

CAPTAIN HENRY WM. MILLER,

**As hardy a frontiersman
as ever walked the valley floor.**

By Garry E. Bryant

Of the many Latter-Day Saints of the early church, too many of them have gone unheralded in the sacrifices and work which they did to help build up Zion and restore the Kingdom of God upon the earth. Captain Henry William Miller, is one of those Saints.

There are two scriptures that typify this early convert and his family. The first is found in the Bible, Joshua *"Choose you this day whom ye will serve, but as for me and my house, we will serve the Lord."* And the second scripture can be found in The Book of Mormon in Nephi *"I will go and do the things which the Lord hath commanded me to do."* For throughout the many hardships the Miller family endured, they seemed to never complain, but did what the Lord commanded.

Henry William Miller was of Connecticut Yankee stock. His name sake and grandfather, Henry Miller, had served in the Revolutionary war in the Connecticut Militia for the cause of American freedom, as did his maternal family the Arnolds. Henry was born on May 1, 1807 at Lexington, Greene County, New York. He was the first son and fifth child of James Gardner Miller and Ruth Arnold. At the age of nine, his mother passed away. In his early youth he took up the wood trade learning carpentry and joining. Skills that served him well throughout his life.

In his late teens, he traveled west to the infant trading post called Chicago, accompanied by his brother Daniel, who was two years younger. From this time on the two brothers would be almost inseparable. Together the two Miller boys worked at odd jobs and saved their money until they had enough to purchase land in west-central Illinois at a place called Quincey in Adams County, Illinois, in about 1829.

At Quincey, Henry and Daniel purchased land and built a large flour mill on Bear Creek, which became very successful for the Millers for many years.

At about the same time that the Millers came to Quincey, the family of Thadeus and Lovisa (Miner) Pond came from Barlow, Washington County, Ohio. In the personal history of Elmira Pond Miller, she wrote, *"He (Henry Miller) was not religiously inclined but I believed he was the one for me for I loved him at first sight."* Consequently on June 19, 1831, Henry and Elmira Pond were married at Quincey. (*A Short Journal of Elmira Pond Miller, page 1*).

During this time the Sauk and Fox Indians and other tribes began to resent the violation of their treaties as white settlers and squatters continued to invade their land. Under the leadership of Black Hawk, a War Chief of the Sauk and Fox tribe, the local tribes began terrorizing the countryside, up and down the Mississippi River. A tall lanky fellow came to Quincy to form a militia to help the Federal Army fight the Indians. This fellow was named Abraham Lincoln. Henry Miller volunteered his services to the Illinois Militia, and later enjoyed telling how he and Abe Lincoln use to test each others strength, especially in the sport of wrestling. Who was the better wrestler is unknown, but what is known is that Lincoln was three inches taller then Miller. The Black Hawk War lasted from 1831-1832.

Elmira Miller gave birth to her first child, Elizabeth, on September 25, 1832. To help with the pregnancy and delivery, Elmira's sister, Clarissa Pond, came to help. Here she met her brother-in-law's younger brother and fell in love with him and on December 29, 1832, Daniel Miller and Clarissa Pond were married. (*Mills and Millers Of Early Days, page 1*).

During the 1830s, Quincy continued to prosper and so did the Miller families. They were joined by their father, James Gardner Miller, and a younger brother, James David Miller and a sister Susan.

In the winter of 1838 the Millers came into contact for the first time with the members of The Church of Jesus Christ of Latter-Day Saints. Illinois Governor Carlin asked in a meeting at Quincy for the citizens of the area to take the fleeing Mormon people into their homes and help shelter them and give them aide after their terrible expulsion from Missouri by Governor Boggs.

Just down the road from the Millers, a Mormon named Abel Lamb setup his coopers shop and began to teach the restored gospel to the Millers at their home and soon several other Mormon families and interested parties met at the Miller home to hear Elder Lamb. Henry's wife, Elmire wrote in her journal, "*I heard the first true gospel sermon... I received it with joy. I could not express my gratitude in my heavenly Father for sparing my life and giving me the opportunity for hearing the same gospel as taught by Christ and His apostles.*" After a few meetings Elder Lamb gave an invitation for baptism. Elmira was one of the first to step forward to receive the ordinance, but Lamb refused to do so because her husband, Henry wasn't in attendance. He counseled her to wait until the next meeting in two weeks and he promised that her husband would join her. In the middle of September, 1839, Henry and Elmira Miller were baptised into the church. (*A Short Journal of Elmira Pond Miller, page 1*).

The gospel plan must have been very comforting to Henry and his family and most definately helped them in their grief when his younger brother, James David Miller, died on August 30, 1839, from over exertion in cradling grain at the mill. The young Miller left a young wife, two daughters and a son named Benjamin.

To Elmira the gospel was so plain and simple she couldn't believe that her family wouldn't accept it immediately. But to her disappointment, only three of her sister's believed, and of one of them, her husband wouldn't let her be baptised. Elmira had a hard time at first, "*Soon after I became a member ... the adversary tried to make me believe that I had not the Holy Ghost. ... I finally sought the Lord for a witness, and prayed for the gift of tongues. When I arose from my prayer I commenced speaking in tongues. ... Soon after I was tempted (that it wasn't a language) ... I then asked for another language ... through his (Heavenly Father's) help I have been enabled to keep until the present (1890)" (A Short Journal of Elmira Pond Miller, pages 1-2).*

A couple of weeks after baptism, Henry and his brother Daniel were appointed and confirmed Elders during the Conference that was held at Commerce, Illinois, on Sunday, October 6, 1839. (*History of the Church, Vol.4, pages 12-13*).

At the next Conference of the Church, Henry and Daniel Miller were ordained High Priests by the Prophet Joseph Smith, Jun., on April 6, 1840. Five years later, a few days before his death on August 27, 1845, James G. Miller was ordained a High Priest by his son Henry. (*Journal of Jacob Miller, page 9*).

Additional church duties came on Tuesday, October 27, 1840, when the Freedom Stake was organized near Payson, Adams County, Illinois, with Henry W. Miller as Stake President, and Duncan McArthur and William Tenney counselors. As for Daniel Miller, he was made Bishop in the Mount Hope Stake at Columbus, Adams County. (*History of the Church, Vol.4, page 233*).

Five months later Joseph Smith, Jun., receives a revelation concerning Henry W. Miller;

Saturday, 20

An Inquiry.

City of Nauvoo, March 20, 1841

Brother William Allred, Bishop of the stake at Pleasant Vale, and also Brother Henry W. Miller, president of the stake at Freedom, desire President Joseph Smith to inquire of the Lord His Will concerning them.

I inquired of the Lord concerning the foregoing question, and received the following answer--

Revelation.

Let my servants, William Allred and Henry W. Miller, have an agency for the selling of stock for the Nauvoo House, and assist my servants Lyman Wight, Peter Haws,

George Miller, and John Snider, in building said house; and let my servants William Allred and Henry W. Miller take stock in the house, that the poor of my people may have employment and that accommodations may be made for the strangers who shall come to visit this place, and for this purpose let them devote all their properties, saith the Lord. (History of the Church, Vol.4, page 311) (Nauvoo, Kingdom on the Mississippi, by Robert B. Flanders. Pages 181-182).

Having received this revelation from the Lord through his anointed prophet, Henry sold the flour mill and his property in Adams County for \$4,000.00, and gave the money joyfully to the Prophet along with 2,000 barrels of flour, with total support from his wife Elmira who wrote, "... We had been prospered ever since our marriage, and here was a call for some of the means the Lord had given us." (*A Short Journal of Elmira Pond Miller, page 2*).

With the sale of the mill, Henry Miller's family moved with his brother Daniel's family to a farm about four miles from Carthage. Daniel's son, Jacob, recalls in his journal, "*Father and Uncle Henry were working together and the two families eating at the same table, their wives being sisters. Father did most of the farm work while Uncle was working more for the Church.*" (*Journal of Jacob Miller, page 24*).

Henry was assigned along with Lyman Wight, to travel to Kirkland, Ohio, and check on reports of Almon Babbitt, the Stake President of Kirkland, about him teaching false doctrine. The two returned and reported to Prophet Joseph Smith that the reports were indeed true and their testimony brought about the disfellowshipping of President Babbitt at the October 2, 1841 Conference. (*Nauvoo, Kingdom on the Mississippi, by Robert B. Flanders. Page 252*).

In the Fall of this year, Henry was called along with other brethren to go up the Black River in Wisconsin and cut timber into lumber for the Temple and the Nauvoo House. The entire Miller family went along to help. The journey began by boat up the Mississippi River, but the river froze over trapping the boat. By ox team and sled the company continued to the Black River forest area, of women and children there were fifteen. Unfortunately most of the provisions had to be left behind on the boat. The snow was so deep that the men had to walk in front of the oxen to clear a path for them to pull the sleds in and at night the company had to shovel away the snow so they could make beds to lie down on. At the pineries, as they were called, the men built a saw mill and began cutting timber and floated it down the river on rafts. But the winter got worse and the snow heavy, soon the provisions began to run low and finally was exhausted except for a few potatoes. Elmira helped wash clothes for three men and sometimes a fourth, and cook their meals to help out. She wrote in her journal that her greatest fear was the anticipation of hearing her children cry for want of bread. "*The Lord overruled their minds and appetites that when told we had no bread, and no flour to make any, they never asked for any. Our youngest, only a year and nine months, could not wait when the flour came to have it baked, he asked for some dough.*" (*A Short Journal of Elmira Pond Miller, page 2*). The company at the pineries didn't just have to contend with snow, cold and starvation, but with wild animals. On several occasions timber wolves would come near the camp. They killed one

of the Miller's small dogs and took a big bite out of their large dog. (*Life Sketch Of William Henry Miller, by himself, page 1*).

From the Pinerias in Wisconsin, the families rafted back to Nauvoo down the Mississippi River. Henry Miller's family returned to the farm of brother Daniel as before. For a while Henry Miller filled in as a body guard for the Prophet and he enlisted with his brother Daniel into the Nauvoo Legion. On May 7, 1842, Illinois Governor Carlin commissioned Henry as Adjutant to the Brigadier General of the Second Cohort. The following year Thomas Ford, Illinois new Governor, commissioned Henry Miller as Aid-de-Camp to the Brigader General of the Second Cohort on September 8, 1843. (*The Life Story of Henry William Miller, by his grandson Arnold D. Miller, Jr., page 5*). In the manuscript files of the Utah Historical Society for Henry W. Miller, is a xerox copy of Miller's appointment to Aid-de-Camp by Governor Ford.

THOMAS FORD

GOVERNOR OF THE STATE OF ILLINOIS

To all to whom these presents shall come--Greetings:

Know Ye, That *Henry W Miller* having been duly appointed to the office of *Aid-de-Camp to the Brigadier General of the Second Cohort of the Nauvoo Legion of the Militia of the State of Illinois*, I, THOMAS FORD, Governor of said State, for, and on behalf of the People of said State, do commission him *Aid-de-Camp as a foresaid* to take rank from the *eighth day of September 1843*. He is, therefore carefully and diligently to discharge the duties of said office, by doing and performing all manner of things thereunto belonging; and I do strictly require all officers and soldiers under his command to be obedient to his orders, and he is to obey such orders and directions as he shall receive from time to time, from his Commander-in-Chief or his superior officer.

In testimony whereof, I have set my hand and caused the Great Seal of State to be affixed. Done at Springfield this *28th* day of *October* in the year of our Lord one thousand e ight hundred and *forty-three* and of the Independence of the United States the *sixty-eighth*

By the Governor, *Thomas Ford*
Thompson Campbell Secretary of State

(*Utah Historical Society manuscript file for Henry W. Miller*).

The Nauvoo Legion was called to assemble. With Henry and Daniel Miller in attendance as soldiers. Daniel's son, Jacob, wrote, "...saw the Prophet Joseph mounted and in uniform, and listened to the speech and drawing of the sword as represented in a certain picture, when he said, 'I call upon God and Angels to witness that I have unsheathed my sword with a firm and unalterable determination that this people shall have their legal rights and shall be protected from mob violence or my blood consigned to the silent tomb. While I live, I will never tamely submit to the domination of cursed mobocracy.'" (*Journal of Jacob Miller*, pages 24-25).

In April 1843, Daniel Miller was called on a mission to Indiana for a year. He returned in the spring of 1844. During this time Henry continued his Church duties and the farm work. (*Ibid.* page 24).

The Prophet Joseph Smith on March 11, 1844, called a meeting in the lodge room over Henry Miller's house for the formation of the Council of Fifty. In attendance were: Joseph Smith, Hyrum Smith, Brigham Young, Heber Kimball, Willard Richards, Parley P. Pratt, Orson Pratt, John Taylor, George A. Smith, William W. Phelps, John Bernhisel, Lucien Woodworth, George Miller, Alexander Badlem, Peter Haws, Erastus Snow, Reynolds Cahoon, Amos Fielding, Alpheus Cutler, Levi Richards, Newel K. Whitney, Lorenzo D. Wasson and William Clayton. This council was in effect until about 1870. It served as a municipal department of the Kingdom of God on earth. Was concerned with constitutional rights of the Saints etc. (*Our Pioneer Heritage*, compiled by Kate B. Carter, Vol. 15, "Council of Fifty," pages 366-367).

Beginning with the year 1844, members of the Mormon Church began to be persecuted. Mormons were driven from their home with nothing more than the clothes on their back and watch as their home and belongings were burned. Young Jacob Miller recalled that it was common for him and his other brothers and sisters to wake up each morning and look around the horizon to see if there was still smoldering smoke from a burned out Mormon farm. The displaced Saints could always count upon the Miller families for refuge. (*Ibid.* page 24).

Even though the Millers lived only four miles from Carthage Jail, it wasn't until the next day that they found out what had happened to the Prophet Joseph and his brother Hyrum. Daniel's wife, Clarissa, was very ill with consumption (T.B.), she wept endlessly, calling on God to avenge the Prophet and his brother's death. Daniel stayed at home to care for his wife, while Henry rode to Nauvoo to find out what action was going to be taken. Clarissa died a few months later in September 1844. During her illness Hannah Bigler assisted around the house and helped in her care. Daniel married her in December 1844. (*Ibid.* page 25).

Tuesday, October 8, 1844 conference. President Brigham Young selected 85 men from the High Priests' Quorum, to go abroad in all the congressional districts of the United States to preside over the branches of the church. One of the 85 was Henry W. Miller. President

Young informed them that they weren't just to tarry in their assigned area for a few months, but to settle down, build up a stake of Zion.

(History of the Church, Vol. 7, pages 305-307).

During 1845, word came to the Millers that their farm was marked to be raided and burned. Henry and Daniel decided to take precautionary measures and filled a couple of large chests with clothing and hide them in the woods near their home and then got the word out that they were ready for the mobsters. But they never came. *(A Short Journal of Elmira Pond Miller, page 3).*

Anti-Mormon sentiments had risen to great heights in Hancock County in 1845. Candidates for various offices were either Mormon or Non-Mormon. Jacob Backenstos wasn't a Mormon but had the backing of them for his running for the office of sheriff. Mormon Henry W. Miller ran for coronor and was elected. One of the three offices of county

commissioner was unopposed leaving non-Mormon George Walker a sure win, but the Mormons held the edge 2-1 with George Coulson and Andrew H. Perkins. The anti-Mormons were not happy with the outcome of the special August election of 2-1 against them. Thus they waited for the Mormons to commit some atrocity to give them an excuse to drive them out. *(Carthage Conspiracy, by Dallin H. Oaks and Marvin S. Hill. Pages 193-200).*

The excuse came on September 16, 1845. For almost a week mobs had burned outlying Mormon homes and communities. By the end of the month, about a hundred Mormon homes had been burned. The Sheriff was worried that his family would be harmed because he sympathized with the Mormons, so he was moving them to Nauvoo. Seeing that he was being followed by armed men, he sought refuge at a friend's home in Warsaw. In the morning, he took off in his buggy and was followed by 20 armed riders and a chase ensued. The commander of the guard at Carthage Jail, Franklin Worrell, broke from the pack with a three others and came riding hard upon Backenstos who had stopped at some train shanties north of Warsaw and to his fortune a company of Nauvoo Legion was on hand escorting Mormons whose homes had been burned to Nauvoo. He yelled for help and Orrin P. Rockwell instantly came to his rescue. Sheriff Backenstos ordered his pursuers to halt, but they didn't. The Sheriff then ordered Rockwell to fire, which he did and shot Worrell off his horse. The mob put Worrell in a wagon and drove away. Worrell died en route. The anti-Mormons had what they wanted, a Mormon atrocity.

(Ibid).

Citizens of the surrounding counties asked that Judge Purple hold no trials in October for those accused of house burning, and they called for the resignation of all Mormon officers in Hancock County, Backenstos, Miller, Coulson and Perkins. But it appears that they didn't. *(Ibid, page 199).*

On Wednesday December 10, 1845, Henry Miller, being coroner, was ordered by Judge Purple to be acting sheriff, and ordered Miller to deliver Jacob Backenstos before his

bench on the charge of murder of Frank Worrell. If needed to protect the accused, Miller had been given authority to activate the militia. Backenstos petitioned to have a change of venue from Hancock County to Peoria and finally was tried in Knox County and found not guilty. Rockwell was arrested in May, 1846, for Worrell's murder, but he too was found not guilty. (*Ibid*, page 200) (*History of the Church*, Vol. 7, page 541).

It became obvious to Henry, that his family would be safer at Nauvoo and there he bought a nice two story brick home where the family lived for almost six months, being visited by their cousins often. Jacob Miller, a cousin and son of Daniel, remembers seeing his cousins sitting by the fireplace shaking with the ague, moaning, and their teeth chattering (*Journal of Jacob Miller*, page 26).

The high point of this time for Elmira and many Saints was being able to go to the Nauvoo Temple and receive their endowments on December 22, 1845 (*L.D.S. Temples: Henry W. Miller & Elmira Pond Miller*, by Julia Carbine Waldram, page 1). But when the

persecution increased in the Winter of 1846 and homes were being burned the Millers left their beautiful brick home complete with furnishings. They were some of the first families to leave Nauvoo. The Millers crossed the Mississippi River in flatboats pulled by oars, while other families crossed in skiffs. When enough families had gathered together they headed for the Missouri River as the advance company. (*Journal of Jacob Miller*, page 26).

It took three months for the advance company to reach their destination. Along the way they built bridges across streams and creeks and aided in corduroying the sloughs. All in extreme cold and windy weather. (*Ibid*).

Upon reaching the Missouri River, the Millers setup camp about nine miles east of the river between two bluffs. The Miller brothers pooled their finances and bought a log house, a small orchard, garden and some unimproved land from a Frenchman named Hildreth, in all about 160 acres. This lot was very close to a deserted army blockhouse or fort. Their home was near a Potawatama Indian graveyard and on occasions the family witnessed the natives feasting and mourning over their dead loved ones. The area where the Miller families settled was called *Millers' Hollow*, named after the first settlers of the area. (*Ibid*, page 27).

In a short time other wagontrains of displaced Saints began to settle at *Millers' Hollow* and the area began to grow quickly. By early summer, there was located at *Garden Grove*, *Mount Pisgah*, *Winter Quarters* and *Millers' Hollow* about 2,000 teams of Saints. Near the Millers' log house, on the east side by Mosquito Creek, a pole was placed that flew the Stars and Stripes. This pole was called the liberty pole and was the headquarters for the mustering of four companies for the Mormon Battalion from July 13 and 14, with a fifth company a few days later. Both Henry and Daniel Miller volunteered to enlist into the Battalion, and Henry would be an added boost since he was a veteran of the Black Hawk War. But President Brigham Young pulled the Miller brothers aside and counseled that he

needed their abilities there (at Miller's Hollow), not with the army. As the Mormon Battalion marched off many of the soldiers had left their families in tents and wagons for shelter. For the Saints there was the building of log houses to home these families and last of all a log tabernacle for meetings was built up the hollow about a quarter mile from the Miller house. (*Ibid*).

The surrounding area couldn't maintain the grazing needs of all the livestock. Henry Miller formed a small party and rode north along the Missouri River for an area that would suit their needs for the coming winter. They rode about forty miles and learned from an Indian that there was suitable grazing above the rushes on Boyer River. On July 20th. Miller and company reported to the Twelve under the bowery, Andrew Perkins having served as clerk gave the report. (*Exodus to Greatness, by Preston Nibley. Page 206*).

The next day being July 21, the High Council was organized and consisted of Isaac Morley, Geo. W. Harris, James Alfred, Thos. Grover, Phineas Richards, Herman Hyde,

Andrew H. Perkins, Wm. G. Perkins, Daniel Spencer, Jonathan H. Hale, John Murdock and Henry W. Miller. The High Council was responsible for both temporal and spiritual needs of the people, and not just at *Millers' Hollow* but *Garden Grove, Winter Quarters* and *Mount Pisgah*. For the Saints at *Millers' Hollow*, Daniel Miller was called as Bishop. (*Early Days At Council Bluffs, by Charles Henry Babbitt, 1916, page 83*).

At the December 27, 1847, conference held at the log tabernacle in *Millers' Hollow*, that the assembled Saints, including a handful that had just returned from the Salt Lake Valley, sustained Brigham Young as Prophet and President of the Church with Heber C. Kimball and Willard Richards as his counselors.

During the month of January, 1848, several meetings were held concerning a petition for the establishment and organization of a county for the area. The petition was heavily signed and Andrew H. Perkins and Henry W. Miller were chosen as delegates to the Iowa legislature to see if they could have the said petition honored. Both men were successful, and in March 1848 a postoffice was established and called Kanesville. The county was called Pottawattamie, after the local Indian tribe. Not until the April 8, 1848 Conference was it proposed by Elder Orson Hyde to change the name of *Millers' Hollow* to *Kanesville*, in honor of Colonel Thomas L. Kane who had arrived to help mediate between the U.S. Army and the Mormons in the formation of the Mormon Battalion. And again the First Presidency was sustained by the Saints. From 1848-1852 the Church at Kanesville was mostly presided over by Orson Hyde. Off and on Elders George A. Smith and E.T. Benson helped with the emigration from Europe of converted Saints. (*Ibid, page 85 and 92-93*) (*A Comprehensive History of The Church of Jesus Christ of Latter-Day Saints, by B.H. Roberts, Vol.III, page 322*).

In 1848, the long association of Daniel and Henry Miller and families came to an end. Daniel Miller's family was called to make the arduous journey to Salt Lake. They first

traveled in William Perkins Company, but was made a Captain of twenty wagons (five being his own). They arrived in Salt Lake City on September 4. Upon arrival they are credited with being one of the original families to settle Farmington, and Daniel drove the team while his son Jacob held the plow which turned over the first soil one block east of the present courthouse (*Journal of Jacob Miller, page 28*). As for brother Henry, he continued at Kanesville and besides his duties on the High Council, President Young had asked him to grow lots of corn for the emigrating Saints.

Henry made his first trip to the Salt Lake Valley in 1850 and returned with Elder Orson Hyde. The following year he returned to his birthplace, Greene County, New York, to visit family and returned with his nephew, James D. Wilcox, his sister Susanna's son.

Also in 1851, Henry became the first elected representative to the General Assembly of Iowa for Pottawattamie County. (*History of Pottawattamie County, pages 21 and 94*) (*Wilford Woodruff, by Matthias F. Cowley, page 327*). But there was also sadness for an infant son, David Miller, died at Kanesville on March 24, 1851. David was 1 month and 10

days old. (*Death and Marriage Notices from the Frontier Guardian, 1849-1852, Compiled by Lyndon W. Cook. Page 15*).

By 1852, the need for Kanesville as an outfitting and staging area was no longer needed and Church authorities in Salt Lake Valley gave the go ahead for the remaining Saints to come to Zion. Like Nauvoo several years before, Kanesville experienced a great exodus of local folks. The town could almost be likened unto a ghost town. At the head of one of the exiting companies was Henry Miller, who was Captain of the wagontrain. (*by Fae Stanford Ard, page 4*).

Within a few months of arriving in Utah, and reuniting with his brother Daniel, at Farmington, Henry was elected to the Second Legislative Assembly of Utah Territory, serving in the lower house and again for the Third Assembly. (*Minutes Utah Legislature, Vol. 1, Ibid, page 4*).

Over the next few years, Henry W. Miller would make seven trips across the plains, from and to the Great Salt Lake Valley. For five of the seven journeys, Henry served as captain of the wagontrain, entitling him to use the title of Captain by which he was called the remainder of his life. (*History of Henry William Miller, by Arnold D. Miller (grandson), page 4*).

After about three years of rest at Farmington and working at establishing his farm and family, Henry was called on a mission at the April Conference of 1855. It is at this time that he began to keep a journal. He wrote that, "my lungs were bleeding and I was administered to by the President of the Quorum and I was healed." He was set apart as Mission President of the Indian Territory Mission by Elder Wilford Woodruff. (*Journal of*

Henry W. Miller, page 1, Utah Historical Society). Elmira wrote in her journal, "I found it quite a task to have the care of a large family alone; but I didn't complain. He was only doing his duty and that was my wish." (A Short Journal of Elmira Pond Miller, page 5) (A Comprehensive History of The Church of Jesus Christ of Latter-Day Saints, by B.H. Roberts. Vol. V, pages 102-104).

The Indian Mission was not easy. Five elders were assigned to preach to the Delawares and Cherokees. In short time they were assisted by four elders from the St. Louis Branch and the work was able to be taken to the Creeks. Unfortunately some elder or elders were sick with fever and the ague (flu) most of the time. Elders Petty and Cook both died while serving in the mission, and several others came very close including Henry Miller. (Mormon Indian Missions - 1855, A Thesis by Wesley R. Law, BYU, page 1).

The mission started off with a bang for they found about 65 members who had followed Lyman Wight to Texas. Wight had been an Apostle, but upon the death of Joseph Smith he broke away from the church and lead several followers to Wisconsin and then into Texas, where he died in 1858. President Miller assured them that all was well in the Salt Lake Valley contrary to what they might have heard. President Miller and several Elders

taught several doctrines to these Texas Saints, rebaptised them all and confirmed them and sent them on their way to Utah. (A History Of The Church Of Jesus Christ Of Latter-Day Saints In Eastern Oklahoma From Oklahoma And Indian Territories To 1980, compiled by Lynetta K. Bingham, Bonnie Lee Blamires, Clara Laster and Lenet Read, page 7)

At the Cherokee Nation, baptism was a bit more scarce. But with hard work the elders preached and baptised until a branch was established at Prairie Creek, 14 Mile Creek, and the Creek Nation. In all about 100 local members, with about twelve native elders assisting in the preaching. And several families who never joined the church but helped the elders in any way that they could. Miller was even threatened with prison once if he continued to preach. One Indian Chief joined the church along with his family.

President Henry Miller was released from his mission due to poor health on October 6, 1856. Miller then traveled to Bluff City, Illinois to see family and friends. One brother-in-law was John McClure, a cripple, who had married one of his sister's. But Henry found out that she had drowned in Moseeter Creek in 1853.

From Bluff City, Miller visited with a Brother Johnson and family, who took him in and told him to make their home his home and cure himself of the fever and ague. The invitation was for the winter. Which Miller accepted. For weeks off and on he was sick. At one point the Johnsons were afraid that he might die, but Miller said, "My friends thought that I would not reover but I told them that I should recover and return to the Valley and to my family. The devil might afflict me but he hadn't the power to kill me, for the servants

of God had said that I should return to the Valley and rejoice with my friends which I believed and claimed the promise." (Journal of Henry W. Miller, page 42).

Miller learned on January 8, 1857 that his brother-in-law, John McClure had died. Leaving no children and his wife being deceased, his \$4,000.00 of property would be divided among his brothers and sisters.

On February 4, 1857, Miller started for Burlington, Iowa in a stagecoach, he was very sick barely able to walk. The snow was about two feet deep. During the journey the stagecoach turned over and he cut his head and received other bruises. Upon reaching his destination, he boarded a train to Quincy, Illinois, where he arrived at his brother-in-laws, Alen Ponds on the 19th. Which day just happened to be the day that his orphaned nephew, Benjamin Miller, was getting married.

After a couple of weeks of gaining strength, Miller boarded a steamboat and traveled up the Mississippi to Burlington. Where he was to board a train to Council Bluffs, but here he heard about the shooting of Elder Parley P. Pratt and Miller felt impressed to changed course to St. Louis and see Elder Erastus Snow. (*Journal of Henry W. Miller, page 44*).

Miller arrived in St. Louis in the evening of May 30. Snow was overjoyed upon seeing Brother Miller and proclaimed after shaking hands, "*Brother Miller, the Lord has sent you here. I wanted you. I want you to go up into Clay County, Missouri, and buy the oxen for the St. Louis Company. You can do it and I had no one here that could, at this time.*" (*Ibid*)

Henry Miller boarded the steamer "*Robert Camel*," on June 3rd. with his wagon and mule. The Captain of the boat was a Mr. Eads, and on the 4th., they set out for Parkville where he arrived on the morning of the 9th., and traveled about twelve miles from the river to the farm of Mr. Thompson, who had been furnishing the Mormons with cattle. Thompson was gone, delivering cattle to Brother Taylor for his Company at Iowa City. Miller examined the cattle and condemned a few, which were replaced. In all there were 100 head of cattle to drive to Florence, Nebraska. Two brethren had come with Miller to help. On the first day of their cattle drive, near evening, a giant hailstorm approached them. The cattle were driven up against a fence to better control them, and only the edge of the storm passed over them. Still the hail was the size of hens eggs. Throughout their travels the next day, the men found pieces of wood and branches covering the road, broken from the trees by the hail. Also the corn fields they passed by were beaten into the ground. (*Ibid, page 45*).

Traveling through the area, Henry Miller very quickly learned that the people dispised Mormons. But because of Miller's long beard, red shirt, and a belt around his waist with a pistol on one side and a bowie-knife on the other, the people assumed Miller to be a Californian from his appearence, and to assist in the masquarad, Henry carried a jug of whiskey. The cattle drivers traveled through the country without any problems, but Miller noted in his journal that if it hadn't been for his appearence and the jug of whiskey and the

Lord's protection, he doubted that they could have driven the cattle through that section of country unmolested. (*Ibid*, page).

Arrived at Florence on June 22, where Elders Taylor and Snow were happy to greet him and a few days later Brother Chase arrived with Miller's wagon from Brother Johnson's in Illinois.

Elder Taylor with his son Cunningham, traveled with Miller as far as Fort Kearney. At the fort they were to meet a company of Saints who had traveled to Missouri to get pouches of mail for Utah. But because Federal troops had been dispatched to Utah, the mail was confiscated and the company returned empty handed. Together they set out along a flooded Platte River and met with Elder Snow and company at Genoa, they having gone ahead. At Genoa, Miller was made captain of a company of returning missionaries. In all they possessed eight wagons and carriages. Because they could travel faster they struck out ahead of the other companies. The high plains at this time were being terrorized by hostile Indians. *"We asked the Lord to turn them from our path and all others that would harm or molest us. Our prayers were answered; for we were not molested but were permitted to travel in peace and safety."* (*Ibid*, page 46).

On August 7th, the Miller Company arrived in Salt Lake City, where they were welcomed by President Young and Kimball. *"I had 16 miles yet to travel to get to my home in Farmington. Found my family well. After an absence of two years and over three months, I find myself at home with my family and friends. Thus the promise of the servants of the Lord that said that I should lay the foundation of a great work and return to the bosom of the Church and my family. Through all my sickness and sufferings I claimed the promise and obtained it. ...had it not been for the promise...I think they would have buried me in the Cherokee Nation."* (*Ibid*, page 47).

Upon returning home, Miller was asked to preach on Sunday August 9th. He did so in the Courthouse to a large congregation. And on the 15th, he traveled to Salt Lake City and gave a formal report to President Young and Kimball. *"I had a very pleasant time with them. They expressed themselves satisfied with my labors and blessed me and told me to go and take care of my family for the present."* (*Ibid*).

At the time that Henry Miller was returning to the Salt Lake Valley, several of his children and their spouses were called to establish a community among the Indians in Idaho and there preach the gospel to the Bannock, Shoeshoni and Nez Pierce tribes. Homes and a fort were built on the Salmon River and the Saints there called the place Fort Lemhi. Crops were planted and relationships with the Indians were going fairly well, even President Brigham Young came to visit and give counsel. But one bitter man lived among the Indians and he slowly turned their hearts against the Mormon settlers. Also an army troop camped in the area didn't help public relations between whites and natives either. The Indians having listened to and persuaded by this bitter whiteman, attacked Fort Lemhi.

The Saints were totally taken by surprise, thinking that their relationship was good with the local natives. Several Mormons were killed. George McBride was killed as was James Miller and Oliver Robinson. Andrew Quigley was shot and his head bashed in by rocks but was still alive in the snow. The brethren who found him took off their shirts and tied them to poles to create a stretcher and carried him to the fort (Quigley didn't die until June 23, 1881, but his early death was due to the injuries he sustained at Fort Lemhi). McBride, Robinson and Quigley were sons-in-law to Henry Miller, and James Miller was Daniel's son. When the Saints from Fort Lemhi arrived in Salt Lake City, it was nearly deserted, the majority having gone south due to the advance of Johnston's Army. (*Our Pioneer Heritage*, compiled by Kate B. Carter. "In The Valley Of The Saints," pages 208-209).

With the advance of Johnston's Army to Utah. All homes north of Provo were deserted, and Henry and Daniel Miller with other Farmington families drove stock south to just north of Nephi and there they broke 100 acres of ground and planted. They camped there from April to July before the word arrived for all to return home. Due to forethought, the Miller families didn't suffer too much the coming winter due to the army's interruption of planting, for the brothers had stored 500 pounds of wheat and flour in a mill, and another 500 pounds still farther south of Farmington. (*Journal of Henry W. Miller*, page 49.)

In the Spring of 1859, Henry along with his brother and Quince Knowlton, went to an island that was called Fremont Island, in the Great Salt Lake, and explored it. Upon returning home Henry put his skills of carpentry to work and built a boat. After sheering their sheep, they boarded the 130 animals upon the boat and took them to the island. For many years the island was called Millers Island because of the family keeping their sheep there, they found it had plenty of grazing and no wild beasts.

Miller's experience in leading wagontrains, was called upon again in the spring of 1862. His mission was to lead 47 wagons, with four yoke of oxen apiece, to Florence, Nebraska to bring back immigrants to the valley. The way there was very hard for the mountains still had deep snow and the creeks were running high due to the spring thawing. Miller was forced to camp at Black's Fork for fifteen days and was helped by Captain Haight and his company in building a bridge across the creek. This happened several times to the company going east to the Missouri River. On October 17, 1862, Captain Miller's Company entered Salt Lake City. In all he made seven trips across the plains; twice in 1850, once in 1852, 1855, 1857 and twice in 1862. (*Ibid*, page 50) (*A more detailed account of the Journey can be found in Our Pioneer Heritage*, compiled by Kate B. Carter, Vol. 6, "They Came in 1862," Henry W. Miller Company, journal by Henry Stokes, pages 54-61).

In the Fall of 1862 (probably after returning on October 17), Henry Miller was called to take another wife. Elmira wrote, "This was not according to my natural feelings, but I was willing for the Gospel's sake to make the sacrifice and gave my consent." (*A Short Journal of Elmira Pond Miller*, page 5). The second wife was a lass of Scottish descent, Fanny Gunn, who bore Henry four sons and one daughter.

Henry took his second wife with him on a new mission that he was called to by President Young in 1863. The new mission was to colonize the north-west corner of Arizona. A few miles south of the Utah border and a few miles east of Nevada, at a place called the Beaver Dams on the Rio Virgin River. (*Latter-Day Saint Biographical Encyclopedia*, by Andrew Jensen. Vol. 3, page 165-166).

This new settlement in Arizona was called after its leader, Captain Henry W. Miller, Millersburg. And Henry is credited with being the first white man to turn the soil with a plow in the state of Arizona. At Millersburg the Saints planted fruit trees, grape vines and other crops and all was going well according to a report printed from Henry W. Miller to the *Deseret News* dated May 24, 1865. But Millersburg was soon doomed with harassment from the Navajo Indians and the final plug was the flooding of the river in 1866, which completely wiped out everything the Saints owned. The place wasn't settled again for about ten years and it was then called Littlefield.

St. George became the permanent home for Miller and his families. His first wife and long companion, Elmira, came with their two remaining children, Sarah Jane and Arnold D., the last of her eleven children, down from Farmington.

On April 10, 1867, Erastus Snow, Henry W. Miller, Jacob Hamblin, Jesse W. Crosby and a couple others left St. George on an exploring trip to St. Thomas and Call's Landing. The men wanted to see if a steamboat could be used on the Colorado for carrying goods from the coast cutting down travel time by wagon. At the divide between the Rio Virgin and the Colorado they traveled down the Grand Wash for about forty miles until it came to the Colorado. At this place Erastus Snow, James Andrus, Ira Hatch and David Cannon departed company and traveled over land to St. Thomas following the Muddy. Henry Miller, Jacob Hamblin and Jesse Crosby launched a 16 foot skiff into the river and explored the mouths of the Grand Wash and Virgin Rivers, about 45 miles separate the two. They continued down the Colorado River rode through several rapids and a waterfall about eight to ten feet high. Passed Boulder Canyon and entered into a gorge whose walls were between 1,200 and 1,500 feet high, with rock walls colored black. Miller wrote a detailed account that was published in the *Deseret News* on Wednesday July 3, 1867. The three men calculated that when they arrived at Call's Landing they had traveled 65 miles, about 45 miles which, they presumed, no white man had ever before traveled. This journey down the Colorado was two years before Major Wesley Powell's Colorado Expedition. On April 17, 1867, the three men rejoined Snow and the others at St. Thomas where meetings were held with members of the Muddy Valley and they returned home. (*Jacob Hamblin. The Peacemaker*, by Pearson H. Corbett. Pages 259-260) (*The Immortal Pioneers*, by Albert E. Miller. Pages 67, 69-70).

Captain Henry W. Miller, quickly became one of the prominent men of the St. George community. As of 1868 no store had been established for shipping in goods from the Pacific coast. "...it was left for a few courageous individuals with good teams who dared for articles that meant so much in the lives of these people. Among these men were Jesse W. Crosby, Franklin B. Woolley and Henry W. Miller." So on May 6, 1868, a citizens

meeting was called to find an answer to the problem. Franklin Woolley was chairman and Henry Eyring was clerk. A committee was formed with Henry Miller, Asa Calkins, Joseph Birch, James Bleak and Joseph Johnson, whose responsibility was to draft a plan for importing goods. The committee had a week to come up with a solution.
(Under Dixie Sun, by Washington County Chapter D.U.P., page 308).

Their solution was to form a stock company, the capital stock being \$30.00 a share. At the end of each year dividends were declared; half of the dividends were paid to the stockholders in goods and the other half retained as a reserve until it amounted to \$5,000.00. Not until November 23, 1868, did the Southern Utah Cooperative Mercantile Association become a reality. Its first president was Erastus Snow. *(Ibid)*.

But hauling merchandize from the West coast wasn't all that Henry Miller was into. When the Rio Virgin flooded again and wiped out the crops there were about eleven principle men whose granaries became the stabilizers of crop production, and Henry Miller was one of them. He also helped with the organization of The Gardeners' Club in 1867. The club being made up of some of the leading fruit and vegetable growers.
(The Immortal Pioneers, by Albert E. Miller. Pages 81 and 170).

For almost the next twenty years, Miller continued in farming and was the Director of the Canaan Co-op Stock Company, director of the St. George Co-op Mercantile Institution and the Rio Virgin Manufacturing Co.

Elmira writes in her short journal that in 1869 the family commenced doing work in the endowment house at Salt Lake City for their ancestors. *"I consider one of the greatest privileges we have - - to go forth and do a work for our relatives that they have not had the privilege to do for themselves while in the flesh."* *(Short Journal of Elmira Pond Miller, pages 5-6)*. With the completion of the St. George Temple, Elmira was elated when she was able to return to active temple work. When dates became a problem for certain ancestors, *"We would wake up in the morning and on the table would be a piece of paper with the needed dates and information. We would then go and do the work at the temple."* *(Ibid)*

Henry W. Miller was made a High Councilman of the St. George Stake on July 14, 1877. A position he kept until his death. From 1883 to 1885, Henry's health continued to decline. It was thought by his first wife Elmira, that a change of climate would do him good and he agreed. They traveled back to Farmington in May, to visit some of his children, where he died on October 9, 1885, and was buried next to his brother Daniel in the Farmington Cemetery. But that is not the end to Henry Miller's history.

Elmira was staying at her daughter's home in Hyrum, Utah. It was early May of 1889, and Elmira had just gone to bed, *"There appeared in the air lines of writing. After I had read those lines there appeared other lines of writing on the wall at the head of the bed. Around these were round spots of the color of amber, which seemed to give light to the*

writing, without which I could not have seen to read the words that were portrayed on the wall." Appearing to her was her husband, Henry, who said, "I have seen Brothers Joseph and Hyrum Smith, also, Brother Brigham and all the others who went before. I have seen my brother Daniel and many of the friends of your youth. They are anxious about you. It has been almost four years since they came and took me away and left you a lone widow. I am very lonesome without you. The other brethren have their wives with them. You have always been a good wife to me but I have been of a hasty temper and have not controlled it as I should, while in the flesh. I am now willing to make amends for the past, that when you come we may begin as we began in the days of your youth and go on until we are called up higher. I have sent up a petition asking leave to come for you, I think if you are as lonesome without me as I am without you, that you will be willing to come. I will not tell you in what way I will take you, but you will exclaim, 'Behold the chariots of Israel and the horseman thereof!' I want you to be buried by my side, if there is room. I want you to see Jacob (Miller) and have the ordinances attended to; sealing me to my father. I want you to do what work you can in the Logan Temple. I think, if you are as anxious as you were to do the work in the St. George Temple that you will do all you can. The work you have done in the St. George Temple has greatly enhanced my happiness in the spirit world. I want you to do the work for your sisters Anna and Huldah and have them sealed to their husbands and have their little ones sealed to them. (*The Living and the Dead*, by Elmira P. Miller. Pages 1-2).

"I have come tonight to talk to you. I will come again and hear you talk. Cheer up! Great things await you. You are of the blood of Ephraim and will receive your inheritance with the tribe of Ephraim. ...Your children have come to see you. We can see you, but you cannot see us, unless, the veil is taken away." (*Ibid*, page 2).

Henry then told Elmira that their granddaughter, Ruth, will come soon. Ruth died three weeks later. "As soon as my grand-daughter died I was impressed to step out and look up, which I did. I saw a white cloud, right above where she lay, going up slowly in a straight course. It was not far from the roof when I first saw it. It was a sunshiny morning and not a cloud to be seen." (*Ibid*, page 3).

Card

HENRY WILLIAM MILLER

Henry William Miller was born May 1, 1807, at Lexington, Green County, New York. He was the fourth child and first son of James Gardner and Ruth Arnold Miller. As a young man, who desired to accomplish something, he moved west about 1820 and in connection with his younger brother Daniel A., settled in western Illinois, at or near Quincy. Here they were joined by their father and younger brother.

Henry W. Miller married Elmira Pond on June 19th 1831, at Quincy, Illinois. A short time later his brother Daniel married Lovissa Pond, an older sister of Elmira. The two brothers operated as partners the greater part of their lives. In Adams County they built and operated a large flour mill.

In 1831 and 1832, Henry W. Miller enlisted in the Illinois Militia to serve during the Black Hawk Indian War. It was at Quincy where Abraham Lincoln assisted in organizing a company, but it is not known definitely if this was the company in which Henry W. Miller served, but he was closely associated with Abraham Lincoln in young manhood and delighted to tell of their measuring strength, especially wrestling. On May 7, 1842, Governor Thomas Carlin of Illinois commissioned Henry W. Miller to the office of Adjutant to the Brigadier General of the Second Cohort of the Nauvoo Legion, and Thomas Ford, Governor of the State of Illinois, on the 8th day of September 1843 appointed him Aid-de-Camp to the Brigadier General of the Second Cohort of the Nauvoo Legion. The family have both of these commissions in their possession.

In the fall of 1839, the Millers joined the Church of Jesus Christ of Latter-Day Saints, and upon selling their mill property moved into Hancock County, Illinois, settling in Nauvoo. They now became quite closely identified with the affairs of the Church. Church History states that at the General Conference held October 5, 1839, Henry W. Miller was ordained an Elder in the Church. At the General Conference, October 3, 1840, he asked for the formation of a stake in Adams County. On October 27, 1840 the Freedom Stake was organized with Henry W. Miller as President. The outside stakes were later abandoned, owing to the persecution and the people centralized around Nauvoo. At this time he disposed of his mill holdings in Adams County.

Again, Church History states that Henry W. Miller was appointed on a committee to help raise funds for the building of the Nauvoo Temple, at the General Conference of the Church April 8, 1841. Shortly after this he asked through the Prophet Joseph Smith the will of the Lord concerning his property. He was asked to sell and assist with his means with the building of the Temple and Nauvoo House. He then gave the Church \$ 4,660.00. This was not his first big gift to the Church, as he assisted them greatly, giving 2,000 barrels or 392,000 pounds of flour at one time. In the fall of 1841, he was called to go into the Pineries to get out timber and lumber for the Temple and Nauvoo House. This required going up the Mississippi River and floating the timber down the river. Here he went through many hardships due to the cold weather and lack of food.

He left Nauvoo in the spring of 1846, leaving a two-story brick home with its

furniture and fixtures. Before leaving Nauvoo he received his endowments in the Nauvoo Temple. He traveled across the State of Iowa and secured a tract of land on its western boundary between two bluffs, later known as Council Bluffs.

He settled a short distance from the old block-house where a village soon took form and was given the name "Miller's Hollow". From the record it is evident he was the pioneer settler of Council Bluffs, Iowa. By request of Brigham Young a log tabernacle was built here and a conference held April 6, 1848 at which the Church organization was made with Brigham Young as President. The settlement was later called Kanesville in honor of Col. Kane. In 1846 Henry W. Miller was the bearer of a petition to the Iowa territorial Legislature asking for a Post Office at Kanesville and the creation of Pottowattamie County. In this he was successful and he was elected the first representative in the General Assembly of Iowa from that County, serving in 1851. The History of Pottawattamie County Page 91, regarding the settlement of Council Bluffs says: "Henry W. Miller, a prominent Mormon squatter on a tract of land which included the ground now occupied by the Pacific House, and the Park on Pearl Street. This he sold to Samuel S. Bayless." Kanesville Post Office was changed to Council Bluffs on January 19, 1853.

Henry W. Miller was directed and counceled by President Brigham Young to remain at the Bluffs and assist in raising crops for church use. In 1850 he made a trip to Utah and back to the Bluffs returning with Orson Hyde. In 1851 he went back to his old home in New York State visiting relatives. In 1852 he left with his family for Utah acting as a Captain of the train, a position filled with many duties.

Upon reaching Utah Henry W. Miller took up his residence at Farmington where his brother Daniel A., who had preceded him, was already residing. In the fall of 1852 Henry W. Miller was elected a member of the 2nd Legislative Assembly of Utah Territory, serving in the lower house. He was also elected and served in the 3rd Assembly.

In 1854 he was head of a company of Mormons settlers who went to the Salmon River and established a settlement at Fort Limhi. At the General Conference at Salt Lake City held April 6, 1855, Henry W. Miller was called to go on a mission to the Indian Territory to labor among the Cheek, Cherokee, and Chactaw Nations. On April 14, 1855 he was blessed by Wilford Woodruff and Ezra Benson and set apart to preside over this mission. In summarizing his work November 9, 1856 he says: "We sent one company of sixty-five souls to the mountains, all white, which we baptized in the Cherokee nation. Besides these there were three branches left and among them were ten or twelve native elders who had been ordained and were preaching.

On November 10, 1857, having finished his mission he went to Quincy, Illinois, to visit relatives and friends. He had intended to go across Iowa by way of Council Bluffs to return home, but upon hearing of the death of Parley P. Pratt, he decided to go by way of St. Louis. Here he met Erastus Snow who said, " You have come in

answer to prayer, we want you to go into Clay County, Missouri and buy cattle for us for the trip to the mountains." In May he started on this trip posing as a Californian. Through being disguised he was able to buy some one hundred yolk, delivering them to John Taylor and Erastus Snow at Florence, Nebraska, June 22, 1857. Here a company was organized and he captained it to Utah arriving August 7, 1857.

In the spring of 1858, with the advent of Johnston's army into Utah brought the command to move South he was in charge of all the loose stock of the ward. They stayed until July on Salt Lake Creek just north of Nephi, later returning to their homes. Before leaving he and his brother had stored 1,000 bushels of wheat in two mills south of Salt Lake City. During the spring of 1859 with his brother and Quinee Knowlton, they explored Fremont, afterwards known as Millers Island in the Great Salt Lake. They at once built a boat for carrying sheep and transported them to the Island which became their range. In the spring of 1862, six companies were called to go to the States for immigrants, Henry W. Miller was one called as one of the captains and his train consisted of 47 wagons with four yolk of oxen to the wagon made up from Cache and Weber Counties. After a successful trip he returned to Salt Lake City October 17, 1862. This was his seventh trip across the plains, five of which he acted as captain of the trains, thus was he entitled to be and was thereafter called "Captain Henry W. Miller."

October 25, 1862, he married Fanny Gunn, who was an immigrant in his company of that year. In 1864 he was called to go south to assist in the settlement of the "Muddy Mission", and with his wife Fanny located at the junction of the Beaver Dam wash and the Rio Virgin. This settlement was named Millersburg. Mormon settlement in Arizona Page 6 says: "In this northwestern Arizona undoubtedly was the first permanent Anglo-Saxon agricultural settlement in Arizona that at Beaver Dam, now known as Littlefield, on the Virgin, founded at least as early as the fall of 1864." Beaver Dams, or Millersburg was about 35 miles southwest of St. George, Utah and was in the northwest corner of the state of Arizona. Through his settlement of this town Henry W. Miller is credited with doing the first plowing in the state of Arizona. This is verified by Arizona State History. The Desert News of May 24, 1865 refers to a report from Henry W. Miller stating affairs at Millersburg were satisfactory, fruit trees and grape vines were being planted. Under date of December 24, 1867 James C. Bleak in his History of Southern Utah states: "Millersburg, founded and presided over by Henry W. Miller, known previously as Beaver Dam, was submerged by a flood in the Rio Virgin, destroying the results of well directed labors in making comfortable homes."

There had been hardships from the beginning of the settlement but this visitation and Indian troubles caused the place to be abandoned. This was in 1866. After the abandonment of the Beaver Dam settlement Henry W. Miller with his family went to St. George. Here he found others who desired to find out if the Colorado River was navigable farther up than at Calls Landing. A boat was built in St. George in 1866

hauled to the river by wagon by way of the Grand Wash to Pierces Ferry. Henry W. Miller accompanied by Jacob Hamblin and Jesse W. Crosby explored this part of the river prior to any other white man. In 1869 when Major Powell went down the river he found their names carved in the rocks.

When he came to St. George to make his home he at once began to prove his ability as a financier. He went to California and bought a load of Merchandise which was the foundation of the St. George Coop Store. He was its largest stockholder, and was vice-president and manager from its beginning until his death. As was the custom with Church people, the president of the mission or stake, Erastus Snow was the president of the cooperation. During Henry W. Millers management a large two story adobe building was erected on the west side of main street to house the store.

He with others established the Cannan Cooperative Cattle Company. They bought and brought into this country a large number of cattle and horses, running them in Short Creek country with headquarters at the Cannan Ranch. At one time this company owned 10,000 head of cattle and many horses. Of this cooperation he was vice-president and general manager as long as he lived. He also organized a cooperation of sheep owners among whom were Archibald Sullivan and Brother Baron of Washington.

He built homes and had farms which were well cared for under his supervision. Whatever he set his hand to he was successful with.

In the fall of 1885 he went to Farmington, Utah, where he died at the home of his son October 9, 1885. He was survived by two wives and fifteen children.

CAPTAIN HENRY WM. MILLER,

By Garry E. Bryant.

The weary missionary trudged the last few miles to his home and family after having traversed thousands in declaring the restored gospel throughout Indian Territory. He was tired and spent, but was full of gratitude and joy.

*"I had 16 miles to travel to get to my home in Farmington. Found my family well. After an absence of two years and over three months, I found myself at home with my family and friends. Thus the promise of the servants of the Lord that said that I should lay the foundation of a great work and return to the bosom of the Church and my family. Through all my sickness and sufferings I claimed the promise and obtained it. ...had it not been for the promise...I think they would have buried me in the Cherokee Nation."*¹

Such were the words of Captain Henry William Miller as recorded in his journal in 1856. This hardy Mormon pioneer had followed the Church from Nauvoo across the plains and the Rockies to the Salt Lake Valley -- and from there to other Mormon colonies and missions. You see, for Henry Miller, the struggle to establish Zion was a lifelong effort. Like many other Latter-day Saints, much of his sacrifices and work have gone unheralded -- that is until descendants and historians unfold the story.

Henry William Miller was of Conneticut Yankee stock, was born May 1, 1807, at Lexington, Greene County, New York. He was the first son and fifth child of James Gardner Miller and Ruth Arnold. When he was 9, his mother passed away. In his early youth he took up the wood trade learning carpentry and joining -- skills that served him well throughout his life.

In his late teens, he traveled west to the infant trading post called Chicago, accompanied by his brother Daniel, who was two years younger. Together the two Miller boys worked at odd jobs and saved their money until they had enough to purchase land in west-central Illinois at a place called Quincey in Adams County, Illinois, in about 1829. There they built a large flour mill on Bear Creek, which became very successful for the Millers for many years.

At about the same time that the Millers came to Quincey, the family of Thadeus and Lovisa (Miner) Pond came from Barlow, Washington County, Ohio, with their daughter, Elmira. Henry and Elmira soon met. In the personal history of Elmira Pond Miller, she wrote, "*He (Henry Miller) was not religiously inclined but I believed he was the one for me for I loved him at first sight.*" Consequently on June 19, 1831, Henry and Elmira Pond were married at Quincey.²

Elmira Miller gave birth to her first child, Elizabeth, on September 25, 1832. To help with the pregnancy and delivery, Elmira's sister, Clarissa Pond, came to help. Here she met her brother-in-law's younger brother and fell in love with him and on December 29, 1832, Daniel Miller and Clarissa Pond were married.³

During the 1830s, Quincy continued to prosper and so did the Miller families. They were joined by their father, James Gardner Miller, and a younger brother, James David Miller and a sister Susan.

In the winter of 1838 the Millers came into contact for the first time with the members of The Church of Jesus Christ of Latter-Day Saints. Illinois Governor Carlin asked in a meeting at Quincy for the citizens of the area to take the fleeing Mormon people into their homes and help shelter them and give them aid after their terrible expulsion from Missouri by Governor Lilburn Boggs.

Just down the road from the Millers, a Mormon named Abel Lamb setup his coopers shop. He soon began to teach the restored gospel to the Millers at their home and soon several other Mormon families and interested parties met at the Miller home to hear Elder Lamb. Henry's wife, Elmire wrote in her journal, *"I heard the first true gospel sermon... I received it with joy. I could not express my gratitude in my heavenly Father for sparing my life and giving me the opportunity for hearing the same gospel as taught by Christ and His apostles."* After a few meetings Elder Lamb gave an invitation for baptism. Elmira was one of the first to step forward to receive the ordinance, but Lamb refused to do so because her husband, Henry wasn't in attendance. He counseled her to wait until the next meeting in two weeks and he promised that her husband would join her. In the middle of September, 1839, Henry and Elmira Miller were baptised into the church. So also were many others of the Miller family.⁴

A couple of weeks after baptism, Henry and his brother Daniel were appointed and confirmed Elders during the Conference that was held at Commerce, Illinois, on Sunday, October 6, 1839.⁵

At the next Conference of the Church, Henry and Daniel Miller were ordained high priests by the Prophet Joseph Smith, Jun., on April 6, 1840. Five years later, a few days before his death on August 27, 1845, James G. Miller was ordained a high priest by his son Henry.⁶

Additional church duties came on Tuesday, October 27, 1840, when the Freedom Stake was organized near Payson, Adams County, Illinois, with Henry W. Miller as Stake President, and Duncan McArthur and William Tenney counselors. As for Daniel Miller, he was made Bishop in the Mount Hope Stake at Columbus, Adams County.⁷

Five months later Joseph Smith, Jun., receives a revelation concerning Henry W. Miller, *"Let my servants, William Allred and Henry W. Miller, have an agency for the selling of stock for the Nauvoo House, and assist my servants Lyman Wight, Peter Haws, George Miller, and John Snider, in building said house; and let my servants William Allred and Henry W. Miller take stock in the house, that the poor of my people may have employment and that accommodations may be made for the strangers who shall come to visit this place, and for this purpose let them devote all their properties, saith the Lord."*⁸

Having received this revelation from the Lord through his anointed prophet, Henry sold the flour mill and his property in Adams County for \$4,000.00, and gave the money joyfully to the Prophet along with 2,000 barrels of flour. Elmira, who totally supported Henry, wrote, *"... We had been prospered ever since our marriage, and here was a call for some of the means the Lord had given us."*⁹

With the sale of the mill, Henry Miller's family moved with his brother Daniel's family to a farm about four miles from Carthage. Daniel's son, Jacob, recalls in his journal, *"Father and Uncle Henry were working together and the two families eating at the same*

table, their wives being sisters. Father did most of the farm work while Uncle was working more for the Church."¹⁰

In the Fall of this year, Henry was called along with other brethren to go up the Black River in Wisconsin and cut timber into lumber for the temple and the Nauvoo House. The entire Miller family went along to help. The journey began by boat up the Mississippi River, but the river froze over trapping the boat. By ox team and sled the company continued to the Black River forest area, of women and children there were fifteen. Unfortunately most of the provisions had to be left behind on the boat. The snow was so deep that the men had to walk in front of the oxen to clear a path for them to pull the sleds in and at night the company had to shovel away the snow so they could make beds to lie down on. At the pineries, as they were called, the men built a saw mill and began cutting timber and floated it down the river on rafts. But the winter got worse and the snow heavy, soon the provisions began to run low and finally was exhausted except for a few potatoes. Elmira helped wash clothes for three men and sometimes a fourth, and cook their meals to help out. She wrote in her journal that her greatest fear was the anticipation of hearing her children cry for want of bread.

*"The Lord overruled their minds and appetites that when told we had no bread, and no flour to make any, they never asked for any. Our youngest, only a year and nine months, could not wait when the flour came to have it baked, he asked for some dough."*¹¹

The company at the pineries didn't just have to contend with snow, cold and starvation, but with wild animals. On several occasions timber wolves would come near the camp. They killed one of the Miller's small dogs and took a big bite out of their large dog.¹²

From the Pineries in Wisconsin, the families rafted back to Nauvoo down the Mississippi River. Henry Miller's family returned to the farm of brother Daniel as before. For a while Henry Miller filled in as a body guard for the Prophet and he enlisted with his brother Daniel into the Nauvoo Legion. On May 7, 1842, Illinois Governor Carlin commissioned Henry as Adjutant to the Brigadier General of the Second Cohort. The following year Thomas Ford, Illinois new Governor, commissioned Henry Miller as Aide-Camp to the Brigadier General of the Second Cohort on Sept. 8, 1843.

In April 1843, Daniel Miller was called on a mission to Indiana for a year. He returned in the spring of 1844. During this time Henry continued his Church duties and the farm work.¹³

On March 11, 1844, the Prophet Joseph Smith called a meeting in the lodge room over Henry Miller's house for the formation of the Council of Fifty. In attendance were: Joseph Smith, Hyrum Smith, Brigham Young, Heber Kimball, Willard Richards, Parley P. Pratt, Orson Pratt, John Taylor, George A. Smith, William W. Phelps, John Bernhisel, Lucien Woodworth, George Miller, Alexander Badlem, Peter Haws, Erastus Snow, Reynolds Cahoon, Amos Fielding, Alpheus Cutler, Levi Richards, Newel K. Whitney, Lorenzo D. Wasson and William Clayton. This council was in effect until about 1870. It served as a municipal department of the Kingdom of God on earth. Was concerned with constitutional rights of the Saints etc.¹⁴

Beginning with the year 1844, members of the Mormon Church began to be persecuted. Mormons were driven from their home with nothing more than the clothes on

their back and watch as their home and belongings were burned. Young Jacob Miller recalled that it was common for him and his other brothers and sisters to wake up each morning and look around the horizon to see if there was still smoldering smoke from a burned out Mormon farm.

On June 27, 1844, Joseph and Hyrum Smith were killed at Carthage. Even though the Millers lived only four miles from Carthage Jail, it wasn't until the next day that they found out what had happened. Daniel's wife, Clarissa, was very ill with consumption, wept endlessly, calling on God to avenge the Prophet and his brother's death. Daniel stayed at home to care for his wife, while Henry rode to Nauvoo to find out what action was going to be taken. Clarissa died a few months later in September 1844. During her illness Hannah Bigler assisted around the house and helped in her care. Daniel married her in December 1844.¹⁵

By 1845, anti-Mormon sentiments had risen to great heights in Hancock County. Candidates for various offices were either Mormon or Non-Mormon. Henry W. Miller ran for coronor and was elected.¹⁶

It became obvious to Henry, that his family would be safer at Nauvoo and there he bought a nice two story brick home where the family lived for almost six months, being visited by their cousins often. Jacob Miller, a cousin and son of Daniel, remembers seeing his cousins sitting by the fireplace shaking with the ague, moaning, and their teeth chattering.¹⁷

The high point of this time for Elmira and many Saints was being able to go to the Nauvoo Temple and receive their endowments on December 22, 1845.¹⁸ But when the persecution increased in the Winter of 1846 and homes were being burned the Millers left their beautiful brick home complete with furnishings. They were some of the first families to leave Nauvoo. The Millers crossed the Mississippi River in flatboats pulled by oars, while other families crossed in skiffs. When enough families had gathered together they headed for the Missouri River as the advance company.

It took three months for the advance company to reach their destination. Along the way they built bridges across streams and creeks and aided in corduroying the sloughs. All in extreme cold and windy weather.

Upon reaching the Missouri River, the Millers setup camp about nine miles east of the river between two bluffs. The Miller brothers pooled their finances and bought a log house, a small orchard, garden and some unimproved land from a Frenchman named Hildreth, in all about 160 acres. This lot was very close to a deserted army blockhouse or fort. Their home was near a Potawatama Indian graveyard and on occasions the family witnessed the natives feasting and mourning over their dead loved ones. The area where the Miller families settled was called "*Millers' Hollow*," named after the first settlers of the area.

In a short time other wagontrains of displaced Saints began to settle at "*Millers' Hollow*" and the area began to grow quickly. By early summer, there was located at Garden Grove, Mount Pisgah, Winter Quarters and Millers' Hollow about 2,000 teams of Saints. Near the Millers' log house, on the east side by Mosquito Creek, a pole was placed that flew the Stars and Stripes. This pole was called the liberty pole and was the headquarters for the mustering of four companies for the Mormon Battalion from July 13 and 14, with a fifth company a few days later. Both Henry and Daniel Miller volunteered

to enlist into the Battalion, but President Brigham Young pulled the Miller brothers aside and counseled that he needed their abilities there at Miller's Hollow, not with the army. As the Mormon Battalion marched off many of the soldiers had left their families in tents and wagons for shelter. For the Saints there was the building of log houses to home these families and last of all a log tabernacle for meetings was built up the hollow about a quarter mile from the Miller house.¹⁹

The surrounding area couldn't maintain the grazing needs of all the livestock. Henry Miller formed a small party and rode north along the Missouri River for an area that would suit their needs for the coming winter. They rode about forty miles and learned from an Indian that there was suitable grazing above the rushes on Boyer River. On July 20th. Miller and company reported to the Twelve under the bowery, Andrew Perkins having served as clerk gave the report.²⁰

The next day being July 21, the High Council was organized and consisted of Isaac Morley, Geo. W. Harris, James Allred, Thos. Grover, Phineas Richards, Herman Hyde, Andrew H. Perkins, Wm. G. Perkins, Daniel Spencer, Jonathan H. Hale, John Murdock and Henry W. Miller. The High Council was responsible for both temporal and spiritual needs of the people, and not just at Millers' Hollow but Garden Grove, Winter Quarters and Mount Pisgah. For the Saints at Millers' Hollow, Daniel Miller was called as Bishop.²¹

At the December 27, 1847, conference held at the log tabernacle in Millers' Hollow, that the assembled Saints, including a handful that had just returned from the Salt Lake Valley, sustained Brigham Young as Prophet and President of the Church with Heber C. Kimball and Willard Richards as his counselors.

During the month of January, 1848, several meetings were held concerning a petition for the establishment and organization of a county for the area. The petition was heavily signed and Andrew H. Perkins and Henry W. Miller were chosen as delegates to the Iowa legislature to see if they could have the said petition honored. Both men were successfull, and in March 1848 a postoffice was established and called Kanesville. The county was called Pottawattamie, after the local Indian tribe. Not until the April 1848 Conference was it proposed by Elder Orson Hyde to change the name of Millers' Hollow to "*Kanesville*," in honor of Colonel Thomas L. Kane who had arrived to help mediate between the U.S. Army and the Mormons in the formation of the Mormon Battalion. Again the First Presidency was sustained by the Saints. From 1848-1852 the Church at Kanesville was mostly presided over by Orson Hyde. Off and on Elders George A. Smith and E.T. Benson helped with the emigration from Europe of converted Saints.²²

In 1848, the long association of Daniel and Henry Miller and families came to an end. Daniel Miller's family was called to make the arduous journey to Salt Lake. As for brother Henry, he continued at Kanesville and besides his duties on the high council, President Young had asked him to grow lots of corn for the emigrating Saints.

Henry made his first trip to the Salt Lake Valley in 1850 and returned with Elder Orson Hyde. The following year he returned to his birthplace, Greene County, New York, to visit family and returned with his nephew, James D. Wilcox.

Also in 1851, Henry became the first elected representative to the General Assembly of Iowa for Pottawattamie County.²³ But there was also sadness for an infant

son, David Miller, died at Kanesville on March 24, 1851. David was 1 month and 10 days old.²⁴

By 1852, the need for Kanesville as an outfitting and staging area was no longer needed and Church authorities in Salt Lake Valley gave the go ahead for the remaining Saints to come to Zion. Like Nauvoo several years before, Kanesville experienced a great exodus. At the head of one of the exiting companies was Henry Miller, who was Captain of the wagontrain.²⁵

With in a few months of arriving in Utah, and reuniting with his brother Daniel, at Farmington, Henry was elected to the Second Legislative Assembly of Utah Territory, serving in the lower house and again for the Third Assembly.²⁶

Over the next few years, Henry W. Miller would make seven trips across the plains, from and to the Great Salt Lake Valley. For five of the seven journeys, Henry served as captain of the wagontrain, entitling him to use the title of Captain by which he was called the remainder of his life.²⁷

After about three years of rest at Farmington and working at establishing his farm and family, Henry was called on a mission at the April Conference of 1855. He was set apart as the first mission president of the Indian Territory Mission (Oklahoma) by Elder Wilford Woodruff.²⁸

The Indian Mission was not easy. Five elders were assigned to preach to the Delawares and Cherokees. They were soon assisted by four elders from the St. Louis Branch, and the work was able to be taken to the Creeks. Unfortunately, some elder or elders were sick with fever and the ague (flu) most of the time. Elders Petty and Cook both died while serving in the mission, and several others came very close including Henry Miller.²⁹

The mission started off with a bang for they found about 65 members who had followed Lyman Wight to Texas. Lyman Wight had been an Apostle, but upon the death of Joseph Smith he broke away from the church and lead several followers to Wisconsin and then into Texas, where he died in 1858. Pres. Miller assured them that all was well in the Salt Lake Valley contrary to what they might have heard. Pres. Miller and several Elders taught true doctrines to these Texas Saints, rebaptised them all and confirmed them and sent them on their way to Utah.³⁰

At the Cherokee Nation, baptism was a bit more scarce. But with hard work the elders preached and baptised until a branch was established at Prairie Creek, 14 Mile Creek, and the Creek Nation. In all about 100 local members, with about twelve native elders assisting in the preaching. Miller was even threatened with prison once if he continued to preach. One Indian Chief joined the church along with his family.

Henry Miller was released from his mission due to poor health on Oct. 6, 1856. By the following spring, after visiting with friends and relatives and overcoming illness, he was making his way to Burlington, Iowa,, when he heard about the shooting of Elder Parley P. Pratt. Henry felt impressed to changed course to St. Louis and see Elder Erastus Snow.

Miller arrived in St. Louis in the evening of May 30. Snow was overjoyed upon seeing Brother Miller and proclaimed after shaking hands, *"Brother Miller, the Lord has sent you here. I wanted you. I want you to go up into Clay County, Missouri, and buy the*

oxen for the St. Louis Company. You can do it and I had no one here that could, at this time."

Henry Miller boarded the steamer "*Robert Camel*," on June 3rd. with his wagon and mule. The Captain of the boat was a Mr. Eads, and on Jun. 4, they set out for Parkville where he arrived on the morning of the 9. They traveled about twelve miles from the river to the farm of Mr. Thompson, who had been furnishing the Mormons with cattle. Thompson was gone, delivering cattle to Brother Taylor for his Company at Iowa City. Miller examined the cattle and condemned a few, which were replaced. In all there were 100 head of cattle to drive to Florence, Nebraska. Two brethren had come with Miller to help. On the first day of their cattle drive, near evening, a giant hailstorm approached them. The cattle were driven up against a fence to better control them, and only the edge of the storm passed over them. Still the hail was the size of hens eggs. Throughout their travels the next day, the men found pieces of wood and branches covering the road, broken from the trees by the hail. Also the corn fields they passed by were beaten into the ground.

Traveling through the area, Henry Miller very quickly learned that the people dispised Mormons. But because of Miller's long beard, red shirt, and a belt around his waist with a pistol on one side and a bowie-knife on the other, the people assumed Miller to be a Californian from his appearence. The cattle drivers traveled through the country without any problems. but Miller noted in his journal that if it hadn't been for his appearence and the jug of whiskey and the Lord's protection, he doubted that they could have driven the cattle through that section of country unmolested.

Arrived at Florence on June 22, where Elders Taylor and Snow were happy to greet him. From there, they headed for Salt Lake City, arriving Aug. 7, where they were welcomed by Brigham Young and Heber C. Kimball.

With the advance of Johnston's Army to Utah in 1858, all homes north of Provo were desereted, and Henry and Daniel Miller with other Farmington families drove stock south to just north of Nephi and there they broke 100 acres of ground and planted. They camped there from April to July before the word arrived for all to return home. Due to forethought, the Miller families didn't suffer to much the coming winter do to the army's interruption of planting, for the brothers had stored 500 pounds of wheat and flour in a mill, and another 500 pounds still farther south of Farmington.

Miller's experience in leading wagontrains, was called upon again in the spring of 1862. His mission was to lead 47 wagons, with four yoke of oxen apiece, to Florence, Nebraska to bring back immigrants to the valley. In all he made seven trips across the plains; twice in 1850, once in 1852, 1855, 1857 and twice in 1862.³¹

In the Fall of 1862 (probably after returning on October 17), Henry Miller was called to take another wife, Fanny Gunn, who bore Henry four sons and one daughter. After a short three years attempting to colonize Arizona, Henry Miller settled his families at St. George, Utah.

On April 10, 1867, two years before Maj. John W. Powell would boat down the Colorado River in 1869, Miller along with Jacob Hamblin, Erastus Snow, Jesse Crosby and a couple of other brethren. The company Rowed down the Colorado River for about 65 miles, the last 45 miles of the trip was boated only by Hamblin, Crosby and Miller. This

stretch of river they presumed had never been boated by or probably never seen by white men before.³²

For almost the next 20 years, Miller continued in farming and was Director of the Canaan Co-op Stock Company, director of the St. George Co-op Mercantile Institution and the Rio Virgin Manufacturing Co.³³

Elmira writes in her short journal that in 1869 the family commenced doing work in the endowment house at Salt Lake City for their ancestors. With the completion of the St. George Temple, Elmira was elated when she was able to return to active temple work.³⁴

Henry W. Miller was made a high councilor in the St. George Stake on July 14, 1877 -- a position he kept until his death. From 1883 to 1885, Henry's health continued to decline. During a visit to Farmington, Utah, he died Oct. 9, 1885, and was buried next to his brother Daniel in the Farmington cemetery.³⁵

Garry Bryant's wife, DaLene Day Bryant, is a descendant of Henry Miller. Garry is a photographer with the Deseret News.

Endnotes:

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³ Julie Carbine Waldram, Mills and Millers of Early Days (Houston, Texas: Unpublished typed manuscript in possession of The Daughters of Utah Pioneers., 1970) 1.

⁴ Elmira Miller journal, 1.

⁵ Joseph Smith, Jr., History of The Church of Jesus Christ of Latter-Day Saints, vol. 4 (Salt Lake City: The Deseret Book Co., 1978) 12-13. (Hereafter called Smith).

⁶ Jacob Miller, Journal Of Jacob Miller, Prepared for Publication by Joseph Royal Miller and Elna Miller. (Mercury Publishing Co., 1967) 9. (Hereafter called Jacob Miller journal).

⁷ Smith, vol. 4, 233.

⁸ Ibid, 311; Robert Bruce Flanders, Nauvoo: Kingdom on the Mississippi, (University of Illinois Press, Urbana, Illinois, 1965) 181-185.

⁹ Elmira Miller journal, 2.

- ¹⁰ Jacob Miller journal, 24.
- ¹¹ Elmira Miller journal, 2.
- ¹² William (ch) Henery Miller, Life Sketch Of William (ch) Henery Miller (Aurela S. Rogers Camp: Unpublished typed manuscript in possession of The Daughters of Utah Pioneers., 1925) 1.
- ¹³ Arnold Daniel Miller, Jr., History Of Henry William Miller (Portland, Oregon: Unpublished typed manuscript in possession of The Daughters of Utah Pioneers). 5, 24.
- ¹⁴ "Council Of Fifty," Our Pioneer Heritage, Compiled by Kate B. Carter, vol. 15 (Salt Lake City: Daughters of Utah Pioneers, 1972) 366-367.
- ¹⁵ Jacob Miller journal, 24-25.
- ¹⁶ Dallin H. Oaks and Marvin S. Hill, Carthage Conspiracy (Urbana, Illinois: University of Illinois Press) 193.
- ¹⁷ Jacob Miller journal, 26.
- ¹⁸ Waldram, 1.
- ¹⁹ Jacob Miller journal, 26-27.
- ²⁰ Preston Nibley, Exodus To Greatness: The Story Of The Mormon Migration (Salt Lake City: Deseret News Press.) 206.
- ²¹ Charles Henry Babbitt, Early Days at Council Bluffs (Council Bluffs, Iowa. 1916) 85.
- ²² Ibid, pp. 85, 92-93; B.H. Roberts, A Comprehensive History of The Church of Jesus Christ of Latter-Day Saints. (Deseret News Press; Salt Lake City, 1930). III, 322.
- ²³ Matthias F. Cowley, Wilford Woodruff, history of his life and labors, 1964 ed. (Salt Lake City: Bookcraft, 1979) 327; History of Pottawattamie County. 21 and 94.
- ²⁴ Lyndon W. Cook, Death and Marriage Notices from the Frontier Guardian, 1849-1852. (Orem, Utah; Center for Research of Mormon Origins, 1990) 15.
- ²⁵ Andrew Jenson, "Utah Pioneer Companies," Utah Genealogical and Historical Magazine January, 1917: 3.
- ²⁶ "Minutes of the Utah Legislature." Vol. 1, page 4.
- ²⁷ Arnold D. Miller, 4.

²⁸ Henry Miller journal, 1.

²⁹ Wesley R. Law, Mormon Indian Missions -- 1855, thesis, Brigham Young University, Master of Science July 1959 (Provo, Utah) 1.

³⁰ Lynetta K. Gingham, Bonnie Lee Blamires, Clara Laster, et al., A History of The Church of Jesus Christ of Latter-Day Saints in Eastern Oklahoma from Oklahoma and Indian Territories to 1980 (Tulsa: Tulsa Oklahoma Stake, 1980) 7.

³¹ Henry Miller journal, 44-46, 49-50.

³² Pearson H. Corbett, Jacob Hamblin, The Peacemaker (Salt Lake City: Deseret Book Co., 1952) 259-260; Albert E. Miller, The Immortal Pioneers; Founders of City of St. George, Utah (Albert E. Miller, 1946) 67-70. (Hereafter called Albert E. Miller).

³³ Albert E. Miller, 74, 81, 170 and 199-200.

³⁴ Elmira Miller journal, 5.

³⁵ Andrew Jenson, Latter-Day Saint Biographical Encyclopedia, vol. 3 (1920; Salt Lake City: Western Epics, 1971) 165-166.