must scatter like other people and say nothing about their religion.
- 3rd. That if they didn't comply with either of the above resolutions the cold hand of death would be laid upon all without any reserve.

The Saints of course were not long making up their minds which course to persue. The most of them settled near a small stream called Log Creek in Caldwell County six miles east of Farwest, the County Seat. Here my brother Enos Curtis was born, February 4, 1837 and died when he was about eight months old. I joined a military company, had a pistol about one foot long and a spear in the end of a long pole with which I trained, stood guard, etc. I was ready to fight in defense of Zion, although I was young and small for my age.

Just previous to the marching of the great army against the Saints (that is the Mobilitia), Father and the most of the Saints had moved into Farwest to be more secure from the mob. The day that the army came, my Uncle Levi Gifford and his sons Ichabod and Daniel and myself went down to Log Creek to get a load of corn for bread. Col. Hinkle also led a great portion of the small band of brethern of Far West out to meet the mob. He led them in sight and quite close to the great army (who were all well armed) and pulled off his coat in a cold day and would have marched the small handful of almost unarmed men right into their midst had it not been for our Captain Whiteman who took the command instantly from him and said, "Bretheren, follow me." And he led them out of danger and landed them safe in Farwest. We got our load of corn and were about one mile on our way to Farwest. We were going a middle road that led through a large Co'op Field. Turning our eyes to the right we saw a company of horseman just emmerging from the wood. We supposed at first it was Col. Hinkle and his company but soon discovered that there were too many. For there was only about 150 of Hinkle's company and we saw more than 1,000 come out into the prairie with a large number of baggage wagons. They marched around and through the big field. Then we were surrounded by our enemies so we stopped in the midst of a field of corn, hitched our horses to the wagon, and went to a house that stood near the east edge of the field. We found Sister Brunel and three small girls in the house alone. Sister Brunel's husband and only son, who was about ten years of age, were in Farwest preparing a place for the family.

Uncle Levi came across Old Father Tanner and they were walking together when a company of the mob espied them and rushed to where they were. Uncle Levi ran and hid under the bank of a creek so they did not get him at that time. But Father Tanner was more unfortunat and received a heavy blow from the breech of a gun that broke his skull. Uncle Levi was afterwards taken prisoner while feeding the horses in the field. The first day that we were surrounded by the army a lane that led to Sister Brunel's house was filled at three different times by horsemen who behaved themselves quite unbecomingly. We received frequent visits from the mob until the third day when Sister Brunel's boy returned home from Farwest. He brought us word that they had got Brother Joseph and others and that they had let quite a lot of prisoners go free. Also that Uncle Levi had been taken prisoner by them and marched into Farwest and set at liberth. That was the first that we had heard from any of our people only what the mob told us when they would try to flatter us to go with them and leave the Mormons. Anyone can imagine our feelings while in this situation. Uncle Levi was gone we knew not where. There was no one to be seen but the mob, excepting us boys and Sister B. and her little girs. And the hideous yells that were uttered by the mob had been almost enough to raise the hair on one's head. The cattle of the Saints that were running in the wood and upon the prairie were shot down like wild beasts upon the plains.

The sound of musketry adding horror to the scene. But we learned that a boy had passed the camps of our enemies unmolested, we felt encouraged. So early the next morning my cousins and myself accompanied the little boy back to Farwest. Whoever reads this can easily imagine our feelings of joy when we found ourselves in the midst of our friends once more; although the Saints were but a small company in the midst of a large army of demons who were threatening us with speedy destruction under the exterminating orders of Governor L. W. Boggs. Finally the Saints were told that if they would leave the state forthwith, that their lives should be spared but we need never think of seeing our leaders again. Said General Lucas, "Their doom is fixed, their die is cast. You have seen them for the last time."

Thus the Saints were again driven from their comfortable homes in the cold of winter. A great portion of them had to travel without tent or wagon cover and waded through mud and snow with no one to take them in till we reached the state of Illinois. When we came to the Mississippi River, Father and some others cut down two very large cottonwood trees and dug them out in the shape of canoes and lashed them together a sufficient distance apart to admit the wheels of the wagons in which many of the Saints crossed the river. They steered their craft between the large cakes of ice that were then floating in the river. While the smaller cakes would pass between the two canoes. We landed in Quincy, Illinois where we were received with kindness by the citizens of that place. Some of the merchants and leading men of Quincy donated quite freely to help the most destitute of the Saints. Such will be remembered when it is said, "In as much as you have done it unto the least of these, my servants, you have done it unto to me". We stayed a short time in Quincy and then Father moved about 22 miles up the river, about two miles above Seyma and fourteen miles below Warsaw in Hancock County. A committee was appointed by the Saints to find a location for the saints headquarters. They found a place above Warsaw about eight miles, that was called Commerce. It consisted of three stations or dwelling. This was a very sickly place and none but the Saints could live ther and many of them died before they could subdue the destructive elements that filled the air in consequence of the low marshy land that lay right in the midst of the town. But through the perseverance of the Sanints coupled with the blessings of God, the swamps were drained, and the land and elements were dedicated, and sickness and death became less frequent. Comfortable dwellings, fruitful fields, orchards, gardens, mills and other improvements and comforts sprang into existence to the astonishment of all around. Father lived in the Morley Settlement, two miles above Limy, about one year and then moved to Nauvoo (Commerce). I will here mention that my brother Heber Chase Kimble was born in the Morley Settlement July 16, 1839. I stayed in the Morley Branch to learn the chair trade and labored at chairs the most of the time the Saints remained in Illinois.

In 1841 Father moved five miles above Nauvoo, where he died of the quick consumption December 25, 1841. Father spent the most of his time in preaching the Gospel.

Sometime in the year 1844, I was ordained a teacher and acted as such to the best of my ability until March 18, 1845 when I was ordained a Seventy in the 20th Quorum by Joseph Young, first President of the Seventies.

My brother Wm. Pitts died July 9, 1843 at a place called Coal Beds or Coal Banks way down the Mississippi River in Illinois.

Mother moved back to her place in Nauvoo after Father died. My brother H. C. Kimble died in Nauvoo August 31, 1845.

The Missourians were not content with driving the Saints from the state but followed them into Illinois and tried at different times to capture and drag Brother Joseph back to Missouri and stirred up the spirit of persecution among citizens of Illinois. And finally the spirit of persecution raged throughout Adams and Hancock Counties until the Prophet and Patriarch were murdered in cold blood. And houses and grain stacks were burned to the ground. Other property by thousands that belonged to the Saints was destroyed and the Saints had to flee for their lives.

About the tenth of February I crossed the Mississippi River and camped with the first company of Saints that started for the Rocky Mountains. We were then in Iowa Territory near Montrose, a quite a large town that was mostly inhabited by Latter-Day Saints. The 14th inst. word came to me that my sister Rachel was dead. Deaths seemed to be quite frequent in Nauvoo at that time and they wished their friends to return. But President Young said, "Let the dead bury the dead, that our course was onward". In a few days the camp moved to Sugar Creek, a few miles distant, and waited for others to come up and to better fix for the journey. The camp stayed at Sugar Creek about three weeks and then went about three days journey and stopped about three weeks again. They built a barn, husked large fields of corn for which they got corn and bacon. Camp moved about three days journey and crossed the Shariton River and camped about three weeks again.

I was in the company that was known as the guard and stood guard by turn with others until we left the Shariton. My brother H. D. was with me. I was not well any of the time. I often stood guard, walking my beat through deep mud and snow, when I had ought to have been in bed. But I must do my duty. Here the main guard was broken up and I went to George Millers Company. They were camped at Shoal Creek. The next day we traveled nearly all day and only got about six miles, for it rained nearly all day and the wagons cut through the Prairie sod till many of them sank to the hubs and some had to be got out the next morning. We camped by a little grove, made large fires, spread our umbrellas over our heads while we dried our clothes. The storm held up for a short time. We went to bed in our wagons and tents and some of us awoke in the morning and found ourselves so thoroughly soaked that there was not a dry thread about us. Two of Brother Bosticks children died on this prairie, died with the measles and were buried in a Locust Grove. We continued on till we came to a place that we called Graden Grove, a nice grove of timber. Here we found a plenty of wild onions and leeks. I will here mention that previous to this we had to cut down Basswood trees for brouse to keep the cattle from starving. But here there was plenty of grass, and rattlesnakes and copperheads almost as plenty as the grass. Scarcely a day passed without some cattle's being snake bit. Horses that were bit generally died but the cattle were mostly cured by a weed called Rattle-snakes Master boiled up in milk. The juice was given internally and the weed bound on the wound. Here the saints, a portion of them, stopped to recruit. And some followed President Young to Mt. Pisgah on the west fork of Grand River where they made another settlement for a resting place for the Saints and to recruit up for the journey to the Mountains. Here as in Garden Grove they fenced in large farms and raised all kinds of grain and vegetables; and built mills for grinding their grain. They used wild grass for hay. They manufactured wagons, chairs and other articles which they took off and sold in Iowa, Missouri and Illinois. They made out to get a living and a scanty outfit to cross the plains.

I will here mention what President Brigham Young said while the camp was at Sugar Creek. After stating a prophesy that Joseph Smith put forth in Zion's Camp previous to the Cholera's raging in the camp. Joseph said if the brethren did not do as they were told with regard to shooting squirrels sickness and death would visit the camp and the guilty ones would not suffer alone but it would take

some of their best men. That prophesy was fulfilled by that awful disease, the Cholera. And, said President Young, that will be the fate of this camp if they do not listen to my council and wait till they are sent to hunt game. Many thought they knew better than President Young did and went their own way. Let the graves of Mt. Pisgah speak for themselves.

A portion of the saints with President Young at their head, traveled on and halted on the west banks of the Missouri River for Winterquarters where they built log and sod cabins to shelter them from the storms of the approaching winter. They also built a mill and prepared to cultivate the soil. And they built a Council-house for public meetings and for the Priesthood.

Here also death made a terrible havock through a disease called Scurvey or Black-leg. Hundreds were laid under the sod. Here President Young received the Revelation which is in the new addition of the Doctrine and Covenants on the duties of the Saints and the organizing of the companies to cross the Plains. Wagons, dhairs, baskets, etc., were manufactured and sent down in Missouri to get bread stuff.

In the spring of 1847, President Young started with a company of Pioneers for the Rocky Mountains. They landed in Salt Lake Valley on that memorable day, the 24th. of July 1847.

I will now go back to my own journey. After helping to herd cows and fence a field of about 600 acres, I returned to Nauvoo and stayed a day or so and then went to Farmington, Iowa, a town about 20 miles on the road to the Mountains. After being there a little over a week, I was taken down with the mumps and was bed-fast for some time. I boarded with Nathan West and made chairs, settees, etc. I could hear all the cannons fired in the Nauvoo Battle.

In the fall (1846) I leaned that a man by the name of John Neff, near Stringtown, at Fox River, wanted a teamster to drive through to Mt. Pisgah. I found a chance to get there by getting in with some team that was passing that way. So I drove team for Brother Neff. And when we got to Pisgah he wished me to continue with him to the Winterquarters of the Saints on the west banks of the Missouri River, now Florence. Brother Neff gave me five dollars in gold when we got to Winterquarters. This I used mostly for mother to get bread and such things as she needed, while she did my washing, mending, etc. I lived with Father Morley and made chairs through the winter, the proceeds of which the Father Morley family had with the exceptions of a couple of shirts and garments. In the spring I went to S. Joseph, Mo., and worked in a wagon shop one month for a man by the name of Wiatt. In July I took a trip on a steamboat to St. Louis and back, nearly burnt myself to death firing at the boilers and was very sick for some time. When I got back to St. Joseph, I stayed with brother Simons Philander Curtis until I got well. Then John Thomas took a job of cutting hemp for a rich Missourian and Ezra Wood Curtis and myself went to help him. He found it was too hard a job and by some stratagem he got released. So we returned to winterquarters. I then returned to Mt. Pisgah to make a fitout for the Mountains. This was the winter of 1847-8. I again went into the chair shop with the Whitings, with whom I had labored in Illinois. After I had been here some time, Old Mother Head, who was then the wife of Father Elisha Whiting, took sich and died in one week from the time that she took sick. A short time after Father Whiting died also with one weeks sickness. The old gentleman was fixing to go to Quincy, Ill. where we had a regular market for our chairs, hoping to sooner get a fitout for the mountains. But death deprived him from going any farther with the Saints in their western journey. I stayed in Mt. Pisgah and worked in the chair shop until the fall of 1848 when I married Lora Ann, daughter of Freeborn and Anna Knight DeMill. Anna was the daughter of Joseph and Polly Knight. We were married by President Edwin Whiting on Sunday the 1st. day of Oct. 1848.

In November, Silvanus Cyrus Hulet and myself started for Quincy, Ill. (250 miles) with ox teams. We took each a load of two hundred and forty large (table and sewing) and some small chairs. We passed through Telrome, where we had once lived, and from whence we had been driven and our property burned and otherwise destroyed. We were followed by a justice of the Peace by the name of Wade and another man by the name of John Gooden. The latter was one of the murderers of Joseph and Hyrum. They followed us to Quincy, over twenty miles. After promising the merchants where we were stopping that they would not bother us, they stopped me, to my surprise, on the sidewalk and served a writ on me for stealing a horse they said had been stolen. The horse, it seems, had been taken from a stable that was my own property that had been stolen from me at the time of the burning at Green Planes and the surrounding country. I was furnished with a bed in a Tavern that night. Next morning we had a ride of twenty miles with that Notorious Shedder of Innocent Blood, John Goodin. Brother Hulet was not a prisoner but he barely escaped being one. He went to accompany me. We were kept from the time that we left Quincy till we were discharged _____ just 24 hours and they gave us one meal of victuals. This was in the town of Lyma _____ Adams County, Ill. I was assured that I would go to jail, for said they, "No one that is taken prisoner ever escapes the jail". But at 11:00 o'clock after not having had anything to eat since the night before, we found our team in a livery stable. They had been put in there by Mr. Dimmock, the merchant where we were trading and they paid the bill. Mr. Dimmock and Mr. Hillburn had hired a team and carriage from the livery stable and started for Lima to see that I had fair play, knowing what hands I was in. They got twelve miles, had a run away, broke the carriage, which cost them \$25.00 to get it mended. When they found that they were foiled in their calculations they went back home and made arrangements to take me out with a Rit of Habescorpus, if they got me in jail. (These were true friends, and learning that they were dead, I have been baptised for them in the St. George Temple.)

After we got our affairs settled at the store, we crossed the Mississippi River into _____ Missouri and traveled upon the Missouri side into Iowa. When we got up near Fox River there was the heaviest sleet I ever witnessed. It rained and froze as it fell for three days and nights. It loaded the trees with ice to their utmost capacity, so that their limbs came down like an avalanche, killing cattle etc. The fourth morning was clear so we started on our journey for home. We traveled about a quarter of a mile and stopped by the side of some small bushes being unable to travel, for it was a complete sea of ice. The next morning we found snow on top of the ice six or eight inches deep. This was Sunday but we were still about 150 miles from home in the month of December, so we started again. I was very cold. We stopped once at a house on the Prairie and warmed. We then traveled till nearly night. We stopped by the side of a little grove where the snow had drifted in some five or six feet deep. Here, before we could get a fire started, my feet were pretty badly frosted. The wood was all under the snow, enveloped in thick ice, and no dry tinder to be found. We burned up a good many matches before we got a fire started. But we continued our journey through deep snow, (soon getting beyond the sleet), until we arrived in Mt. Pisgah. We arrived there just in time to escape another three day storm, for it commenced the night after we got home. Some that were one days journey behind us had to put up for Winterquarters until spring. They stayed at a place called the "Lost Camp". By being taken prisoner I came very near being winter bound. I had a hard time as it was and made a narrow escape, for if we had been taken we would have been caught out all winter without food. It was the coldest winter I ever knew in Iowa (winter of 1848-9). We were like prisoners and could hear from no other settlement until late spring brought a thaw.

In the spring of 1849 our President, Brother Edwin Whiting) started for the Valleys of the Mountains. I said to him, "Edwin (I had been used to calling him by his name) I am going to make four hundred chairs this year and go to the Valley

next year". His answer was, "You can't do it". I said, "I will do it". The emigration for the California gold mines was passing through pretty briskly. Hay had raised from \$2.00 to \$20.00 per ton and corn from ten cents to three dollars per bushel. Mechanic like myself had to buy both hay and corn to feed. Pres. Whiting, just before starting on his journey, advised the saints to not sell for high prices to their brethren who were obliged to buy corn, hay, etc. There were two men that listened to his council. If it had not been for those two men of whom I bought corn, I could not have come to the Vallies the next year as I had declared I would. The names of those men were Freeborn DeMill and Josiah Perry. God bless them. I cut my timber, seasoned it, and made four hundred chairs and did turning enough for Brother S. C. Hulet to pay for making a wagon (the wood work). I did some of the work and also had the chills three months. But in order to accomplish what I had said I would, I got up before day and sat up till late in the night, until I was nearly worn out. I sold my chairs for 62½ cents apiece. And as the saying is, "By the skin of my teeth", I accomplished what I had said I would.

My first son, Alpheus, was born July 26, 1849. So I started for the Rocky Mountains in the Spring of 1850. I went to Council Bluffs, found my mother in Plum Hollow on the east side of the Missouri River. She packed up and I took her with me. We then went to Council Point where I found Uncle Levi Gifford and family who were getting ready for the Journey. We stayed a few days for them to get ready. Then we drove down to the lower ferry, below the mouth of the Platte River. Here we found a great many had gathered to be organized for the journey. We were organized into Brother Hawkin's hundred, and Thomas Johnson's fifty. My team consisted of one yoke of oxen, one yoke of three year old steers, and one yoke of cows. We crossed the river in a flat boat and camped at the mouth of Salt Creek on the Platte Bottom. Here I consider a miracle was wrought for the benefit of the companies that were about to cross the plains. The Pawnee Indians made their appearance by hundreds and, I believe, by thousands, for they could be seen standing on the Bluffs like a thousand stumps. Quite a lot of them came in to camp and commenced begging and stealing and stole more than they begged. One finally stole a sach of crackers, got caught at it and was brought back. The old Chief, quite an old Indian, gave him a number of heavy licks with his riding whip over his head and gave him a terrible talking to. I suppose it was for getting caught and not for stealing. About this time it was discovered that a Gentile who had come up on a steamboat and got into our company to cross the plains, was nearly dead with the small pox. This word was soon conveyed to the Red-men who disappeared like dew before the searching rays of the sun. The cholera also commenced it's work in camp, and soon we burried a gentile that died of the cholera and then Peter Shirt's wife died. Then Captain Thomas Johnson called the camp together and said, "If you will do as I tell you with regard to the water that you use for drinking I will promise you that there shall not more than five die in this camp with the cholera." All believed what he said and did accordingly and the strange promise was literally fulfilled. Just five and no more died, while the gold seekers ahead of us and the Saints behind us were dying at a fearful rate. I will now tell about the water. Because the Platte water was muddy there had been wells dug all along the Platte bottom to get clear water. The wells were about six feet deep and steps dug to get to the water. The council was this: "To not go near those wells for water but get their water out of the river and drink none without boiling and fill their churns, their teakettles, and everything they had that would hold water, with boiled water to use while traveling. There was in the camp a kind of a fearful looking for the smallpox, as quite a number had been exposed, but no one had it. The Lord had respects to the workd of His servant and preserved the camp from farther sickness and death.

Brother Lorenzo Young overtook our camp with a large herd of sheep one day's drive below the south crossing of the Platte. When we came to the crossing we

unloaded some of our wagons and took the sheep over in wagons. We had to raise our wagon boxes to cross the river to keep our things dry. After crossing, Uncle Levi Gifford, Abram and Iabex Durfee and myself started to accompany Lorenzo Young to help guard his sheep through. We had but traveled one day until work came to us that Aunt Deborah Gifford could not be spared from Johnsons camp. So Uncle Levi and myself stopped and waited for the company. I will here state that while I was at Council Point I took a severe diarrhea and it continued to weaken me down until I was quite weak. We made camp one afternoon on the bank of the river where there was no wood to be had without crossing onto an Island. It was perhaps from fifteen to twenty rods across to the island and a portion of it was quite deep. We took ropes over with us and lasked a lot of wood together leaving rope enough so that we could swim ahead of the wood and pull it after us. When I was within a rod of the shore I commenced sinking. It was discovered by a lot of men on the shore. They told me to let the rope go and make for shore. I did so and when Uncle Levi stepped down the bank and took my hand my head was just barely out of the water. I had on heavy boots and was very weak and did not realize it till I got in too deep water. About the same time a boy a little below was sinking for the third time when some man caught him and brought him to shore. The horror that reigned in camps ahead of us cannot be described. Sometimes (places) for miles could be seen, feather beds, blankets, quilts, and clothing of every kind strewed over the plains. Also wagon tires and irons of every description___gun barrels, stoves, etc. The bottom of the Sweetwater was also lined with wagon tires, chains and other irons. And fresh graves could be seen in every direction. We met some missionaries going east who said they met companies of the gold emigration that were driving twelve abreast___hurrying to get away from the cholera. Missouri and Illinois were well represented among the dead. These were the two states that had driven the Saints enmass and some of them now have their bones bleaching on the plains.

We continued our journey slowly till at length we camped fifteen miles below Laramie, a small fort where a few of Uncle Sam's soldiers were stationed. Here we found a camp of Indians of the Sioux Nation. These were the first red men we had seen since the great small pox scare on Salt Creek. One of my steers became so lame that I had to leave him on the prairie. I took a widow woman into my wagon and hitched up or yoked up a cow belonging to her and thus we continued our journey. An old man by the name of Richards who had a cancer on his lip (a captain of ten in our company) got mad because Captain Johnson asked him to help some of the poor by letting them use some of his loose cattle (of which he had a great plenty) to help them on their journey. He took his ten and went ahead of the main company and drove to the Bitter Cottonwoods in the Black Hills where there was good water, wood and feed. And when Captain Johnson came up a little later with the balance of the company (ie-) the main company, Richards behaved like a mad man. He started out very early the next morning and we saw him no more till we got to Deer Creek. Here Johnson took the four tens off of the main road and followed up the creed twelve miles and made a halt by the edge of a nice grove of Boxelders. Here we made a coalpit and burned coal. We stayed twelve days fixing wagons, setting tires and shoeing oxen, etc. I had got my tire set. I was told that I could wedge them on. The idea was something new to me but I went to work and wedged them till I thought all was safe but I had not gone a half a mile till I had to stop and wedge up again. But I soon learned how to wedge a wagon. I will here mention that I had not been well since I took the diareah so bad at Council Point. While stopping at the Box-elder grove on Deer Creek, we were surrounded with wild currents of every kind, size and color, with wild cherries in abundance. I ate them both cooked and raw. One day Peter Shurtz and a man by the name of Harns, who has since been Bishop of Gunnison, went up into the Black Hills some ten or twelve miles and killed a buffaloe and some antilope. And some others took two wheels of a wagon and made a cart of it and went after the meat. While coming down a steep mountain, pulling the cart with an ox team, the cart run onto the oxen and broke the tongue of the cart. The men went to camp without the meat. They said the cart was about five miles from camp and that we could go to it and back before dark. It was about the middle of the afternoon. So there was five horsemen and five footmen started out without any

lunch, thinking that we could be back to camp for supper. I was among the footmen. We traveled till we had gone at least ten miles. It was getting dark. We went onto a knole in the middle of a large valley. At a great distance across the valley we discovered something white on the side of the mountain. Knowing that the cart had a cover on, we concluded it must be the object of our search. But it looked more like a big rock. So we took the course and kept it as best we could in the dark, and when we got there we found we were not mistaken. We found the cart full of meat, some fresh and good and some spoiled. We found ourselves in a nice grove of pine, fur, poppler, quaking-asp, etc. Here we were without bread and the weather seemed very cold up so high in the mountains. So we built a large fire and broiled meat without salt, and spent the night in eating fresh broiled meat and resting ourselves as best we could on the ground before a large fire. When daylight came I discovered that we were surrounded with service berries, the first I had ever (pages 23 & 24 of this journal is missing)

with the frost, and was very dry and tough. I stacked my hay, made a yard for my oxen (one yoke) which I put up nights and fed them with this dry grass. My last cow I had to sell for ten bushels of smutty wheat to keep my family from starving. I was the only violin player in the Valley and of course went at every call, pay or no pay. So one day Alfred Billings and Deborah Patten were joined in wedlock, and their wedding dance must commence precisely at sunset. So a little before sundown I went as usual to shut up and feed my oxen. I waited till after sunset and but one ox came so of course I could wait no longer. So I went and played for the wedding dance till a late (or rather early) hour and yet my ox had not come, so I went to bed. I got up early in the morning and looked for my ox and to my surprise I found him dead near a shed belonging to President Isaac Morley. Someone had left a long lasso tied to the fence with a slippingnoose at the farther end in which the ox had stepped. It had drawn up tight around his leg just above the hoof. He had got to the full length of the rope and was hooked to death by Father Morley's oxen. That left me with but one ox and no cow.

I had worked in the shop all my life since I was in my 13th year and the thoughts of the poor scrubby timber that I would have to use to make chairs was almost heart sickening. But I set in with a will. The next thing was to have another ox but how was I to get it? That was the query. However Dimmock Huntington offered to sell me an odd ox that he had, and take it in chairs. But O! It was hard to meet my engagement. Yet I must keep my name good, which I did in this case. I soon found that I could not set so exact in this hard country as I could in a country where timber was good and plentiful. I now had a team but no cow. I could not buy any butter, for there was but one family that had any that they could spare. And the man would not let me have any for anything but money. And his children were going to a dancing school that I was teaching for which he was . But when he became more acquainted with me I did not have to ask him for anything that he thought I needed and my work was as good as the money.

My brother-in-law, Oliver Demill, and myself went in partnership together (he as a farmer, and I as a chair maker) to assist each other when occasion required. This, I believe was in the spring of 1852. We worked together a little over one year, raised over six hundred bushels of wheat, and some oats, and made a number hundred chairs. We hauled some of our timber about seventy miles. I think it was in the summer of 1853 we took about 150 chairs to Salt Lake City, sold some of them for the money. Then I bought a dry cow of an emigrant that was passing through to California, for which I paid (\$17.50) seventeen dollars and fifty cents. This was the first cow that I had been able to get since I sold mine for 10 bushels of smutty wheat in the fall of 1850.

The Indian troubles (known as the Walker War) then commenced. A strong guard had to be placed around our town. I was then Orderly Serg't. of Captain Edwin Whiting's Company, the first Military Company that was organized in Sanpete. Nelson Higains was our first Major. I had the placing of the Picket Guard to attend to a good portion of the time, which deprived me of my nights rest till sometimes when

I was on guard myself, under the strictest orders not to move from my position, I was so overcome with hard labor through the day; standing guard and placing guards at nights that I was obliged to walk instead of keeping my place. And then would sleep while walking. We built a stone fort ten rods square, the walls twelve or fourteen feet high with a bastion in the Northwest corner and another in the Southwest corner. This fort had been built by the council of President Brigham Young in time of peace. It now became necessary to fort up for safety. We moved log houses from our lots and joined them surrounding a block north of the little stone fort and moved into them. There had been a settlement formed on Canal Creek known by the name of Springtown, Ruben Allred presiding. Brother Allred went and met a company of brethren that had crossed the Plains with ox teams and led them down to Springtown which had swelled their numbers to fifty families. They had built houses, fenced farms, and raised a considerable grain and other stuff and the prospects seemed fair and bright for the future. But lo and behold! _____ the inhabitants of the town awoke one morning to find but one cow, (if I recollect right) of all the stock belonging to the whole town, had stayed at home. That cow was shut up in a dugout, cellar. Mr. Redskin had come down in the night and stripped the stables and yards of all livestock.

On hearing the above news, Major Higgins soon raised (in Manti) fifty teamsters and teams, giving me charge of the company. I took my own team and proceeded to Springtown and the next day we had them all (the people of Springtown) in Manti. The inhabitants of Fort Ephraim about eight miles distance had to move into Manti. Then it became necessary to have more houses built, for every house was crowded to it's utmost capacity. So they built rooms all around the inside of the Stone Fort, and also built a lot of houses inside of the log fort.

Then it became necessary for the better protection of ourselves and our stock to build a larger fort. For our stables and yards, and grain etc., were all outside of our forts. The Military, whose right it was to take charge of building forts, proposed to make a good stone wall all around nine blocks, taking in the outside streets. The City Council thought they ought to have the say, where and how the fort should be constructed. Then comes the Church Authorities and said the Priesthood must rule. And soon the debates became quite warm. But as none wished to go against the Priesthood, Father Morley succeeded in getting a row of houses built on the east side of nine blocks leaving the street outside, the doors opening to the west. But this didn't afford any protection to our stock, or grain and haystacks.

We had built two or three guard houses and kept a strong guard at nights, Seats (?) well prepared with port-holes above and below. And yet, when it snowed a little at night, Cousin Lemuel would sally forth from the mountains and strip the cow yards of all inside, leaving their mark in front of dwellings within a few rods of the guard houses and no one any the wiser for it till the next morning.

The people in general became very much dissatisfied with our Fort arrangements. Finally Apostle Erastus Snow paid us a visit. And when he learned the situation of the place, while speaking to the people he said, (Motioning with his hands), "Here are three defferent departments. One pulling this way, another that way, and the third in another direction. Now, said he, You will accompolish nothing by pulling apart. And, said he, If those in the different departments do not hold the Priesthood, I would advise you to give them the Priesthood if they are worthy of it; and if not put men in those positions that hold the Priesthood. And then all will be done under the direction of the Priesthood. And stop this crying Priesthood!"

Father Morley was finally called away to Salt Lake City, and for a number of months Manti had no president. Finally the High Council called the people together, and Welcom Chapman was nominated and sustained as President of Sanpete Stake. Afterwards he was ordained by President Young, who said that He (Welcom Chapman) should have wisdom to lead the people. He did prove a father to the people.

The following are sketches from an old book that was written while I lived in Sanpete:

In May 1855 William Beal and myself made the first drums that were made in Sanpete.

26th. of June 1855, I signed over all the property I had (\$768) Seven-hundred and sixty-eight dollars, according to the Law of Consecration, to the Trustee-In-Trust of the Church of Jesus Christ of Later Day Saints.

In July of the same year the potatoe bugs came by the millions and entirely stripped my potatoe tops. I worked many days destroying them and saved some small potatoes which seemed to increase in my cellar. The grasshoppers, the year previous, had come and caused a bread famine.

On the 3rd. & 4th of August 1855, there was a quarterly conference of the Sanpete Stake of Zion held in Manti. Sunday and Monday the 6th & 7th of August 1856, Apostle Erastus Snow and Brother Wallace preached in Manti. July 13, 1856 Elder L. V. Vernon and others from Salt Lake City preached in Manti.

Aug. 10, 1856, at a meeting of the Seventies held in Manti in the evening, there being but twelve present when there had ought to have been fifty or sixty, Father Gad Yale, President of the Seventies of Sanpete said, "I feel that all those that have met here tonight will be saved in the Celestial Kingdom and I would not be afraid to prophesy to that affect.

Sept. 7, 1856. I wrote a letter to President Brigham Young for my sister Rhoda by request of Albert Smith. Sept. 16, 1856 Albert Smith's wife died. Sept. 19, 1856 I helped bury Rhoda's little boy. Oct. 5, 1856 I instructed the Seventies in Sanpete to prepare themselves for whatever they might be called upon to do. Oct. 23, 1856. Bishop Warren S. Snow said, "There is some of the basest of scoundralls in the Quorum of Seventies."

In April 1856 I helped to make a Drilling Machine to drill wheat. Wheat was so scarce that we were obliged to sow only one peck to the acre and by drilling it one peck often produced forty to fifty bushels.

June 15, 1856 (Sunday) I read in the Deseret News of the death of Enos Curtis. He died in Springville, Utah County, Utah, of the Dropsy on the Heart. He was 73 years old lacking 3 months and 21 days when he died. He was baptised in 1830 in the state of New York. He lived and died a true Saint.

June 21, 1856, Edwin Whiting was elected Major of Sanpete Militia in place of Nelson Higgins who was called on a mission to Carson Valley. Brother Whiting is on a mission to Ohio but is expected home soon. Elijah Averett was elected second Lieut. of Company B. The 24th of August Brother Whiting got home from his mission to Ohio. Sunday Brother Whiting preached a noble Gospel Discourse.

At 2 o'clock P. M. of August 1, 1856, Brother A. E. Dodge came in to see me about a Court Martial. We had a good visit, talked upon our past experience in the work of God, of of it's future prospects.

August 30, 1856 I attended Courts Martial. Sunday 31st. Inst. Brother Elisha Edwards got home from his mission to Ohio. Preached in the forenoon and Father Morley and Edwin Whiting preached in the afternoon. Their instructions were excellent. Thursday Sept. 4, 1856 I attended Fast Meeting.

Sunday Sept. 7th., I wrote a letter in the forenoon and went to meeting in

afternoon. Sunday 14th read in forenoon and went to meeting in afternoon. Sunday 21st., Attended meetings as usual. Monday 22nd, set on a Grand Jury in the afternoon and until eleven o'clock at night. Wed., 24th, bottomed eleven chairs with Rushes. Sunday 28th, stayed at home in the forenoon and read the News, on account of my wife being sick with the sore eyes. Monday 29th, attended Muster and Inspection of Arms. Tuesday 30th, threshed some wheat. My eyes are sore. Wednesday 1st. my eyes are very sore, I bath them with salt and water about ten minutes and asked God to bless it that it might have it's desired effect. I then laid down about ten minutes. My eyes were so much better that I got up and went in to my garden and did a pretty good days work in the garden ind in the shop. My wife's eyes are better. Thursday 2nd. of Oct. attended Fast Meeting. Did but little work this week on account of my eyes. Sunday 5th, I attended meetings in the fore and afternoon and Seventies meeting in the evening, when I , in connection with others, called upon the Seventies to hold themselves in readiness for any call that might be made upon them, for they are, minute-men. Friday 10th., My eyes are getting better.

Sunday October 12, 1856., I attended meetings and heard some good instructions from President Chapman, Bishop and others who had just returned from Conference. President Chapman said, "It is our duty to cut off the dead branches before we partake of the Sacrament." John Lowry, John Beal, and L. C. Bunce were cut off from the Church of Jesus Christ of Latter Day Saints.

I met with the Seventies in the evening and after many good remarks by the Servants of God who were filled with the Spirit of the Gospel, I arose and spoke to the Seventies something as follows: "Brethren, I feel the importance of what Brother Richey hath said concerning the Presidency of this Quorum. That there is a duty resting upon us to instruct the Seventies in this place; and to preach into them the thunder and lightning of Mormonism. This is nothing new to me, yet I feel that his remarks came good, and gave me a starting point. This is the third meeting we have had this Fall and yet there is but very few of the Seventies of this place here tonight for which I feel sorry. Yet there are enough to receive the blessing. For God hath said that, where two or three are met in His name, He will be in their midst., and that to bless. I feel that I am one of those the Bishop spoke of today, who had been in the Church for twenty years or over and had made but little or no progress. But I feel to awake to a sense of my duty and do all that my God and my brethern require of me. For I have no right, lawfully, to enjoy any of the privileges, recreations, and blessings that are for the Saints to enjoy until I have done all that God and my brethern require me to do.

I would like to see the Seventies attend their Quorum meetings, and hear them speak, that I may know whether they intend to be Saints of God or take the downward road, and go to hell. I feel as though the few who are willing to attend their meetings and do their duties will be blessed. Notice, when you will, that those that will not go to meetings and those who cannot content themselves to stay in meetings while there is good instructions being given by the servants of God, they are the very ones who if there is a public invitation to a dance are always ready to go. And the hour is never too late to dismiss even if they stay all night.

I believe I will give a keyword by which all who receive it, and practive upon it, will have a desire to attend their meetings. And that is: Attend to your family and secret prayers, pay your tithing, do unto to others as you would like for them to do unto you under like circumstances. Deal honestly before God and man. Then you will love to attend meetings. May God bless us and help us to do our duties is my prayer in the name of Jesus Christ, Amen."

Oct. 15, 1856 Mary Jane Pectil was sealed to Daniel Buckley Funk by Father Morley. Brother Pectil gave a good supper.

Sunday 17th. Attended meetings as usual. The Seventies in the evening made arrangements for meeting through the winter.

Thursday 23rd. I attended Prayer Meeting in the evening. Worked all week till Saturday at chairs. Saturday 25th., made a pair of shoes.

Sunday 26th. I attended meetings. And heard the brethern preach upon the Reformation which had a good effect. In the evening the above text was renewed in the Seventies meeting.

2nd. Nov. Sunday attended meeting through the day and evening. Thursday 6th. Attended Fast Meeting and Prayer meeting in the evening. Sunday 9th., of November 1856 I attended meeting and administered the Sacrament with Brother Elisha Edwards. I spoke upon the Reformation and Tithing. Attended Seventies meeting in the evening. Sunday 23rd. Attended meetings, Seventies in the evening. Sunday 16th., attended meetings as usual, and Seventies meeting in the evening. Sunday 30th., attended meetings and seventies in the evening. This evening the authorities (Bishop and Council) met with the seventies and reorganized the Seventies (Presidency). Gad Yale was counceled to and did resign and Wm. Bench was appointed to preside in his place, with Daniel Henrie, John Crawford, S. K. Gifford, Asriah Tuttle, John Eagar and Joseph Millet his Councilors.

Sunday December 7, 1856. I have worked in the shop every day through the week and attended meetings every evening. And I can truly say that a Reformation has truly commenced in Manti.

Sunday 14th. Spent the week as before. Faith and good works still on the increase. At the Seventies Meeting in the evening there was a donation called for for President Joseph Young. Between eighty and ninety bushels of wheat and a note of fourteen dollars and fifty cents was donated.

Sunday 21st. Attended meetings through the day and Seventies meeting in the evening. Meeting kept up till half past ten. Had a good time.

Thursday 25th. My work has continued every day in the shop and meetings every night. Today the missionaries commenced a Conference at Manti.

Sunday 28th. The Conference closed about half past nine o'clock P. M. The work is still rolling and truth will prevail.

Wednesday the 31st., 1856. I went with President A. E. Dodge, President of the Elders of Sanpete (His councilors went, also.) to Fort Ephraem to hold a meeting with the Elders of that place. We had a good time. There was twenty-one Elders ordained. The Seventies and Elders of Ft. Ephraem donated to President Joseph Young sixty bushels of wheat and other donations were taken up by the Elders.

Thursday 1st. Jan. 1857. I attended Fast meeting and Prayer meeting in the evening.

Saturday 3rd. I went to Ft. Ephraim to Conference which commenced Thursday the 1st. inst. Stayed till Sunday evening when I returned to Manti and attended evening meeting. The Spirit of God is working in Sanpete and Satan is raging.

Monday 5th. Worked in my shop and attended Seventies meeting in the afternoon. Made Arapene, the Utah Chief, a present of six chairs and one bed quilt. Tuesday 6th. Went to the Indian Farm with some of the Presidents of Seventies and others. Took Arapenes chairs to him. We held a meeting at his (Arapenes) house in the evening. Arapenes preached a noble discourse to his brethern. He

said he heard Brigham's words and did not throw them away and he wanted the Utes to hear to him as he did to Brigham. He told them he wanted them to wash up and be clean and taught them many good principles. Elders Bench, Tuttle, Millet, Hatch, Snow, myself and others preached to them as well as we could to their understanding. We told them that they must listen to Arapene, for he was a good man and would do them good. They must gather around him, wash up and learn to work etc. They felt well and said they would do as we had told them. We gave them some presents and returned home to Manti in the forenoon of the 7th. inst. Tood dinner and went to Ft. Ephraim. Held meeting and organized the Seventies in that place. With John Edminston President, Peter Oldroyd and Eleazer King his councilors. We had a good meeting and enjoyed the Spirit of the Gospel.

Thursday 8th, returned home in the forenoon. Worked in the shop in the afternoon and went to Prayer meeting in the evening. There is truly a Reformation. Friday 9th. Worked in the shop, attended meeting in the evening. Saturday 10th. Worked in the shop. Council meeting in the evening. Sunday 11th. Attended Meeting as usual, worked every day through the week and attended meetings every night. Sunday 18th. attended meeting. Arapene delivered a good discourse to the Sanpitch Indians. I worked all week in the shop and attended meetings every night but one, that being Saturday 24th, of January 1857. This is the first evening I have missed meeting since Nov. 23rd. 1856.

Sunday 25th, 1857. I attended meeting. Bishop W. S. Snow and Councilor George Peacock who had just returned from S. L. City gave us some good instructions. Monday 26th., I settled up my tithing with the Bishop. Wednesday 28th. Attended Council Meeting in the evening. Sunday Feb. 1, 1857. Attended meetings as usual and was rebaptised with the rest of the Council of the Seventies and others. Monday 2nd. I started in company with Bishop W. S. Snow and a company of about 43 wagons with tithing to take to Salt Lake City. Drove to Ft. Ephraim and Bishop Kafod joined us the next morning with about 30 wagons with tithing for the city. Tuesday 3rd. Bad crossing of Sanpitch on account of broken ice but got across without any damage. Drove to the Duck Springs and camped for the night. Wednesday 4th. Started early in the morning and drove to the Uinta Springs and stopped to water our teams; after which thirty men were selected to drive on and break the road across the divide. Bishop Snow took the lead. I was one of the number. The remainder stopped for the night. We drove about two miles when the snow began to crust over so that we were obliged to stop. It was then sundown. We fed our cattle. Some of us went about half a mile for wood. The snow was about two feet deep and we broke through about half of the time. After returning to our wagons and warming ourselves a little, for it was very cold, Bishop Snow, Father Isreal Shoemaker, William Whiting, D. D. Washburn and myself started out afoot to break the road. We all took hold of hands, forming a line across the road and jumping upon the crust so that the wagons were able to follow up with from four to seven yoke of oxen to the wagon. When we were about half way across the divide we met Elder Hyde going to Sanpete. His carriage was so light the crust bore it up. Neither did the horse break through so he went over safe. We were joined by others who assisted us in breaking the crust by jumping upon as before until we got over the Divide, some five or six miles. President Chapman and Bishop Snow returned to Sanpete with Elder Hyde to hold Conference. A few wagons were now across the Divide. It was about 4 o'clock at night(morning) myself and two or three others returned to camp. About 11:00 o'clock A. M. the teams that had took the lead returned and met the balance of the teams that were behind and helped them across the Divide. About this time Brother James Wareham's wagon tung broke off next to the braces. Wm. T. Carrel and myself stopped to help him. We chained a tung to the wagon and rolled on. It soon commenced snowing. We were very cold and discouraged. We got to Nephi about dark. We were nearly four days going a forty miles.

Friday 6th. of February 1857. Brother James Wareham (Councilor to our President) called the Brethren together in the shcoolhouse in Nephi and organized as follows: Brother James Richey to take charge of the horse teams and take the lead; and be a commissary to provide feed for the teams etc., John Crawford, Captain of the ox teams; f. W. Cox, Rasmus Larson, Thomas Thorpe, Tory Thurston and Newman Brown, Captains of tens. We held a meeting. Brothers Wareham, Hatch, Averet and others

gave some good instructions upon the principles of the Gospel.

Saturday 7th. Started very early in the morning, drove to the Pangan Springs; watered our teams and fed a little and drove on to Summit Creek where we arrived about sundown. Here westopped for the night.

Sunday 8th. Had no feed for our teams so we drove to Payson (about five miles) where we found a plenty of hay. We fed our teams and drove to Spanish Fork City and stopped for the night. We found the Saints in this place enjoying a good Spirit. The weather has turned favorable for the journey, although a portion of the time it has been very cold.

Monday 9th. Drove to Provo City. We had a good meeting. I spoke a little on the Union of the Saints. 10th. Drove to Little Cottonwood. Thursday 12th. Drove to Salt Lake City, got there about 11 o'clock and unloaded our grain. Friday 13th. The most of the ox teams started for home for the want of feed for their teams. My self and a few others stayed until the next day. The horse teams staid a few days for some to get their Endowments. Brother William Bench was ordained a President of the 12th Quorum of Seventies and set apart to preside over the Seventies of Sanpete. Saturday 14th. I started for home, drove to the hot springs about two hours before sundown, let my cattle rest till about dark when myself and two or three others drove ahead to overtake the ox teams in order to get feed for our cattle. We overtook them about 3 o'clock at night (morning) at Pleasant Grove City. We fed our teams and rested till daylight. This was about forty miles from S. L. City. Then we drove to Provo City. Here I stopped and took in some things for William Stringham who joined us and moved to Manti. Drove to Springville and stopped for the night. It rained very hard in the night and turned to snow. I slept on top of an open wagon and when morning came I found myself under a bank of snow and pretty well soaked. Took breakfast with Brother Stephen C. Perry and drove to Payson. Fed our cattle that night and in the morning on Tithing hay.

Tuesday 17th. Drove to the Pangan Springs and camped for the night. Turned our cattle loose. Feed pretty good. Not much snow. Wednesday 18th, drove to within a mile of Nephi. Turned loose for the night. Cattle did well. Thursday 19th, drove to Duck Springs in San Pete Valley. Turned our cattle out to feed upon Greesewood. Friday 20th, fed our teams a little hay that we had hauled from Payson. I left my team in care of Elias DeMill and went Home to rest a little. Sunday 22nd., attended meeting in the forenoon and Seventies Council Meeting in the afternoon; Public meeting in the evening.

Tuesday 24th, bought a saw-shingle machine of Bishop Snow in connection with O. DeMille who was my partner in the water power.

Sunday March 1, 1857, I attended meeting. I worked in the shop days and went to meeting every night till last Wednesday evening the 25th, of Feb. I commenced going to a Phonagraphy school, F. C. Robinson, teacher.

Sunday 8th. went to meeting. Bishop W. S. Snow baptised 42 in the Reformation. They were confirmed in the evening.

Monday 9th, worked in the shop through the day and attended Council meeting in the evening at the home of Wm. Bench.

Tuesday 10th. I worked in the shop as usual and attended meetings in the evening. After meeting was opened by singing and prayer President Jeremiah Hatch gave some good instructions to the Seventies. Then President John Crawford arose and said he felt to be on hand to do whatsoever was required of him. He did not want to go to sleep again. Frother Crawford made many good and appropriate remarks. I then bore testimony to the truth of what had been said by the brethern, and spoke of the responsibility that we were under to our God and each other. We must not go to sleep again and practise our former sins. I pray the Lord to help us to sin no more. Amen. President Bench and others made some good remarks. Bishop Snow

Sunday the 29th of March 1857. Having been busy for two or three weeks past I have not kept an account of my time, but I have spent the most of it in the shop, and attended meetings or Phonography schools in the evenings. I feel to still progress in the truth.

April 1, 1857. I attended Council meeting on the 30th, of March; Tuesday evening 31st. attended Seventies meeting; Wednesday evening, 1st, Phonography school; Thurs. 2nd, attended Fast meeting. There were 38 baptised in the Reformation this afternoon.

Friday the 3rd. of April 1857. Bottomed some chairs and went to mill and worked some in the garden. Sautrday 4th, Laying stone in shop building till about 4 o'clock p.m. when I attended the last (12th) lesson, Phonography school. About half-past 11 at night my wife gave birth to a son. We called his name Samuel Kendall after myself.

Sunday 5 April 1857, I attended meeting in the forenoon. Monday the 6 April 1857 I was re-elected one of the City Council of Manti. Tuesday 7th, attended Seventies meeting. Meeting adjourned until next Sunday.

Sunday the 12th, of April 1857, I went to meeting, staid at home in the evening, my wife being sick. Saturday 18 April, attended City Council meeting. Sunday 19th, attended meetings as usual.

Friday, the 24th, of April 1857. I attended City Council meeting at 4 o'clock p.m. Adjourned till Saturday for want of Clerk.

Sat. May 2nd, attended meeting of City Council. Sunday 3 May 1857. The sacrament was administered in the afternoon Seventies meeting at 5 o'clock p.m.

Friday the 8th. of May 1857. Snow fell two or three times during the day so as to whiten the ground. Saturday the morning of the 9th. the ground was froze about 2 inches deep. Sunday 10th, public meeting at 10a.m. and 2 p.m. and Seventies meeting at 5 p.m. Tuesday 12th, snow fell so as to cover the mountains, and some in the Valley. Thursday 14th, finished a clock-reel that I commenced the day before. Fri. 15th, I worked in the shop till about 4 o'clock p.m. when I attended meeting appointed by President Joseph Young and others who had just come from Salt Lake City to organize the Seventies in Sanpete, and preach to the people. Meeting opened by singing and prayer by Gilbert Clements, when President Jacob Gates and others spoke with much interest upon the principle of the Kingdom of God. President Joseph Young and others ordained Daniel Henrie, Augustus E. Dodge and John Buchanan presidents of the forty eighth Quorum of Seventies, just being organized. Meeting adjourned until tomorrow at 10 o'clock a.m. President Joseph Young called a meeting of the presidents of all the Quorums at half past nine previous to the meeting on the morrow.

Saturday 16 May, 1857, met according to appointment, when myself and John Crawford were ordained by Presidents Young and Gates and set apart as Presidents in the Forty eighth Quorum of Seventies. At 10 o'clock the house was filled with the good people of Manti to hear the words of Eternal life, which after singing by the choir and prayer by President A. P. Rockwood, was meted out through the abundance of the Spirit of God and the revelations of the Holy Ghost. Brother G. Clements read some of the sayings of Paul concerning the Baptism for the Dead, the Resurrection, etc. After which he said, " I am happy to have the privilege of standing before the Saints of Manti. And if we would leave all earthly things out of our minds while we were met together to worship, we should be blessed. Said we were sent here for a wise purpose as intelligent beings. Said there is no knowledge so great to attain as the knowledge of one's self and the great victory to achieve is to govern ourselves. Spoke of our origin. We are Prince's and Princesses in the Kingdom of God. Said the Devils got into the swine and the swine ran into the water and were drowned but he did not think it drowned the devils. Said there is not a man or woman in the Church but should feel that they are co-workers in the Kingdom of God. Spoke of our

decending below all things. Spoke of the Flood, the Tower of Babel, the worshipping of the calf etc. Our spirits were pure before we came here. Spoke of the transgression, of the Atonement, blessings of this Dispensation, the coming of the Son of Man etc. Said he believed that the pangs of death among the Saints were not so hard as many thought they were. Referred to the persecutions and drivings of the Saints. Spoke of the redemption of Zion. Said every man and woman will be judged according to merit. Many are apt to be "street Saints and house Devils". Made many good remarks. The brethren sang, "O, Ye Mountains High."

President Albert P. Rockwood said that every Saint had a right to Revelation in his own sphere, but no where else. We should do to all, both old and young, as we would be done by. Spoke of our Past follies, of the Reformation, our covenants. Said those that tabernacle among the Saints hereafter will be powerful. Said we should not take away the agencies of the female in marriage. They have but one choice to make and that is for time and all Eternity. They should have their choice among good men and not be persuaded to the contrary. If they do not have their choice in marriage they can never be happy. Many will go to the altar and answer yes when it is not their choice. But they have been persuaded by promising them this, that, and the other to make them happy if they would accept, and if not they could not be saved. Cautioned the Saints to be careful about making covenants, etc. Said, we are still in the line of progression. Spoke on the Family Order. Parents should be loving, kind and affectionate towards their children and should take a straight-forward course with them. Gave instructions to those whom they had ordained to the Presidency of the 48th., Quorum of Seventies. Said every President is independent in his Sphere. Said the Bishop nor no other local officer of the Church has any right to interfere with these Quorums, or dictate who shall be placed in this or that Quorum. Exported to charity and love and closed by asking God to bless the Saints. President Joseph Young said, "We will meet again at 2 o'clock." Meeting closed by singing. Prayer by Elder William Casper.

2 p.m. meeting opened by singing and prayer. President Joseph Young said he did not think he should speak long. He read a little in the Bible then said, "It is not so much in saying as in doing. We should instruct each other. If peace is not in our family circles and in all our doings, if our light should shine at all among our brethren, it would be very dim. We should cultivate the spirit of Christ and our children will enjoy the same spirit. That spirit would teach us the same as if the Father were here to teach us Himself, or tell us what to do. The Kingdom of God does not comprehend one law only, but there's a Statute that is binding upon us, as also by-laws. A man possessing the spirit of love, first to his God and second to his family, is bound to prevail and subdue all the powers of Earth and Hell. Everyone should try to do the most good. He would like to see every officer in the Territory be a judge in Israel and be impartial, for the Savior is such a being. He would to God that every Saint was like a little child. He told a dream. He dreamed he saw Brigham sweeping a very small place. He asked what he was sweeping that for. Brigham answered, I am sweeping a place for the Millennium. He (Joseph Young) said the spirit of peace and of blessing each other is the Millennium.

We should enlarge and increase in our wives, houses and in every good thing but do it upon righteous principles, for if we get them upon any other principles they will surely leave us, for that which is not gained in righteousness cannot dwell in the Celestial Kingdom, neither gold, nor silver, nor the precious things of the earth. None of us need to ever die if we will take the right course. Exorted us to cultivate domestic happiness. The troubles of this world will pass away as a night vision. If all the officers in this Kingdom would understand their bounds there would be no clash in the organization of the Kingdom. Said some would get mad and curse their brethren and then go and lay hands on the sick. Said the angels administer life and health to the sick. Made many good remarks upon the principles of the Kingdom of God.

President Jacob Gates said: There has been enough said to perfect the Saints if they would live by what they had heard. He felt like he would go home and never sin again. We are continually learning and progressing. The reason of our being driven from Jackson County was because our minds were not large enough to receive the Principles of the Kingdom. Spoke of the persecutions and drivings of the Saints, and said, "Have we learned anything by those experiences? He looked forward with pleasure to the day when the victory should be one over all the powers of earth and hell. But, although, this Kingdom is to stand forever, we need not think that we are safe unless we prove faithful.

A man trying to govern his family when he has not learned to govern himself is like the sounding of Brass or the tinkling of a Cymbal. Though he may have fifty wives it will be as though he had none. Spoke of the gayety of men and women when they wish to get married and then after the marriage they would act like a hyena, thus acting a hypocrite. Said the Angels are watching us and taking cognizance of all our acts. We should never whip a child for that which we are guilty of ourselves; but first consider if we have not set them the example. If they quarrel, consider, have we not set them the pattern? We should not have a spirit to curse but to bless. President Gates closed by the asking of the Lord to bless the Saints.

Elder William Casper said he had been blessed since he left home. Spoke of the covenants we made when we were baptized, and also when we received our endowments, etc. and after many good remarks he closed by blessing the Saints.

Elder Israel Hoyt made some good remarks. Said he had been through scenes with some of his brethren that were before him that were calculated to bind them more closely together than the ties of nature.

President Welcom Chapman said what we have had is choice fruit, made some good remarks upon the Millennium.

Sunday 17, May 1857. I met with the Seventies early in the morning. I was called upon by President Joseph Young to lay hands with him and assist in ordaining Seventies. I was mouth in ordaining Mas Olesen and Hance Larsen. At half past nine the Saints were gathered for meeting. President Rockwood made a few remarks on the order of the Priesthood, etc.

Meeting was opened in the usual way of singing and prayer after which President A. P. Rockwood arose and made some very appropriate remarks upon the Covenants entered into by the Later-Day Saints. Said it was not in the decree of the Almighty that we should be forced to Heaven.

Everything that we do should be done for the building up of the Kingdom of God. Let us be steadfast and immovable in the purposes of God. Spoke of the building of the Temple and also of the Express and Carrying Company. Said there is more connected with the Express and Carrying Co. than many have a knowledge of. Said when it is in successful operation the Emigration can come with but little expenses. There will perhaps be some of the young men of this place called to assist in the great work. Spoke of the disadvantages of bringing goods across the plains. At present we cannot furnish food for the loafers. The plan of salvation is laid before us and it is for us to receive or reject. We have no right to dictate the Female who they shall marry. Spoke with great interest upon the rights of the female. They have but one choice to make and that should be held sacred. Gave much good advice to parents and rulers and many many good remarks.

President Joseph Young read in the 3rd., chapter of St. John's Gospel, 17th, verse, Spoke on the Godhead etc. We cannot bear to behold the face of the Father, nor even of His associates. Many of the Saints would actually be strangled at their presence. Said there is no doubt in my mind but the Father is the most beautiful

creature that ever graced the Celestial Worlds and that Brigham Young is the only nam now living that is in possession of Eternal Life, for he is the only one that does actually know God the Father and Jesus Christ whom He hath sent.

Spoke of the difference in our looks and actions. We neither look nor act alike and yet our faith is the same. He said he knew that God was a pure being. The human family is very corrupt. Little children are pure and yet they have to suffer. Gave instructions to parents concerning their children. Spoke on the principles of charity and the attributes of the Diety. Brigham is the only man that holds the "Keys of Celestial Marriage." Lust and anger do frequently overcome the people. Spoke of the rights of the Priesthood. All should be respected in their proper place and calling. The feet are just as honorable as the head, in their proper place. Brother Young cautioned the Saints to reprove each other only by the Spirit of Christ. Said that Bishops nor no other officer have any right to interfere with the Seventies meetings. Many Elders do like to hew with Brigham's Broadaxe. He exhorted the Saints to try to know the Lord and be guided by His Spirit. Some Elders will talk about beings Gods and will curse and swear, and then will go and lay hands on the sick which is very wrong. Said he did not know as we should ever meet again this side of the Veil. If we will keep the commandments of God we shall never be driven again. The dead are looking to us for salvation.

Elder Clements said, "Without the Spirit of God I cannot edify." Brother Clements made many good remarks upon the principles of the Gospel.

Sunday 24th. May 1857. I attended meeting as usual.

The following are the minutes of the first meeting of the 48th. Quorum of Seventies kept by F. C. Robinson:

May 24, 1857. Meeting opened by singing, prayer by Elder A. E. Dodge, singing. Elder A. E. Dodge made some remarks. Said he desired to speak righteously and then he would not be hurt. That though President Henrie was absent he felt like going ahead. Said the Lord desired to make every man in the Kingdom a vessel of honor, providing he does his duty. May the Lord bless us, Amen.

S. K. Gifford said that there was business to attend to such as clerk appointments. Spoke on the good teachings of the Missionaries lately visiting us, spoke on the blessings and powers of the Priesthood. We ought to seek to understand our relationship to each other etc. The Melchisedic Priesthood holds the keys of all the spiritual blessings of the Kingdom. Did the brethren realize this? We should seek for the upholding of the Kingdom of God. He felt his weakness as a man and could do nothing without the Spirit of God. Spoke on the depravity of man. We should be prepared for coming events. We are all on a mission in this life. May God preserve us and help us to gain Eternal Life, Amen.

Elder Wm. Bench spoke on the necessity of having the Spirit of God to help us in every station we may occupy. Said that President Daniel Henrie required the Brethrens faith and prayers for he felt his weakness and incapability. Yet the weak things of the world are to confound the wisdom of the wise. He (the speaker) leaned on his brethren for support. We should be on hand to answer every call of the Servants of God etc.

S. K. Gifford spoke on taking flour to Brother Levi Hancock.

President Chapman said, "Men are apt to be discourage, but it depends a great deal on what a man thinks of his ability etc." (I will here state that the speaker was speaking in reference to Daniel Henrie whom the powers of Darkness had lead away into the mountains instead of letting him come and preside over the meeting as he ought to have done.)

"We have seen men who are so smart as to do what no others could do. Yet we should be particular and do things right. We should live for the Spirit of the Preishood and then we shall have it. A mis-spoken word will not condemn a man. Pray for your Presidents that they may bless you."

He then spoke on the Order of the Presidency; that he as President of a Stake had no right to interfere with a Quorum unless he saw something wrong. We must take a straight forward course and do right. And we have come to the Valleys to do this. If we try to do right good men will help us. May God bless you and help you, Amen.

Councilor James Wareham said he flet well. The interest of the Kingdom is at his heart yet he felt his weakness, and when a person is weak the Devil will try to over come him. Said he was a Seventy with the Brethren. The Preisthood is something that is to be handled with care. Spoke on helping Brother Henrie. We should honor the Priesthood, etc.

President R. G. Clark said he intended to do all he could in his calling etc.

S. K. Gifford added some remarks approving of Daniel Henrie as President of the Quorum. He believed that he was in his place.

A. E. Dodge testified to the good teaching of the night. Said we should pray for all brethren in authority, for when a man leads a flock, he is responsible, and the Devil will take every advantage of him that is in his power. The devil has been a liar from the beginning.

President Chapman testified to the goodness of Daniel Henrie. He required a start like a colt.

S. K. Gifford made some further remarks on being united in Quorums etc. Brother Bench followed in the same strain. Two songs by F. C. Robinson.
Adjourned for two weeks.

OF BIRTHS, BAPTISMS FOR THE LIVING AND DEAD, ENDOWMENTS.

Alpheus Gifford was born August 28, 1793, in Barnstable, Mass. Was baptised in 1830. Was first ordained a Priest, next and Elder and afterwards a High Priest. He died Dec. 25, 1841, five miles above Nauvoo. S. K. Gifford and Anna (His mother) were sealed for his father (Alpheus) in S. L. City in 1861 by President Brigham Young. S. K. Gifford received his endowments for his father (Alpheus) in the St. George temple Jan. 2, 1878 and second anointing at same place July 31, 1878.

Anna Nash, wife of Alpheus, was born Feb. 17, 1800 in the township of Butter-nuts, Ostego Co., N. Y. Was baptised in 1830 or 1831 in Tioga Co., Penns. by Alpheus Gifford. She got her anointing at the above mentioned time of sealing and got her second anointing in St. George Temple July 31, 1878.

Samuel K. Gifford was born Nov. 11, 1821 in the Township of Milow, Yates Co., N. Y. Was baptised in Jackson County, Mo., in the spring of 1833 by Soloman Hancock. Was ordained a teacher in 1844 by Isaac Morley and Gardner Snow in Hancock Co., Ill. Was ordained into the 26th. Quorum of Seventies at the same place in 1845 by President Joseph Young. Was ordained a president of the 48th Quorum of Seventies by President Joseph Young May 16, 1857, in Manti City, Sanpete Co. Utah Territory. Received his first anointing in Mauvoo near the breaking up in 1846. Had Lora Ann DeMill, his wife, sealed to him in the Endowment House in S. L. City, by President Brigham Young, Sept. 22, 1855. Had Ursula Curtis sealed to him in the Endowment House, S. L. City by Joseph F. Smith, Jan. 2, 1871. Also had Orpha Demill, who is dead sealed.

July 30, 1878. His wives received their second anointing in the St. George Temple, Jan. 3, 1879. Ursula C. Gifford received endowments for Mahala Ruth Durfee Jan. 2, 1878 and for Olive Hoten Jan. 3, 1878 and for Orpha DeMill Gifford Jan. 2, 1879.

Alpheus Gifford, son of Samuel Kendall Gifford was born July 26, 1849 in Mt. Pisgah, Iowa Territory. Was baptised July 26, 1857, in Manti Sanpete Co. Utah by S. K. Gifford. Got his endowments in the Endowment House in S. L. City. Ordained by Fulsomer in 1868. He and his wife, Sarah Hanson, were sealed in the St. George Temple by Wilford Woodruff, Mar. 15, 1877. His wife got her endowments the same day.

Cornelia Gifford was born May 3, 1851 in Manti City, Sanpete Co. Utah Territory. Baptised at the same place. Got her endowments and was sealed to William R. Crawford in the Endowment House in S. L. City.

Cyrus Gifford was born March 18, 1853 in Manti City, Sanpete Co., Utah Territory Was baptised in Manti, Sanpete Co., Utah T. Was ordained by J. J. Allred and died July 31, 1865 in Shonesburg, Kane Co., Utah Territory.

Oliver DeMill Gifford was born Dec. 10, 1854 in Manti City, Sanpete Co. U. T. Was baptised May 15, 1864 in Shonesburg, Kane Co. U. T. Was ordained an Elder when supposed to be dying by S. K. Gifford & Walter Stringham, Aug. 8, 1868 in Shonesburg. He and his wife Alice Virginia Allred received their endowments and were sealed in the St. George Temple by Erastus Snow February 1, 1877.

Samuel Kendall Gifford Jr., was born April 4, 1857 in Manti City, Sanpete Co., U. T. Was baptised April 23, 1865 in Shonesburg by S. K. Gifford and confirmed by the same. Was ordained an Elder and died Oct. 22, 1867 in Shonesburg.

Freeborn DeMill Gifford was born January 4, 1860. Was baptised Jan. 4, 1868 by S. K. Gifford and confirmed by John J. Allred in Rockville, Kane Co., U. T. Was ordained a deacon March 28, 1875 in Springdale, Kane Co., U. T. and was ordained an Elder Jan. 25, 1877 in Springdale by Edward Homer. Got his endowments in the St. George Temple May 16, 1877.

Lora Ann Gifford was born March 27, 1862 in Manti, Sanpete Co., Utah. Was baptised by John C. Hall and confirmed by S. K. Gifford in Rickville. Got her endowments and was sealed to Christian Larson in the St. George Temple May 16, 1877.

Adelia Mariah Gifford was born July 17, 1867 in Rockville Kane Co., Utah and was baptised July 1, 1875 by E. F. Greene and confirmed in Springdale, Kane. Co, Utah.

Moses Elias Gifford was born June 18, 1869 in Shonesburg, Kane, Utah. Was baptised July 15, 1877 by Oliver Demill and confirmed by S. K. Gifford in Shonesburg.

Lora Ann Demill Gifford was born June 2, 1828 in the Township of Colesvill Broom County N. Y. Died April 6, 1879 in Shonesburg, Kane Co., Utah.