

ISAAC MORLEY'S ANCESTRY AND FORBEARS

by

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Great-Granddaughter

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CHAPTER I

In a noble ship with wide spread sails our Morley ancestors came to this land. As their ship came plowing through the rough waves of the mighty Atlantic - roughest of all oceans - they landed in the Salem Harbor in Massachusetts Bay. They had come here to America to make a home, and to live their religion as they saw fit.

Because of the tyranny of King Charles the First of England, thousands left their native land to come here for the freedom of this country.

Between the years 1630 and 1640 was this great migration very marked. Salem was established in 1628 and settled in 1630.

A later governor of New England said of this great movement: "God sifted a nation that He might send choice seed to this wilderness. (Dr. Muzzy's Hist. of U.S.)

And what a choice seed ! The Morley ancestry have great characters and our noble grandfather Isaac Morley was of this stock.

CHAPTER II

Isaac Morley was born the 11. March 1786 at Salem, Massachusetts. He married Lucy Gunn who was born the 24 Jan. 1786, also of Salem. Their marriage was the 20th of June 1812 at Salem, Mass.

Their children:

Philena Morley	born	2	October	1813	at	Kirtland, Ohio
Lucy Diantha	born	4	October	1815	at	Kirtland, Ohio
Editha Ann	born	25	January	1818	at	Kirtland, Ohio
Colista	born	11	May	1820	at	Kirtland, Ohio
Cardelia	born	28	November	1823	at	Kirtland, Ohio
Theresa	born	18	June	1825	at	Kirtland, Ohio
Isaac	born	2	May	1829	at	Kirtland, Ohio

Thomas E. Morley, the father of Isaac Morley, was born 26 March 1758 at Ansenice, Conn.

Married to Editha Marsh, who was born 2 Oct. 1762 at Montague, Mass.

Their children:

Arthusa	born	6	March	1784
Isaac	born	11	March	1786
Horace	born	29	January	1788
Tirzah	born	1	January	1790
Editha	born	14	February	1792
Thomas	born	15	July	1794
Diantha	born	23	August	1796
Louisa	born	11	November	1798
Alfred	born	20	August	1805

Thomas E. Morley's father was Timothy Morley, born 15 February 1726 at Glastenbury,

Hartford, Conn. Married Mary Wood - no dates.

Elizabeth	born	14	March	1752	Glastenbury, Connecticut
Mary	born	1	June	1753	Glastenbury, Connecticut
Mary	born	2	April	1754	Glastenbury, Connecticut
Timothy	born	10	November	1755	Alstan, Connecticut
George	born	10	November	1756	Alstan, Connecticut
Thomas E.	born	26	March	1758	Alstan, Connecticut
Ezekial	born	15	August	1759	
Prudence	born	27	January	1761	
Jerusha	born	18	June	1762	
Daniel	born	2	December	1763	
Christina	born	2	June	1765	
Ruth	born	15	March	1766	
Elizjah	born	4	January	1768	
Samuel	born	20	April	1769	
Rose	born	25	May	1771	
Ruth	born	23	August	1772	
Aaron	born	22	June	1774	
Enos	born	29	September	1779	

Thomas Morley, the father of Timothy Morley, was born 14 September 1684 at Westfield, Hampden County, Massachusetts. Married Wickham - no date.

CHILDREN:

William Morley	born	29	July	1709
William	born	16	June	1711
William	born	30	June	1712
Elizabeth	born	31	July	1715
John	born	7	February	1717
Enos	born	6	August	1719
Mercy	born	24	October	1722
Timothy	born	15	February	1726

Note: When children died young they gave the next child the same name, even as in this above family.

The second wife of Thomas Morley was Mindwell Loomis born 14 September 1662. Married the 8 December 1681.

CHILDREN:

Martha	born	7	September	1682
Thomas	born	14	September	1684
Mary	born	30	October	1686
Abel	born	18	January	1689
Thankful	born	28	February	1693
Mercy	born	14	November	1695
John	born	12	March	1699
Ebenezer	born	22	March	1701

Next parents were: Marmaduke Morley born 1633, and Mary Brower (no date) England.

The earliest generation we have information on, so far, is; Edmond Morley, born 3 May 1575, and Phillippa Browyer about 1579, in England, Lincolnshire, England.

BRIEF SKETCH OF THOMAS E. MORLEY

Thomas E. Morley was a man of great strength, large of stature, weighing over two hundred pounds. He was a wheelwright by trade, was considered a temperate man, though he used tobacco and drank tea, he took no intoxicants. His family belonged to the Presbyterian Church.

In the year 1829 he moved to Kirtland, Ohio, where he and his wife Editha spent the last 17 years of their lives on a farm. He worked mostly at his trade.

A short time before his death he walked five miles to see his oldest daughter Arthusa. Returning about dark that night he retired to his bed and never rose again. It was the first time he had ever been ill. In a few days he died, being 78 years old. In six weeks his loving wife followed him.

CHAPTER LII

ISAAC MORLEY'S CHILDHOOD

One hundred and thirty one years ago this March (1957) Isaac Morley was born, on the 11 of March 1786. A home in Salem, Massachusetts, meant a life by the ocean which is a very stirring and noisy existence. The sea is ever pounding against the rough, rocky, shore. There was always a flock of fishing schooners and barges in the harbor. There was always the fog horns, in cool weather and night and mornings.

As a boy Isaac loved the green hills which were always an emerald green due to much moisture and they are timbered. Here grew the luscious blue berries which children enjoyed picking. The winters were extremely cold and every boy enjoyed the warmth of the fire in the huge fireplaces of their spacious homes. The burning of pitch pine knots giving a great light to their room and making warm comfort to all the family. In the extreme heat of the humid summers, people rushed to the ocean for a swim to cool off.

To be reared in New England meant to Isaac Morley to be hardy and strong, to be thrifty and industrious and willing to work. Children were brought up in the strict Puritan manner, to be honest, truthful, reverent, to observe the Sabbath day strictly and to be obedient and dutiful to their parents. They were given tasks and expected to do them; they must learn all the thrifty ways of their parents: to plant and sow, to reap a harvest, to care for cattle and sheep.

Isaac learned the trade of his father, that of a cooper and wheelwright. He had a good education at the New England schools so well provided, and was a rounded out, well rounded out, well watered man when he came to marriage.

It was a beautiful day, that 20th of June 1812, all nature seemed gay to add pleasure to the wonderful occasion, to enhance the joy and gladness of Isaac Morley and Lucy Gunn on this their marriage day. They were each 26 years of age, she was three months his senior. They were well prepared to assume the duties of making a new home, in living the larger fuller life. They came to this day willing to share with each other all that future life might offer and give to each other that love and devotion that knows no disloyalty.

Love counts no time, no space, no room,
It lives just for its own rich bloom.

Three days after their marriage Isaac and Lucy were ready to start for their new home in the wilds of the Ohio wilderness. Isaac had been out there earlier and purchased land , built a log cabin and made things ready for their arrival as soon as the journey could be accomplished after the wedding.

At this time in the settling of our country there was a great unrest in the hearts of men - a deep desire to go to the vast unknown. And this was not without cause, the Lord no doubt put into the hearts of these brave men this desire to launch out into new lands, somewhat similar to the urge their fathers had had in leaving England to found themselves a home in a new land of freedom.

This land in Ohio had been made available to settlers thus:

"After General Anthony Wayne and his U.S. troops had driven the Indians westward from the Lake Erie section in 1794, another four million acre tract, known as the Western Reserve, was opened for settlement in the northeast corner of Ohio, along Lake Erie. This land could be purchased for about two thirds of a dollar per acre. (As the Mass. and Conn. Co. had purchased earlier for this price in 1788 in Ohio).

Ohio became a territory in 1794 and a state in 1803. The country where Isaac moved to, and Kirtland was built, is Geauga, Co. Ref: Western Reserve Historical Society, Cleveland Ohio.

When it was learned that Isaac had made preparation to take his bride to this new wild, uncivilized, place it caused concern among their friends. It seemed so hazardous to go beyond the call of a doctor, the need of a neighbor, the contact with friends. There was no mail service or post office, no store, no church or school. But go they must and they did.

We believe the hand of Providence was in this venture for Isaac was planted where the Lord could make good use of him in a few years, where the Saints would gather and the Lord would have a temple erected to do His work. Isaac's house was the very first built in Kirtland.

Isaac and Lucy were not unlike the Jaredites of old, who carried with them everything to live independently of anyone else. Isaac must have the start of all domestic animals. His ox team were no doubt the foundation of cattle. He must have two of each kind, of pigs, sheep and fowls.

Lucy must have the makings of a home in a spinning wheel, cards for wool and all the necessary other things. She no doubt had a fine hope chest of home-spun linens and cotton goods.

Isaac too must have all kinds of grain, and garden seeds. They must have a food supply, so this honeymoon trek was a queer makeup and a bulky load. The distance according to the geography is about 600 miles starting the 23rd. of June, it would be well into the

summer when they arrived at their new home.

Lucy was no doubt delighted on their arrival to find such a level location with two crystal springs near the cabin bubbling their constant supply of fresh water, the wooded hills nearby and the grassy landscape. Isaac had made a neat little fireplace in the cabin and all was there to give them a warm welcome to a new home. Isaac could make the home livable with furniture. He could also make barrels, kegs, churn and keelers, small containers or buckets, with his skill as a cooper.

Here they settled down to peace and quiet all by themselves in a broad stretch of wilderness.

CHAPTER VI

ISAAC GOES TO WAR

In this place of peace and quiet where love and contentment must make up for inconvenience and every lack, this little love nest was one day rudely turned into a nightmare of fear and sorrow. A man appeared telling Isaac that he was called to the service of his country - the terrible war of 1812, the British were waging war against America. The stranger said, "You report to Marmee on a certain date." (wherever that is) All the preparations Isaac could possibly make during his short time allotted him were done to prepare Lucy against danger, hunger or any emergency that might arise. But the dreadful day of parting finally came. It was to Isaac like tearing his heart out to go and leave her, but duty called.

He hitched his team to his wagon and with some food and bedding took his final leave, asking God's blessing on her and telling her to be brave.

ALONE

Like a sculptured marble statue
Standing silently, in fear;
Heaving breast and tears like freshets
As no human friend was near.

Silent arms all hinging limply,
Thrilling still from his embrace,
Laden feet wed to the wood lot
Trail, she could not yet retrace.

Forest gloom loomed as a prison
Even now, here all seemed locked;
God in Heaven her only comfort,
Wretched grief, her whole frame shocked.

This place late, enhanced by love dreams
Home, and health, and sweet content,
Now, so suddenly a doom-cell,
Every way where danger went.

Red men's knives, and wolves fierce howling,
Winter - should he not return
This very thought was so terrifying!
Seemed her very mind would turn.

Hands all wrapped up in her apron,
Bonnet pushed back from her brow;
She'd no wish to move, or struggle,
Thinking of their wedding vows.

Thoughts went winging out there with him,
How the blood surged in her veins!

Heart, and nerve and every fiber
Cried, and cried for him in vain!

Climbing sun bespoke the hour,
Azure dome, a silent sea;
None to whisper words of comfort,
Alone - Alone, in misery!

Echoes throbbed within her eardrums,
Of departing wagon wheels,
His kind words - "Be brave" now choked her,
Mockery, where danger steals!

Arms a tingle from embraces
Lips still quivering from his kiss
Gladly she'd have gone out with him
But for her was no such bliss.

Weary feet she pulled up sadly
Numbly walking to her door.
Cabins's stillness almost stifling,
Down she dropped upon the floor.

Rising trembling, out she stumbled
With a bucket to the spring;
Watered fowls and fed the creatures
With no heart for anything.

Thirst and hunger did not reach her,
Hands too sad to even sew.
Spinning wheel stood there to mock her.
Like with all its needs was woe.

If a fire she built, its smoke plume
Light betray she was alone.
Some red savage might be sneaking
To wrest from her last bone.

Day hung like a pall, through hours,
Till the night winked down through stars;
She hung blankets o'er the window,
Closed the dorr with heavy bars.

In her fear, her heart went pounding.
Seemed the tramp of Indian feet.
How she prayed for God's protection --
And the enemy's defeat.

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War waged on and fever claimed him
Chills and fever day by day,
But no letter could he send her
From the mails too far away.

Forest gloom was her companion,
God her comfort through the night
Weeks and months and near was winter
Desolate her lonely plight!

Then, almost too ill to travel,
Yet, with gladness in his heart
Friendly buddy did the teaming
Till they reached that wooded part.

Ears alert, she caught the rumbling,
Faintly telling, wagon wheels.
Eyes a-stare, she gave quick heeding
Heart outdistancing her heels.

Stumbling, falling, in her speeding.
Joy was gushing out in tears --
"Lucy, Lucy, I am coming."
Was the welcome in her ears!

Isaac rejoiced to be home. He had suffered much keen anxiety about his young wife, alone in that wilderness; but she had come to no harm. She had seen no human being in all of that long lonely three months of his absence.

He told her of his service in the army. Soon after arriving in Marmooe they had made him captain of a company. He did not know why (but we knew he was a natural leader, and no doubt was large of stature and brave) and served until he became too ill to continue.

War is a dreadful thing and when men perretrate war for their own selfish ends to gain power and prestige it becomes loathsome and sinful. Napoleon had waged a great war in Europe for several years and England, being so depleted by this war, sought to "take it out" on the American people. Napoleon had caused much suffering and hardship in his great campaigns but he did not care, as he once said: "well, to have an omelet for breakfast one has to break a few eggs. "

The soldiers themselves were more considerate and humane with the sick and wounded they gave great care. So Isaac, as soon as he was able to travel was brought home by one of his friends.

The treaty of peace to end the war was signed at the Hague December 1814.

CHAPTER VII

LIFE IN KIRTLAND

The life in Kirtland became a little more tolerable as others moved in. People flocking to the west built the community into a village. All the children were born in Kirtland commencing with Philena who was born October 2, 1813 and ending with Isaac Junior who was born 2 May 1829.

Isaac tilled the ground and raised wheat, oats, buckwheat, barley. He planted a large orchard, and they had their nuts from the native trees that grew on the land. They also had all the products of the maple trees, sugar molasses, vinegar, and the children had their candy. Isaac made a distillery and made peppermint oil from the great abundance of peppermint that grew on their hills. This, with sassafras, bark, he sold to his neighbors.

He made all the things he was trained to do in the cooper business - tubs, barrels, buckets, churns, and sold them. He was a very thrifty and industrious man. He raised sheep so they had wool for the wife to spin and weave. They raised flax and made their own linen. They made their own cloth and thread for years. As the place grew, tailors came in who made the men's suits for which their cloth was woven, dyed and pressed, then the tailors had it.

They sent their children to school and taught them at home to be honest, thrifty, and industrious. The family joined the Campbellite church in 1828.

CHAPTER VIII

JOINING THE LATTER DAY SAINT CHURCH

When the enthusiastic brethren asked the Prophet to allow them to take the gospel to the Lamanites in the fall of 1830, headquarters of the church was then at Palmyra, New York. The Prophet appointed Parley P. Pratt and Ziba Petersen to take this mission in October of 1830. Traveling westward they came to Kirtland, Ohio, where they found a rich harvest awaiting them.

These people thought they had found the right church when they joined the Campbellites but many recognized the truth as these missionaries had it and with grateful hearts they joined the true church. Among these early converts were Isaac Morley and his family. They were baptized November 15, 1830 by Parley P. Pratt - the parents and the four older children. Thus the Morley family were launched on a career of which they they had no faint idea.

There were enough people in Kirtland converted and baptized to form a thriving branch of the church. Newell K. Whitney was made president of the branch. In Jan. Brother Whitney sent a request to the prophet to come directly to Kirtland to straighten things out. (Strange and foolish notions had crept in, not that the people were willfully doing wrong, but because, being new in the church, they did not understand.)

The Prophet came in a sleigh and was made a welcome visitor at the home of Isaac Morley. He and his family remained for two weeks, until a house could be had. During this time a strong friendship was formed between the two men. The Prophet was much younger than Isaac but he recognized in him the Prophet of God and ever after revered him as such.

On the 4th of February 1831 the office of presiding bishopric was created in the church and on this day Edward Partridge was made Bishop with John Carril and Isaac Morley as his counselors. (Note: Isaac held this position until 1840 when Bishop died.) Isaac Morley had been ordained to the ministry - that is to preach the gospel - the same day as Sidney Rigdon, Lyman Wight and Edward Partridge. (Sec. 52, Doc. and Cov. p. 387).

The Lord gives to his children the higher law first if they can obey it and if not then the lesser law is given. This law was given about 8 years before tithing came in as a substitute.

The Coleville Branch of the Church, who came in a body to Ohio from New York were the first to undertake the living of this law. It was given to the people of Kirtland and vicinity and they were required to live the law in the year 1831. No matter what law was given the church, Isaac Morley was ready to obey the same with full purpose of heart.

A company of brethren had been commanded to journey to Zion (about 28) in preparation

for the land of Zion to be dedicated. (D. & C. Commentary) and were busily making preparations to leave in October 1831. D. & C., Sec. 64, verse 20 says: "And again I say unto you that my servant Isaac Morley may not be tempted above that which he can bear, and counsel wrongfully to your hurt, I gave the commandment that his farm should be sold."

The people who accepted the law of Consecration were required to turn in all their property to the church and then receive back by deed such as was necessary for their family's need. Isaac had a fine farm, cattle, sheep and orchard and it was no doubt a great sacrifice on his part and also that of his family to obey this command.

The partner, Isaac received to travel with him to Zion, or to Jackson County, Missouri, was Ezra Booth. They traveled the entire distance of a thousand miles on foot except the crossing of streams, preaching by the way. (Note: People were anxious to find where the land of Zion was.) In Zion he built a home and his family joined him in February. (D. & C. 63:23)

CHAPTER X

GOING TO THE LAND OF ZION

Quoting from the S.S. Leaflet, "The Gospel in Action" concerning Isaac Morley this is stated:

"We are impressed that he was one of the great ones destined to be an important leader of this dispensation. He was a meek man, gentle of disposition and unassuming of manner. These qualities are some of the earmarks of true greatness and no man can be termed truly great who does not in a measure possess them. To be a great leader one must be willing to follow and that was true of the subject of this sketch. No matter how difficult the task of whatever the risk to life and property involved, Isaac Morley obeyed the voice of the leader. His life's motto, by which he lived, he expressed in these words: "Obedience is the grand key whereby this people are to be exalted and I sincerely believe that the Presidency are comforted by the obedience that is rendered to their requirements."

It can be said of him as was said of Nathaniel, that he was a man without guile. He was a plain blunt man, who loved his friends. On one occasion he said: "If there is a love for truth in the people it will be manifest in true planners, true leaders." His eloquence was expressed in deeds, not in words. Like Moses of old he professed to be "slow of speech" and judging by excerpts from his sermons, one is led to believe he was not gifted in what the world usually terms oratory, but his speech was shot through with unvarnished truth couched in simple terms, easy to understand and with a directness that reached the hearts of truthseekers of all classes. Isaac Morley was loyal to the core. There is no quality by which man can be endowed that is more to be sought after and which is more ennobling than that of loyalty."

The Colesville Branch, who had been coming from New York, were to be settled at Thompson, a place not far from Hirtland, by the Presiding Bishopric whose responsibility was to look after the temporal welfare of the Saints. This Sec. 51 given lay 1831, was directed to these brethren - "Let my Servant Edward Partridge and those whom he has chosen (counselors) in whom I am well pleased appoint unto these people their portion (referring to the Colesville people) every man according to his needs, and circumstances and etc." According to Section 63 D. & C., the Colesville Branch were accompanied to Jackson County, Missouri, by Isaac Morley, arriving the latter part of June 1831.

The Saints had been promised that the exact spot on which the city of Zion and Temple should be built in the land of Zion, would soon be made known and this they were looking forward to anxiously. As a preparation to receive this great manifestation and blessing, about twenty four Elders were called from the east to travel to Missouri, preaching the gospel by the way. "None should build upon another's foundation, or journey in another's tracks." Sec. 52:33-34. For this great missionary journey Isaac Morley was given as a companion Ezra Booth, arriving the latter part of June 1831. It seems consistent that these two journeys mentioned were one and the same, Isaac Morley doing double duty of conducting the Saints and preaching by the way. But he walked the entire distance excepting the crossing of streams. That was nearly one thousand miles.

In July 1831 the Lord gave the revelation to the effect that Missouri was the place appointed as the land of promise. Soon after arriving in Missouri Isaac was appointed with other High Priests, to preside over the Saints in Missouri. Sidney Gilbert had been appointed to receive moneys to purchase lands for the Saints. On the 2 of August 1831 the great day arrived when the people were conducted to the place of their inheritance. The Prophet Joseph assisted the Colesville Saints, who had just come from Ohio to lay the first log for a house as a foundation of Zion in the Kaw Township twelve miles south-west of Independence, Missouri. The log was carried by twelve men, representing the twelve tribes of Israel, and the land was dedicated by Sidney Rigdon for the gathering of the Saints.

The next day, August the third, the temple site was also dedicated. This sacred act by the holy Priesthood is as binding today as it was then. Sec. 57, Note 3. This was a great day in the history of the church and a high privilege for Isaac Morley. For here some future day the city of Enoch should come down and unite with the city of Zion and constitute the New Jerusalem. Sec. 57, Note 4.

The land of Missouri is a delightful place. Independence was 338 feet above the Missouri River, 1575 feet above sea level. By 1832, 130 souls had been gathered to

the land of Zion. "It shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the most High God. Sec.45:7, March, 1831. Zion shall not be moved out of her place notwithstanding her children are scattered. In Zion Isaac Morley built a house and his family joined him there the following October in 1831. Just how the family moved and who assisted them is not stated. It was fortunate that none of the children were married so all the family might come together. Philena was 18 and Lucy was 16 and the only boy was about 2.

CHAPTER XI

MOB VIOLENCE IN MISSOURI

Shortly after the Morley family arrived in Jackson County, Missouri, the mob came against the Saints in great fury hoping to drive them out. The mob were rough unprincipled men, hot headed and ignorant. They were afraid the Mormons were going to take over in their communities and for this they would not stand. So they made a wild, tragic effort to drive them out. The Saints suffered much at the hands of the mob until the leaders sought to make peace by six of the leading brethren offering their lives to satisfy the mob if they would let the brethren alone. To this the mob agreed. The six men who were brave enough to give their lives to this noble cause were: Edward Partridge, John Corril, John Whitmer, William W. Phelps, Sidney Gilbert, and Isaac Morley.

They were immediately cast into prison, there to await the hour of the hour of their doom. After three days the mob informed them that the next day between 10 and 12 o'clock they were to be killed and gave them each a half hour in which to bid farewell to their families. Each man was accompanied by two guards.

Upon arriving here Isaac called his loved ones together that he might eat a dinner with them once more. (Imagine eating a meal under such stress) He invited the guards to eat with them - one did so but the other remained stubborn and refused to do so. During the repast, Brother Morley asked the guards if this was a land of liberty and freedom and if it was lawful to persecute and drive the Saints as had been done. He proclaimed the word of God to them; while the one wept, the other remained unmoved -

still angry. When the time was up, they were ready to take him back. The hardened guard spoke in a harsh tone these cruel words: "Now look upon your father for the last time, for after tomorrow you shall have none." Then they hurried him back to jail with the other brethren.

That evening the families of the prisoners all assembled at the home of W. W. Phelps where they prayed every half an hour during the night for the Lord to deliver their devoted husbands and fathers. The next morning the mob gathered around the prison at the appointed hour. Some wanted to shoot their victims, others to hang them, still others wanted to inflict a long torturing death by tarring and burning them - thus they

contended and the more they talked the more troubled they became. Soon the prison guards forgot all duty and all were lost in the depths of a fight. And as Proverbs says: (Ch 12:vs 13) "The wicked is snared by the transgression of his lips, but the just shall come out of trouble." In the midst of this strife the prison door was opened, the prisoners walked out and passed the mob. Just as Sidney Gilbert was passing by he was struck and knocked down with a gun but he was not harmed and he arose and ran away. The mob had no power to hinder their escape and they returned home.

Isaac Morley's family were sitting dumb with sorrow and horror, listening for the signal of the martyrdom of their loved ones, when to their surprise and joy he walked in the door. Their prayers were answered! Isaac told them there was no time to lose, the enemy might be after him. He carved a hooded cane and hanging a parcel of clothes on his shoulder, he again bade farewell to his loved ones and was soon out of sight in the forest. He had gone about five miles when a voice said to him: "Go back to your family and if they perish, perish with them."

After an absence of about four hours he again met his family and friends. Close by his house grew a large cornfield, in the midst of which grew a great tree, there he made his home. "I often carried him food while he was hiding there." (There he lived for over a month. The Saints were driven from Independence and went to Far West where they lived two or three years. From the "Sketch of Isaac Morley" by his daughter Lucy Diantha Morley Allen, taken down by Diantha Esplin.)

The city of Far West was the spot that was dedicated as the land of Zion. On moving to this place the Morleys made their home where they remained until February 6, 1839.

The Saints in Jackson County, Missouri, were driven, burned out and robbed of all their possessions in 1833. So sad was their plight and so terrible their suffering, that the Lord directed the Prophet to organize a body of men in the East to carry by wagons food and clothing to their suffering brethren. Some of the eastern brethren were willing to help, others too selfish complained - "Where is their God?" and would not assist. The Lord had said, call for 500 men and Zion's Camp shall not go unwith less than 200 men. Finally 205 men were fitted out with supplies to carry to Missouri to the suffering Saints.

They were never reinstated on their lands however as there were so many who had proved themselves unworthy. But the mission of the Camp did not utterly fail for those men that made leaders in the church. Nevertheless there was a great disappointment among the Saints driven out of Missouri. They had waited and watched for long days for the coming of the Camp with its proffered help and assistance, so the Saints had to settle in a northern county in Missouri.

As is ever the case, the innocent have to suffer with the guilty, but they have a test of soul that is also necessary. For every one who would qualify for God's Kingdom must

be tested and proven to be counted worthy of such a place.

CHAPTER XIII

ISAAC MORLEY'S RESPONSIBILITIES

The responsibilities resting upon the shoulders of Elder Morley as counselor, to Bishop Partridge were very great. He was one of the prime movers in nearly all matters pertaining to the church in Missouri as the following will show:

In July 1832 he was at a special conference held in Independence, "for the purpose of dividing the church in the land of Zion into branches for the better convenience of holding meetings, organizing the church, etc." At a meeting held at the home of Sidney Gilbert, (Gilbert was the appointed agent for purchasing the lands, or inheritances, in Zion) at Independence, Dec. 31, 1832, it was resolved that John Corril and Isaac Morley be appointed to go forth and set in order the different branches of the Church of Christ in the land of Zion, and see that there are High Priests or Elders set apart; that meetings are held and that the officers and members do their duties according to the revelation and commandments." They and others at this same meeting were to consider the qualifications of members of the Priesthood relative to going on missions. In June 1833 the Prophet gave instructions that Isaac Morley be "ordained second Bishop in Zion" with Christian Whitmer and Newell Knight as his counselors.

Following the expulsion of the Saints from Jackson County in the winter of 1833-34 certain of the Brethren, among them Isaac Morley, were instructed by Joseph Smith to address a letter to the governor of Missouri setting forth the attitude of the Latter-Day Saints with regard to their constitutional rights, with an appeal for protection in these rights. And excerpts from this letter is here with presented:

"Now, therefore as citizens of the United States and leading elders in the Church of Jesus Christ of Latter-Day Saints, residing in the state of Missouri, in behalf of the Church, we, the undersigned do make this solemn appeal to the people and constitutional authorities of this nation, and to the ends of the earth, for peace; that we may have the privilege of enjoying our religious rights, and immunities and worship God according to the dictates of our consciences guaranteed to every citizen by the Constitution of the national and states governments..." etc. It was signed by Isaac Morley and eleven others.

In 1834 the High Council of Zion, assembled in Clay County, Missouri, appointed Edward Partridge, Aaron Pratt, Isaac Morley, and Lebedee Coltrin to "visit that scattered and afflicted brethren in that region and teach them the ways of truth and holiness and set them in order according as the Lord shall direct," but it was decided that it was not wisdom for the elders generally to hold meetings in public in that region.

A great distinction came to Isaac Morley 17 February 1835-36 when he was called by revelation to come from Missouri to Kirtland, Ohio to receive his blessings in the

holy house of the Lord. He received instructions to preach by the way and bear testimony whenever opportunity afforded. Accompanying him on this journey to Kirtland was Calvin Beebe and in April 1836, they arrived at their destination.

Elder Morley gave a report of the journey in the following words: "On 17 February 1836 we left Clay County, Missouri, for Kirtland on a mission to preach by the way without purse or scrip and in making our report to the bishop in Kirtland we are happy to say that in trusting the promises of the Lord we have been amply rewarded. We have proclaimed the gospel to the people forty times in our travels to this place. We have had many private interviews with the people to the new and everlasting covenant and have held eight meetings on which we spent 71 days. We have baptized two and found friends in all our travels. According to our record we have traveled 875 miles through the states of Missouri, Illinois, and Ohio. We have the names of all the counties and principal towns through which we passed in our travels to Kirtland, and we believe we can point out to the traveling Saints the best road to travel from Kirtland to Clay County, Missouri."

On April 9, 1836, Elder Morley and others left Kirtland to return to Missouri, the Prophet accompanies them a short distance and after staying with them overnight, blessed them in the morning and returned to Kirtland.

In addition to his many other positions of trust in the church, Brother Morley was ordained a patriarch at Far West in 1837 under the hands of Joseph and Hrus Smith and Sidney Rigdon, to act specifically in that capacity for Far West.

CHAPTER XV

THE PERSECUTIONS OF THE SAINTS

Isaac Morley lived at Far West until _____. The driving and persecutions of the Saints in Missouri were a sad and deplorable thing. Isaac's daughter, Cora Lee Morley Cox gives a graphic account of the driving from Jackson County and finally from the entire state of Missouri, of which she had a vivid recollection. She reports that one night while living in Jackson County a mob took her father to prison. He was tried and sentenced to be shot the following morning for treason but God willed it

otherwise and he was saved; but she doesn't say how. The family fled from Jackson County and went Far West where they built a comfortable home. But they were not long to enjoy it. She refers to the leading brethren's being arrested and taken from their loved ones without being permitted to say farewell to their families. Of her father she says: "Father asked leave to see his family before going - two of the men went with him, their guns in their hands. Father told us he was and had to go to jail. He planned a little for mother how to do, and then kissed her goodby and said: "Be brave." He kissed us children, whose cries and sobs were heart-rending. They hurried him away and drove the prisoners fifty miles through mud and water like so many hogs

going to slaughter. They put them in the Richmond jail and there confined to await trial. Nothing could be found against them, however, so they were turned loose to get home the best way they could." (Written at Manti, Utah, June 1907, at the age of 77.)

CHAPTER XV

THE LAST TRYING DAYS IN MISSOURI

The presiding authorities harrassed and terrorized the Saints, plundered and burned out, until all seemed a homeless cause. There is nothing quite so sickening and nerve-wracking as to see the cozy little beloved cabin, with all earthly possessions - the last of the food - the bedding and clothing - all in a terrible roar of blackened smoke and red flames streaming skyward as the last cries of a desolate prayer for which there came no answer!

October 27, 1838, Governor Lilburn W. Boggs issued a final decree to the Saints to leave Missouri. That bitter cold fall in November hundreds and hundreds of Saints were huddled on the banks of the river waiting a crossing, with little to eat, no bedding and no change of clothing. So dangerous was it for any of the leading brethren to be seen in Missouri that the moving of the Saints to the Illinois side had to be conducted by Brigham on that side and his life was in jeopardy.

The Prophet and others were in jail and could give no assistance. Between 14 and 15 thousand Saints were in this awful final expulsion from Missouri.

These people were settled and organized into wards and stakes as soon as could be managed in the state of Illinois who welcomed the refugees.

Isaac Morley and family were in this group driven from Missouri in 1838-39. Isaac moved to Quincy, Illinois, after camping out 21 nights. He pitched his tent in the backwoods. It was very cold weather. They had but little to eat and very few clothes to wear. They settled near the town of Lima in Adams County at a little place called Melrame, two and a half miles north into the south of Hancock County. The body of a log house had been built near-by a clearing. This Brother Morley bought, covered it over and moved his family into it. (He had moved six times since leaving Kirtland.) This house had no doors or windows, but they fixed it up the best they could. The next spring he built an addition onto it.

In the course of a few years the place became a good sized town called the Morley Settlement. From the Encyclopedic History of the Church, by Andrew Jensen, is given the following:

"A stake organization, embracing Lima and vicinity (both in Adams and Hancock Counties, was organized Oct. 22, 1840, with Isaac Morley as president with Fredrick Walter Cox and Edwin Whitney as counselors and Garden Snow as Bishop of Lima." This gave a gleam of sunshine they long ~~remembered~~ remembered in the darkened days ahead.

Father Morley built a small school house where his daughter Cordelia taught school - she was about 20 years old. She also attended a school in the evening for adults. Father Morley's cooper shop was built adjoining their house where the young folks would gather in the evenings, clear the brush and rubbish away, and make merriment in dancing, playing games, and having spelling bees. They had few years of peace and prosperity. Then came calamity! The ruthless mob came against the Morley Settlement (Aunt Cordelia states), burned the houses, hay stacks, and everything that would burn, cattle taken possession of and driven away. Helpless, all people, women and children were robbed of their shelter and necessities of life. Oh! The infamy of our countrymen - for they left ruin and desolation where had been happy prosperous homes. Isaac Morley lost his home, cooper shop, and ripe grain field, being drive all this comfort which then lay in blackened ashes. This is dated 1845.

Father Morley rented a house in Nauvoo and moved his family there.

CHAPTER XVI

THE MARTYRDOM

Joseph and Hiram were shot in Carthage jail on the 27th of June 1844 about 5 o'clock p.m. by an armed mob - painted black - of from 150 to 200 persons. Both were brutally shot after they were dead. See Sec. 135.

This was a great calamity to the whole church, but to the Morley family it was much more. Soon after the Prophet had received the revelation of plural marriage he sought the hand of Cordelia Morley in marriage, which was granted. The young girls who were sealed to the Prophet no doubt looked forward to a peaceful time when they might be openly recognized as his legal wives and have his love and attention which was greatly to be desired. On this dreadful day the hopes of these new wives were blasted. Sorrow and repine was in the Morley home. The Prophet was also a very dear friend of Isaac Morley and he had housed him many a time and given him comfort when the mob was after him. Today was mourning and sobbing all over Nauvoo. The church seemed sundered the hope seemed lost. The Lord's work seemed doomed--but not so, God was looking after his people!

Honor and responsibility came to Isaac Morley again in Nauvoo. Patriarch Morley was set apart as counselor to John Smith, President of the Nauvoo Stake, in 1845. He was also made secretary to Edward Partridge in his position as collector of revenues for the erection of the Nauvoo Temple. He was also a member of the Nauvoo Legion.

The Prophet Joseph was a seer, a revelator, and a restorer, and as such he was commanded to restore all things, hence he must restore the law of plurality. The Lord required it even though the trials of the people at that time were such that the law could not be given to the entire church--they could not endure more at that time. Still the law

was given to the Prophet and he read it to the leading brethren and then they were under obligation to live it. This is what the Lord said: "therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you, for those who have this law revealed unto them must obey the same. For all who will have a blessing at my hands shall abide the law which is appointed for that blessing, thereof as were instituted before the foundation of the world." July 12, 1843.

This command came to the brethren as a severe trial, as well as their wives and families. Brigham Young said: "Some of these, my brethren, know what my feelings were at the time that Joseph revealed the doctrine. I was not desirous of shrinking from any duty, nor of failing in the least to do as I was commanded, but it was the first time in my life that I have desired the grave, and I could hardly get over it for a long time---- and I have to examine myself from that day to this and watch my faith and carefully meditate lest I should be found desiring the grave more than I ought to." J. of D. Vol. III. Page 2666.

He also said he saw the trouble and persecution that it would bring upon the whole people. "But the Lord revealed it and it was my business to obey it." (Ibid P. 268.) Isaac Morley, Sr., had four wives sealed to him--all were widows excepting Lucy. They were (1) Lucy Gunn, (2) Hannah Blakeslee (Finch) Herriman, (3) Abigail Leonora (Snow) Leavitt, (4) Harriet Lucinda (Cox) Jackson. Hannah's husband died before they started west--she had three Herriman children. The youngest died; the oldest, Amasa Edwin, came to Utah with her. Then there were three Morley children, Joseph Lamoin, Simeon Thomas, Mary Leonora; Joseph Lamoin died in the move west and was buried at Winter Quarters. Simeon died at Manti when about four years of age. Mary married and has a large posterity. Virgie Leavitt, the husband of Abigail Leonora Snow, turned his back on his family at Nauvoo, Illinois, leaving his wife and two little daughters in the church in the church, and fled back to the east. He left her to face the trek alone and get to Utah the best she could so she married father Morley 14 January 1846 at Nauvoo.

The Harriet Lucinda Cox was sealed to Isaac in Kanti. She probably was the widow of Charles Jackson. These two women, Hannah and Leonora were sealed to do ordinance work there people flocked to the holy shrine to receive their blessings. Isaac's daughter Lucy Diantha and Joseph Stewart Allen were sealed there 25 December 1842. This is evidence that every day was used, even holidays, for the sacred purpose which the temple had been built at great hazard to life and limb. Men working on, hungry and ill clad, and the women furnishing what they could to support them.

In January 1843 came the terrible edict--the Saints must leave Nauvoo! Brigham Young

said we must make ready to leave--there is no recourse. Nauvoo was a beautiful city with splendid homes and fine arrangement beside the great Mississippi River. The beautiful Temple on the hill overlooking the city, all must be now abandoned to the enemy!

Men following the instructions of their leader, went with heavy hearts to make preparations to leave. The making of wagons, tent, the selling of property if possible at a very great sacrifice. The getting of supplies for the journey. The purchase of oxen and teams - the whole city was hush of hurry and making ready. Mothers made the warmest things they could for their children and everything was considered in the taking. The whole city of 20 thousand was a hubbub of excitement and sad expectancy.

The day for departure was set at the fourth of February 1845. There was a great worry about crossing the big river, about boats and barges in which to get their teams and wagons across. But the mercy of God had not quite forsaken them and the mighty stream in its steady course was frozen quite over the night BEFORE they had to cross. So this great blessing came to them all, but it was terribly cold for the travel.

Why the people were cast out of Missouri and why they were expelled from Nauvoo- "Wherefore they must be chastened and tried even as Abraham, who was commanded to offer up his son. For all those who will not endure chastening, but deny me, cannot be sanctified.

Behold, I say unto you, there were jarrings, contentions, envyings, and strifes, and lustful and covetous desires among them therefore by these things they polluted their inheritance. Therefore let your hearts be comforted concerning Zion for all flesh is in my hand. Be still, and know that I am God." Sec. 111 vs. 16.

"Zion shall not be moved out of her place, even though her children are scattered." Sec. 110.

The Lord had a double purpose, seemingly, in bringing the Saints from Missouri and Illinois, to further test and prove them, to sift out the chaff from the wheat, and to plant them in the mountains. Isaac and Lucy Morley were the wheat of the church.

The weary, worn travelers, hungry and tired, topped at a possible camping site. Brigham Young called a halt, and the busy anxious men set to work to build a temporary city, Winter Quarters. Transports went to the mills for material, many dugouts were hastily made - log cabins sprang up like mushrooms. Brigham Young had a grist mill erected and a big log tabernacle.

Life was desolate and grim, with very short food supplies. Men travelled off to work for flour and wheat. Many died in the meantime, as a result of over exposure, excitement, trial, lack of food, and many contributions to poor living. On the third of January 1848, Lucy Morley joined the caravan to heaven. She had stood faithful and

true by Isaac's side, since the day they left Salem, Massachusetts, in 1817. Through all the vicissitudes of trial, test, and hardship. Now she was gone. It left an empty place in Isaac's fond heart. It caused him to mourn that he could not have lived to see them established in the west. Yet in his heart of hearts Isaac was thankful for that grand sealing in the narvoo Temple where he had received his wife for eternity.

CHAPTER XIX

MOVING WEST = 1848

The word of the Lord, given through President Brigham Young at the Winter Quarters of the Camp of Israel, west bank of the Missouri River, January 14, 1847.

"Let all the people of the church of Jesus Christ of Latter-Day Saints and those who journey with them, be organized into companies, with a covenant and promise to keep all the commandments and statutes of the Lord our God. Let the companies be organized with captains of hundreds - of fifties - of tens, with a president and two counselors at their head under the direction of the twelve Apostles." Sec. 136 vs. 1-3.

Isaac Morley was made president of one hundred with Ronald Cahoon and William W. Major as counselors in President Brigham Young's company. The redevous for outfitting the teams and final preparations was the Elk Horn River. Brigham Young was superintendent of the first division. It is interesting to note what went with that first company of saints in 1848. ---their first division was composed of 1,229 souls, 397 wagons, 74 horses, 19 mules, 1275 oxen, 699 cows, 184 loose cattle, 411 sheep, 141 pigs, 505 chickens, 37 cats, 82 dogs, 3 goats, 10 geese, 2 hives of bees, 8 doves and 1 crow. Quite a heterogeneous collection! This division left the Elk Horn River June 1, 1848, and arrived in Great Salt Lake September 20, 1848.

Good order was to be preserved in the camp. No shouting - prayers were to be said and lights out at 9:00 p.m. Drivers of teams must walk beside their oxen and not leave without permissions.

word reached the settlers that in October the Nauvoo temple had been burned. This was sad as they had done so nobly in its erection. Arriving in Salt Lake Valley, Isaac Morley was relieved of the responsibility he had carried on the trek. He and his families stopped at Sessions settlement that first year - this is now Bountiful. We can poorly imagine the condition that Saints were in at that season - a very meager crop left after the crickets destruction in the spring and a 1000 more mouths to be fed. Great was the hunger that winter!

CHAPTER XX

SETTLING THE SAINTS VALLEY

The people had done nobly during the winter previously in planting crops. The winter had been mild and the brethren had planted by March 879 acres of grain, but the crickets had done their worst so the Saints had dug roots and sego bulbs and used everything available to subsist on.

June 14, 1849, a delegation of the Ute Indians, under chief Walker appeared in Salt Lake City and requested colonists for Sanpete Valley. (Usually the whites retained the Indian names for places. Sanpete was the name of a great chief who once lived in Sanpete valley and Sanpitch was the name of river there.) This was the first request from Indians for white settlers.

Isaac Morley was appointed President of the High Council in Salt Lake Stake Feb. 14, 1849, but this did not interfere with his call to take charge of the settlement of Sanpete Valley. His counselors were Seth Taft and Charles Shumway. The first exploring party reached the valley August 20, 1849. The first company consisting of 50 or 60 families reached the present site of Manti on November 22, 1849.

At the conference in April 1850, Isaac Morley was glad to meet with the Saints in conference. He made a request of one hundred men to strengthen the settlement and said: "I do say that no one may live there who is in the habit of taking the Lord's name in vain." President Young put this to a vote. Motioned and carried that father Morley have his hundred men. (news clipping). (Isaac Morley was 63 years of age when he was called to this duty: but still full of zeal and willingness to serve).

President Young made his first visit to the Valley 5, July 1850. (The development of the valley as told in "Heart Throbs" vol. 9, pp 54-55 follows.) "The first supplies were brought in on hand sleds for the colonists. The first grist mill was erected the year of 1850. Capitol was furnished by Brigham Young and Isaac Morley. Isaac Morley was the first Stake President.

The first theater in Manti was put on in the Council House - John Crawford, the first president; John Lowerrey, Sr. the first Bishop; W.E. Borten the first S.S. Superintendent; J.W. Probie and R.W. Glen opened the first store. James Workman had the first carding machine. Riley G. Clark ran the first tannery; Amasa E. Herriman invented the first spinning jenny; John Tatton, Sr., manufactured the first felt hats. In 1870 the first railroad was built - called the "Sanpete Valley Road." The 24th of April 1865, the first newspaper was printed called the "Home Sentinel." The first bank was opened in 1890."

For all the sixteen years Isaac Morley lived in Sanpete Valley he was subject to Indian troubles. He took part in a battle with the Indians in which 7 were killed, but no whites. There was a seven year Indian war in which time the city of Manti was always under guard. One day some Indian prisoners broke jail which caused great excitement. Some of the Indians escaped, some were shot, and the rest returned to jail. Men always went in groups to the canyons, to the grist mill, and everywhere, well armed. Boys herding cattle had a very hazardous time. Old Chief Walker was the terror of the well armed and demanded Isaac Morley give the child Simeon Thomas, who was two years old. "No," Isaac Morley said. "Take me, take us all, but leave the baby." "No," the chief answered. "He want papoose."

Give papoose or we scalp him and all of you." There was nothing left for Isaac to do but give the child, though it was like Abraham of old sacrificing his child, he did not flinch. He gave the chief the little boy. Hannah, his mother fainted and the chief knew it was a hard thing he had asked, but he and his band marched away into the hills bearing the child. That night was a sleepless one for Isaac and Hannah. The importuned the Lord every little while during the entire night that he would soften the chief's heart and that he would bring back the baby.

Next morning, at sun up, here they came and this time the Chief's squaw was with them. Walker said his squaw had asked him to get her the papoose. He said: "Your squaw feels bad. We brought him ~~her~~ back." She said: "He slept tight in my arms all night." Isaac proclaimed the gospel to Chief Walker and told him to get her the papoose. He said: "The whites would like to be friends, that they had a book telling of his grandfathers, etc..... Chief Walker was never so hostile again; he seemed to have a changed attitude. (Story submitted by Isaac Morley Allen, age 90.)

CHAPTER XXI

ISAAC MORLEY'S ACTIVITIES IN THE STATE

Father Morley was not only a leader in the church matters but he also took an active part in the affairs of the state. He served as a member of the General Assembly of the provisional state of Deseret and after it passed into Territory of Utah in 1851, he held a seat in the legislature from 1853 to 1857.

Father Morley exhorted the brethren to be of good cheer, reminding them that Manti would become one of the best settlements in the mountains. He lived to see thriving settlements throughout Sanpete county, which became known as the granary of Utah.

Hannah's little son Simeon Thomas, who had escaped Chief Walker's cruel hands now lay dead. He was born the 12 of June 1849 and died 9 March 1853 in Manti. This was a severe trial for the child's parents. Isaac now had but one son to carry on his name - Isaac, his son born at Kirtland 2 May 1829 was now a young man. Life was like that, but Isaac's life motto seemed to be: "Be brave!" and he lived by that.

The last ten years of isaac Morley's life was devoted entirely to his calling of Patriarch. Brigham Young gave him instructions to travel up and down the settlements and give blessings as the people desired. In this capacity, Leonora, his wife, traveled with him acting as scribe. She had no children. He gave thousands of blessings to the Saints in this calling. The last nine months of his life he had rheumatism very severely and was laid up. He died at Fairview on 24 June, 1865 at the age of 79 years, and was taken to his beloved Manti for burial.

Even at this date Indians were a menace. Lucy Diantha Morley Allen, going to her father's funeral was held up—Joseph, driving into a stream was suddenly stopped — the horses

refused to go on and no amount of urging could persuade them to go. It's no use, Lucy," he said, "Something is wrong," so they turned back. The next day they found Indians had been ambushed in the trees on the other bank with intent to kill them as they came over. A nice monument has been erected by the loving hands of the people of Manti in honor of their noble founder, Isaac Morley.

When a great man dies he leaves himself in the characters of his descendants. His nobility is planted in their faces, his courage in their souls, his integrity in their lives, his love of truth and devotion is in their hearts. He cannot die as long as his noble posterity live in the earth he will still live on!